

TELEPHONE GIRL CONFESSES ALL

When I approached Elizabeth Garrett, the telephone girl, and threatened her with an interview, she broke into a broad grin and said, "Law, Miss, I don't know nuthin'!"

"But wouldn't you like to have your name in the paper?" I asked. She answered me with, "I ain't so particular about it," and laughed again.

These statements were plain enough to me. Perhaps she didn't want to commit herself, thinking that I might make trouble for her by being too free with my words. I reassured her and soon she was talking unreservedly.

"About how old are you, Elizabeth?" I ventured.

She doesn't seem to have the peculiar trait that most women have—that of being reluctant to tell their age, so she said, "I guess I'm about twenty-eight or twenty-nine. I ain't really sure 'cause my mother died when I was just a little girl and my father died in 1920."

"Where were you born?" I asked next.

"In Greenville. That's where all my folks are. I don't work in the summer time. I always goes to Greenville and stays."

"How long have you been at Queens, Elizabeth?" was my next query.

"Ever since 1929. I ain't been telephone girl but just this year. Before I was maid over in South Hall."

"Which do you like better?"

"Oh, I like answering the telephone, but I believes I'd rather be a maid in the dormitory."

During the time I was talking to Elizabeth, we were constantly interrupted by girls wanting her to deliver phone messages, to send laundry, to call taxis, to mail letters, and to do various other odd jobs. She does these things willingly and good-naturedly. She has a marvelous capacity for remembering names, knowing practically all the boarders, and calling most of the day students by name. She sends out laundry and keeps the girls' money straight. She will trudge all over the campus to look for a girl who is wanted at the telephone.

I asked her whether she'd ever been married. When I got a negative answer, I asked her that inevitable question, "Elizabeth, have you ever been in love?"

She treated the question as a huge joke, throwing up her hands



and laughing until she shook the 200 pounds on her big frame. I finally managed to extract an answer and again it was "No." I teased her, saying that I didn't believe her, that I knew she must have been in love at some time, but upon the subject all I could get was that emphatically spoken "No." If there has been a great love in Elizabeth's life we shall not be privileged to know of it.

I also learned several other interesting facts about Elizabeth which I hadn't known before, and of which, I am sure, the rest of the student body are unfamiliar. Before Elizabeth came to Queens she worked as a pastry girl at Kress', and I'll venture to say that those pies were good, because, when Elizabeth does anything, she does it well. She left Kress' at the suggestion of one of the maids who was working at Queens. The hours were better and the work was not so hard.

Elizabeth has her likes and dislikes just as the rest of us have. She was very emphatic about her dislike of turnip-greens, and just as emphatic about her preference for meat as a favorite food. She likes black, green and blue, but she does not seem to share with some of the other members of her race the barbaric love of bright red. I asked her what she liked most to do. The answer was prompt, "I likes to sing, I guess," she replied.

When Elizabeth is in a good humor she sings as she goes about her work. This is a key to her happy disposition. There are very few times when she is not good-natured and helpful, so her day is usually one of song.

Tolerance Trio Visits University

Time magazine, February 11, 1935, has an interesting article about the Tolerance Trio, who were at Chapel Hill, N. C., the other week. An unusual trio this—a Catholic priest, a Jewish rabbi, and a Protestant (Presbyterian) minister. On their Southern tour, they will visit many cities. They are under the auspices of the National Conference of Jews and Christians, an organization headed by three famous men: Newton D. Baker, Roger William Strauss, and Carlton J. H. Hayes.

The trio presented very graphically, by means of pertinent questions and answers, certain fundamental truths about each religion. Time reprinted some of the most striking questions. The Protestant asked the Catholic:

"Do Catholics believe that all Protestants and Jews are going to Hell?"

"No," replied the Catholic, "we believe that no one loses his soul who does not knowingly sin against the Light. With repentance, anyone will be saved who follows the Light."

Each one of the trio took his share of the blame for the lowering of moral standards caused by the movies. Rabbi Lazaron condemned the Jewish producers; Rev. Mr. Everett Clinchy added that the Presbyterian Elder, Will Hayes, was the supposed "conscience of the motion picture." The Reverend Mr. Riggs, the priest, said that considerable Christian money was being invested in the motion picture industry.

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Irene Dunn

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Francis Lederer
Elissa Landi

Saturday
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Ken Maynard

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Adults 15c Children 10c

Sorority Pledges
Continued from Page 1, Col. 5
tie, Louise Faircloth, Evelyn Henderson, Frances Sohmer, Jean Orr, Cubby Cole, Bonnie Cox, Frances Bost, Lillian Smith, and Frances Miller; *Alpha Delta Theta*, Harriet Brown, Frances Scarborough, Janet Hilton, Mary Barton, and Margaret Thomson; *Phi Mu*, Jo Hackney, V. V. Taylor, Anita Stewart, Eugenia Brumley, and Louise Morris; *Chi Omega*, Georgia Underwood, Martha May Asbury, Mary Currie, Elsie Hunter, Ann Little, and Marie Niekirk.

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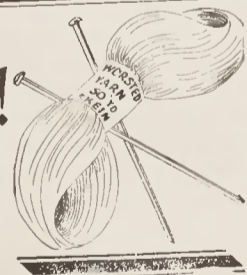
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