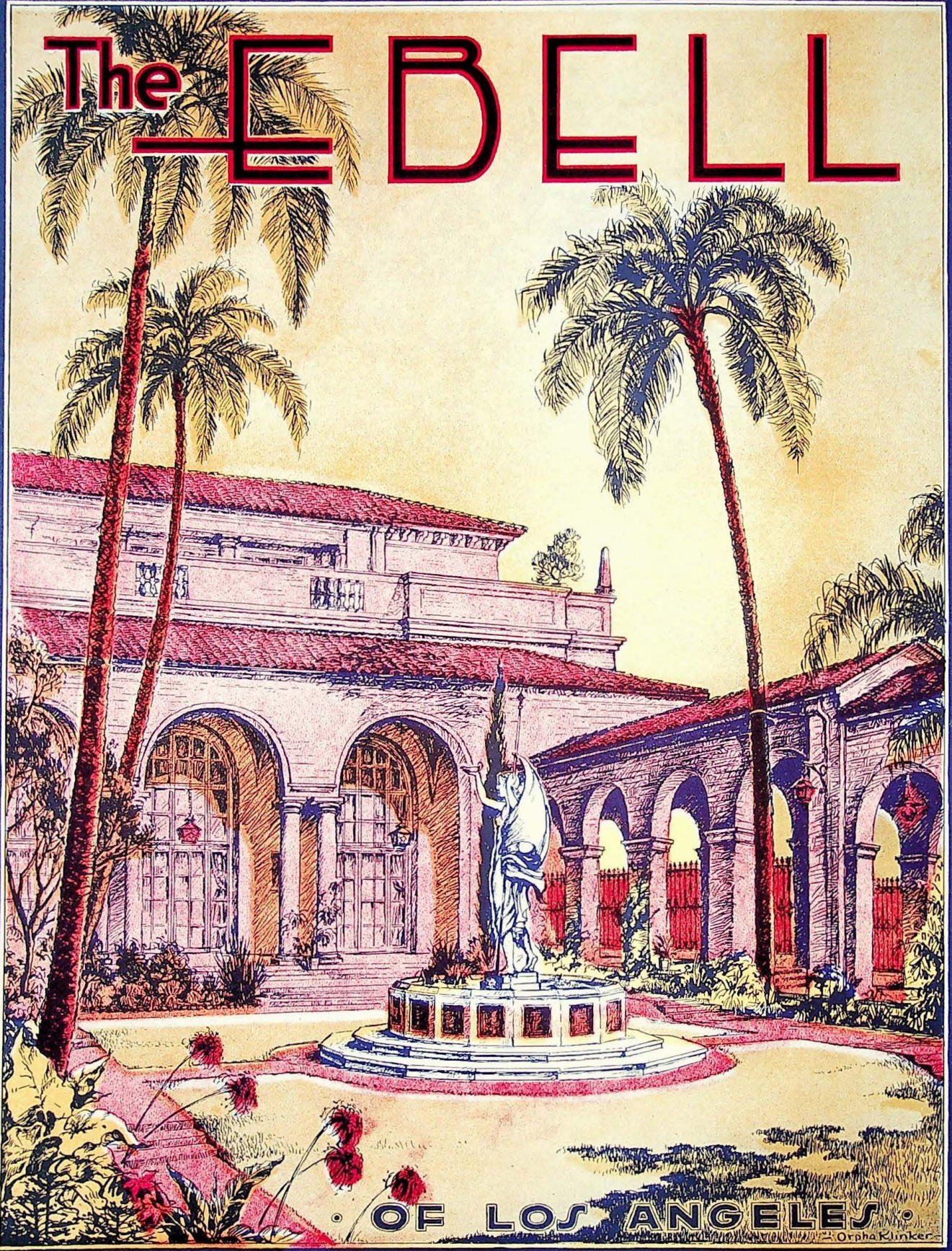


The EBELL



OF LOS ANGELES

VOL. IV.
No. 10

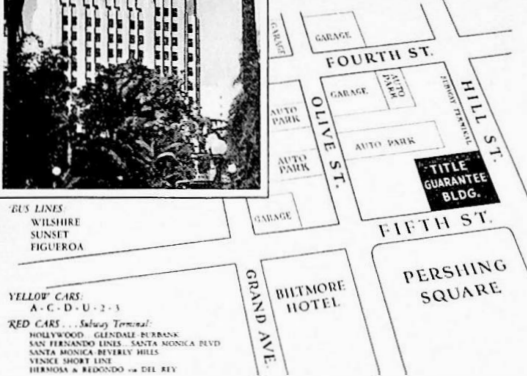
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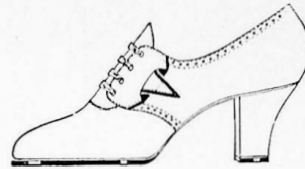


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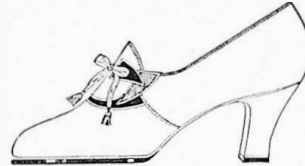
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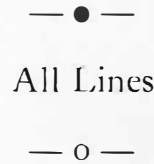
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INHERITANCES

NOWADAYS when a city may have a dozen dailies, with an indefinite number of weekly and monthly publications, when business interests are represented by their own periodicals, when clubs and other organizations have their magazines, when colleges and high schools revel in various forms of printed matter, it may be of interest to note that we are enjoying an inheritance that dates back to the printing of the first American newspaper two hundred forty-one years ago.

Existing records show that the attempt to establish a newspaper was made in Boston in the year 1690. As soon as it was published the legislative authorities stated that the printing of the pamphlet, as they termed it, was an act contrary to law, but complimented it by saying that it contained reflection of a very high nature.

The only copy of the paper that is known to be in existence is in the State Paper Office in London, and it is probably the only number ever published. It was printed by Richard Pierce for the proprietor, Benjamin Harris, who later had his own printing house and was made printer to his Excellency the Governor. His commission to print the acts and laws of Massachusetts bears the date, December 16, 1692.

Thus we may trace the ancestry of EBELL MAGAZINE both to the law reports and to the newspaper, since its chief reason for existence is that "the people may be informed thereof" and we like to think that from month to month it contains "reflection of a very high nature." However, with Ebell's decided stand for law observance in every sense of the expression, we need to explain "an act contrary to law," in order that we may be proud of our magazine's ancestry. It was only after the magazine was printed that the legislators made the pronouncement and strictly forbade "anything in print without license first obtained from those officers appointed by the government to grant the same." We can surely forgive Mr. Harris for the breach of a law that had not yet been made, since his failure to obtain legal permission to launch a newspaper was evidently due to his lack of knowledge that such a procedure was necessary. So after all there is no "blot on the scutcheon."

* * * *

It was nearly a year ago that we asked the members of Ebell to collaborate with the editor in the preparation of the magazine. The response has been most gratifying and shows the interest in the club's publication.

Again we come with a plea for co-operation. This time it concerns the Monday programs, for the new by-laws have changed the duties of the first vice-president. The questions that we should like to ask are numerous: What type of program suits you best? Does it depend upon the mood in which you happen to be? Do you go to the club hoping to find just what you need? Are you often disappointed? Are you sometimes pleasantly surprised? Do you try to adapt yourself to the program that is presented to you? Are you willing to make suggestions that will be helpful in the selection of programs for the coming year?

For some time a record has been kept of the attendance on Monday afternoons and we are making a study of this in order that we may gain an idea of the kind of program that has been most pleasing to our membership in general. Also a comparison of cost and attendance has been tabulated so that we may know what programs have given the best return for the money expended.

EBELL

Magazine of the Ebell of Los Angeles

Vol. IV

JULY, 1931

No. 10

MRS. ALBERT H. PURDUE *Editor and Manager*
 EVELYN BENOIST..... *Advertising Manager*

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While we value the inheritance that has been handed down to us and are grateful for the standard that has been set, while we are desirous of learning from the experiences of others, the mental attitude that is most important now is to be forward-looking. Since it is you, the present members, who are to be served, we need your viewpoint and we are very much in earnest in making a request for suggestions from you. We await with eagerness your response, for it may afford us the opportunity of having the assistance of what might be termed "a committee of the whole" in making up the programs for next year.

* * * *

To the newly elected second vice-president, Mrs. Charles F. Rathman, we bequeath a possession that has been very precious to us during the past year and we express the wish that she may derive much happiness and benefit from the editorship of the magazine. As a member of the Magazine Committee she has had charge of a department and in addition has contributed ideas that have been embodied in the magazine. It gives us pleasure to announce that she has already made interesting plans for the first numbers that will be printed under her direction and we bespeak for her the generous support of the club membership.

—THE EDITOR.



MRS. WILLIAM READ
Chairman of Finance and Public Relations

P R E S I D E N T ' S P A G E

R E P O R T S O F C O M M I T T E E S

Mrs. Charles S. Crail

THE LIFE of any organization is dependent upon the interest of the individual members who compose its membership. The evidence of the interest of the members of Ebell is shown in the eleven months' reports of the chairmen of the committees.

The proof of this interest is found first in their attendance at the various programs and social gatherings. Over twenty-eight thousand persons were checked as having attended the Monday afternoon programs for the current year up to the first of June. In the departments, fifteen thousand five hundred seventy-nine attendants were recorded. The dining room served forty-eight thousand eight hundred ninety-four luncheons, teas and dinners.

The second proof of the cooperation and interest of the members is found in the financial support which they have given. In looking over itemized financial reports, unless one has actually taken part in the several activities of the club, it is not always easy to obtain a definite idea of just how the money was received and disbursed. It might be interesting to group the various receipts and disbursements according to the line of work for which they were secured and spent. \$70,475.25 of the cash receipts came from dues and registration fees. \$37,778.35 came from revenue items such as magazine income, rentals, auditorium admissions, luncheons and dinners. \$4,031.55 came from benefits, solarium teas, and various refund and credit items and the remainder, \$22,583.80 was the voluntary contribution from our members for welfare work and instruction and the income derived from endowment for welfare work.

Grouping our total philanthropic expenditures we find that through our scholarships, Rest Cottage and Social Welfare we have spent \$17,023.75 in such activities. This does not include the six thousand or more articles given out, forty-five families and other persons assisted by the Practical Relief Department.

The general upkeep of the theatre, the house and the garden has cost \$5,626.59. In our departments \$2,538.30 has been spent; \$604 was appropriated from the general fund and the remainder was paid by members for special instruction in the language departments, lecturers, hanging pictures and

other incidentals connected with the Art Salon.

The salaries for employees in the house, office and theatre have amounted to \$15,340.39. For complimentary entertainment such as Monday and other teas, luncheons to guests, and decorating for these, the club has spent \$1,005.35.

The interest on the mortgage, insurance, taxes, assessments, public accountant, and Federation tax, all unavoidable expenses, form the largest item, amounting to \$52,020.88. There seems to be no relief from these expenditures, except in the reduction of the interest through payment of the mortgage. Our Monday

programs from the first week in October through May cost \$6,362.96. Special contributions for the California flag and the Fountain of Honor amounted to \$4,510.64. The ticket and dining room committee handled \$17,870.35 in amounts from fifty cents to a dollar and a half.

Probably no other club transacts this enormous amount of business with so few paid employees. Through the years Ebell has won a reputation for cheerful and efficient service from the members. The number of active workers with a definite duty to perform numbers over six hundred. If their services were paid for the cost would run up into the thousands of dollars.

More and more, leaders of great movements are calling upon women's clubs for assistance. They recognize that the favor of such a group of women often means the success or failure of their movements. A recognition of this fact brings added responsibility to the club. A close scrutiny of the many propositions which are presented must be made to see that the causes which the club espouses are for the best interest of the community.

The desire that our club should assist in civic and national welfare movements has been demonstrated by the members' response to the call for Law Observance, the appeals of the Red Cross, and the Children's Food Fund Committee and the several civic and musical undertakings in which we have participated.

All these activities draw us closer together in the united effort to fulfill the purpose of our club, which is one of service.

The EBELL of LOS ANGELES

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A STUDY OF CONSCIENCE

MRS. WILLIAM READ

TO EACH PERSON the most important and compelling thing in life is himself. Whether he admits it or not, the *I* or *me*, which means himself, comes first in his thoughts. Therefore, conscience, which is simply the individual reason passing judgment on acts, with the distinct understanding that the acts so judged are his own and not another's, should intrigue us. For each has his code and his conscience applies that code to his own utterances, his own actions, or to his failure to act or to speak. Should it be so misguided as to tell him that he should prick the bubble of his neighbor's conceit, the resulting explosion might deflate him as well as his neighbor and too late he would understand that his conscience is the self-inquisition of his own soul.

The word *conscience* is derived from "cum" and "scientia" meaning "with knowledge." Webster defines it as "the sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions or character, together with a feeling of obligation to do or be that which is recognized as good: often with special reference to feelings of guilt or remorse for ill-doing." Hayes speaks of it as "the net result of the individual and social reactions of all man's faculties upon the problem of conduct." Butler believed it to be "the ultimate moral agent and guide, with little more authority than self-love." Kant describes it as "functioning with an inner dignity" and as a "categorical imperative which says to every human soul: Thus must thou do."

Certain orthodox moralists, among them Wordsworth, assert that conscience is divine in origin, "the voice of God." They would fix rigid, authoritative notions of right and wrong, but they cannot agree among themselves.

Some of them lay stress upon general principles and some upon individual acts. Others explain conscience as the order of worth among motives and still others as the unqualified authority of intuition. Dewey says that conscience is an affair of civilization, not of individual intellect, and that it is "evolved or developed from the approval or disapproval of actions by the group."

Bertrand Russell decides for himself that conscience is not a personal revelation, because it changes from age to age and thus it cannot be invariably a safe guide. "Men are seldom burned alive in this age," he says, "for differing in opinion from others," but they are frequently sent to Coventry.

The anthropologist traces conscience to its very beginning in primitive group-morality. The historian describes its emergence and the slow growth to comparative freedom. The psychologist associates conscience with binding characteristic human instincts. The philosopher is uncertain as to whether conscience is an emotion or a function of the reason.

It is most difficult for the ordinary person (and some of us are just ordinary) to know what to think or where to turn for guidance. Since creeds and churchmen differ; since history proves that races do not at all agree; since the theories of wise men of science are divergent, what shall the layman think? How know right from wrong?

At its very best what we call conscience is nine-tenths social consciousness and one-tenth rationalized honesty. Almost universally it is to a large extent the result of social approval or

disapproval. There are occasionally moral geniuses who rise above the moral standards of their social environment. With them conscience is more than habit and feeling, more than moral judgment; but for the great majority conscience is not the highest moral experience. The time (era), place (nationality), and the group (associates) make the decision as to right and wrong for most of us. We bow to fashion in morals as in dress.

Tansley says: "The individual conscience is necessarily largely modified by the herd conscience; but once it is evolved, it becomes distinct." He asserts that morality is primarily a herd concern and for the great majority the herd conscience suffices. Yet he admits the existence of the higher morality which he calls secondary in development.

At utter variance from this is Shinto's one precept: "Follow your own heart's dictates," i.e., the inner voice. This inner voice is subconscious knowledge trying to reach the surface of self-consciousness.

Dean Inge, the frankest analyst of modern Christianity among the English clergy, speaks in almost the exact words of Shinto about the "inner light," which he says must be "the inspiration of the individual, the foundation of his faith and morals." He declares, "The deadliest moral opiate which can fasten, as a habit, on any man, or group, or institution, is the dull habit of satisfaction which numbs the pain of 'the divine discontent' and stops all questionings." "Happily for us," he adds, "the awakened conscience of our time no longer takes anything for granted but searches earnestly for the living truth; fighting for it if need be, because we know that even though it may painfully disturb accepted dogma it is an ultimate ethical gain."

Not for Dean Inge the wavering, uncertain utterance of one whose decision hangs between two alternatives because his conscience is in a state of suspended animation approaching stagnation.

Late in development, though it is, the social conscience is by no means a discovery of our own century. "Piers Plowman" is nothing but a tract in the social conscience. It was written over six hundred years ago, but it is true to the modern form. "John Woolman's Journal," written by a Quaker preacher who was born in New Jersey in 1720, is another early expression of a sensitive social conscience. A third instance is found in the voluntary poverty of the lay brotherhood movement.

Santayana says that Calvinism was essentially an expression of the agonized conscience. He continues, "The true successors to the Calvinists are to be found among biologists, psychologists, novelists and dramatists, who see only the wickedness and hopelessness of life,—of all life except their own."

Huxley concluded that the struggle for existence is immoral or at best non-moral in its methods. His agonized conscience made him believe, or at least say, that the ethical progress of society depends upon overcoming the desire to live. His biological-minded conscience made him believe that every human being's liability reaches back to the time of the saber-toothed tiger. He was convinced, and valiantly tried to convince others, that the stirrings of that far-off, ancestral tiger are felt by every man and are a more real and ominous peril than any spell cast by Adam.

Mr. Wells, in our own time, exhibits a pronounced type of the agonized conscience when he candidly says: "This life

force in the struggle for existence is in substance a sinister and an ominous thing. . . . The forms in which this being clothes itself bear thorns and fangs and claws which are soaked with poison and bright with threats. They prey slyly or openly on one another for a little while—and pass."

In his "Mr. Britling" he gives a startling example of an agonized social conscience. Mr. Britling, by driving his car against a wall, had narrowly escaped running down a cyclist. Immediately he became obsessed by the power to injure possessed by a man at the wheel of a three thousand pound engine of possible destruction. "I might have killed him!" he exclaimed. "Suppose I had killed him! What right has anyone to own and use such a machine?"

Galsworthy's "Justice" strikes the penitential note of the agonized social conscience much more effectively than Wells' "Mr. Britling." One never reads, hears, or sees this social drama, "Justice," without feeling bitterly ashamed of the cruel injustices that prevail in this Christian era. It is a rare awakener of the dormant social conscience.

Bernard Shaw's social conscience urges him to a new intellectual and moral sincerity. Stupidity and hypocrisy are the two things he most dreads for himself and for others. His agonized conscience shows up sentimentality for what it is and makes his readers see that each must share the guilt of the world in which he lives; must accept his share of responsibility for the wars and famine and disease which might be avoided.

The over-sensitized conscience may lead to pitfalls. A person too sensitive to social disapproval may become morose, or even anti-social. One too eager for social approval may avoid opinions or acts merely because they are not approved by his associates and may thus become a hypocrite. A too sensitive conscience combined with a keen ambition may develop an inferiority complex, or possibly a superiority complex.

The over developed conscience is troublesome to its owner and to all with whom he comes in contact. Its possessor worries over trifles and makes everybody miserable.

It is admitted that honest self-criticism is a sign of intelligence but too persistent self-analysis is a sign either of abnormal sincerity (amounting to saintliness) or of approaching mental disease.

Conscience is not alien and external. If so regarded, it becomes a tyrant. It is dangerous to think too often or speak too much of conscience as an independent agent "commanding," "forbidding," "condemning," "acquitting," or "allowing" us to do this or that.

Conscience is just myself—not all of me—for I am a complex of contesting and half-harmonized interests. Conscience is my best self, my higher self, my true self. When conscience speaks, it is my own best self that speaks. When conscience blames, it is I who am feeling deserved remorse. It is to be noted that conscience admonishes always and only in the first person.

Hayes says: "No one is born with a conscience any more than he is born with a language; but all normal human beings are born with the capacity to develop one. . . . Thousands, even today, here and now, never have the opportunity to acquire the kind of conscience we call normal."

A conscience code is the product of race experience in social evolution. This product is imparted to each new generation by sympathetic radiation, which means that approval and disapproval are felt before being stated. The real standards of conduct are deduced from incidental conversation rather than from formal precepts. Our prejudices, hatreds, loyalties, all come to us in

the same way—by sympathetic radiation: from the social atmosphere through unguarded expressions.

There can be little question of the supreme authority of conscience. Everyone is born into a complex of communities from which he receives a code of rules of behavior. Some of these he cannot ignore: he must remain a human being; he must not fail in his duty to his family; he could not, even if he would, disown certain national characteristics. However, he may change his political allegiance or his religious faith with a free conscience.

But we must not forget that the individual conscience is limited, while the moral man's duties are as wide as the universe. We are members of a highly industrialized commercial community in which complex questions of right and wrong have to be decided by the votes of individuals.

The question may be asked, What are the necessary elements of an intelligent conscience? There are at least four:

(1) Moral perception,—the ability of the mind to recognize moral qualities in human conduct.

(2) An emotion or feeling of duty,—"I ought" in contradistinction to "I must."

(3) Strength of will to act according to the dictates of conscience, even if the decision of the individual is in opposition to the group.

(4) Willingness to accept the consequences,—approval, if the moral judgment of the individual coincides with that of the group; disapproval, amounting to ostracism or even worse, if the individual judgment of right action differs from that of his fellows. Having gone against the feeling of the group, he must take his punishment and take it standing.

If conscience is to function well, feeling, intellect and will must be in true relation to each other,—no one of the three at the mercy of another. If feeling predominates, the individual suffers but continues to act as before. If intellect is the stronger, he is callous to the suffering he causes in others. If will fails, he is miserable because knowing what he should do, he cannot force himself to do it.

Generally when we fail, it is from lack of intellect. We do not know, not really know, what is right. We just blunder on, constantly trying to justify our actions to ourselves.

Hume says we call an action "right" if we have a feeling of approval of it so that conscience for him is "the heart when it experiences moral sensations, or sensations of approval." This would change "I ought" to "I approve" and would limit moral judgments to voluntary acts.

However, feelings and emotions are mostly involuntary, even capricious. We have very little power to control or even direct them. Yet it is true that within certain limits moral sensibilities may be stimulated to such effect that the individual may not only know what is right, but may approve it from his heart and may strongly desire to do that which he approves and which he knows to be right.

It is possible that the individual conscience may conflict with the rules or judgment of society and yet be right. But quite often the individual conscience is wrong. It is easy to recall many follies and crimes committed in the name of conscience.

Yet if one's conscience finally and irrevocably rejects as sinful an action required by the community, conscience must be obeyed. To each of us is given a limited right, capacity and duty of framing moral judgments for ourselves. Christianity's crowning moral doctrine, "Conscience must always be obeyed," is one of the unique gifts of Christ to the world.

W O M E N A S C I T I Z E N S

SUSAN M. DORSEY

IT IS MUCH too soon since receiving the franchise to attempt an estimate of women as citizens, politically considered. Whatever, then, is said in this brief article must deal with other than those phases of her citizenship which have to do with making laws, holding political offices, and administering political affairs.

Long before the privilege of voting was conferred on women, they had made no mean place for themselves as promoters and even leaders in all kinds of civic and national betterment. For the best and most influential women everywhere have always been primarily concerned with making the world better.

It would, however, be an interesting study to find whether the greater assurance of influencing public action which came to women with the franchise has led to any lessening of effort toward the guiding of public thought and action through the old-time media of education and persuasive argument which were once woman's sole reliance. If there has been an abandoning to any degree of the tactics once so largely used, it would also be desirable to learn how far the new increased dependence on the vote for results now needs to be balanced by a greater use of those arts of former days by which women constantly made tremendous gains for civilization.

Not that any thoughtful woman would for one moment discount the force of her power that comes from the franchise or overvalue her former position of the persuasive petitioner; still, wisdom always suggests the holding on to all the outworks, no matter how strong may be the major fortifications. In this connection it may be well to say that the conviction is growing with many, both men and women, that there has been in recent years too little effort at education of the people on public questions, too great a tendency to depend for the carrying of measures on the dissemination of unsupported statement and even blatant propaganda. Perhaps this tendency is a left-over from the necessary haste and turmoil of war days, when citizens paused not to ask why; perhaps it is a dangerous indication of the extreme difficulty of arriving at facts in the floods of propaganda, and the even greater difficulty of interpreting facts in the face of the bigness of modern projects and situations and the almost hopeless complexity of life. Be that as it may; women have always been extremely successful in the art of convincing through persuasive presentation of the truth in a given situation, and most surely they have been rather adept in getting at the heart of the truth; for the woman bent on finding the facts almost ruthlessly pierces illusion, detects evasion, and rejects plausible but deceptive substitutes. No matter, then, what other great advantage she may have gained through the franchise, she will still do well not to belittle in her own mind or neglect her power to influence public thought and action in any legitimate way, and especially in that way by which she has won in the past.

As citizens, where can women for the immediate future be most effective? Should they yield to an urge to seek office as councilmen, legislators, congressmen, and senators, and enter the race for the many other federal, state, and municipal positions? Is it clear that they are prepared to fill these positions with such distinction as to demonstrate the wisdom of selecting them for office? At this initial stage of their public life some of them at least would need almost to eclipse their male competitors in the quality of their service in order to prove the case and command the fullest respect and confidence of their electorates and the

people at large. For, while it is true that numbers of incompetent men are constantly chosen to represent the people in law-making and in administration, it is also true that wise women do not care to see that number increased by the election of incompetent women as well. For the present it may be best that only women of exceptional intellectual power and acumen, of educated understanding of public affairs, and of unquestioned ethical stamina enter upon the higher phases of official work; for, while it is distressing to see weak and unscrupulous men toying with public service, it would be something not easy to bear if women chosen for office were to fail equally in the performance of their public functions or were to prove in any considerable numbers to be mere ciphers.

So we conclude that women have up to this time shown a wise self-restraint, and that for the immediate future too much haste is not desirable in the undertaking of their new function as officeholders, especially since there remain great fields of service as citizens where they have already achieved distinction and may confidently expect with greater freedom to improve on their past.

In mentioning some of these lines of public service, one very naturally begins with the field of education itself. As voting citizens women should now become even more than in the past the sponsors of education. If they desire improved facilities, more effective instruction, a better-educated teacher-group, more generous provisions for teachers so as to insure their greater excellence, women can now do more than plead the cause—they can cast their ballots in sufficient numbers to win the case. So far, then, as the education of their children is concerned, women are now in a position to control the situation, and most certainly the position of member of the board of education is one office which should never be contested as a rightful prerogative of women.

It would be interesting to know how many mothers of public-school students exercised their privilege of voting in the recent election for a Los Angeles Board of Education and to that extent demonstrated their right to be called good citizens.

The safeguarding of the rights of children to "life, liberty and the pursuit of happiness" (for children are also of the number to be protected under the aegis of the Constitution) is another most natural and commendable way in which women will most surely exercise their functions of citizenship. Without question the struggle for the recognition and protection of childhood's rights is woman's chief responsibility as a citizen; this has also been and will still remain the matter of her supreme concern. So long as the little bodies of children are subjected to cruel hours of toil, so long as pitfalls of vice abound to decoy unknowing and inexperienced youth, so long as any legitimate privilege of sanitation, education, or recreation is denied to children, women will invoke their rights as citizens to mend conditions.

Another delightful field of endeavor is always beckoning the woman who finds satisfaction in encouraging the finer arts of life, who enjoys seeing her city or countryside made beautiful, her compatriots growing in their appreciation of music, drama, and the other fine arts. When communities become sufficiently enlightened to support these elevating activities, even voting public funds at times to their promotion and maintenance, a great step forward has been taken, and women certainly as much as

men must use their privilege of citizenship to insure the increase in our common life of all that is beautiful and uplifting. A little time, a little thought, a little effort, a little money from many citizens will in the course of the years transform the sodden sensibilities of a somewhat dull and backward community into a lively desire for the best. In no way can woman justify her right to the high privilege of citizenship more surely than by using that right to exalt and make more beautiful the life of her community. In times of depression her voice should be raised against the curtailment of the community amenities, for at such times the beguiling influence of the arts that enliven life is most needed.

In writing about women as citizens one is constrained to emphasize their opportunity, their great power, and their ability to influence social and civic life and change it for the better; their opportunity, because of their constantly increasing freedom to act; their power, because they are women and no novices at using strategy; their ability, because long centuries of looking on from the outside have increased their hunger for participation and whetted their wits to see and seize the main chance in any situation.

There is one phase of their citizenship work in which women in the last fifty years, with prophetic vision of their new duties and privileges, have been especially active—that is the education of themselves on all manner of public questions, local, national, and even international. Enlightenment has been the watchword of their club life. Books and current literature have not lacked for women readers. Through lectures, night classes in the public high schools, and university extension courses they have informed themselves along lines that immediately contribute to their personal satisfactions, and especially on all types of public questions and movements. The education of themselves for better citizenship is no small contribution to the general betterment.

More recently the advanced education of highly promising women graduates is receiving emphasis and substantial encouragement through scholarship and fellowship that permit the recipients to take up residence abroad if need be; at least in some great university where the desired training can be had. At the present time the Associate Alumnae of University Women are raising one million dollars, the income from which is to be used for this advanced education of superior women. Surely no finer evidence of enlightened citizenship can be had than this.

It is quite probable that the two public questions which are at present receiving the most thought and study from women of our own and other lands are the prevention of war and law observance. Again it is woman's interest, at least the thoughtful woman's interest, in the general welfare and especially in the safeguarding of youth that leads her to throw the might of her influence in the direction of protecting society against everything that maims and kills and brutalizes, whether it be war or alcohol or some other deadly thing.

It is highly probable that women as citizens will always be chiefly interested and conspicuously successful in their advocacy of measures for human betterment; especially where the welfare of children is concerned no one should ever be able to say them nay. Away down the years should it ever happen that women become more eager to advance their personal fortunes politically than to contribute to the well-being of society, there may arise an occasion for deep concern.

PUBLIC RELATIONS DINNER

MRS. C. ELLIS FISHER

ON THURSDAY, May 28th, occurred the Public Relations dinner. Mrs. William Read, as chairman of the Public Relations Committee, arranged this affair. It proved to be a most delightful and significant event, both socially and as an indication of Ebell's active interest and influence in the civic life of our city. The other members of the committee received as hostesses: they were Mrs. Robert L. Burns, Mrs. Charles D. Burt, Mrs. Julian Ellsworth Garnsey, Mrs. Albert H. Purdue, Mrs. James Andrew Rogers and Mrs. Jess E. Wilson. These members represent the club in public contacts where Ebell is actively interested, in business, education and welfare work.

The theme for the evening was Law Observance, Law Enforcement and Current Crime Conditions. Mr. S. S. McClure, veteran magazine publisher and economist, was the speaker. He said: "Until the cities of America return to the truly representative form of government which the New England town meeting first gave to the world, crime in the United States will continue to increase. . . . The science of municipal government must offer a professional life career, free from the whims of politics, if excessive crime is to be controlled. That is the secret of it all. Let us run our cities as our successful corporations are run, with a board of directors in charge and trained men under them devoting their lives and ambitions to the corporation. . . . America's crime record is a disgrace to civilization, and there will be no improvement until we return to the simple efficient form of municipal democracy."

The honor guest list included Acting Mayor Sanborn and the City Council, City and County Attorneys, County Supervisors, representatives from the Chamber of Commerce and from the Y. W. C. A. The following committees, commissions and official boards were also represented:

Law Observance: Mrs. Seeley Wintersmith Mudd, Mrs. William A. Moses, Mrs. Walter Harrison Fisher, Miss Frederica de Laguna, Mrs. Rufus B. Von KleinSmid, Mrs. Robert J. Burdette, Mrs. O. P. Clark, Mrs. Willoughby Rodman, Mrs. J. C. F. Atsatt.

Education: Mrs. Susan M. Dorsey, Mrs. Helen M. Laughlin, Mr. Byron C. Hanna, Mr. Frank A. Bouelle, Dr. Rufus B. Von KleinSmid.

Social Welfare: 1. Associated Women's Committee for Relief of Unemployed and Unattached Women and Girls—Mrs. Anne Leidenderker, Miss Helen Fisk. 2. Social Service Commission—Mrs. Anna B. Smith, Mrs. Charles H. Richmond. 3. Red Cross and Community Chest—Mrs. D. C. MacWatters, Mrs. Clinton N. Sterry. 4. Rehabilitation Committee—Mrs. Bertram Eugene Green, Sheriff William Traeger, Colonel Frith, Major Dixon.

Recreation: Mr. Bruce Findlay, Miss Marian Mabee, Mr. Douglas Beattie, Mr. Sidney Bracy.

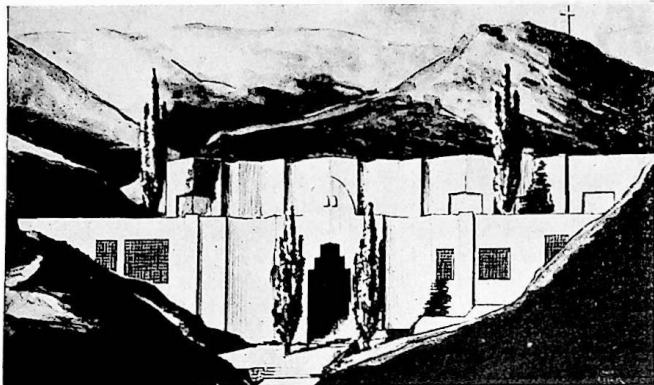
The musical part of the program was furnished by Miss Marian Mabee and Mr. Douglas Beattie, who rendered a duet accompanied by the composer, Mr. Sidney Bracy. These musicians have become familiar to Ebell audiences through "Lavender Patch" publicity.

Mrs. Ernest Pratt Wellman and Mrs. Serena Brauer arranged attractive and appropriate decorations for the dining room.

In honor of the delegates to the National Educator's Association the club house will be open for tea from three to five Tuesday, June 30th. All members are invited to attend and welcome our educators.

THE PILGRIMAGE PLAY

MRS. CHESTER CARLISLE ASHLEY



Pilgrimage Theatre

TWELVE YEARS ago a woman had a vision. This is not uncommon—many women have visions—but this woman was able to make her vision become reality. Mrs. Christine Wetherill Stevenson owned a hillside on Cahuenga Pass, so like to the hillsides of Palestine that in her vision she saw the humble folk of Nazareth and Bethlehem living and moving again through those wondrous scenes depicted in the New Testament. Possessed by her vision, she wrote a drama, "The Life of Christ," based on the events of those years, using the exact words of the Gospels for her dialogue and being historically exact as to costumes and manners.

Being a woman of great energy and ability as well as having ample means, she soon had built a wooden amphitheatre of several hundred seats facing the hillside where, as on a natural stage, scenes of the life and ministry of the Christ were enacted. Noted actors and actresses have vied for the privilege of portraying the biblical characters, our own gifted Gertrude Ross wrote the appropriate music and a thing of artistic and reverent beauty was created for our enjoyment.

Each summer for ten years, quiet, reverent audiences of young and old have been enthralled by the spiritual import of the scenes unfolding before their eyes. No one could fail to be impressed by the sincerity of those taking part and I do not see how anyone, no matter how sensitive, could take exception to the way in which the central figure, the Christ, has been por-

trayed. In all my life of church attendance, I have never heard the words of Jesus read with finer understanding or more spiritual perception. Our young people, who read the Bible and go to church so seldom, would receive a lasting impression of the beauty and dignity of Christ's spirit and would carry away something of His philosophy of life to think about.

In this day of spectacles and pageants, much of questionable value is presented to our youth. Shall we not rejoice in having some part in preserving and presenting something of high spiritual content?

Though Mrs. Stevenson died a few years ago, and the amphitheatre was later burned to the ground, the Directors of the Pilgrimage Play Association have carried on and are presenting to Los Angeles this summer a new building and a new season of performances.

Enclosing the bowl formed by the encroaching hillsides is a concrete structure of dignity and beauty, historically correct as to architecture, a monument to the directors and to the architect, Mr. William Lee Woollett, and destined to become noted throughout the world as one of the greatest attractions of Los Angeles in summer time.

The concrete seats are to be comfortably cushioned and, as finances permit, a heating plant is to be installed to increase the well-being of the audience. Ample parking facilities are being provided.

The building can be entered by a winding footpath of easy incline on either side hill as well as by the wide central doorway. From the hillside pathway as I made a recent visit to the new building I caught entrancing views of the city below and looked over into the beauty of the Hollywood Bowl nearby.

Ebell has an especial interest in this new achievement, as the chairman of the Finance and Building Committees of the Association is our own indefatigable Mrs. Robert J. Burdette. She has a vision that the people of Los Angeles shall consider this their Pilgrimage Play—their Pilgrimage Theatre—and shall by small contributions help to finance the building and the production as a community project.

To that end a certificate is given to each donor of one dollar which carries the privilege of later purchasing a reserved seat at one-half the regular price. These certificates can be secured at the Ebell office. Let us show that we desire truth and beauty in our community life by taking our friends and particularly our young people to see the Pilgrimage Play this summer.

BOOK NOTES

MRS. EDWARD A. TUFTS

IT IS THE fashion to write in criticism of America. To read first one tirade and then another, one would think that we are a nation in ruins. We have come to expect it from foreigners who descend upon us and rush home to describe our faults, but when a group of Americans write that our "government is a corpse," that the White House is a "whited sepulchre of dead hopes" and that "the only hope of saving the soul of America lies with the proletariat," it smacks too much of Russia. So it was with relief and delight that I read Sisley Huddleston's "What Is Right with America." As an authority on international politics and economics his opinion is valuable. Last year we all were reading his "Europe in Zig-Zags." Excessive praise and applause are worse than criticism but there is a middle road and Mr. Huddleston seems to have found it. He says that there is much that is wrong with America but they are the same things that are wrong with every other country. He cites waste, poverty

and poor organization but finds that Americans are applying themselves scientifically to the problem. He says that Americans are fiercely discovering America and they are not afraid to experiment with their theories, which shows a vital and a vivid mind. In telling of our great industrial revolution he believes that we have the ideal for national success in low costs and high wages, that men must be paid so that they can buy the goods they help to produce. He writes not only of industry but most entertainingly of people and cities. He surprisingly calls New York a leisurely city and tells of Chicago's gigantic city-beautiful plan, of the new architecture, of the unprecedented numbers attending college, and of the countless ways in which the people are seeking culture. Mr. Huddleston sees a great company of Europeans sailing across the seas and each has a burden of hope on his back. They keep coming until America is saturated with hope—hope

EBELL'S POETRY PAGE

LOVE'S MYSTERY

EMMA B. KEEPERS

Love is indeed a boundless mystery
That penetrates another self in me,
The depth of which I cannot understand
Until within your own I place my hand
And wander forth into a strange somewhere
That seems a Heaven of perfumed flowers
and air
That cast their fragrance at my unworthy shrine
And fill the space about with strange sunshine,—
The sunshine of your perfect lovingness
That lifts my soul into ecstatic bliss.

JUVENILES

LEETHA JOURNEY PROBST

SHOPPING

I went with mother up to town
While she shopped for a lovely gown.

Mother went from store to store
And always said, "One moment more."

But finally when she got all through,
We found the nicest thing to do;

We went to Woolworth's, my, oh! my,
The lovely things she let me buy.

A little tea set white and blue,
Some paper dolls and crayons too:

The next time mother shops in town,
I hope she buys a Woolworth gown.

FROZEN DAINTIES

Frozen Dainties! Two for five!
Oh my goodness sakes alive!
I must run fast as I can
And catch that Frozen Dainty Man.

DICKEY SAYS

Our Della makes the nicest things
All good with nuts and spice;
Sometimes I have to stop my play
Because they smell so nice.

And Junior Jones who lives next door
Says, "Wish my folks would get
A house that has a kitchen
'Stead of a kitchenette."

LONGING

My mother's in the movies
And all day long I stay
At home with the governess
And my neighbor, Billy Day.

My mother's very pretty
And her hands are, oh, so white,
But sometimes Billy's mother
Rocks him to sleep at night.

SUNRISE

MRS. SEELEY W. MUDD

When I greet the dawn
And the birds are bursting their throats in song
There comes to me their approval of proclaiming to the world,
"All is right."
O Jehovah! Your way is lifting mortals to beauty and appreciation;
Color of the sunrise in reds proclaims God's blood is given to us from above,
A sermon pure with love to begin each joyous day—
With open hearts we pray for guidance.
Sunrise! Sunrise!

BENEDICTION

CORA PRITCHARD DINES

(Published in *White Moonlight*; reprinted by permission of the author)

Here beneath the shadow
of old monastery walls,
where prayer
has wafted incense
heavenward,
through cold, brown rafters,
or died upon some trembling lip
pressed to the wooden pew
above the kneeler's bench . . .
I, too, am paused:
I do not know
if it shall be
to pray, to muse,
to think the thoughts
of thinking souls;
I only know
I came—
I have not dared
to go away:
Some unsought benediction
holds me in its keep.

Who breathes
that can escape
or run away from life?
Life must be lived!
It must go on
unto the end—
the bitter with the sweet.
Who is there
would drain all
of joy alone,
and be content?
Or, draining all,
would surfeit
of the dregs?

Out there
in Mission burial-ground,
I sat upon
a dusty garden bench,
dream bound,
and counted church-yard crosses,
marble-white
and weathered wood,
and strong black iron.
What matter
that an hundred years
from now,
a thousand more
be added—
row on row?
Who will there be
to care,
or even stay his step
to read the names
now dimly chiseled?

But now—
I walk
the outer chapel entrance,
crunching rice
beneath my thudding heels;
I breathe the happy prayer
of every bride;
and, moving on
to fresher life—
outside
the silence-vested walls—
I greet the open
with a heart renewed;
and passing,
I forget the crosses—
white or black
or dingy, earthy-hued.

LONE PATHS

ESTHER IDE

Life leads through wooded trails
Where shadows fall from sombre pines
That mantle tangled slopes,
And gloom and solitude
Clutch at the heart.
So drear this path,
And yet the sun that filters through
Like golden mist
In blazing glory, elsewhere shines.
This—but one expression of His love
For eyes as yet too weak to bear
The dazzling smile of His full blessing.
So let us see the beauty
That lies in lone dark paths
Through woodlands dim,
Knowing they lead to sun-drenched fields
Where flowers bloom, lifting their faint
perfume
Upon the altar of His love.

THE GUEST

ALMA EARLE HOPPER

(Mrs. William T. Hopper)

Come on in, Death, an' shet de do'.
Le's set an' talk awhile befo'
I goes out with you in de da'k.

I hyc'a'd ye comin', hyc'a'd yo' knock.
'Scuse me, Death, fo' bein' slow
To answer you.

Please shet de do'.

You see how come I hesitate
To ax you in, I kinda hate
To leave this place. I kinda change
My min'.

You see that country's strange
Out there, where I'm a-goin' now.
An' I ain't much on change, nohow.

I know sometimes I called fo' you
When things went bad an' I was blue.
—An' that time when my heart was broke—
But say, Death, ca'n't you take a joke?

I 'spec' you think that I'm afeared
To die.

No, I ain't zac'ly skeered.
But things is goin' fine right now.
An' I don't fret no mo', somehow.
Pears like I've got so much to do.
An' I ain't ol'. Jes' ninety-two.

An' yet I've been with you so much
I knows yo' presence, knows yo' touch.
An' I ain't one to argue 'gain'
The Higher Power that works with men.
So since you've come, le's git it thoo.
Lead on, Death.

Hit's up to you.

Say, frien', where is you takin' me?
This road ain't dark an' I don't see
No angry river.

What you say?
Hit'll be this easy all de way?
No, you don't walk too fas' fo' me,
I feel spy like I use to be.
Huh, this ain't what I 'spec' to fin',
Look like I lef' hard things behin'.
Say, Death, where is yo' pain an' strife?
They got you wrong. Yo' name is life.

S A L O N O F A R T

MRS. SYDNEY A. TEMPLE, *Chairman*

The Christ of "The Last Supper"

*"The world is so full of a number of things
I'm sure we should all be as happy as kings."*

Thus sang Stevenson. Had he lived in Los Angeles he could have said, "This town is filled with wonderful things"—for we are surrounded with choice examples of the various schools of painting in both private and public galleries; we are privileged to hear renowned musicians in concert and opera; and in the immediate future we shall listen to symphonies, heard from beyond the veil of sound by the great master composers who had the genius to write them and preserve them for our enjoyment, little dreaming of a place for their rendition as enchanting as the Hollywood Bowl.

Men and women of letters are our constant companions and the beauty of their creative thoughts inspire us to keep alert in appreciation of these surroundings which are enhanced in quality each year.

One of the latest assets of classical art comes to us through the reproduction, in stained glass, of Leonardo da Vinci's great painting, "The Last Supper."

Many artists have treated this greatest of sacraments—"an outward visible form of an inward spiritual grace" which the Saviour of man directed we should continue in commemoration of Him—a constant renewal of faith—refreshment along the journey to immortality. "This do in remembrance of me," He said, and in each generation the subject has been treated in sacred reverence, but no other has been accepted with the universal appreciation or the individual adoration of the great da Vinci's work.

To understand more fully the technical beauty of this painting, shall we turn the pages of history and review the life of the artist?

Leonardo da Vinci was born in Florence in 1452. His father, Ser Pietro da Vinci, was, as his father and grand-father before him had been, a notary of Florence. Leonardo's mother was a governess and teacher of fine needlework in the household. His parents were unmarried and upon the birth of the boy he was taken from his mother and cared for by his father's parents, while his mother was hastened into marriage with her kinsman, a peasant by the name of Vacca Accattabriga.

Before Leonardo was a year old his father married a young woman who took the child to her heart as her own, but she lived less than a year and the babe was handed from one mother to another; having one real one and four stepmothers, all of whom, according to history, were devoted to him. Ten stepbrothers contrived, on the death of the father, to have the courts of Florence declare Leonardo an illegitimate child and bar him from his inheritance—yet we find each of them generously remembered in the last will and testament of Leonardo da Vinci.

"Occasionally," says the Italian historian, Vasari, "Heaven bestows upon a single individual, beauty, grace and ability, so that everything he does is marked by the super-hand of Divinity, displaying his genius as God-given—not acquired by human endeavor."

One feels this divine immensity in the prison of da Vinci. It is agreed by art historians that da Vinci's life was the richest, fullest and best modeled life of the age—yet at the time he lived there also lived Michael Angelo, Titian, Raphael, Savonarola, Cervantes, Columbus, Martin Luther, Verrichio, Erasmus and other notable men; giants in intellect. Continents were being discovered across trackless seas; men's souls were being liberated from old superstitions by saints who gave their lives willingly at the burning stake; comedies as deathless as tragedies were written in a language of immortality; figures carved from blocks of marble came forth at the touch of master sculptors, and paintings that still hold their color and radiance grew from under the hands of the world's greatest painters, but not another life has touched so many points of creative genius or revealed so many truths of material existence in utility and beauty. Of his personality Vasari again says: "The radiance of his countenance was so splendidly beautiful it brought cheerfulness to the hearts of the most melancholy, and his presence such that at his request he could move the most obstinate to do his bidding."

In writing of distinguished personages it is sometimes difficult to avoid the superlative adjective, and one is prone to exaggerate their accomplishments. So as to show that history does not overestimate the value of da Vinci's life we shall enumerate some of his talents: He was a painter, a sculptor, an architect, a scientist, a mathematician, a musician, a poet and a philosopher as well as a practical engineer. He was the father of geometry, invented the homely wheel-barrow; understood the orbits of the planets and knew that the earth was round. He planned the building of a canal, from Pisa to Florence, that would divert the waters of the Arno and two hundred years after his death the work was done according to his original plans. He understood the expansion of steam, the action of the tides and anticipated Darwin by three hundred years in contending that man evolved from a lower form of life. He was the first to raise a church several feet and cause a new foundation to be laid to preserve it.

Leonardo was employed by Cesare Borgia to fortify the kingdom of Romagna. To familiarize himself with the territory he started on a tour of inspection, riding on horseback, with two servants acting as his escorts in a cart drawn by a bull. Great sketchbooks were carried for the drawing of plans. Two years passed and Leonardo was still making "observations"—the habits of bees, the system of formation of birds in their travels, the strata of rock, the fertilization of flowers, the movement of clouds, the musical gamut of waterfalls, the oxidation of leaves. Cesare Borgia was growing impatient, impatient not

only of Leonardo's delay but at the long life of an officious Cardinal. Pope Alexander the Sixth, his father, agreed with him and they ordered that the wine be poisoned for the unfortunate Cardinal, but by a sad mistake the father and son drank the poisoned wine and Leonardo's precious sketches and observations were preserved in Florence, while the new kingdom of Romagna was left unfortified.

In the Ambrosian Library at Milan is a letter written to Ludovico Sforza, Duke of Milan, by da Vinci, wherein he commends himself in all humility to "the Duke and his illustrious house." It is a precious document in that in it Leonardo engages to prove his power of performance to the Duke, should he so desire, and we next find da Vinci at the Court of Milan, the most distinguished guest of the Duke, entertaining the court with music of his own composition, singing to his own accompaniment on the harp. He disarmed every adversary. In wrestling, in vaulting, in swimming he was always the victor, and often rode animals that had never been ridden before—winning prizes over the most daring. He founded the Milan Academy of Art and had many pupils in painting and sculpture. He planned the equestrian statue of Francesco Sforza, the Duke's father, and became so interested in the anatomy of the animal that he wrote a book upon the comparison of different breeds, which is still a textbook. He left the mould uncast and upon his return to Florence, after the fall of the Sforza family, he was publicly insulted by Michael Angelo as a "trifler of time."

Leonardo was greatly beloved by the Duke and was paid magnificently for the paintings of the Duke's mistress, Lucrezia Crivelli, whom he posed as the Blessed Virgin, but the nobleness of da Vinci is disclosed in his sympathy for the Duchess of Milan whose life was occupied with the Church and whose especial charge was the Monastery of Santa Maria delle Grazie. For her he painted his immortal painting, "The Last Supper."

We know that innumerable drawings were made for this—the most dramatic and beloved incident of all scriptural subjects. Had Leonardo chosen only the sacred instruction of our Lord to his Disciples in instituting the Holy Sacrament, its dramatic disclosure of man's treachery to the Redeemer would have been lost, but he chose to bring out man's ceaseless betrayal of himself, his recurrent loss of contentment through lack of trust. In the subject chosen we hear the words, "Verily I say unto you, that one of you shall betray Me." Consternation strikes at the heart of each. That His beloved presence is to be taken from them—that through the betrayal of one whom He loves He is to be made to suffer and die, and that one among them is guilty—all these emotions of love and grief and fear, the great da Vinci caught in his dramatic presentation. Judas, the third on the Saviour's right, is guiltily withdrawing the hand extended to the dish, while behind him Peter passionately consults the beloved disciple John. On the other side, beyond beckoning Thomas and the amazed James the Great, is the beautiful figure of Philip, whose gesture says so plainly, "Lord, Thou knowest I am not he!"

Technically, da Vinci was the earliest artist to present a long row of seated figures in such a way as to avoid monotony. The central figure of Christ is silhouetted against the window through which a view of the open country is seen. Passively He sits, a sense of finality rings through His words—already His loss is felt and anguish grips the heart of His followers, those who knew His sacred presence in the flesh, and, through the centuries that follow, men have stood in silence before the scene and felt the same emotions of love and grief and fear—"One of you shall betray Me."

More famous even than "The Last Supper," and happily in a far better state of preservation today, is Leonardo's portrait of "Mona Lisa." It is the portrait of La Gioconda, the third wife of an official of Florence. He was many years painting it, and that he loved this woman seems an assured fact, but that he put into her face an idealized love for the mother whom he never knew is also certain, for in his earlier works the same mysterious smile is found in Saint Anne, Mary Magdalen and even suggested in the face of the Christ, which he never com-

pleted—not from procrastination but from a feeling of reverent inability to put upon canvas this face of divine radiance.

Books have been written on Leonardo da Vinci and his works—fascinating histories that one reads over and over again with inexhaustible interest. So we must bring this article to an abrupt end in order to leave some little space in which to express to Mr. Hubert Eaton, chairman of the Board of the Forest Lawn Memorial Park, the appreciation of the people of Los Angeles, and of the countless visitors from all over the world, who realize the value of his inspiration which coaxed him to spend six years of anxiety (and four hundred fifty thousand dollars in money) to preserve in stained glass this most remarkable painting of the ages.

That he was directed to the famous Moretti family of Italy, who for centuries have held the secret of the dyes required to obtain the soft, beautiful shades used in the reproduction, must be a source of great satisfaction to him, and we feel that in the course he is pursuing in bringing to Los Angeles, and placing in surroundings held sacred to all men—the final resting place of the beloved bodies of our dear ones—copies of immortal creations of past centuries, he is showing himself to be a real patron of the arts. Emerson says, "Art is doing things in a beautiful way," and surely it is a beautiful thing to bring men to stand in silence and adoration before the visible creations of man which reflect the love of God.

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BY-LAWS OF THE EBELL JUNIORS

Substituted for Those Previously in Effect, in Order That They May Conform With the By-Laws Adopted By The Ebells of Los Angeles on November 3, 1930

ARTICLE I NAME

This group shall be known as THE EBELL JUNIORS.

ARTICLE II PURPOSE

The purpose of this group shall be advancement in all lines of general culture including social welfare work.

ARTICLE III OFFICERS

Section 1. The officers shall be a President, three Vice-Presidents, a Secretary, and a Treasurer. These officers shall constitute the Executive Committee and shall have general supervision over all the activities of the Juniors.

Section 2. The Board of Directors of Ebells shall appoint an Advisory Committee of three regular members of the Club, one of whom shall be a member of that Board. These, together with the Executive Committee of the Juniors, shall constitute the Board of Governors which shall decide all matters of policy concerning the Juniors. The Advisory Committee shall meet at the call of the President of the Ebells Juniors.

Section 3. The officers of the Ebells Juniors shall have no power to incur any indebtedness or liability which has not been authorized in detail by the Board of Directors, but shall defray all expenses not so authorized.

ARTICLE IV DUTIES OF OFFICERS

Section 1. The President shall preside at all regular meetings of the Juniors and at all meetings of the Executive Committee. She shall call meetings of the Advisory Committee and special meetings of the Executive Committee when necessary. With the advice and consent of the Executive Committee she shall appoint all committees not otherwise provided for in the By-Laws; shall be ex-officio a member of all committees. She shall sign all bills; shall report all matters of interest at the meetings of the Executive Committee and of the Juniors, and make an annual report to the Club at the annual meeting in June. She shall carry into effect all orders of the Board of Directors and shall enforce the provisions of the By-Laws and the Standing Rules of the Club.

In June, following the annual election, the President for the ensuing year shall have the power to call the incoming Executive Committee together for the appointment of all standing committees.

Section 2. The First Vice-President shall furnish for the Ebells Magazine, all copy concerning Junior activities. She shall assist the President as the President may desire.

Section 3. The Second Vice-President shall be chairman of the Membership Committee.

Section 4. The Third Vice-President shall be chairman of the Social Welfare Committee.

Section 5. The Recording Secretary shall keep the minutes of the meetings of the Juniors and of the Executive Committee.

Section 6. The Treasurer of the Juniors shall receive from the Financial Secretary of Ebells all moneys ordered paid to her by the Treasurer of the Club, giving a receipt therefor, in which shall be stated the accounts to which such moneys shall be charged. She shall receive all moneys collected by the Juniors for club activities and shall immediately transmit them to the Financial Secretary of the Club, requiring a receipt therefor. She shall make an annual report at the regular meeting of the Juniors in June.

ARTICLE V STANDING COMMITTEES

Section 1. The Standing Committees shall be:

1. Advisory Council of Past Presidents
2. Courtesy
3. Credentials
4. Programs
5. Scholarship
6. Social Welfare
7. Such other committees as the Executive Committee deems necessary.

Section 2. An Advisory Council of Past Presidents, whose chairman shall be the incumbent President of the Juniors, shall meet with the Executive Committee for conference when requested.

Section 3. The Courtesy Committee shall act as a general hospitality committee whose duty shall be to co-ordinate all hospitality activities.

Section 4. The Program Committee shall provide a program for each regular meeting.

Section 5. The Scholarship Committee, with the advice of the Scholarship Chairman of Ebells, shall have supervision over all scholarships given by the Juniors and shall administer all the scholarship funds of the Juniors.

Section 6. Chairmen of committees, both standing and special, shall call meetings of their respective committees for organization

or conference when necessary. They shall inform the President of all such meetings so that she may attend if she so desires. They shall incur no indebtedness not authorized by the Executive Committee.

Section 7. It shall be the duty of all committees to assist the Executive Committee.

Section 8. All moneys collected by the Juniors for club activities shall be paid at once to the Treasurer of the Juniors and a receipt required therefor.

Section 9. All officers and chairmen shall hand promptly to their successors all records pertaining to the work of their offices.

ARTICLE VI MEMBERS

Section 1. Membership shall be open to the daughters of members of Ebell and to their friends. All members must be between the ages of eighteen and thirty years.

Section 2. An application for membership shall first be presented to the Second Vice-President of the Juniors for investigation and shall then follow the procedure for regular membership in Ebell.

Section 3. Each member of The Ebell Juniors must pledge herself to uphold the provisions of the Constitution of the United States of America and must sign the Junior By-Laws before she shall be entitled to any of the rights or privileges of membership.

Section 4. Any Junior may become a regular member of Ebell upon written application to the Board of Directors and the payment of the difference in the registration fees.

ARTICLE VII DUES

Section 1. The registration fee shall be one-half of the amount paid by regular members, which amount shall be deducted from the registration fee when the applicant becomes a regular member of Ebell.

Section 2. The annual dues shall be one-half of the amount paid by regular members. The Club year shall begin on the first day of July of the current year, at which time dues may be paid. One-half of the dues becomes delinquent after October first and the second half after March first of each year. Non-payment of dues for one year shall cause forfeiture of membership.

In the month of May the Chairman of the Membership Committee of the Club shall notify all members whose dues are delinquent for one year that, unless such dues are paid on or before July first, their names shall not appear in the next issue of the Year Book.

Section 3. The Board of Directors shall have the authority to remit the fee of an applicant for membership and the dues of a member for one year, by unanimous consent, when it shall be deemed for the best interest of the Club.

Section 4. A member who resides more than thirty-five (35) miles from the city, making possible only an occasional attendance at the regular meetings of the Club, shall, upon written application each year and with the consent of the Board of Directors, be classed as a non-resident member and have one-half of her dues remitted. She may have admission cards to one-half of the regular meetings which the Juniors are permitted to attend. She shall not be eligible to election to office or to serve on committees.

Section 5. A member who is an employee and whose hours of employment are such as to make possible only an occasional attendance at the regular meetings of the Club, may, upon written application each year and with the consent of the Board of Directors, have one-half of her dues remitted: she may have admission cards to one-half of the regular meetings which the Juniors are permitted to attend. She shall not be eligible to election to office or to serve on committees.

Section 6. A member who is absent from the city for one year or more may, upon written application each year and with the consent of the Board of Directors, pay one-half of the yearly dues from the date of her departure provided, however, her dues are not in arrears at the time of application. She shall receive a certificate of membership in lieu of a regular membership card.

ARTICLE VIII MEETINGS

Section 1. The regular meetings of the Executive Committee shall be held on the first Tuesday of each month.

The regular meetings of The Ebell Juniors shall be held on the second Wednesday of each month from October to June in-

clusive, excepting December.

Section 2. All departments of Ebell shall be open to The Ebell Juniors on the same terms as to regular members.

Section 3. Ebell Juniors may have the privilege of attending nine regular Monday meetings during each year.

ARTICLE IX ELECTIONS

Each member of the Executive Committee shall be elected for one year at the regular meeting in June. No member shall be eligible to serve two consecutive years in the same office.

Section 1. Election shall be by ballot and a plurality vote shall elect at any election.

Nominations

Section 2. The names of the candidates for office shall be placed on the ballot through a Nominating Committee consisting of five members. Two members of this committee, a chairman and an assistant chairman, shall be appointed by the Executive Committee at its regular meeting preceding the regular meeting of the Juniors in March; the other three members shall be elected from the floor at the regular meeting in March. Vacancies occurring in the Nominating Committee shall be filled by the Executive Committee.

Section 3. On or before April first the Nominating Committee shall meet to nominate candidates for each office to be filled. All nominations must be approved by the Board of Directors before being published in the May issue of the Magazine.

The Nominating Committee must obtain the consent of each candidate before placing her name on the ballot.

Section 4. At the regular meeting in April, the Nominating Committee, through its chairman, shall report to the Juniors the names of the nominees it has selected for each office to be filled.

Nominations from the floor shall be called for and if there are no further nominations, the report of the Nominating Committee shall be accepted. This report shall be published in the May issue of the Ebell Magazine.

Election

Section 5. All matters pertaining to the election shall be arranged by an Election Board of three members, two of whom shall be elected by the members at the regular meeting in April. The other member shall be elected by the Executive Committee at its regular meeting in April and must be a member of that Committee.

Section 6. It shall be the duty of the Election Board to cause to be printed ballots upon which shall be placed, in alphabetical order, the names of the candidates for each office, with as many blanks as there are offices to be filled.

Balloting shall take place at the hours set by the Executive Committee and published with the report of the Nominating Committee in the May issue of the Ebell Magazine. At least two members of the Election Board must be present during the balloting. Each member shall be required to register before casting her ballot. Only members whose dues are paid to date shall vote at annual elections.

The Chairman of the Election Board shall announce the result of the election at the close of the regular meeting in May.

The Election Board shall place the counted ballots in the ballot box, seal, and deliver it to the Financial Secretary of the Club. These ballots shall be given to the Junior Advisor on the Board of Directors who shall report the results of the election at the next regular meeting of that Board.

Section 7. The installation of officers shall take place at the regular meeting in June. They shall enter upon their duties July first provided, however, that the President for the ensuing year shall call the incoming Executive Committee together for the appointment of standing committees.

ARTICLE X AMENDMENTS

These rules may be amended at any regular meeting of the Board of Directors by a majority vote. Notice of such amendments shall be given at the previous meeting.

* * *

Whereas, the provisions of these By-Laws require the signature of each member of The Ebell Juniors; and whereas, those who have already signed the Juniors By-Laws have, by such sign-

Please turn to page seventeen

SOCIAL WELFARE ACTIVITIES



Sun Room of Rest Cottage given by Mrs. George W. Bishop as a memorial to her husband

- OFFICERS**
 Mrs. Harry A. Ford
Chairman General Philanthropies
 Mrs. T. J. Fletcher
Chairman Practical Relief
 Mrs. William R. Wherry
Chairman Rest Cottage
 Mrs. Frank Brown Wheat
Chairman Benefits

- OFFICERS OF EBELL REST COTTAGE ASSOCIATION**
 Mrs. William R. Wherry *Chairman*
 Telephone WYoming 3419
 Mrs. Willis Charles Sharon
 *Assistant Chairman*
 Mrs. Harry J. Brown *Secretary*
 Mrs. Charles Pike *Treasurer*

- Directors**
 Mrs. Charles S. Crail, *Ex-officio*
 Mrs. Julian Ellsworth Garnsey, *Ex-officio*
 Mrs. Charles Egleston Cray
 Mrs. Jack Armstrong Jevne
 Mrs. George H. Mosher

EBELL REST COTTAGE
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Contributing Dues.....	\$2.00 or more
Sustaining Dues	\$12.00
Life Membership.....	\$100.00
Memorial Membership	\$100.00

Will you help us carry on this work?

REST COTTAGE ASSOCIATION
 MISS LAURA PAXTON
 On Friday, June fifth, the regular meeting of the Rest Cottage Association was held. The annual report of each chairman was given. The proposed changes in the by-laws that had been read in May were again presented and were adopted. Reports were heard of necessary repairs made at the cottage and of useful gifts

received. Mrs. Helen Louise Kramer and her committee have given unusual pleasure by taking those guests who were able, for weekly drives the past two months.

Hearts were touched by the accounts of hungry children in our midst. A recommendation was sent to the Executive Committee of Ebell requesting that special appeal be made on Monday for gifts for this emergency. Mrs. John Rollin French was appointed chairman of funds for this cause and many dollars were given her then, and pledges made for future payments.

The next regular meeting will be held on Friday, July third.

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BOOK NOTES

Continued from page ten

which is the mother of invention, industry, courage, confidence.

A book giving an unusual picture of the immigrant is Shirland Quin's "Dark Heritage." The title is darker than the content. It is an interesting story of a boy who left his beloved Wales after a brothers' quarrel to come to America where his whole idea is to make enough money to go back to Wales and buy a farm of his own. He is bound by one circumstance after another more and more closely to America until twenty years pass before his dream is fulfilled. Wales is the same but he has changed and his old friends resent and are suspicious of his silk pajamas (twilled nightshirts are good enough for any Welchman); his eating a crazy mess of pineapple, cottage cheese and lettuce, his hot baths in the middle of the week, his talk of co-education and of milk sold in sanitary bottles. At last he knows that old German Carl was right when he said, "Against the immigrant's secret gods America pits hers—and wins."

When Heinrich Kreiser left Germany, a poor butcher boy, he could not have dreamed that one day he would rule the cattle market of the West. Under the title, "The Cattle King," Edward F. Treadwell has written the story of the life of this immigrant who by accident took the name of Henry Miller, a name known from one end of California to the other as the leading partner in the Miller and Lux holdings. When he died he could look back on millions of acres of land, millions of head of cattle, thousands of acres brought into cultivation by his irrigation projects. Besides telling the dramatic incidents in the life of this dynamic little man, who got possession of one Spanish grant after another, who fought Claus Spreckels or anyone who was in his way but was beloved by every tramp in the state and who watched the details of dozens of ranches, observing everything from the thickness of the potato peelings to the weight of every head of cattle; it is also the history of the San Joaquin Valley and of the glamorous days of splendor of old San Francisco.

There is a group of new books telling of the earliest immigrants to the shores of this continent. Agnes Repplier, whose essays stand supreme, has written with the same delightful ease of expression the historical narrative "Mere Marie of the Ursulines." She writes of this great nun of the eighteenth century not as a saint but as a very human woman who having been a wife and mother joined the Ursuline order and came to the little fishing village of Quebec. It is really the early history of Quebec and of the intrepid explorers as well as of the practical nun who built the Ursuline convent where the little Indian girls "took to pious practices like ducks to water" and where the purity of the French language and polite accomplishments were held intact.

Georges Oudard, who wrote that breath-taking history of Peter the Great last year, has a new volume, "Four Cents an Acre," which carries one on from Quebec to the discovery of the Mississippi and gives a detailed history of Louisiana. When La Salle found the waters of the Mississippi he was searching for the Northwest passage to China. Oudard can never be prosaic. Some of his statements of men and experiences are somewhat startling, for he leaves no glamour about the names of most of the early colonists. Parts of the book might be called "debunking our ancestors."

The other day Professor Graham Allen Laing said, "To know human beings read novelists and playwrights instead of text books of philosophers and economists."

There seems to be comparatively little reading of plays, people being content with seeing them acted, in spite of the fact that many of the words are lost. The pleasure of the best plays is doubled when read as well as seen. A strong, typically American play whose lines are grippingly intense is "Brass Ankle," by Du Bose Heyward, dealing with the tragedy of the young married couple who learn when their child is born that the wife has negro blood. The lines of "Tomorrow and Tomorrow," by Philip Barry, are more than clever and dramatic, they are provocative of much thought. This bit could be the incentive for a rather interesting mental excursion: "The only measure of the height civilization reaches is the quality of its emotional response. I believe the highest point a human being can reach is that at which he can depend on his emotions to prompt action. It is a right hard to earn—reason has to play its part to help earn it. Emotion is the only real thing in our lives."

BY-LAWS OF THE EBELL JUNIORS

Continued from page fifteen

ing, bound and pledged themselves to abide by the Rules and Regulations of the Club; and whereas, we as citizens of the United States of America enjoy the protection of its government: therefore we do hereby, in signing these By-Laws, pledge ourselves to uphold the provisions of the Constitution of the United States of America and to abide by the Rules and Regulations of the Club.



This cut and the explanation that follows are reprinted by permission from *The Clubwoman G. F. W. C.*: "Mrs. Charles S. Crail, president of the great Ebell Club of Los Angeles, takes the lead in Law Observance work among club women by affixing a sticker on her own car."

Mrs. Charles D. Hill, curator of the Public Affairs Department, is standing to the left of Mrs. Crail.

LAW OBSERVERS...

WILL BE INTERESTED IN THIS

Members of The Ebell who recently endorsed the "Law Observance Automobile Sticker," should be interested in the Pacific Employers Insurance Company, who in recognition of the law observer, offers a decided liberal policy of public liability insurance.

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SPANISH DEPT. LUNCHEON

The three classes of the Spanish Department met for luncheon at the old Adobe in Olvera Street on Thursday, May fourteenth. Mrs. L. P. Sims, curator of the department, and Mrs. Percy William Seals, assistant curator, who is a great great-granddaughter of Doña Encarnacion Avila, received the members in the patio of Casa de Avila, the ancestral home of this noted family.

It is an historic spot with its quaint old furnishings including several choice pieces and retains much of the charm of the glamor-



Spanish Department Luncheon

ous days of the Dons. The whispers from the leaves of the old trees and the drip of the water in the patio fountain seem to enhance the charm and make it easy to feel that here abound dreams and memories of the gay social life of early Los Angeles when days were lived leisurely.

After a typical luncheon served under the portico, Miss Marian Parks, assistant secretary of La Fiesta Association, told us of the plans for the coming fiesta in September, celebrating the one hundred fiftieth anniversary of the founding of Los Angeles. Mrs. George Stienike gave Mexican dances in costume and Mrs. Marybelle Chapman sang several Spanish and Mexican songs, playing the accompaniment on the famous piano brought around the Horn in '49. Another guest was Señora Maria Lopez de Lowther, instructor of the Spanish Department. Members who enjoyed the day were: Mesdames J. A. Johnston, W. S. Marshall, Ralph Emerson Filcher, Emmet Banks McClure, Robert Lee Holland, Matthew John Bedall, C. S. Gibson, Margaret L. Howard, W. R. Steele, R. W. Ashton, Leona H. Persinger, Fannie L. Henry, Robert Elmer Callahan, Oscar Willson Roberts, W. F. Hackett, W. E. Urick, L. C. Norris, A. E. Cornell, George W. West, Mary W. Elliot, Burdette Moody, John E. Collins, James Renwick McKinnie, Jr., Neil C. Needham, Ralph M. Hoiem, Charles E. Wolfenden, Percy William Seals, L. P. Sims, and the Misses Mary Alburdis, Mamie Nevada Voigt, Adelaide J. Brown, Lucie T. Brown.

—MRS. L. P. SIMS.

PAYMENT OF CLUB DUES

Attention is called to the By-Laws, Article VIII, Section 2: "The Club year shall begin on the first day of July of each year, at which time dues may be paid. One-half of the dues becomes delinquent after October first and the second half becomes delinquent after March first of each year." The members of the Board of Directors are striving to economize in every way possible, in order that a substantial payment may again be made on the Club's indebtedness. It will be of great assistance if the Club members who find it convenient will pay their dues by mailing checks for either fifteen or thirty dollars in July or August instead of waiting for the statements that are

sent out in September and February. It will mean fewer statements to be printed and less postage to be bought and will prevent confusion at the office window on the opening day of the Club in October.

HOLLYWOOD BOWL

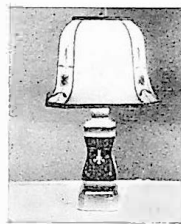
Tenth anniversary of "Symphonies Under the Stars" in Hollywood Bowl will be celebrated this summer beginning July 7th and ending August 29th. The most elaborate programs of music and ballet ever staged in the West, according to Glenn M. Tindall, Bowl manager. In the ten years since the Symphonies first were given there has been a continuous advance each season in artistic quality, and this summer, in observance of the decennial of their establishment, effort is being made to give them a special and unique attractiveness. To popularize as much as possible attendance at the concerts, season ticket books are being issued, containing forty tickets and bringing the price of single admissions to less than 25 cents. Tickets may be secured at Hollywood Bowl Association, 7046 Hollywood Blvd., May Company, Platt Music Co., and Broadway Store.

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APPLICATIONS FOR MEMBERSHIP

It is the duty of any member of Ebell who knows a good and sufficient reason that the following applicants should not be admitted to membership in the club to notify the chairman of the membership committee at once.

REINSTATEMENT

FLORCKEN, MRS. EMIL, 1430 West Twenty-fifth Street.

JUNIOR MEMBER

HOWARD, MISS LILLIAN DOROTHY, 133 South Windsor Boulevard, Whitney 7222.

Endorsed by Mrs. Arthur Elon Huntington, Mrs. Robert M. Hartwell, Mrs. Daniel Beecher.

IN MEMORIAM

MRS. JAMES WILSON BEAM
MRS. A. EDWARD GUERTIN

PERSONAL INTEREST

Please send information of personal interest to the Club Survey Chairman, Mrs. John A. M. Robb, 1815 Diamond Avenue, South Pasadena. Los Angeles telephone SYeamore 1616.

ENGAGEMENTS

ABBOTT-HICKS. Miss Jane Abbott, daughter of Mr. and Mrs. Earl Vernon Abbott, to Mr. Donald R. Hicks.

BRAUER-HOWELL. Miss Ruth Brauer, daughter of Mrs. Serena Dorothea Brauer, to Mr. William G. R. Howell.

DAUM-CASE. Miss Elizabeth Rose Daum, daughter of Mr. and Mrs. William Howard Daum, to Mr. George Fox Case.

THORPE-HART. Miss Lois Thorpe to Mr. Edward W. Hart, son of Mr. and Mrs. C. L. Hart.

MARRIAGES

COLE-BRAND. On June 4th, Mr. Wendell Cole to Miss Beatrice Roberta Brand, Ebell Junior.

GIFFORD-TAYLOR. On April 23rd, Mr. Robert Ladd Gifford, of Pasadena, son of Mr. and Mrs. Robert Ladd Gifford to Miss Mary Barbara Taylor.

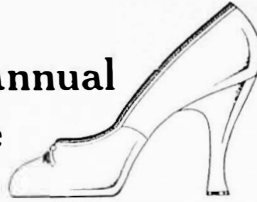
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