

Faults of Princeton Clubs for Which President Wilson Opposes Them

The upper class club system at Princeton, which is causing President Woodrow Wilson and the trustees of the university so much concern, had its beginning in a group of ten or twelve students who clubbed together for their meals in 1879. The Princeton authorities in the '60s had abolished all secret societies and fraternities from the college and had forbidden their existence in the future. The social life of the campus had for years centered solely about the two big literary societies, Clio and Whig halls.

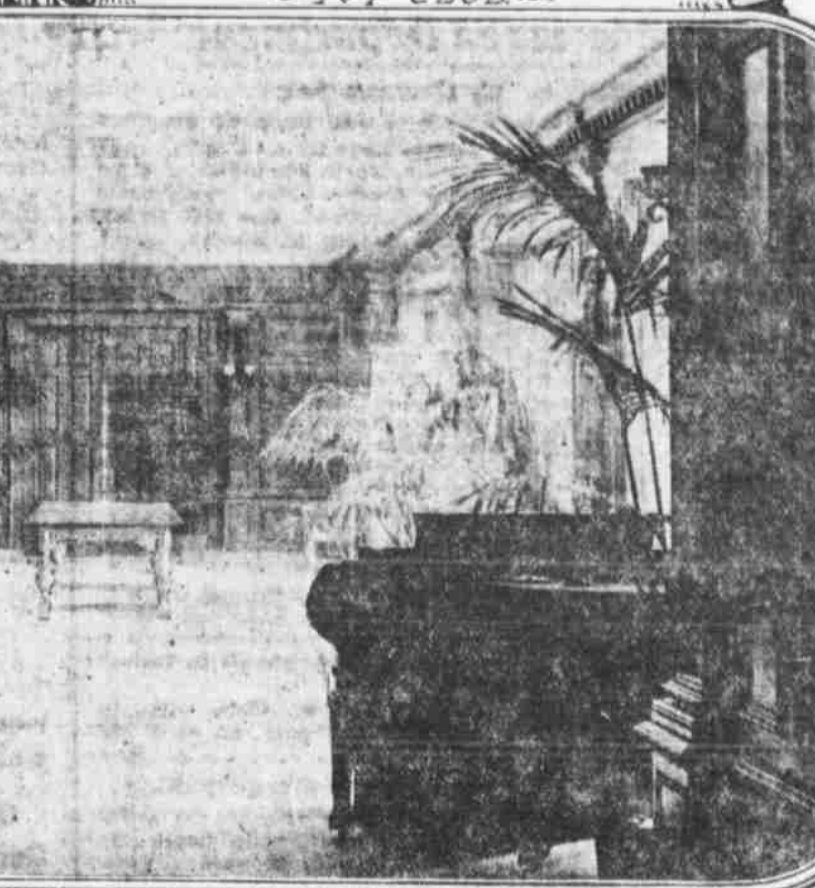
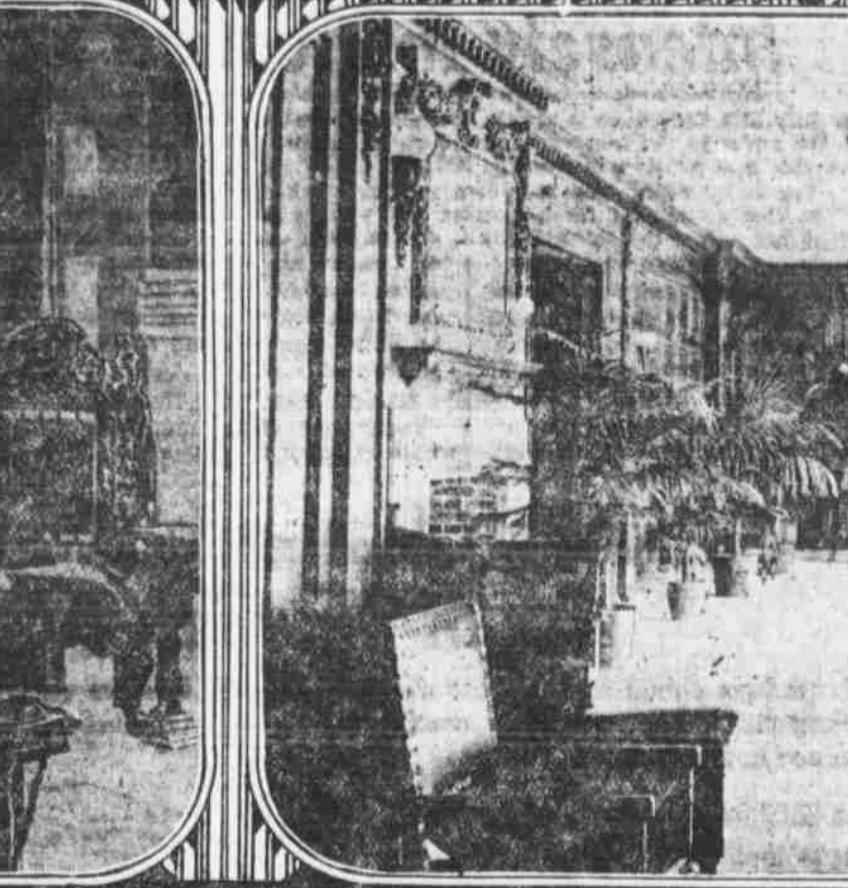
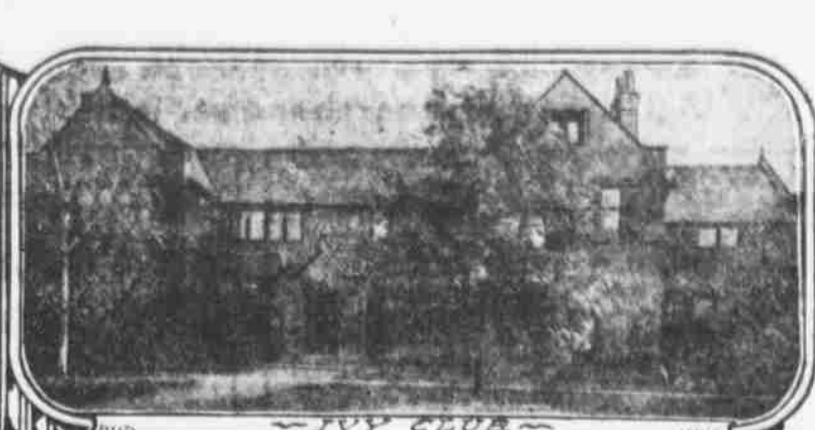
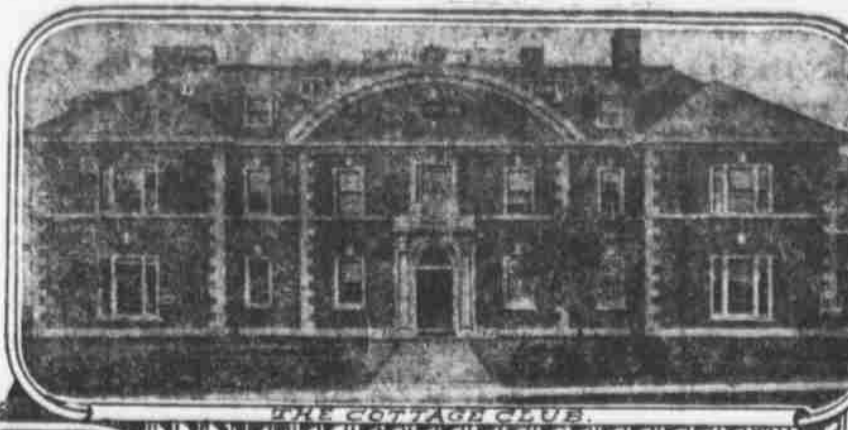
These halls were of a secret character, but they were exempt from the faculty

and, what was more to the point, a cook who could set them a good table. So when it came time for them to leave the college they saw no reason why they shouldn't pass a good thing along to their friends who had a year or two more at Princeton. The same thing was repeated the following year, and so on until 1883, when the club was incorporated and fairly launched on its career.

It got a little house of its own and since then has moved two or three times, until now it is domiciled in one of the most luxurious club buildings on Prospect avenue. The Ivy Club house, which was built only a few years ago, represented an ex-

cellent ball games or to commencement. The clubs are provided with a good many sleeping rooms and the graduates are able to get sleeping accommodations as well as their meals at a much more elaborate rate than they would have to pay at the hotels. The university authorities forbid any of the undergraduate club members from living in the houses. Tobacco and cigars are on sale at the clubs, but never any alcoholic drinks.

President Wilson's complaint that the clubs are distracting the interest of the undergraduate from the real purpose of his university life and splitting the university into cliques and combinations is, in the opinion of nearly every Princeton man-



HALL OF THE TIGER INN CLUB

MAIN HALL OF THE COTTAGE CLUB



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cept of a Princeton man. Any member of the college—for Princeton wasn't a university then—was eligible for membership in the halls, and everybody belonged to one or the other. To the Princeton men of earlier days the question, "Are you a Clio or a Whig man?" always came next to the question, "Are you a Princeton man?"

From the winners of the interhall debates were selected the men who should represent Princeton in the intercollegiate contests. Matches between the halls afforded a means of selecting the best chess players in the college, and there were other contests. Every honor attained by a Clio or a Whig man was an honor for his hall. Glory as an alumnus in the outside world rounded to the hall's credit in undergraduate circles. The "lives of great men" were often used not to remind the undergraduates, but to persuade them that they should join the right club. President James Madison was probably the most overworked man in this respect.

But there was something lacking about the social side of the hall life, for with the appearance of the upper class clubs they have been steadily on the decline as a factor in the undergraduate life. Each hall has a beautiful marble home in the very heart of the campus, but among the undergraduates now there are hundreds who have never seen the inside of the buildings and who have no desire to become members. There are many others who have paid their initiation fees and have not been in the halls since the night they joined. It is doubtful whether some of these members would be able to give the password at the door. The halls still exist, but only as training schools for debaters and speakers. Some Princetonians point out that in this hall system, as in the dormitory club system which President Wilson suggests as a substitute for club life, membership was not determined on an elective plan. It was only a matter of choice with the undergraduate which hall he should enter. But President Wilson's quad system offers something that the halls never offered, and that is the actual association of the men in their living quarters for the proposed plan of reform contemplates a common dining room and a meeting hall for each quad. This idea is borrowed from the club system, for the chief purpose of the clubs has always been that of the first one organized in 1879, to afford a place for congenial men to come together for their meals.

Perhaps the university itself was in a measure responsible for the appearance of the upper class clubs in the beginning. A good many years ago the college ran a commons where the undergraduates took their meals, but Princeton traditions took several instances where volleys of strong buttermilk were fired at the commons eating and other eatables were thrown about the place. "The revolt of the commons" is how the college authorities characterized such an occurrence.

The commons were finally abandoned and the undergraduates were turned over to the tender mercy of the Princeton boarding house keeper. The university authorities kindly gave the boarding house keepers a helping hand by compelling the students to pay for their board eighteen weeks in advance. The money was paid into the university treasury in a lump and then monthly payments were made to the boarding house keepers. A man was always at liberty to change his boarding place, but the university officers never appeared to be greatly delighted to listen to complaints. Prior to 1879 little groups had run their own table, but none of them had ever thought of organizing permanently and electing their successors. The ten or twelve who were the founders of the Ivy club had found a comfortable little place,

penditure of more than \$100,000. The club, counting the alumni, has a membership close to 600. The Ivy Club house and the new Cottage Club house, which are shown above, are the most luxurious of the Princeton student clubs. The Cottage Club building, which has been finished only a year or so, also cost more than \$100,000.

The Cottage club was organized about five years after the Ivy club. Tiger Inn came about four years after that, and in recent years there has been a remarkable increase in the number of upper class organizations, until now thirteen of them have homes on Prospect avenue. With the increase in numbers there has, as illustrated in the Cottage and Ivy houses, come a steady growth of the degree of luxury which the club members demand. The recent report of the trustees on President Wilson's proposed plan referred to this phase of the situation:

"The two oldest club houses," said the trustees, "now have houses of extraordinary elegance and luxury of appointment, and five other clubs are maturing plans for replacing their present comfortable structures with buildings which will rival the others in beauty, spaciousness and comfort."

The trustees fear that if the present undergraduate tendency toward club life is allowed to continue uncurbed the university itself will become "only an artistic setting and background for life on Prospect avenue."

The views above give a pretty good idea of the luxury of the interior of these clubhouses. In the view of the Tiger Inn hall, for instance, are some specimens of the fine oak furniture with which a large part of the clubhouse is furnished. This furniture came from an old English abbey. In it are carved many biblical quotations and scenes from the Bible. The furniture was given to the Tiger Inn by Mrs. Robert Garrett of Baltimore, whose son, Robert, was one of the founders of the club. The more cozy, it is of Elizabethan, half timber style.

The Ivy library, shown in one of the above views, is the finest among the upper class clubs. It is the hallway of the new Cottage club is perhaps the most striking room to be seen on Prospect avenue. The Cottage club was designed by McKim, Mead & White. It is finished throughout in foreign woods. This hallway at the rear looks out on a court of Italian villa effect. A stone balustrade extends across the court at the rear, connecting the two wings of the building in which are located the main rooms.

Each undergraduate member of a club pays an initiation fee of about \$25 and weekly dues of \$5. These weekly dues include the cost of board. These weekly dues are paid in advance, just as though the men were living at regular boarding houses, and then the money is passed out to the managers of the clubs. There is usually an undergraduate manager who has his weekly dues remitted for his work. The graduate members of the club pay annual dues of \$10 each and have the privileges of the club when they return to base ball or

well founded. Where the difference lies is that some of the graduates think the present system can be corrected and retained, while President Wilson believes it must go.

There were days when the electioneering for men by the Princeton clubs was worse than it has been in recent years, but then there weren't nearly so many clubs on Prospect avenue and they had not come to assume such an important place in the undergraduates' mind. In the early life of the clubs the members were picked almost before they entered college and were "nursed" along by the club members for the first two years of their college course with the understanding that they were to get an election at the end of their sophomore year.

But with the increase in the number of clubs the rivalry of open electioneering became more intense, and finally the undergraduates themselves drew up an interclub treaty. This treaty specified in detail just when the elections were to be held. No member of any club was to approach any under class man in any way until his acceptance of the election had been received. The club members were to elect eight men from the sophomore class, and these eight men were to choose the remaining seven or eight, subject to the approval of the members of the club. That is practically the system that is in effect now, but the treaty has been broken time and again, although severe penalties have been meted out to violators. Princeton undergraduates who have stood loyally for the honor system in examination, seem to be unable under the excitement of an upper class club election to refrain from violating, if not the letter, the spirit of the treaty.

For instance, instead of approaching an under class man openly the club member who is looking for information drops his hat down on the under class man's head

and asks smilingly: "How do you like that?" Of course the hat has a club hand on it—the green and gold of Ivy, the white and green of Tiger Inn or the red and black of Cap and Gown—and the sophomore, if he likes it, will smile in return and say so.

Probably asking what the make of the hat is. If he doesn't like it he will probably say nothing, because it would be rather "fresh" on his part to dislike a senior's hat. Then the upper class men have another way of going about it. They want to know



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One on the President

THIS is the story of the rise and fall of Antonio Apache, some time a person of prominence in the metropolis of the Western Hemisphere, a pampered pet of society and claimant to the title of grandson of Coehise, the famous chief of the Apache nation. The story opens in the gubernatorial era of Theodore Roosevelt. The governor was introduced to the swarthy descendant of Coehise and became deeply interested in him. Once Mr. Roosevelt and General Wood at the Union League club, General Wood had formerly been in the Apache country—as an army surgeon—and had assisted General Lawton in capturing Geronimo. Naturally enough Mr. Roosevelt thought that his friend would be interested in studying Antonio. During the meal—at least, so report has it—Mr. Roosevelt turned to General Wood and remarked: "Here, certainly is a fine type of American. Indeed, this fellow is the real American, the kind that can be developed out of a race which is generally considered decaying."

General Wood agreed with his friend the governor that Antonio was the real thing in the picturesque role of original American, and he in turn recommended Antonio to his friends. And it accordingly happened that the grandson of Coehise, vouched for by the governor and the general, became the guest of the very best people of Gotham. He was "taken up" by society. He was the guest of honor at a ball given by Mrs. John Jacob Astor, and he was hand in glove with the Drexels and other prominent leaders of the smart set. Had Antonio been a disdainful maharaja or a dusky maharajah he could not have cut a wider swath in New York's social society. Next season, however, Antonio will not be found gracefully lounging in the halls of the great. And thereby hangs the tale.

The downfall of Antonio Apache is due to Edwin W. Deming and William M. Cary, two New York painters of reputation. Messrs. Deming and Cary took more than a casual interest in the real American, and, after a good deal of patient investigation, they were able to throw some new light on the dusky descendant of Coehise. Says Mr. Deming: "We have investigated the fact that his name is not Antonio Apache, but Tony Simpson; that he is not a grandson of Chief Coehise, but a son of Mrs. Russell Sage's colored cook. It is about time the true character of this impostor is made public knowledge. He is not only a fakir, but a scamp. He is the same person who stole a painting from me about nineteen years ago, and in consequence served two years in Sing Sing prison."

The incident suggests that if Mr. Roosevelt is so easily deceived in ethnic matters he may not be the absolute authority on bobcats, caribou, wolves, grizzly bears and kindred subjects that Messrs. Burroughs, Whitney and Ingersoll aver—Rochester Post Express.