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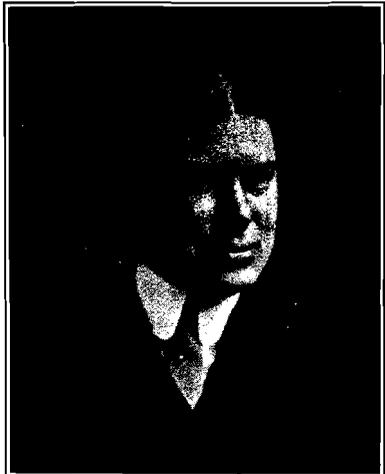


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ADDRESS ON THE HISTORY OF THE PHILOMATHEAN SOCIETY

BY

EDWARD P. CHEYNEY, '83

"Little of all we value here
Wakes on the morn of its hundredth year
Without both feeling and looking queer."

So said Oliver Wendell Holmes: but he was thinking of things, or of individual people, not of associations. Organized societies do not necessarily grow old. Men grow old, but man remains ever young. So it is with Philo. Though in existence for a hundred years she is still young, young with the youth of perpetual rejuvenation. Every year there is an influx of new and youthful blood. It is true that these new men grow old, in a college sense; and wearied with the course of four long, laborious and eventful years, their shoulders bowed with the weight of office, their brows clouded with the perplexities of policy, and their minds exhausted by the unsolved problems of many a long discussion, they lay aside the responsibility of their official duties and suspend their more or less regular attendance. But there is always a new generation ready, the officers' chairs do not remain empty and the rostrum never relapses into silence.

This being so, it is not my duty as biographer to describe the youth, the manhood, the inevitable senescence and the growing decrepitude of a human career, nor as historian to trace the rise, the greatness, the decline and fall of a nation, but to put before you in a few words the conditions under which this old yet young society came into existence, to call attention to a few salient points of its subsequent career, and to describe some of its trans-

formations in the perpetual process of adaptation to changed surroundings which is the necessary condition of all life.

The Philomathean Society was established in the year 1813, as the fact that we are now celebrating its centennial indicates. There is still in our hands the sheet of paper containing the declaration of organization and the promise to support the Constitution signed by the thirteen original members of the Society on the 2d of October of that year. The preliminary arrangements had been previously made and the consent of the new Provost, Dr. Frederick Beasley, obtained. The approval of the Board of Trustees is recorded on their minutes of the 23d of November. It is as follows: "The Board sanctions the institution of a Literary Society, to consist of the students and Alumni of the University or such of them as shall be admitted members thereof, and a suitable room shall be appropriated to their use." These thirteen founders seem to have been the whole senior class of the College. It was the day of small things. We were a nation of only six million people. There were then scarcely more inhabitants in the whole State of Pennsylvania than there are now in West Philadelphia. There were but three members of the Faculty: a Professor of Moral Philosophy, a Professor of Languages and a Professor of Mathematics. The college course was but three years in length. Many of the students when they entered were between thirteen and fourteen years of age, most of them just above fourteen. The early laws of the Society placed fifteen years as the lowest limit for membership into its mature ranks, and it was difficult to preserve this standard of age. It was seldom that any class numbered more than a dozen, still more seldom that the whole College numbered more than fifty. The thirteen seniors who founded the Society were therefore probably about a quarter of the whole number of students in college and were about seventeen years of age, a year younger than the average freshman of the present time.

The rooms which were granted to the new Society were better than the lofty and airy and quiet but far from sumptuous quarters the Society now occupies. The building in which the University was then housed was the handsome structure described in the old prints as the "President's House." It was the first "White House." It stood on the west side of Ninth Street where the Post Office building now stands, midway between Market and Chestnut Streets. It was surrounded by open stretches of land extending almost unbroken to the Schuylkill. When Philadelphia had been chosen, for the time, as the capital of the United States, this building had been erected by the State of Pennsylvania as a dwelling place for the President. But it was not ready for Washington or Jefferson, and Adams had other plans, and with the location of the permanent capital further south, the President's house had no reason for existence as such and in 1800 had been sold to the University. In 1806 some additions were made for the Medical Department. It was in a spacious group of rooms in the southeast corner of the third floor of the original building that the Society was ensconced. Doubtless by leaning slightly from their southern windows the early members of the Society could see the woods and fields beyond the river where sixty years later a building was to go up from which their successors can now look back on the old site and measure the course of the years by the changed world that lies between Ninth Street and Thirty-sixth. Is it only a century that separates that world from this?

Many of the expressions and practices familiar to all Philomen date from the very beginning of its existence. The meeting night then as now was Friday. The title "Moderator" for the presiding officer was adopted at once and the first Moderator was elected at the first meeting, while the first Censor Morum was elected at the third meeting. The practice of debating and the practice of fining members for non-performance were begun

promptly and simultaneously at the second meeting—Mr. Chew having been fined on that occasion $31\frac{1}{2}$ cents. A glimpse of the condition of the finances in the outer world is obtained from the order shortly afterward that the treasurer should not receive in payment for fines any bank notes except those of Philadelphia or of New Jersey banks. Another indication of the existence at that time of public questions still only partially settled is the subject of one of the early debates, "Should women be permitted to preach?" This was decided in the negative.

An echo from a still more distant world is a debate in 1818, "Whether any advantages have resulted to Europe by the downfall of Bounaparte?" Most of the debates and discussions, however, reflected the classical interests of the time. Comparisons of the merits of Greek and Roman heroes, Latin orations, translations of classical prose and verse assigned by the Moderator to be handed in to a classical committee, discussions of old Greek problems in casuistry or dialectic, seem to have been the staple of the literary exercises. Debates were then more perhaps than now looked upon as forensic training for lawyers, and the early members, therefore, like some in later days, seem to have felt that parliamentary contests and impeachment trials were equally good for that purpose. Henry Gilpin, Moderator, was impeached in a trial that lasted from November, 1817, to February, 1818, and when he subsequently became Attorney-General of the United States he may well have looked back to these experiences with a new sense of reality. Within this early period the Library was founded and public "exhibitions" of orations were held, analogous to the prize debates and orations of later days. Thus Philo became an established and integral part of the college life of the first half of the century.

The old Presidential mansion was eventually torn down and two buildings erected in its place, one for the Medical School, the other for the College. In the latter, Philo was given a new

room and at the same time a new neighbor and rival, Zelo, founded in 1829. This was the period when Zelosophic, Philalethian, Erosophian, Hermetic, Calliopean and other societies with ingenious classical, especially Greek names, were being founded in many American colleges. They were encouraged by the faculties, their objects were predominantly literary and they were thus quite clearly differentiated from the Greek letter societies, most of which indeed came somewhat later. With some of these similar societies in other colleges, Philo has entered into debates within recent years, though but few of them have had so long a continuous existence as she.

Fifty years passed away and it was time for the Society to celebrate its semi-centennial. The students had become a more numerous and a somewhat older body. They were now approximately sixteen years old on entrance to college and there were some one hundred and twenty in college. The term had been lengthened to four years, and the faculty had been added to until the catalogue for 1863 shows six professors. The Law and Scientific Schools had been added to the University, but Philo still remained distinctly an Arts society, members drawn from any other department being entirely exceptional. The intervening half century between 1813 and 1863 had seen many ups and downs in the history of the College and of Philo, but at no time were its meetings suspended nor the old customs seriously invaded. On the contrary, at certain times its intellectual life was especially active, and once at least this intellectual activity was put into a material form, the results of which still remain. This was the publication of the volume on the Rosetta Stone. In the spring of 1856 a member named Conrad presented to the Society a cast of the Rosetta Stone and read a paper on the subject of hieroglyphics. Where he got the cast or the interest in that unfamiliar subject, history does not record. The incident, however, excited some interest, and three other men, Hale, Jones and Morton,

took the matter up and induced the Society to appoint them a committee to make a report on the puzzling present that had been made to them. Becoming more and more deeply interested in their task, as intellectual young fellows without too much else pressing upon them are apt to do, they not only drew up a manuscript report, with a translation, notes and illustrations, but a year or so later had the whole work lithographed with colored illustrations. All copies were soon bought up and a second edition, which was published a year later by the Society, was also exhausted. It has long been a rare book now, but fortunately copies exist in both the Society and the University Library. Serious recognition has been given and should be given to what was a serious and meritorious piece of work. Occasionally, as we read the annals of the Society, new customs emerge. In January, 1847, occurred what appears to have been the first Philo-Zelo joint debate. Six Zelo men and five Philo men on two successive evenings discussed the highly original question, "Was the execution of Charles I justifiable?" Curiously enough, according to modern competitive ideas, the two societies were not pitted against one another, some men from each society appearing on each side of the question. On the conclusion of the debate the decision was given on the question itself, not in favor of either society. The relations between the members of the two societies were not apparently always restricted to the field of debate. In February, 1861, an entry on the minute book indicates that on the preceding Friday evening some members of Philo had destroyed some of Zelo's possessions. The Society disavows any knowledge of the circumstances but at the same time offers to pay the bill for repairs. It is of interest to note that at this meeting, among the members present were two destined later to become Provosts of the University, William Pepper and Charles C. Harrison. The number of members of Philo who in later life became prominent is a notable fact, but

one perhaps that can hardly be dwelt on with perfectly good taste in an assembly so largely made up of the persons concerned. However, it may be of interest to remark in discussing the year 1863, that James Murray Mason, of Mason and Slidell, the Confederate Commissioners who had two years before that date been taken by a United States vessel from an English mail steamer and almost became the occasion of war between England and our country, had been a member of Philo and its sixteenth Moderator.

During this war period, when Philo was rounding out the first half century of its existence, occurrences in the outside world could not help but be reflected in College and in the Society. There were in those days still many members from the South and feeling ran high. The election of prominent personages to honorary membership was made the means of carrying on political quarrels. Major Anderson, President Lincoln, General McClellan and General Rosencrans were at various times nominated and according to the changes of majorities, elected, blackballed or had the record of previous action upon them expunged from the minutes. The Secretary has left the record of the close of the meeting of February 27, 1863: "General George McClellan voted on. Blackballed. Former motion in reference to expunging names of honorary members recalled. Debated. Intense excitement. Question called and lost. Exceeding disorder, disgracing the hall, in which it was moved to adjourn. Carried. "George E. Oakman, Secretary."

Some months before, it had been resolved that those members who had received leave of absence from the faculty for the purpose of entering the service of their country should receive their diplomas from Philo just as they would from the College.

The fiftieth anniversary ceremonies of the Society were held in the midst of the darkest period of the war. The terrible battle of Gettysburg had been fought three months before, the campaign

of Chattanooga was just beginning. The country was divided in opinion and many doubtful in their loyalty. President Lincoln on the very eve of the immortal Gettysburg address was subjected to widespread and harsh criticism. Earthworks for the possible need of defense of Philadelphia had been thrown up, beginning just at the western end of the present dormitories and passing in front of the Veterinary building. A quarry, three squares west of the new Dental Hall, at Forty-third and Spruce Streets was in use as a practice ground for recruits. A corps of University students, professors and some who are now trustees was either in the field or being held as reserves. At the Philo semi-centennial ceremonies, which were held on the 6th of October, speaker after speaker referred in tones of grief to the dark cloud hanging over the nation, to the seeming set-back in the progress of civilization, to the rift in the fabric of our people.

Now, fifty years later, as we, a nation of more than a hundred millions, rejoice in our unbroken and unthreatened unity through the whole extent of the national territory, our government for the time administered by a man freely chosen by the whole people, though a native of one of the states then in rebellion; questions of secession and slavery and sectionalism long since settled, or relegated to the field of historical interest, and replaced by new questions, belonging in the social rather than in the political order, we must again pause, astonished by the change, and cry as before when we compared the early with the later days, is it only half a century that separates that time from this?

The changes that have come to Philo and the College of which Philo is a part, during this half century defy description within the bounds of this slight historical outline. The change of location from Ninth Street to its present habitation in West Philadelphia, which typified, just as it made possible, a larger opportunity, a larger life, wider ideals; the entrances and the exits of the fifty classes of men with all their varying interests and character-

stics, the debates, the literary and political contests, the occasional courses of lectures which Philo initiated, the entertainments for which she was sponsor, the effect on the College of the mere continuing existence of a society with its history, its practices and its ideals—of such materials must its history be made up or pictured in the imagination. There are, however, two or three forms of its activity that may well receive more concrete mention. One of these is its experience in journalism. From the earliest times, periodical papers had been prepared in manuscript form, were read and continued for a shorter or longer time. Occasionally a printed journal was established and lived its little life of a few months. But in 1875 the *University Magazine* was established, and published regularly, at first as a monthly and then as a semi-monthly, by a committee of the Society and at the Society's expense, or rather at its financial risk, since the expenses were as a matter of fact always met by its own income. Its files still exist intact in the University Library, in the Philadelphia Library and in other places. After a life of ten years it was made the foundation of a magazine of more general University interest, appeal and responsibility, which was to be published by a group of editors drawn from the whole University. The merger of the *University Magazine* into the *Pennsylvanian* was an act of enlightened self-abnegation on the part of the Society and it has had its reward in the recognition that it founded the college journalism at Pennsylvania which has since developed into one daily, one weekly and two monthly magazines.

The history of college and intercollegiate competitive debating has been much the same. The early debates with Zelo have already been mentioned. Zelo went out of existence soon after 1870 and was not re-established until 1892; but soon after this time inter-society debates were begun anew and have been continued since. Philo has also debated with more or less regularity with the Philolexian Society of Columbia, and with other societies

at Haverford, North Carolina and other colleges. In 1894 this practice was put into more regular form by our entrance into the Intercollegiate Debate Union. This membership has in turn been placed for the most part in the hands of representatives of the College at large as being a wider constituency than the Society, and Philo has again played the honorable part of the pioneer who recognizes and welcomes the advent of the outlander and turns over to him the land that he has surveyed.

Our part in the dramatic interests of the College was taken later and has been more kept within our own hands. Although Philo men had taken an active part in the formal classic plays given at an early period as part of the Commencement exercises, in the Greek play of 1886, in those of the Garrick Club, the University Dramatic Association and other such productions, it was not until 1909 that as a society she gave a play under her own charge, with all the parts taken by her own members. With the Society's literary interests and traditions, it was natural to seek a subject in the earlier periods of dramatic tradition, and the play chosen was the interesting and poetic, "Second Shepherd's Play," from the Towneley Cycle of Mystery Plays. It was a great success and four plays have been given since, "The Two Angry Women of Abington," "Mucedorus," Dekker's "Shoemaker's Holiday," and Jonson's "Alchemist." The Society has thus established a tradition of excellent acting and a distinctive selection of plays of literary and historical interest, and few of her activities have given more satisfaction to her Senior members.

As we approach the present time it becomes less and less practicable to give a continuous narrative of events, and the historian must yield his place to the orator. Nor is it any part of the duty of the historian of the first century of the Society's existence to prophesy what will happen in the second. Nevertheless, it is hard to stand on the peak from which one looks back over the past and not turn before descending to peer for a moment

through the mists into the vague landscape of the future. Is there now and will there continue to be a place in College for Philo to fill worthy of her past career and sufficiently useful and pleasant to justify her continued existence? Many of the functions she has fulfilled in the past have now been taken over by other college organizations or agencies. Philo has initiated and then passed on to other college journalism and much of college debating, and there are many other organizations which give the opportunities which formerly she alone offered. Has she still a reason for existence? That depends on her success or failure in perceiving and pursuing and comprehending the most elusive and yet the most influential of all spirits, the spirit of the age. We may look back lovingly and sometimes even longingly into the past, but we cannot safely neglect or be blind to the onward beckoning of the spirit of our own time. This spirit is like the neglected Dryad who called to Rhœcus, "'tis thou art blind." Just as the Society reflected the life of 1813, just as its interests and habits fifty years later corresponded to the interests and influences of that time, so the Society must now adapt itself to the demands and the opportunities of this later period. Philo may well be proud of her long career and take satisfaction in the hundred years of continuous life that we celebrate tonight. She is a noble tree with its roots deeply imbedded in the past; but it is into the light and air and sunshine of today that her branches and leaves and fruit must be lifted. Subjects of debates may well be different from those of a century or of fifty years ago; this is a new age. The Society may and doubtless will, as it has done in the past, give up some of its old practices and forms and requirements and take up new kinds of activity; the college of today is very different from the college of a hundred or of fifty years ago. On the other hand, many of the attractions of Philo, its good fellowship, its mingled appeal to the social and intellectual interests of men, the occasional opportunity for the exchange

of special intimacies, these and many other things are perennial and but little affected by the passage of time. Moreover, the Society whose junior members now in this hundredth year of its existence show the interest, the energy, the perseverance, and the maturity that has marked the work of their representatives, the young men who have prepared this celebration, will not want for the thoughtfulness or insight or other qualities that will give it permanence.

And now as I began this address with a quotation from Holmes in his lighter vein, may I close with a no less familiar quotation from him, but one representing his more thoughtful mood? It is a few lines from the "Chambered Nautilus." Have we not been looking back on the earlier rooms of the Society where, like that of the Nautilus,

"its dim dreaming life was wont to dwell,"

and in successive stages of the Society's existence, again like the Nautilus, it

" . . . left the past year's dwelling for the new,
Stole with soft steps its shining archway through,
Built up its idle door,
Stretched in its last-found home, and knew the old no more."

And of the Society as of the soul of man, we can say,

"Build thee more stately mansions, O my soul!
As the swift seasons roll
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast."

ADDRESS OF THE REV. DR. CRUSÉ

THE ROSETTA STONE REPORT*

BY

HENRY MORTON, Ph.D.

President of Stevens' Institute of Technology

Although the present writer had a good deal to do with the so-called Rosetta Stone Report, he is free to admit that it owed its inception and publication to the energy and persistence of his collaborator, the Rev. Charles R. Hale, now Dean of Davenport Cathedral, Iowa.

About the close of the college year of 1855-56 Mr. Thomas K. Conrad, then a member of the graduating class, and now the Rev. Dr. Conrad, Rector of St. Paul's, Philadelphia, presented to the Philomathean Society a plaster cast of the famous Rosetta Stone, at the same time reading an essay on "Hieroglyphic Research."

About this time Mr. Charles R. Hale joined the class of 1858, then in its sophomore year, and also became a member of the Philomathean Society.

His attention and interest were excited by this model of the Rosetta Stone, and asking many questions about it which no one was able to answer, he caused others to feel that the subject ought to be investigated, and accordingly a committee was appointed, with Mr. Hale for chairman, and instructed to investigate and report upon the Rosetta Stone. The other members of this committee were S. Huntington Jones and the present writer. The latter had already taken some interest in the subject of hieroglyphics, and when, after a preliminary report by Mr. Hale the subject grew in importance in the estimation of the committee,

* Reprinted from the "Philomathean Record" of 1892

he offered to do some serious work on the interpretation of the hieroglyphic text, and also to illustrate and illuminate the manuscript of the completed report.

The interest grew as the work proceeded, and, without any definitely prearranged plan as to division of labor, it arranged itself finally, as follows: Mr. Hale took in hand the Greek and Demotic texts of the trilingual inscription and gave valuable assistance in translating the hieroglyphic text; Mr. Jones contributed an historic essay on the "Egyptian king, Ptolemy Epiphanes," in whose honor the inscriptions were originally made, and the present writer took charge of the hieroglyphic text, and of the pictorial decoration of the work.

The work progressed slowly as it involved much study of books not readily accessible, and both the present writer and Mr. Hale spent many days of more than one vacation in the Astor Library in New York, as well as in the Philadelphia Library, where only certain extensive works on "Egyptology," and on "Hieroglyphics" were to be seen. Among these one of the most important was that of "Lepsius," which contained a complete drawing of an inscription on a temple wall at Philae, which proved to be another copy of the inscription covering the Rosetta Stone. This Philae inscription was, in great part, effaced, but a careful collation of what remained of it (made for the first time by this committee) enabled them to throw a new light on many otherwise doubtful passages of the Rosetta Stone text.

For the various reasons indicated, it was not until the summer of 1857 that the manuscript report of the Rosetta Stone Committee was finished, bound, and deposited in the library of the Philomathean Society.

Almost immediately, however, it mysteriously disappeared, and for several months it was supposed to be lost. When, at last it was found and replaced in the library, the circumstances of its temporary loss impressed some members of the desirability

of reproducing, by some mode of printing, a volume representing so much labor.

The reproduction of the Hieroglyphic and Demotic texts, and of the colored illustrations and illuminations, could only be accomplished by chromo-lithography, and the expense of preparing the necessary and numerous drawings on stone, if a professional artist were employed, was prohibitory under the existing conditions. The present writer, at that time, knew absolutely nothing about drawing on stone, but with the happy temerity of youth, and inexperience, he felt that nothing possible to man ought to trouble a graduate of the University of Pennsylvania, and of the Philomathean Society, and he, therefore, undertook, quite as a matter of course, to make all the required drawings on the stone.

In this task he spent the entire summer and autumn of 1858, and during the same time Mr. Hale worked with unwearied diligence in perfecting and enlarging the various parts of the work which came under his hands. Shortly before Christmas, 1858, the first edition of this report made its appearance, and was so highly appreciated by the public that in a few days the entire edition was exhausted, and many times the original price of copies was offered by those anxious to secure them.

Under these conditions the Philomathean Society, who had found this committee so ready to execute its directions, at its meeting held January 21, 1859, expressed the desire that this committee should prepare a second edition of their report. This request involved more than might at first sight appear.

To produce each one of the colored designs of the report, an average of four lithographic stones was required, and these, with the non-illuminated pages of Hieroglyphic and Demotic, made a total of several hundred stones. No lithographic establishment had such a stock of the same size, or could afford to keep them for our use; therefore, when the first part of the report had been

~~struck off, the stones were ground down to a new surface, and used for a new set of pages. Thus, when the Society desired its committee to print a new edition, only the stones used in the preparation of the last twenty pages or so retained any designs, and thus the printing of a new edition involved the production on stone of more than a hundred drawings.~~

Encouraged and inspired by the already realized success, the present writer willingly undertook this work, and, profiting by experience, made entirely new designs for all the pages it was necessary to reproduce. Thus the second edition was in its artistic portion largely a new work.

This second edition came out in the spring of 1859, and, like its predecessor, was not very long in being exhausted; so that for over twenty years the Rosetta Stone Report has been numbered among the "scarce" publications, only to be obtained from antiquarian book dealers, and at the sales of libraries.

Among the many kind letters which members of the committee received from various sources, none were more gratifying than one written by Baron von Humboldt, March 12, 1859, in which he says, after acknowledging the receipt of a copy of the report: "The scientific analysis of the celebrated inscription of Rosetta, which, despite the confusion of the hieroglyphic style, remains an historic monument of great importance, has appeared to me especially worthy of praise, since it offers the first essay at independent investigation offered by the litterateur of the New Continent. It is for this national reason that I especially greet this independent work." Speaking further of "the so conscientious work of the learned committee of the Philomathean Society," he goes on to say: "The picturesque ornaments added by Mr. Henry Morton add to the interest inspired by a work well worthy to be widely spread in your learned and free country. I pray Mr. Charles R. Hale to receive with kindness the homage of my sentiments of high and affectionate consideration."

~~In view of the rarity of the Rosetta Stone Report, it may be well to say here that the Rosetta Stone is a slab of granite bearing three inscriptions: one in Hieroglyphics, or the language of the priests; one in Demotic, or the language of the people, used in common life and for commercial transactions in ancient Egypt; and one in Greek. This slab was found near the town of Rosetta, on one of the mouths of the Nile, hence its name. In substance, it is a set of resolutions or vote of thanks passed by the priests, assembled on some occasion at Memphis about 200 B.C., in honor of Ptolemy Epiphanes. It recites the virtues of this king, some of the events of his reign, and decrees divine honors to him and his parents. Finally it provides for its own publication, as is usual nowadays, by ordering that copies shall be set up in all the temples of Egypt. The slab or tablet is about 3 feet high, 2 feet 5 inches wide, and from 6 to 12 inches thick, being very irregular at the back. On its face are engraved 14 lines of Hieroglyphic text, 32 lines of Demotic text, and 52 lines of Greek text, each expressing in its own way the same subject matter. The original stone is preserved in the British Museum.~~

PUBLICATIONS OF THE PHILOMATHEAN SOCIETY

Philo was founded long before the days of undergraduate publications at Pennsylvania. In 1813 there was no daily *Pennsylvanian*, nor were there such monthly magazines as the *Red and Blue* and the *Punch Bowl*. Instead, the exercise of the journalistic talent of the undergraduates was restricted to such as were fortunate enough to be members of Philo. These found plenty of opportunity in the unpublished magazines, *Papers in the Box* and *Reviews*, written out and preserved in manuscript form. In the earlier days of the Society, originality was not as highly valued as it is today; the literary exercises consisted more of readings and extracts from speeches of famous orators than of original declamations such as today are the principal part of the literary program. Consequently it would seem as though the members in the early days were not particularly proud of their accomplishments or else that they were more modest than we are today. A careful examination of the minutes, however, has led the editors to think that Philomatheans have been very much the same during these hundred years and that perhaps it was fear of the reception of their works, rather than any modesty, that led the early members to make most of their original compositions anonymous.

However this may be, the fact remains that many literary gems that have been preserved for us are without the names of their authors. Such masterpieces as the *Ripto Skipto Peedle Dum*, edited by Messrs. Blind Bat, Smike-yer-Pope, Bag-o-Grease, Blow-Hard, etc. *Ho Neos Diabolos*, edited by Scullion Pint-Pot and Solly Swallow-Bug, and *The Philomathean Jr. and Weekly Sockdolager* are still preserved in the Philomathean

Library. The *Sockdolager* seems to have had but one number which contains this choice bit:

A GOOD SPECIMEN OF LETTER WRITING

Deer Sir: Dont bee larmed at noin that yure sun is ded. hee left hom abowt 10 ocloc and wee didint no whayer heed gawn. abowt 2 we herd a man noccin at the dore and goin to open it hee sed that yure sun had bin drouded. it wasnt yure sun tho bekaws hee jus kame in. i gess it woz Mr hennery tomases sun. sorry to av larmed yu gud bi

jon Peeters.

During the years of 1848-51 J. Cheston Morris and John Helmuth, both of '51, edited a magazine which they called the *Mummy Monster*. It contained clever bits of satire on the members and on the professors as well. In the winter of 1913 Dr. Morris came up to one of the Society's meetings and presented the library with an almost complete set of *Mummy Monsters*.

The *Review* is the oldest Philo tradition and it is still preserved; it was originally a magazine edited and read before each meeting by the "Review Committee." Copies of the *Review* as early as 1828 are to be found in the Philo Library, and some of these contain excellent bits of poetry and sketches, such as appear in the monthly magazines of our modern colleges. As time went on the *Review* changed form due to an increase of literary endeavor which found expression in various other Philo magazines. The *Review* gradually grew to be a humorous satire in poetry of the events of each meeting, and was read as a part of the Literary Exercises every Friday night for the entertainment of the Society. It was not unusual for the reviewer to exercise the utmost license. A great many of these later *Reviews* have been kept and have been a valuable supplement to the "minutes." Today it is customary for a particular good review to be incorporated in the minutes of the meeting.

The first regular college publication that the editors have been able to discover is the *University Magazine* published in 1843. It must not be confused with another magazine with the same title which ran in the seventies and eighties. The first *University Magazine* apparently existed for only one year and was purely literary,—in fact so purely literary, that the only indication that the publication was at all connected with the University was on the title page: *The University Magazine Edited by a committee of the Philomathean and Zelosophic Societies of the University of Pennsylvania*. One volume, that of the year 1843, survives in the Philomathean Library, and as it contains not a single item relating to the student body it has no special interest for us.

In the fall of 1875 there appeared the first college publication at Pennsylvania which had for its sole object student news. *The University Magazine published monthly by the Philomathean Society of the University of Pennsylvania* came out in November of 1875 and seemed to disregard absolutely the existence of the previous magazine of the same name, and marked its first number "Vol. 1. No. 1." A committee of Philomatheans had the magazine in charge, and it was devoted solely to students' interests. The first editorial mentioned the long-felt need for some organ in which the views and opinions of undergraduates could be expressed, and it frankly asserted that it was not "the *Magazine's* intention to give any deep, solemn, political, financial or mercantile information," but rather to contain news relative to college life. Throughout its existence, from 1875 to 1885, the *Magazine* gave a faithful record of events at the University. The bound volumes which are complete in the Philomathean Library have been of no little assistance to the editors in piecing out the minutes of the Society. Of course the editors of the *Magazine* were entirely Philomatheans and the editorial page announced the fact that the periodical owed its existence to the Society. But as the University "grew up" the *Magazine* could

not fairly be said to be representative, as Philo has seldom had more than fifty members (at present she is limited to that) while there were nearly a thousand students at the University. So Philo consented to give up the publication of the *Magazine* upon condition that another publication should at once be started by the undergraduate body. The public spirited attitude of Philo and her generosity in thus giving up one of her chief functions was commended in the first number of the *Pennsylvanian*.

Of other publications Philo has produced quite a number. Many of the speeches and biennial orations which have from time to time been delivered before the Society have been published and are preserved in the Philomathean Library; a list of these is appended to this article, together with as complete a list of the formal orations which have been delivered before the Society as it has been possible to get together. Bound up with some of these old orations are copies of *The University*, a magazine edited by Henry Budd and Charles Ziegler in 1869. It was partly devoted to the usual articles of fiction and partly to the undergraduate news and editorials on college subjects. Bound up likewise with these are old commencement programs and an invitation to the University Commencement of 1816.

Accounts of the fiftieth and seventy-fifth anniversary celebrations were published and are carefully preserved. An address by Dr. Crusé, the first Moderator, is printed in the account of the Semi-Centennial and has been reprinted in the present volume.

The most celebrated of Philo's publications is that of the report of the committee appointed to translate the Rosetta Stone. This is of such significance that it is discussed at greater length elsewhere in this volume.

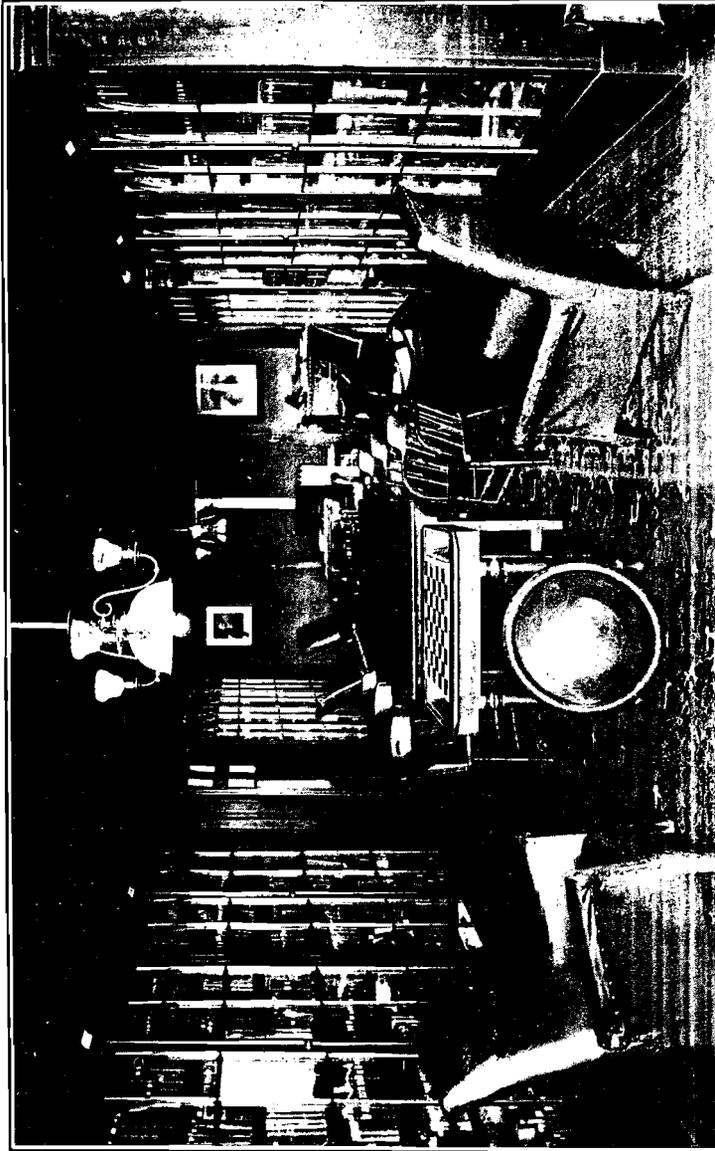
In 1896 another very creditable piece of translation was done by a committee composed of Edmund J. Burk, '95; Jasper Y. Brinton, '98; John C. Hinckley, '96; and Arthur E. Weil, '96, who were appointed to translate the "De Mysteriis" of Andocides.

The idea of publishing such a translation was due entirely to the committee in charge and their work was highly commended by Professor Lamberton, the head of the Department of Greek, who gave the gentlemen full credit for their ideas and the industry they displayed. This work was published by Philo, and two copies are on the shelves of the Philomathean Library.

SOME NOTABLE ORATIONS DELIVERED BEFORE THE PHILOMATHEAN SOCIETY

- 1825. Oration delivered by Professor William Hippolyte Keating, '16.
- 1826. July 26. Annual Oration delivered by George Bacon Wood, M.D., '15: "A History of the University of Pennsylvania."
(Published and a copy preserved in the Philomathean Library.)
- 1827. July 25. Annual Discourse pronounced by Joseph Ingersoll: "The Value of a Study of the Classics."
(Published and a copy preserved in the Philomathean Library.)
- 1832. June 30. Annual Oration delivered by James C. Biddle: "The Real Patriot."
(Published and a copy preserved in the Philomathean Library.)
- 1836. September 15. Annual Oration delivered by Thomas M. Pettitt, '15: "Education."
(Published and a copy preserved in the Philomathean Library.)
- 1838. November 1. Oration delivered by Prof. William Bradford Reed, LL.D., '22: "The American Revolution."
(Published and a copy preserved at Historical Society of Pennsylvania.)
- 1840. November 30. Annual Oration delivered by George W. Bethune, D.D.: "Work."
(Published and a copy preserved in the Philomathean Library.)
- 1845. The Biennial Oration delivered by Henry D. Gilpin, '19: "Enthusiasm."
(Published and a copy preserved at Historical Society of Pennsylvania.)
- 1852. The Biennial Oration delivered by Kingston Goddard, '33.
- 1853. December 2. Oration delivered by Clement Biddle, '29.
- 1855. February 2. Oration delivered by John Packard, '50.
- 1856. January. Oration delivered by Brinton Coxe, '52.

1859. March 15. The Biennial Oration delivered by Hon. Frederick Carroll Brewster, '41: "The Youth of America."
(Published and a copy preserved in the Philomathean Library.)
1860. February 21. Oration delivered by Henry Morton, '57: "The Alchemists of Old."
1862. February 21. The Biennial Oration delivered by James Robbins, '50.
1863. March 13. Oration delivered by Kingston Goddard, '33.
1864. December 8. The Biennial Oration delivered by Morton P. Henry, '43.
1870. December 20. The Biennial Oration delivered by Charles P. Krauch, D.D.: "The Young Man."
1872. December 17. The Biennial Oration delivered by George Sharswood, LL.D.: "The Collegiate Department of the University of Pennsylvania."
(Published and a copy preserved in the Philomathean Library.)
1874. December 22. The Biennial Oration delivered by William McMichael, '59: "The Progress of Modern Thought."
(Published and a copy preserved at the Historical Society of Pennsylvania.)
1878. December 20. The Biennial Oration delivered by Robert Ellis Thompson: "The Scholar in Politics."
1880. December 10. The Biennial Oration delivered by George Tucker Bispham: "Changes in American Responsibility."
1882. December 19. The Biennial Oration delivered by Francis A. Lewis, '77.
1884. December 19. The Biennial Oration delivered by Robert Adams, Jr., '69: "Must the Classics Go?"
(Vid. *University Magazine*, December 20, 1884, in Philomathean Library.)
1887. February 24. The Biennial Oration delivered by Lincoln L. Eyre, Esq.: "The Overtopping Issue."
(Published and a copy preserved in the Philomathean Library.)
1888. December 6. The Biennial Oration delivered by Hampton L. Carson, '71: "American Citizenship."
(Published in the 1892 "Record" of Philo, a copy of which is preserved in the Philomathean Library.)
1898. December 17. An Address by Hon. Frederick Carroll Brewster, '41: "Lamoignon de Malesherbes."
(Published and a copy preserved in the Philomathean Library.)



THE SUBJECT OF THE "ALLYN *et al.* vs. BEASELEY *et al.*" LITIGATION IS SEEN IN THE FOREGROUND

"AFTER THE FIGHT"

Most garrets contain curiosities and the region immediately beneath the roof of College Hall is no exception to this rule. More than one visitor who has panted to the library of the Philomathean Society has seen there, among many other relics and memorials of bygone days at Pennsylvania, an old bowl upon whose battered inner surface are painted six fraternity emblems surrounding the picture of a dejected-looking rooster labeled "After the Fight." In those days a bowl fight was not the artificial, prearranged, cut-and-dried affair that it is today. There were no "fight-marshals" paid by souvenirs which the man paying the bill is told to contribute to the umbrella stand of upper-classmen that someone else has chosen. There were no rules and no halves; no judges of "bowl-fight ethics" and no time-keepers; no definite limits and no chance of finishing the fight in the short space of time it takes the bowl man to run the length of Franklin Field; there was not a portion of both classes on the side lines and another blasé group discoursing upon the "relic of barbarism" and the "childish nonsense." There were no comments such as "Excuse me, I thought you were a Freshman," or "Are you a Sophomore?"

In the fight in which the old bowl, to which the Philomathean Society has a better right than the owner of any bowl before or since, played a part, there were two homogeneous groups that knew what they were fighting for and fought until they got it or were defeated. For this was the bowl of the Class of 1882 and it has probably been the subject of more contests of different kinds than any other bowl in the history of the University of Pennsylvania. After having been kept intact by the Class of Eighty-two, on the day of the bowl fight, December 24, 1879,

it was presented on January 16, 1880, to the Philomathean Society by the members of the class who were also members of Philo—Gustavus Remak, Thomas D. Finletter, J. Campbell Lancaster and others. It remained there during the succeeding year. It was not an object of satisfaction to the class that had not succeeded in breaking it; and they abused it on all occasions. Eighty-two's Class Record in an account, rather irreverently written in Biblical style, speaks of this controversy, as follows:

"3. They set up a bowl which should be as a sign of their victory. . . 5. But the Fresh seeing it were grieved, and counseled in secret how they might take vengeance on the Sophites. 6. One warrior of the Fresh. . . did make mock of the bowl, which the men of the Sophs had set up and did despitefully use it. 7. And in the twelfth month when the snow covered the earth he did liken it to a sled and did slide therein."

Eighty-two resolved to defend their bowl from this ill-treatment. So on December 23, 1881, William M. Hornor, of '82, made a motion at a meeting of the Society to return the bowl to the Class of Eighty-two. Logan M. Bullitt and Charles Y. Audenried headed the Eighty-three host in the controversy that followed. They saw that they were in the minority, and as a number of years before the Democratic minority in Speaker Reed's House of Representatives had made the same move on a larger chess-board, they resolved to refuse to answer the roll-call on Hornor's motion and hoped thus to break a quorum. The Eighty-two men were not to be outdone. They anticipated Czar Reed's famous ruling that a quorum if present should be counted whether answering or not. The Moderator, Remak, ordered the doors closed and counted the silent Eight-three men as present, for the purpose of making a quorum; and the motion was carried and the possession of the bowl delivered to Eighty-two.

But Logan Bullitt gave an early display of the fondness for injunction and equity suits which he afterward displayed

against city contractors and filed a Bill in Equity in the Court of Common Pleas No. 1 to regain possession of the bowl. The case is entitled "Beaseley *et al.* vs. Allyn *et al.*" and can be found in the Court Records of Philadelphia County, December term, 1881, No. 882. Beaseley's "*et al.*" were the Eighty-three men who were members of Philo and Allyn's "*et al.*" were the whole class of Eighty-two. William M. Hornor was duly appointed by the Orphans' Court "guardian *ad litem*" for such of the Eighty-two men as were under twenty-one years of age, and John R. Moses for the Eighty-three men. They were both members of Philo and were ever afterward regarded as the parents of their classes. Francis A. Lewis, Esq., an alumnus of Philo, was counsel for Eighty-three, and H. Laussatt Geyelin, another senior member of Philo and now president of the University of Pennsylvania Athletic Association, together with E. Copee Mitchell, for Eighty-two. Eighty-two's object was now to prolong the legal contest until after Class Day—so that the bowl could be displayed on that occasion. Their attorneys, therefore, filed a demurrer to Bullitt's bill on the ground that it was "frivolous," that the bowl had no intrinsic value, and that the whole affair was "*de minimis*." This demurrer was argued before the Court in Banc, Judges Allison, Peirce and Biddle, and on July 8, 1882, President Judge Allison delivered the opinion of the Court. It is reported in the Weekly Notice of Cases, volume XII, page 90. The Court decided that if the bowl was worth fighting for—it was worth the attention of the Court. By this time, however, Class Day had passed, and Eighty-two had had their bowl then; so the case was settled to the satisfaction of Eighty-three as well, upon the understanding that Eighty-two would return the bowl to Philo and upon the other hand, that Philo would preserve it carefully from injury for all time.

Today, guests at Philo smokers see it filled with tobacco and cigarettes, but its most important service is rendered on Senior

Night. The last meeting before the Philomathean Commencement is given up to festivities and the bowl is placed upon a table while a Freshman climbs into it. The Freshman then delivers a speech upon the Senior Class while the *Censores Morum* revolve the bowl. By the time the Freshman reaches his peroration he thinks he is seeing all four sides of the room at once. Later the bowl is put back in its accustomed place between the book-cases and is kept from all harm until the next year.

THE PHILOMATHEAN PLAYS

THE PHILO PLAYS

Dramatic productions are Philo's most recently instituted form of activity. The Philo plays owe their existence to two factors which have many times been active in the Society. One is lack of funds which has always made the members work when all else has failed, while the other is that which Philo alone of all the organized groups at the University seems to foster for its own sake: a love of old things. It was not the purpose of the Society to compete with that Dramatic Organization at the University whose productions are famous throughout the college world and whose unbroken line of success has put Pennsylvania far in advance of every other college in the field of dramatic productions. Even hostile critics are forced to acknowledge the superiority of the Mask and Wig Play. But the Mask and Wig Club has confined itself to the production of comic opera and left to other hands the task of reviving the good things of former years.

In 1904 the Ben Greet Company came to the University and gave some of its famous Shakespearean plays in the Botanical Gardens of the University. This was done under the joint auspices of the Zelosophic and Philomathean Societies and the affair was managed by a committee of which Walter C. Pugh, '04, of Philo, was the chairman. A graded terrace in the Gardens furnished an ideal stage, while the arrangement of the trees and the thickly planted shrubbery formed a background and wings with exits and entrances which were as naturally as they were conveniently located. Since 1904 both the Ben Greet Company and the Coburn Players have visited Pennsylvania and given

~~Shakespearean plays under the auspices of the Philomathean Society.~~

In the year 1908 the conviction that other old English plays could be put successfully before a modern audience led Charles J. Cole, '09, to put before the Society the consideration that while other Universities throughout the United States were reviving old English drama, Pennsylvania was making absolutely no effort in that direction. The representation by a professional company in Philadelphia of that noble morality play of the fifteenth century, "Everyman," convinced the members that old plays would be favorably received by a modern audience. Professor Clarence G. Child, of the English Department, had edited for publication "The Second Shepherd's Play," an interlude from the Towneley Cycle; he now prepared an acting version and it was submitted to the Play Committee. So it happened that "The Second Shepherd's Play" was produced upon the natural stage in the Botanical Gardens by members of the Philomathean Society. The effort was so well received that an extra performance outside the University had to be arranged, and after all bills were paid, a sufficient surplus remained to be laid aside for a more ambitious undertaking the following year.

In 1909 the committee in charge decided not to repeat the simple religious drama but to give some one of the many famous compositions of the Elizabethan period. "... the boocke of Harey Porter called the two angrey wemen of Abengton" (as it is called in Henslowe's Diary) came before Frederick C. Dietz, '09, the chairman of the Play Committee. Henry Porter's "Two Angry Women of Abington" was likewise so successful financially that the Society's rooms were completely refurnished and the bare walls covered with the grime of thirty-five years were at last painted. The remainder of the money was placed in the "Philomathean Play Fund," from which no money can

~~be drawn save for financing Philo plays.~~ Two members of the Society are annually elected trustees to see that the surplus of one year's play is used to make up any deficit which may occur the following year.

The next play was given in 1911, and in that year "The Pleasant Comedy of Mucedorus," an Elizabethan drama attributed to Thomas Lodge, was presented by the Society on the outdoor stage. The success of this play was due to Walter H. R. Trumbauer, '12, who was chairman of the Play Committee and who acted in the title rôle.

In 1912, Thomas Dekker's "The Shoemaker's Holiday," a lively comedy of life in medieval London, was given, and required so large a cast that nearly half of the Society took part. Samuel L. Shanaman, '12, the manager, made so great a success that Philo was encouraged to its more elaborate production the following year.

With all the advantages of an outdoor play, one great drawback existed, which so repeatedly caused trouble that a change was necessary. This drawback was the weather. Rain had so often necessitated postponements that R. T. Bonsall, '14, and his play committee, resolved to forsake the Botanical Gardens and go to one of the down-town theatres. The South Broad Street Theatre was chosen as the scene of Philo's tremendous success in 1913. Ben Jonson's masterpiece, "The Alchemist," was given by a company of Philomatheans in which it seemed as though every man's part had been written for him. Some member was found who was a faithful counterpart of each character, and the result brought from Professor Felix E. Schelling, our greatest authority on the Elizabethan drama, the comment that it was the least amateurish play he had ever seen given by amateurs. The title rôle was ably filled by R. E. Dengler, '15, while C. C. Butterworth, 2d, '15, took the part of "Face," a character whose exceedingly difficult lines are rendered doubly

difficult by some thirty entrances in the course of the play. — N. R. C. Fretz, '15, as "Dol," so cleverly concealed his sex that the play was more than half over when a lady in the audience in utter surprise exclaimed, "Why, it's a boy!"

Philo considers these plays worth while, irrespective of financial, educational and artistic considerations, because of their value in preserving that old Pennsylvania spirit, so difficult to keep alive in this day when little respect is paid by the undergraduate to things that are old.

Philo's History.

THAT trite saying, "History repeats itself," is perhaps nowhere so clearly illustrated as in a college literary society. These three or four years represent a generation, and consequently the repetition is more clearly seen, and more clearly impresses itself on the mind. The history, as written on the minutes of the Society, at first sight appears to be very monotonous. The same debates, to a large degree the same motions, the same laudable desire for constitutional reform, the same fines imposed for the same offences, are found in rapid succession. The history, therefore, of the three years of any class in Philo would, to a great degree, answer for the history of the seventy-five years of her existence. Such a history is written in the heart of every true Philomathean, and forms one of the most pleasant memories of his life, to which he turns from time to time with added enjoyment, as the years of actual life separate him more and more from those days. To him no history written save by his own hand would seem to be true, and any attempt to write would be to tear away with ruthless hands those adornments which truth has lent to memory's picture. Writing, therefore, for the sons of dear old Philo, we need only call attention to those points in her history which may be entirely new, or perhaps long since forgotten.

Of the early history of Philo very little is known. The earliest minutes have been lost or destroyed, and even the histories which were written, while the minutes were still in existence, have shared a similar fate. There had been many attempts to form a literary society before Philo was founded, but these societies had but an ephemeral existence, rarely surviving the class which organized them. One of them was so noted for its noisy sessions and adjournments, that when the Provost was asked to suggest a

name for it, he remarked that Polyphloisbœan would be appropriate. History fails to tell us whether it was adopted or not. At any rate the society soon disappeared altogether.

After several informal meetings and conferences, the project of forming a literary society was submitted to the Provost. It received his most hearty approval, and the organization and constitution were completed under the title of THE PHILOMATHEAN SOCIETY OF THE UNIVERSITY OF PENNSYLVANIA. There is posted in front of the present Recorder's Book, a sheet of paper, brown with age and soiled with handling, upon which is written the following: "We, the subscribers, of the University of Pennsylvania, Seniors, thinking it would promote our improvement in learning, and likewise more fully establish the reputation of the University, did, on the second day of October, Anno Domini one thousand eight hundred and thirteen, form ourselves into an association, under the name of the Philomathean Society. And we do soberly declare that we will support the Constitution of the said society with all our power, and that we will not aid in anything detrimental to the Society :

J. BAYARD,
GEORGE BUCHANAN,
HENRY B. CHEW,
THOMAS D. CONDY,
HENRY S. COXE,
CHRISTIAN F. CRUSÉ,
JAMES S. DAVIDSON,
WILLIAM A. MUHLENBURG,
THOMAS M. PETTIT,
JOHN J. RICHARDS,
EDWARD RAWLE,
HENRY RAWLE.
WILLIAM H. WEST.

Philo has always honored these men, and for many years there has been a tablet over the Moderator's Chair bearing their names, and when the University was moved to West Philadelphia, and the present College

Hall erected, the Society had a Memorial Stained Glass Window placed in the Chapel, bearing their names. The first rooms of the Society were in what was long known as the "President's House," to which reference is made in another place in this volume. Says Dr. Crusé: "In the south-east corner of this edifice, on the third floor, overlooking a large extent of grounds, there was a fine spacious room some twenty feet square, which, together with two smaller rooms adjoining, was assigned as Philomathean Hall. When the President's House was taken down, and the new building erected in its place, Philo was given two adjacent rooms in the building occupied by the College Department. The meetings were first held on Friday evenings, but in 1820, the Board of Trustees passed a resolution, 'that the doors of the University shall not be open after sunset,' so that the hour was changed to half past four. A committee was appointed to ask permission to hold their meetings 'after candle-light.' This permission was granted, and the meetings were then held at half past six. In 1845, an effort was made to have illuminating gas introduced, which was done in the following year, when the 'astral lamps and chandeliers' were sold. In this room many a man learned his first lessons in housekeeping, which were, doubtless, of great use to him in his after life. We find committees appointed and money appropriated to purchase such things as chairs and dust brushes, curtains and lamp shades, brooms and book cases. At times Major Dick had to be interviewed for failing to fill the lamps or to scrub the floors. Dick, by the way, seems to have been almost incorrigible, and the Society was almost continually threatening to cut down his salary, or discharge him unless he would do as they said. He was assisted in those days by a young colored boy, who was always a source of worry and anxiety to the Society. When Dick first ran across him, we do not know, but for a long time he was known simply as "Dick's Boy," but later he was dubbed "Pomp." Since those days Pomp has been the sworn enemy of Philo and its faithful supporters. It is interesting to note how he has won the respect and admiration of the members of Philo, as the years passed away. He appears after a while in the Minutes as "Alfred," then as "Alfred Wilson," and finally as "Mr. Alfred Wilson;" but the name by which he will always be remembered is "Pomp." The Society at one

time had him nominated for membership, but the Moderator vetoed the election. In the early days of Philo, men lived in a far simpler way than they do now. The old Philo Hall was heated by a stove and lighted by astral lamps. Occasionally an appropriation was made of two or three dollars to have the room decorated with a new coat of whitewash. The Society was by no means exempt from pecuniary troubles. In the troublous times of 1837, a special meeting was called on Saturday morning, to consider the financial condition of the Society, and the following resolution was passed: "All members shall pay their debts to this Society in specie, or in notes of specie-paying banks, or notes of the city corporation." On the whole, however, Philo has been rather a prosperous society in regard to money affairs, and it spent its money freely on its library, lecture courses and orations. The library has always received considerable attention, and standard works in all departments of knowledge have been added to it as the funds of the Society permitted. It is interesting in the pages of the Minutes, and to note how this or that book was to be purchased, "as soon as it came out." For instance, my eye falls on a motion to buy a "complete edition of Pickwick Papers as soon as published." Philo not only purchased books but also reviewed them. Time and again some author would send the Society a volume of his works, in order that they might review it. In such cases the Moderator appointed a committee to review the book, and the report of this committee would be generally accepted and forwarded to the author. Philo's own publications have been almost entirely the catalogue of her members and library, the Biennial and other orations delivered before her, and the *University Magazine*.

The greatest piece of work which she ever did was to publish the book on the Rosetta Stone, of which an account will be found elsewhere in this volume. Among her own members she fostered the literary spirit, not only in the regular weekly exercises, but also by offering yearly prizes for the best orations, essays and debates. A magazine was also carried on, which was read at every meeting. Editors were stately appointed, and a regular magazine was written containing essays, stories, poems and items of interest. From time to time, propositions were made for the publication of a magazine, such as that published by the Zelosophic Society. There may have

been a magazine published about 1817, as there is a record of fifty dollars being raised to help along the publication of the magazine. No copy is extant, nor is there any further mention made of it until 1875. Then it was decided to publish a monthly magazine in the interest of Philo and the University at large. It was an undertaking of no small magnitude, but the magazine is witness to the able way in which the self-imposed task was performed. At the beginning of every month, men were appointed by the Moderator to contribute to the magazine. The work was continued for several years before it was given up, and the *Pennsylvanian* started in its place, as a general college paper.

One of the old institutions of Philo has long since been done away. It was what is styled in the minutes as "Papers in the Box." A box was placed in the library room, into which any member might drop an essay, criticism or humorous sketch, and at the following meeting the box was opened and the papers read. Perhaps the best way to form some idea of the character of these anonymous papers will be by a list of the names of a few of them: "Gum Sneezzer," "Flinkeria," "Philo Review," "The Adventurer," "The Obsena," "Censor and Monitor," "The Lash," "Menagerie," "Evening Sentinel," "The Argus," "Caricaturist," "Planet" (1840), "Gad-Fly," "Yonker Sketches No. 1," "Thunderjug."

They appear to have often become personal in their references, and the minutes of several meetings end abruptly. After stating that a certain paper was read, the Secretary simply adds: "Meeting adjourned in great disorder." At other times the paper was condemned by the Society, and was cremated then and there in the stove.

In 1829, a Zelosophic Society was founded and given rooms near those of Philo. From the very first, a strong rivalry existed between the two societies, and every effort was made to excel the other in students, in scholarship, and in oratory. Debates were often held in which each society put forth its champions. This rivalry had an excellent effect not only on the members of the societies, but also on the college in general. The contests, however, were not always confined to words, but often took a more warlike form, and many a man has come out of the struggles bearing scars which to-day remind him of his College days. Raids were made on each

other's rooms, and the locksmith and carpenter were always in demand. Many of the Zelo members were Southern men, and consequently all discussion of the slavery question was forbidden in that Society. The story is told of two hot-headed lads, who determined that that question should be discussed. They came fully prepared for the discussion, which was pre-
faced by one of the brothers drawing from his pocket a pistol and laying it on the rostrum before him, with the remark that "the subject of slavery will be discussed this evening." It is needless to say that the subject was fully discussed.

The struggle between the two societies was carried on until the removal to West Philadelphia, when the Zelosopic Society weakened, and finally ceased to exist. While in a weak condition, Philo made a proposition for the assimilation of Zelo, but this was never effected. It is to be lamented that the society did disappear, for the loss of the rivalry has been felt in these later years of Philo's life.

The fiftieth Anniversary of Philo was fittingly celebrated in the hall of the University, on the sixth of October, 1863. The exercises consisted of addresses of welcome by the Moderator, an address by Dr. Hays, who presided, a speech by Dr. Cruse, an oration by Dr. Kinston, an address by Dr. Hall, and the benediction by the Provost. The Faculty, the Board of Trustees, and many honorary members were present. It is entered upon the minutes that Henry Clay was also present on this occasion, and was presented with a badge of the Society; but as Henry Clay died in 1852, it seems probable that a slip of the pen was made by the Secretary. What the badges of the Society have been is hard to determine. The first badge seems to have been of white silk, on which was printed the design used as the seal on the Diplomas. In 1849, a plain gold star was adopted, but the silk badge was still used, as we find the Committee of Arrangements instructed from time to time to purchase silver fringe for them. In 1851, another ten years after, the star was adopted to change the badge, and a new one was adopted. This led to a protest by the Senior members, which caused the society to rescind its former motion, and the badge was left unchanged. The following addition was made in the Constitution in consequence of this friction between the Junior and Senior

members: "It shall require the unanimous vote of all the Junior members to change the badge of the Society." Later in the year a committee was appointed to effect a compromise on the question of the badge. There is no record that any such compromise ever took place, but in the present badge, the star appears, so it is probable that it is the result of this compromise. The debates in Philo are not without interest. She has always been in close contact with the world outside the college walls, and is often a safe guide as to the spirit of the times. Space does not allow the quoting of more than two of the debate subjects: "Is it probable that the Abolition of slavery would be attended by the dissolution of the Union?" was decided (1840) in the affirmative. The question: "Can this University ever rise to the same degree of eminence as Harvard or Yale?" was decided (1850) in the negative by a large majority.

Like all other institutions, the Society has had its days of prosperity and its days of adversity, as the interest of the students deepened or lessened. There have always been a faithful few, however, to carry on the work; and their devoted spirits fanned the flickering flame into a glorious light. It is told that often during the year 1859, only two members attended the meetings. Both were smokers, but smoking was forbidden and punished by a fine. Even at such a time the laws of the Society were obeyed, but in the following way: As the Censor, one had a right to fine in the hall; as the librarian, the other had a right to fine in the library. So taking their pipes, they would place their chairs near the door, and thus each sitting in his own domain they would pass the evening in reading and conversation.

The interest in Philo's work has deepened greatly in the last few years, and her roll has contained the names of the best men in College. The students have recognized what a valuable auxiliary to the regular College work is the training which the exercises give, and have not been slow to avail themselves of such opportunities. The social side of the years in Philo has been the means of forming many a friendship whose bonds have only been severed by death.

Philo has finished seventy-five years of her active life, and in those years she has sent forth many a true and loyal son, who in the pulpit or at



A Meeting of the Society — Moderator, J. Notley Gillmar; First Censor, Neil Jokelson; Second Censor, Alan Oslick; At the rostrum, Wayne Rebborn

Credit — *The Evening Bulletin, Philadelphia, March 1, 1964*

INTRODUCTION

"It is now just half a century since the then senior class of this University entertained the proposition and carried it through to form a society, the objects of which should be congenial with and promotive of the studies prosecuted in the classes. It was to be for mental, what the old gymnasium was for bodily strength, an arena for mutual improvement, where the precaution of secrecy was rather a shield for the diffident, and the encouragement of retiring merit, too often unconscious of its capacity [by its tendency to isolation]. After some informal meetings and conferences the subject was submitted to the Provost for approval, and the organization and constitution completed under the title of 'The Philomathean Society of the University of Pennsylvania.'"

Thus wrote the Philomathean Society's first Moderator, Christian F. Crusé, in 1863, on the occasion of the Society's fiftieth anniversary. The first meeting was held on October 2, 1813, and the framed, constituting declaration signed by the thirteen charter members on that date still proudly hangs on the wall of the Society's meeting room. This declaration states, the purpose of the Society to be to "...promote our improvement in Learning, and likewise more firmly establish the reputation of the University..." The Board of Trustees of the University approved the institution of the Society on November 23, 1813. Upon the Board's order, the Society was allotted a large hall and two adjoining rooms in the President's House, which had been built for the President of the United States, but was given to the University when the national capital moved to Washington.

In broad outline, Philo of 1813 and of 1964 are spiritually the same. Traditions have changed slowly, it at all, and Reverend Crusé would feel perfectly at home during one of today's meetings.

The Society meets formally in its quarters eight Friday evenings each semester. The Literary Exercises are the heart of the meeting, and provide an outlet for members' original thought. A different person is appointed President of the Literary Exercises at each meeting to chair during this part of the evening. The President appoints the Critic of the

Exercises, who delivers a formal critique at the conclusion of the program. The Constitution is then read for three minutes to insure that the members retain a working knowledge of it, and the "Review" of the previous meeting follows. It is usually satiric and can take any form the reviewer wishes – prose, poetry or even mathematical formulae. The Reviews have been written into volumes extant since the 1820's.

After the Review, the program arranged by the Literary Exercises Committee is presented. It might consist of an Oxford style debate on the topic "Resolved, That chivalry is dead," a reading of *Under Milkwood*, a live demonstration of a rat's reaction to artificial cranial stimuli, or an annotated musical program on Beethoven's Fourth Symphony or Charlie Parker. Most often, however, the Literary Exercises center upon prepared expository or analytical papers. The topics of these papers reflect the variety of interests of the members: classical Marxism, Abstract Expressionism, characterization in *Anna Karenina*, social and work patterns in a garment shop, Ste. Teresa and the Golden Age of Spanish Literature, the dating of Easter, Arab-Israeli relations, the poetry of Catullus, the chemical origin of life, and Chinese phonetics. The vigorous discussion which follows ends neither with the adjournment of the meeting nor with the Moderator's extinguishing the lights as he closes the rooms, but continues for hours afterwards at some campus restaurant.

Preceding the "lit ex" is the business meeting. A typical business meeting might last several hours while members discuss and argue the selection of an Annual Orator, methods of raising money to support a publication, the philosophy of selecting books for the Society's library, the correct parliamentary procedure to be followed, and why the business meetings are so long. Members object to these long business meetings, but object even more should the Cabinet implement plans without fully discussing the details on the floor. The members stand while speaking, and address each other formally by last names. To increase the sense of formal debate, the seating rings the sides of the meeting room.

The Moderator is the Society's chief officer. His responsibility is to preside at the meetings and to insure the maintainance of the Society's standards and the observance of its traditions. He must familiarize himself with every Society activity and successfully administer all of its programs. It is his duty to maintain satisfactory relations with the faculty, administration and student body. He appoints committees and delivers an inaugural address setting forth his policies. His Cabinet is composed of the other elected officers. While presiding, he sits on an elevated platform behind an enclosed, wooden podium.

He raps his gavel on a square marble block once part of the old President's Mansion. On either side of him are the two Censores Morum. The Scriba sits at a desk directly in front of the podium. These four officers are clad in academic robe. The members rise when these officers enter at the beginning of the meeting.

Traditionally, the main function of the Censores Morum is to maintain the decorum of the meeting by censoring the conduct of the members, including the Moderator. In addition, the First and Second Censors are Chairman and Vice-Chairman, respectively, of the Membership Committee.

The minutes are written by the Scriba into large, leather bound volumes which eventually find their place in the Society's archives. With the exception of minor gaps, the Society has complete minute books since its founding in 1813.

The above officers are elected as are the Recorder, Treasurer and Librarian.

The Recorder's primary function is the care of the Recorder's Roll into which each member writes his name upon initiation. This role is continuous from 1813, excepting a few years around World War II. The Recorder is also responsible for communications with the alumni, and is in charge of the Society's archives.

Traditional activities include the Annual Oration, the Banquet and Commencement Exercises, and the Bowl Oration.

The Annual Oration is a public address delivered towards the end of the Spring semester by an outstanding author or scholar attired in academic robe.

The Banquet and Commencement Exercises are held after the last meeting of the Spring semester and are the Society's official farewell to graduating members. Following a banquet marked by innumerable toasts and glasses of wine, the graduates receive Philo's ancient, Latin diploma. The current Moderator is presented a gold key bearing the emblem of the Society. A prominent alumnus delivers an address and members of the graduating class present the Latin Oration, an original English Poem and the Valedictory.

The process of application and acceptance to membership is long and exhaustive. To gain the privilege of participating in the Society's activities, a student must demonstrate his qualifications for membership by speaking briefly before the Society, submitting a creative or critical paper, and discussing his ideas and interests in an interview with the Membership Committee. New members are selected from those who have completed this procedure only after extended and thorough discussion by the entire membership. The Society's Constitution sets fifty as the maximum number of members at any one time, sixteen being

the maximum number of female members. This limit has been found optimal over the years, permitting close personal contact among the members and effective debate at the meetings, yet providing sufficient numbers to administer Society projects successfully.

Upon his initiation into the Society, the new member receives a Latin certificate of membership, a lapel pin bearing the Society's emblem and a key to the quarters. He also signs his name to the Recorder's Roll during a traditional candle-lit ceremony, well remembered for the Censor's exclamation "*Adsumus*" which admits him to Philomathean Hall.

Although the Society consists mostly of undergraduates, a limited number of graduate students may be accepted to Special membership by following the same application procedure. Philo is the only undergraduate student organization at the University retaining this privilege. Undergraduates are called Junior members, and alumni Senior members. The Society also elects Honorary members.

These members are fifty very individual individuals, and Philo expresses the personalities of its current members. The membership is divided about equally among the four classes. Reflecting the composition of the student body, the members come from all over the United States and from foreign countries as well. They are enrolled in all the undergraduate schools. Most expect to continue their education beyond the bachelor's degree.

During its first forty-three years, the Society concentrated primarily on internal programs designed to promote the learning of its members, although it did publish several short-lived magazines such as the *University Magazine* in 1843. An internal program to which the members devoted much time and money was the building of a library of thousands of volumes which functioned in reality as the library of the University until the last decades of the nineteenth century. Philo early influenced the curriculum at Pennsylvania. Vice-Provost and historian Roy F. Nichols related this example in an address delivered on October 6, 1956, upon the dedication of the present Philomathean Hall.

"It was in the hall of Philomathean that I like to think that the idea of teaching American history at the University was born. On November 1, 1838, a distinguished lawyer from the community, William Bradford Reed, delivered an oration in which he urged the study and teaching of American history. Interestingly enough, sixteen years later he became the first one to teach American history at the University. This was the first fruit on an idea presented to Philomathean."

In 1856, a project was undertaken which brought the Society

international recognition. Historian and Senior member Edward P. Cheyney relates the incident in his *History of the University of Pennsylvania, 1740-1940* (Pages 248-249).

"A member procured and presented to the Society in 1856 a plaster cast of the well-known monument in the British Museum with its trilingual inscription in Hieroglyphics, Demotic, and Greek [the Rosetta Stone]. It had lately attracted much attention and been described and translated by the French scholar Champollion. A little group of interested members of "Philo"...had themselves appointed a committee to report upon it. With what one of them afterwards called 'the happy temerity of youth and inexperience,' and feeling 'that nothing possible to man ought to trouble a graduate of the University of Pennsylvania and of the Philomathean Society,' by the time they had graduated, two years later, they had produced the report in two successive editions, in book form. Printed in colors by a lithographic process, with appropriate illustration and ornament, it gave a textual reproduction of the inscription in its three languages, collated with the Lepsian text of the corresponding inscription on the wall of the temple at Philae.

"It was a work of genuine scholarship, of ingenuity, boldness, industry, and good taste. It drew a complimentary letter from Baron von Humboldt, who was doubtless unaware of the youth and lack of training, as he was certainly unfamiliar with American learning, of the producers of what he calls 'the first essay at independent investigation offered by the *litterateurs* of the New Continent.' The two editions of the Report were soon exhausted and have long since become rarities sought for by librarians." This work was the first completely accurate translation of the Rosetta Stone, and it deciphered hieroglyphic characters never previously defined.

"In 1896 another very creditable piece of translation was done by a committee...appointed to translate the *De Mysteriis* of Andocides. The idea of publishing such a translation was due entirely to the committee in charge and their work was highly commended by Professor Lamberton, the head of the Department of Greek. This work was published by Philo." (*A History of the Philomathean Society*, 1913, pages 76-77.)

In 1873, the University and the Society moved to West Philadelphia. A fourth floor was built on College Hall especially for the Philomathean Society and its rival, the Zelosophic Society, founded in 1829. Each organization had two spacious rooms. Pictures of Philo's quarters in 1913 are reproduced in this volume.

"In the fall of 1875 there appeared the first college publication at Pennsylvania which had for its sole object student news. *The University*

Magazine published monthly by the Philomathean Society of the University of Pennsylvania came out in November of 1875. The first editorial mentioned the long-felt need for some organ in which the views and opinions of undergraduates could be expressed, and it frankly asserted that it was not 'the *Magazine's* intention to give any deep, solemn, political, financial or mercantile information, but rather to contain news relative to college life.' Throughout its existence, from 1875 to 1885, the *Magazine* gave a faithful record of events at the University... As the University 'grew up' the *Magazine* could not fairly be said to be representative, as Philo seldom had more than fifty members... while there were nearly a thousand students at the University. So Philo consented to give up the publication of the *Magazine* upon condition that another publication should at once be started by the undergraduate body. The public spirited attitude of Philo and her generosity in thus giving up one of her chief functions was commended in the first number of the *Pennsylvanian*." (ibid., pages 75-76.) The Society's Moderator, George Wharton Pepper, became the first editor-in-chief of the *Pennsylvanian*, and many Philo members have thereafter held that and other editorial posts on the *Pennsylvanian*, and its successor, the *Daily Pennsylvanian*.

Debating was the activity in which the Society most often engaged throughout its first century. Philo's principal contender was the Zelosophic Society, and the annual Philo-Zelo Debate often attracted thousands of the public in the Musical Fund Hall and other forums of Philadelphia. The public issues of the day were vigorously debated in the Society. It is recorded in the archives that just prior to the Civil War, a Moderator placed two pistols on the lectern, and announced, "Gentlemen, tonight we shall debate slavery!"

Philo also contested literary and debating societies of other colleges from New York to North Carolina. In 1894, the Society joined with the teams of other schools to establish the first "Intercollegiate Debate Union" in the United States. As in the case of the student newspaper, the Society again yielded its monopoly position and organized the University Debate Council, open to all undergraduate students, that same year.

Dramatics was another major Philo activity. The earliest production was the Greek Play of 1886 presented by the Philomathean and Zelosophic Societies in Philadelphia's Academy of Music, and subsequently published in book form.

The Society's Centennial History contains a spirited account of the later development of dramatic activity. "Dramatic productions are Philo's most recently instituted form of activity. The Philo plays owe their

existence to two factors which have many times been active in the Society. One is lack of funds which has always made the members work when all else has failed, while the other is that which Philo alone of all the organized groups at the University seems to foster for its own sake: a love of old things. It was not the purpose of the Society to compete with that Dramatic Organization at the University whose productions are famous throughout the college world and whose unbroken line of success has put Pennsylvania far in advance of every other college in the field of dramatic productions. Even hostile critics are forced to acknowledge the superiority of the Mask and Wig Play. But the Mask and Wig Club has confined itself to the production of comic opera and left to other hands the task of reviving the good things of former years.

"In 1904 the Ben Greet Company came to the University and gave some of its famous Shakespearean plays in the Botanical Gardens of the University. This was done under the joint auspices of the Zelosophic and Philomathean Societies.

"...The representation by a professional company in Philadelphia of that noble morality play of the fifteenth century, 'Everyman,' convinced the members that old plays would be favorably received by a modern audience. Professor Clarence G. Child, of the English Department, had edited for publication 'The Second Shepherd's Play,' an interlude from the Towneley Cycle; he now prepared an acting version and it was submitted to the Play Committee. So it happened that 'The Second Shepherd's Play' was produced upon the natural stage in the Botanical Gardens by members of the Philomathean Society. The effort was so well received that an extra performance outside the University had to be arranged, and after all bills were paid, a sufficient surplus remained to be laid aside for a more ambitious undertaking the following year.

"In 1909 the committee in charge decided not to repeat the simple religious drama but to give some one of the many famous compositions of the Elizabethan period. '... the boocke of Harey Porter called the two angrey women of Abengton' (as it is called in Henslowe's Diary)... was likewise so successful financially that the Society's rooms were completely refurnished and the bare walls covered with the grime of thirty-five years were at last painted. The remainder of the money was placed in the 'Philomathean Play Fund,' from which no money can be drawn save for financing Philo plays. Two members of the Society are annually elected trustees to see that the surplus of one year's play is used to make up any deficit which may occur the following year.

"The next play was given in 1911, and in that year 'The Pleasant Comedy of Mucedorous,' an Elizabethan drama attributed to Thomas

Lodge, was presented by the Society on the outdoor stage.

"In 1912, Thomas Dekkar's 'The Shoemaker's Holiday,' a lively comedy of life in medieval London, was given, and required so large a cast that nearly half of the Society took part.

"With all the advantages of an outdoor play, one great drawback existed, which so repeatedly caused trouble that a change was necessary. This drawback was the weather. Rain had so often necessitated postponements that the play committee resolved to forsake the Botanical Gardens and go to one of the down-town theatres. The South Broad Street Theatre was chosen as the scene of Philo's tremendous success in 1913. Ben Jonson's masterpiece, 'The Alchemist,' was given by a company of Philomatheans in which it seemed as though every man's part had been written for him. Some member was found to be a faithful counterpart of each character, and the result brought from Professor Felix E. Schelling, our greatest authority on the Elizabethan drama, the comment that it was the least amateurish play he had ever seen given by amateurs. ... 'Dol' so cleverly concealed his sex that the play was more than half over when a lady in the audience in utter surprise exclaimed, 'Why, it's a boy!'" (ibid., pages 129-132.)

To commemorate its one hundredth anniversary in 1913, the Society gave an elaborate celebration under the direction of Moderator Randolph G. Adams. On December 13, 1913, a formal meeting attended by Junior and Senior members and guests was held in Houston Hall. Diplomas of honorary membership were conferred on the Provost and five prominent professors. Professor of History Edward P. Cheyney delivered a historical summary of Philo's first hundred years. After the ceremonies, the meeting adjourned to Philomathean Hall, where refreshments were served and the Society's "valuable and interesting relics were exhibited." On display were framed pictures of all the previous Moderators.

A history of the first hundred years was written and printed. It contained a collection of speeches of historical interest, lists of alumni, Moderators, winners of Society prizes and similar information. Professor Cheyney's speech was included, as was a comparable one by Reverend Crusé on the occasion of the fiftieth anniversary. The volume went on sale December 13, 1913, under the title *A History of the Philomathean Society of the University of Pennsylvania*.

PHILOMATHEAN HALL, 1873-1913



THE CASE ON THE LEFT WALL CONTAINS THE CAST OF THE ROSETTA STONE

UNIVERSITY SETTING

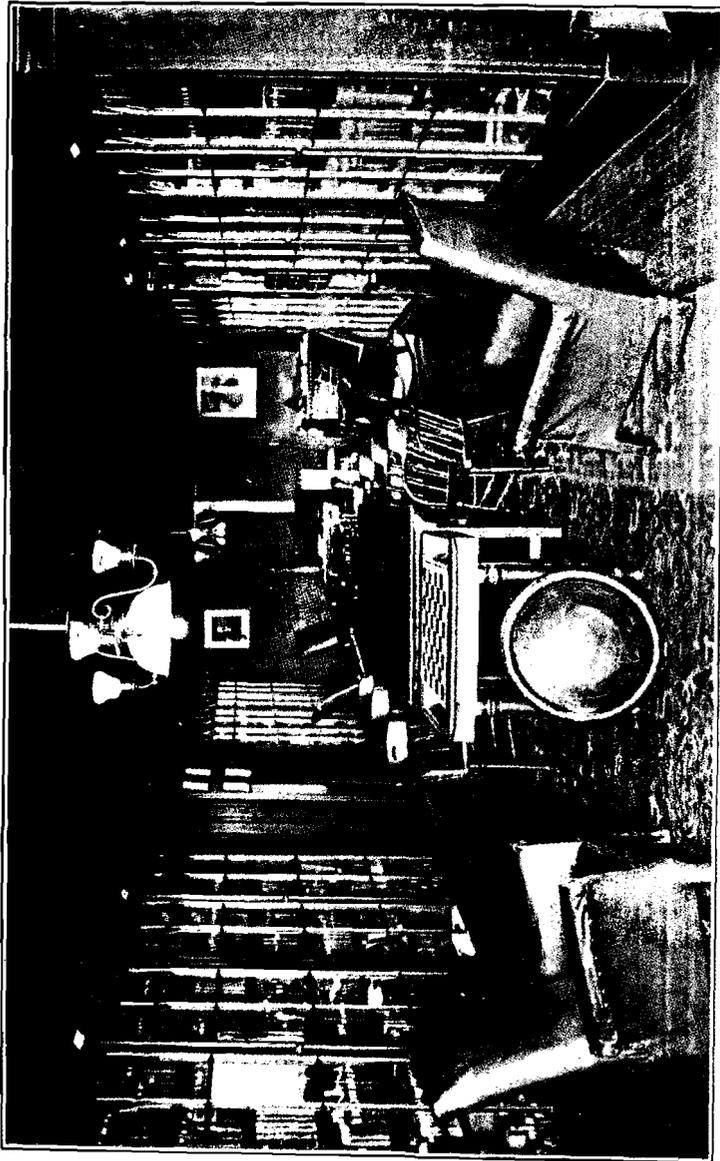
The contrast between the University in 1914 and today is striking, particularly to alumni, who can compare their memories to the present. Long gone is the clang of trolley cars along blocks of Woodland Avenue, now closed to traffic and a part of the campus. The monopoly in student newspaper columns of sports and campus heroes has yielded to youthful analyses of politics, cinema, and University policy. Crowds that once overflowed Franklin Field now elbow their way into the sparkling new air-conditioned Van Pelt Library. In an editorial, March 10, 1914, the *Pennsylvania* urged students to take "an occasional trip" to the library. Some graduates supposedly boasted of never having entered the library in their four year sojourn at Pennsylvania. Their very survival challenged, the fraternities are attempting to re-evaluate their role in the University community. No longer the playground of the social elite of the first two decades of this century, nor the regional, back-water institution of the hard 1930's, Pennsylvania has attained a position of intellectual leadership, responsible to the demands of serious young men and women who have sought higher education since World War II.

Nevertheless, returning alumni have not found Penn completely altered. Continuity as well as change has characterized Pennsylvania, and the mission of the institution, as founded by Benjamin Franklin, to provide for the cultural and educational needs of its community, still motivates the University. For the man who treasures the richness of tradition, yet finds delight in intellectually stimulating dynamism, the Philomathean Society reflects both the most progressive and conservative elements that have indelibly shaped the character of Pennsylvania.

A bellwether among student organizations, the Society, by 1914, had long survived the mass of collegiate literary societies which existed at most American colleges during the nineteenth century, and which perished either by attempting to maintain the pure scholasticism of the German university or by becoming the purely social fraternities. Philomathean Hall was rarely an "ivory tower." Although the Society was no longer the predominant student organization at Penn, a status which it had shared with Zelo, Philomatheans continued to take an active part in matters vital to the University community and the world at large.

A famous struggle arose in 1915 between conservative alumni and embattled faculty over the issues of academic freedom and control over educational policy. Pennsylvania historian Edward P. Cheney records

THE PHILOMATHEAN LIBRARY—1873-1913



that on June 15, 1915, the Board of Trustees curtly informed the young, popular, but controversial economics Assistant Professor, Dr. Scott Nearing, that his appointment would not be renewed. No right of appeal was granted. This action provoked a condemnation of the University by the American Association of University Professors. Although Dr. Nearing was not restored to his position, the faculty eventually secured a more desirable appointment procedure as a result of the incident. Philomatheans clearly sympathized with the faculty position in their debates and discussions.

Clothed in procedural dress, one Philo struggle of 1919 concerned the granting of permission to a "Labor Discussion Group" to use the quarters of the Society. The debate exposed lively differences among the members as to the desirability of social change and its possible directions. It was an era characterized intellectually and emotionally by challenges of "old truths." The debates and Literary Exercises throughout the period reflected a basic interest of Philomatheans in ethical questions. In 1918, the Society adopted a proposal of Moderator John Frederick Lewis, Jr., that an honor examination system be instituted at Penn, and a petition from the Society was presented to the faculty.

Religion also attracted the critical attention of the University student. An appearance by Evangelist Billy Sunday in the vicinity of the campus attracted some nine thousand spectators. In response to the petition of many students, compulsory attendance at chapel services was required in September, 1914. By the following March, however, attendance had fallen, and student opinion was sharply divided over the requirement.

The dropping of Greek as a required course, in 1914, had its repercussions. In the spring of 1916, Philo substituted an English salutatory in place of the Greek welcoming address at its annual Commencement Exercises. The traditional Latin poem at the Commencement was likewise replaced by an English poem. This extra step away from the classical languages anticipated University recognition of modern languages, when classical language requirements were dropped in 1918.

Some of the preliminary skirmishes over equal academic rights for women took place on the floor of Philomathean. Following a recommendation of the Provost, approved by the Faculty, concerning the integration of women students into the College, Philomatheans discussed the possible admission of women into the Society in December, 1917. Most men strongly opposed both the Provost's plan and the admittance of women into the Society. Shortly thereafter, the Society debated its Zelosophic rival on the question. In reporting a subsequent debate con-

cerning the propriety of war-time restrictions on free speech, *The Pennsylvanian* on January 25, 1918, noted the significance accorded the debates:

"It will be a no decision debate, but a straw vote will be taken, as in the last event, when the co-ed question was debated. This meeting was well attended...held the same evening as a meeting of the Board of University Trustees, and, as a result, one of the Trustees and several faculty showed up to judge student opinion."

Shadows from World War I had been falling over the Society. Discussion remained humorous for a while. In explaining "The War Loan," Society Treasurer Pearce Gabell declared the United States Treasury to be "much in the same condition as that of the Philomathean..." How the war was to affect America was still uncertain and responses varied.

By October of 1915, the specter of compulsory military drill faced American college students. Young war enthusiasts circulated a petition calling on the Trustees to provide military training. Philomatheans such as Robert Spiller raised their voices to defend opponents of the petition from the vituperation of its backers. Philomathean Ralph Cheyney, son of the historian, declared his intention to sail on the "Ark of Peace" expedition sponsored by Henry Ford.

Among the orders issued to convince the nation that it was indeed at war, when American involvement was declared, was a ten p.m. curfew, which necessitated an earlier meeting time for the Society. Plans for an all-University honor code and the integration of women students into the College dissolved as Major Charles T. Griffith of the United States Army assumed command of Pennsylvania. Philip Price and other members courageously raised their voices against the mounting intolerance against dissenters.

Many members and recent graduates promptly enlisted. The manpower drain forced the Society to suspend its constitution during the war; quorums obviously had to be sacrificed.

World War I was hardly ended when the college alumni, through a "Committee of One Hundred," declared war in the "Wilmington declaration" on the undefined but evident trend in University affairs towards the creation of a large university in the sense known today. Primarily graduates residing in the Philadelphia area, these alumni wanted Penn to remain a small regional institution which would promote "training for leadership." Though Pennsylvania was hard-pressed financially, they particularly feared state aid on the then likely grounds of political

interference.

In support of the majority faculty position, the Society passed a resolution at the time of the resignation of Provost Edgar Fahs Smith that differed sharply with the alumni "Wilmington declaration." The Society even supported conversion of the University into a state institution. In 1920, the government apparently seemed to be the only source of needed support in an era in which education was even more starved for funds than is the case today. In effect, the Society went on record substantially endorsing the vigorous expansion and advancement that had to await the period of planned development of the Harnwell administration.

The early 1920's were self-indulgent years on college campuses. Even Philo occasionally departed from a safe course of bustling activity in plays and debating, and University administration ire was aroused when the Society on one occasion joined a student protest over the expulsion of several high-spirited campus rowdies.

The later 1920's and early 1930's found Pennsylvanians being stirred by the "Valley Forge Plan," the Sacco-Vanzetti case, and prohibition.

From about 1926 until World War II, considerable discussion in Philo and among Penn alumni centered on efforts to relocate the University. The enthusiasm generated evidenced the dissatisfaction felt by most students, faculty members, and alumni with the rather unappealing city surroundings of West Philadelphia. Indeed, many alumni refused to send their children to Pennsylvania; school loyalty was hard to nourish. Several Penn alumni contributed farmland sites at Valley Forge to the University conditioned on a time limit for the relocation. The uncertain, long-range financial position of the Pennsylvania treasury as well as powerful opposition of some faculty members eventually barred the plan from implementation.

One issue that gave rise to intense factionalism within the society and the University was the Sacco-Vanzetti case. The outcome of one particularly heated discussion in the Society is not recorded; several passages of the minute book were torn out. To the contrary, the Prohibition issue seems to have inspired more evasive actions than noble words.

It was all of these events and trends, both the continuity and the change, that determined the forces working upon the Society and influenced the interaction between Philo and its members.

ACTIVITIES

If the Philomathean Society ever needed a justification, the scope and brilliance of its activities would serve admirably. Its efforts have been high in quality, while being predominately student planned and student effected. The varied nature of the activities reflects the broad interests and needs of Philomatheans.

Dramatics

Of all the efforts that engaged members, none consumed as much time or drew more public response as the dramatic programs performed by Philo. Its eager young actors were expansively productive. Ambitious projects were launched, often with little apparent worry over the financial responsibilities to be incurred. After all, if Philo had weathered the storms of the past, then full speed ahead! Undoubtedly, this attitude must have created many problems for Society treasurers, fortunately both resourceful and loyal. Most important, however, these dramatic programs did much to enrich the cultural life of the University as well as to provide valuable experience for all participants.

For many years the Society presented annual productions of outstanding quality. In an era more remembered for its "Ziegfeld Follies," Philo produced works of a considerably more serious nature.

In 1914 the University witnessed Beaumont and Fletcher's *Knight of the Burning Pestle*, which was a triumph for the member-players. Playing three consecutive nights in May at the Little Theatre, this production quite possibly surpassed any previous Philomathean dramatic endeavor. All the settings were faithful to the Elizabethan locale of the plays; female roles were played by males. Publicity materials presented the play as "a satyre uponne the overblowne and fantastique chivalry of that daye." In a review in the *Pennsylvanian*, May 14, 1914, Dr. Felix Schelling of the English department praised the production both for its entertainment value and its authenticity.

Repeating an earlier success, performed in 1912, a Society cast in 1915 presented *The Shoemaker's Holiday*. In this play by Thomas Dekker, a contemporary of Shakespeare, one Simon Eyre rises in the world to become Lord Mayor of London. Ernest F. Hausser, the poet who was to die in World War I, played the lead role. By now an enthusiastic friend of Philo, Professor Schelling supervised the arrangements to insure authenticity. Under a headline "Philo Play Great Success," the *Pennsylvanian* wrote:

"The intelligent appreciation of the company of the meaning of the lines and the power of the play bespeaks hard work."
(May 7, 1916)

While their acting on the whole had afforded artistic successes, the men of Philomathean were dissatisfied with the rather un-Elizabethan setting of both the Little Theatre and the Botanical Gardens. Spurred on by the ambitious and imaginative chairman of the Play Committee, George F. Kearney, the Society announced its intention to reconstruct the Globe Theatre. First proposed by Kearney in October of 1915, the plans won an enthusiastic response among Philomatheans and the faculty.

The proposed project drew considerable attention. Aroused public interest made the Philo production of *The Comedy of Errors* a major element in the Philadelphia commemoration of the tercentenary of the death of Shakespeare.

The elaborate production, however, necessitated opening the casting tryouts to the entire student body, to the mutual satisfaction of non-member undergraduates and an overburdened Society. A precedent was set in that women students were allowed to participate. Although not faithful to the original in this detail, the performances avoided the often farcical effect of an all male cast. The response to the tryouts and the resulting competition were so intense that the Society selected two casts to perform on alternate nights during the week of performance. An association that was to prove mutually beneficial over the years began with the acceptance by Percy Winters, prominent American drama critic and director, of the role of director.

The planning progressed well. Hamilton Walk became the site of the new Globe. Dr. Horace Furness, Jr., drew up building plans and Dr. Felix Schelling supervised construction details. The new Globe sat about one thousand and cost approximately \$1,350. As the first performance drew near, Philadelphia newspapers carried extensive advance feature articles and the *Evening Ledger* of May 17, 1916, carried a photograph of the Globe. Even the *Pennsylvanian* relaxed the usual iron hold of sports coverage to welcome the debut. Unlike the photo coverage in the city press, the campus paper did not make an exception to its *de facto* policy of printing photographs only of athletes or dead faculty members.

Complete with photos of the cast, the Philadelphia press printed enthusiastic reviews of the Society's production. Typical is the following excerpt from the *Evening Ledger* of May 16, 1916:

The place of presentation could not have been better chosen.....
the way (to the theater) was through dim-lit lanes, overhung

Cast of 1914 production of
Knight of the Burning Pestle



with branches and greenery, such lanes as London had with its sputtering lanterns.... The audience, in the pit, sat with heads bared to the blue vaults of heaven and came away with better health for the hours spent....

A merry prologue, full of philosophy as a walnut of meat, came pell-mell from the brain of Prof. Felix E. Schelling, through the mouth of a most excellent and entertaining fool. Then the play was on, and the play was the thing.

No scene shifting at the Globe in 1599. Then, as last night, a bustling lad hustled out, put up a placard telling the imagination of the next scene and act represented, and so swift was the action, so keen the dialogue, so witty the actor lads and lassies, that no sense of loss was experienced. The excellent cast has been thoroughly drilled..., and it gave a presentation that made the heart long for more of it, for a return of the days when the stage did not bewilder the eye and stun the senses with a riot of color and noise and movement, but made its appeal to heart and brain.

Between acts, ... there were gay dances.... drilled by C. Ellwood Carpenter. And there was strange, stirring barbaric music from an orchestra conducted by Karl R. Alden.... Particularly well done were the parts of the Dromios, interpreted by Park B. Turner and F. DeWaters; Solinus, by Edward Anschutz; Aegon, by L. H. Harris, and the Antipholis of Syracuse, by R. Bevis Lord.

The *North American* of the same date wrote:

The shade of Shakespeare himself might have witnessed the performance... last night with no reason to suspect that 300 years had passed since he and his company had trod the boards of the old Globe Theater at Southwark.

Besides being an artistic success, *Comedy of Errors* netted the Society \$1500 in profits. This money was used to convert the Philo library chamber into an experimental theater complete with portable stage. The library book cases were removed, and new meeting room seats with overhanging book shelves were installed.

Over the summer of 1916 the complexion of national life began to feel ripples of the war raging in Europe. The national campaign that began to whip up patriotic fervor as a prelude to American entry into the War had an effect of making the country increasingly self-assertive.

Sensitive to the winds of patriotism and the long recognized dominance of European culture, the Philomathean Society announced plans in late autumn of 1916 to produce a *Masque of the American Drama*. Professor of English Arthur Hobson Quinn, felt that more emphasis should be placed on American literature. The year 1917 was to be the one hundred-fiftieth anniversary of the first American production of an American play, *The Prince of Parthia* (1767), by Thomas Godfrey. Destined to win national acclaim for both the Society and the University, the *Masque* was to assert the claims of American drama and the maturity of the cultural aspects of American life.

As developed by the ever energetic George F. Kearney, the *Masque* concerns the wooing of the beautiful maiden, Drama, by America. Five diversions, Commerce, Puritanism, Foreign Plays, The Fates and Industry, in turn preempts the attention of young America. Meeting their challenges, America also tries to prove his worthiness to the hand of Drama, by courting her with five American plays. Eventually freeing himself from the diversions and having won the love of Drama, America weds her in a lavish ceremony.

With the idea of making the *Masque* a University project, the Society invited the Zelosophic Society to be a co-sponsor in promoting student participation. As one member expressed himself, "Philo is fulfilling a real mission if she can draw the floaters and the co-eds into the life of the University."

Plans mushroomed. An instructor in the Department of Romance Languages, poet Albert E. Trombly, submitted a script based on a scenario by Professor Quinn, that was enthusiastically received and subsequently published. An architecture student, J. Wilson Brooks, submitted the winning set of stage plans. Hundreds of students turned out for the play casts and dance teams. Percy Winters devoted his nationally known talent to directing. The equally well-known composer, Reginald de Koven, wrote the score, and an associate of his, Wassali Leps, took charge of the chorus. Seventy members of the Philadelphia Orchestra served in the *Masque* orchestra. Leicester B. Holland did an outstanding job in supervising the overall designs and costumes.

Impressed by the scope and importance of the *Masque* as well as by its competent management, the University administration proved cooperative in some needed arrangements. For example, gym credit extended to participants in the *Masque* dance groups no doubt fostered participation.

The cast had been selected by April 3rd. Philomathean Charles Sommer and a non-member, Miss Gloniger, won the coveted roles of America and Drama, respectively. The Society selected the best designs for the lead costumes from a student competition. Rather than the typical

representation of "Uncle Sam," the organizers favored his portrayal as a frontiersman.

The night before the cast tryouts, however, President Wilson asked Congress for a formal declaration of war. Responding to this critical mement, the Philp-Zelo Masque Committee voted to contribute all profits to the University's newly established Base Hospital.

Work pushed on. More than one thousand students enrolled in various phases of the stage production. The Botanical Gardens required extra fill to accomodate the expected crowds. Home industry blossomed forth on the fourth floor of College Hall as Zelo quarters became the workshop of fifteen seamstresses and Philo Hall, a dye works for some 2500 yards of costume material. Fifteen hundred costumes had to be prepared.

The complete set consisted of a broad stage in the foreground on which the massive dance groups and choruses performed. In the center and further to the rear was a raised platform upon which the principal actions and events took place. In the back were stages upon which scenes from five American plays were re-enacted in pantomine. Zelo members in earlier years had presented the five plays as part of their American drama series.

By opening night, a chilly May 14, 1917, the eyes of the University, the City, and even the nation focused upon the *Masque of the American Drama*. Besides a special "Masque issue" of the campus magazine, *Red & Blue*, and lengthy articles in the city press, a national periodical, *Book News Monthly*, featured a special article by Dr. Quinn on the *Masque*.

Aided by mild weather at the end of the week, the *Masque* proved to be an entertainment delight for the thousands of spectators. Prominent actors, artists, educators, and politicians either attended or sent their heartiest best wishes. Highly pleased with what he saw and heard, Reginald de Koven personally conducted the orchestra at the Friday evening performance.

The *Masque* was not only an artistic success, but was also a community achievement. A *Pennsylvanian* article, May 21, 1917, echoed national comment: "For the first time art, like athletics, became a university activity and a medium to unite a whole community." On Saturday, an editorial further commented:

"After two performances today the *Masque of American Drama* will be a matter of history. But in the records of Pennsylvania's achievements none will hold a more worthy or larger place."

After audiences, hands tired from applause, had deserted the

Gardens and after the University had basked in national attention, the *Masque* committee found itself facing a debt of \$19,000. This money was raised by the students under the leadership of George F. Kearney and John F. Lewis, Jr. The initial public fund-raising effort, a dance, saw for the first time at Pennsylvania both men and women students assuming actual managerial responsibilities.

The *Masque* debt was finally met only after the two literary societies had sponsored a highly successful, mass patriotic rally at Franklin Field. Featuring nationally known entertainers and demonstrations by units of the Armed Forces, this effort produced a surplus. Philomatheans donated their entire profit, \$860.00, as the first contribution to the building fund for a new University Hospital, successor to the make-shift "base hospital."

Even while the *Masque* was being arranged, the Society was producing original plays written by Penn students in its "Playshop" series. Philo decided, however, to break precedent with past efforts of this type, and ran the series without Zelo. A student competition was held for one program. Selected by Professors of English Clarence Griffin Child and Thomas O'Bolger, as among the best three plays were two works by Philomatheans: *The Great God Bull*, by Robert E. Spiller, and *May, A Morality Play*, by George F. Kearney. John Frederick Lewis, Jr., son of the President of the Pennsylvania Academy of Fine Arts and manager of the "Playshop", secured the Academy building for a special performance. He also arranged subsequent presentations before the Drama League of Philadelphia and the Philomusian Club.

Fund-raising efforts and the "war emergency" necessitated the postponement of any further productions until the spring term of 1919. Continuing the new policy of engaging the services of University women, Philo held try-outs in March for a series of short Russian plays. The coach for the series was Professor Edgerton. Delegations were sent to the high schools to secure a maximum audience. Being realistic, members were asked to underwrite any losses by personal, financial contributions. This program was performed on Saturday, May 17, 1919.

From Russia, the Society turned its attention to the prodigious outpouring of Irish creative efforts. An Irish program and an original play were scheduled. Professor Cornelius Weygant headed the committee to select the original play from among thirteen entries. The Irish program won the strong vocal support of the local Pan-Celtic Union, and was presented to enthusiastic audiences in the Academy of Music of Philadelphia on May 19, 1920. The four plays performed were: *In the Shadow of the Glen*, by J.M. Synge. *The Rising of the Moon*, by Lady Gregory. *The Singers*, by Padraic Pearse. *The Land of Heart's Desire*,

by W. B. Yeats.

Inspired by the successes of Philo and the interest in the theater which the Society had stimulated, the English department started a dramatic club in the fall of 1920.

Throughout the early twenties, the Society presented annual productions, many of which were original works. In 1923, the Society presented a program of original plays at the Philomusian Club. In 1924, after a false start with a projected offering of *Oedipus Rex*, the Society presented three playlets by Lord Dunsay: *The Glittering Gate*, *The Lost Silk Hat*, and *Fame and the Poet*. The 1925 production of *The Critic* reversed the trend to deficit financing.

But by the late twenties, the Society had been stung so many times by financially unsuccessful productions that the cry in 1926 was "Let's not have a charity production." Members objected to launching new productions because of poor Society support.

The grand tradition was continued, however. In May, 1926, poor ticket sales greeted Rostand's *Chanticleer*. Rehearsal-cutting plagued the 1927 offering, *He Who Gets Slapped* by Andreyev. The Censors noted a "smoldering" revolt by the members against plays. The treasurer was beleaguered by bill collectors. Despite motions to the contrary by members at the meetings, *Tartuffe*, by Moliere was produced in the Spring of 1927, and afforded an aesthetic success, as well as additional financial havoc. Lack of faith in Philo's ability to sell tickets impelled the University to demand a heavy, personal underwriting by the members of any possible debts prior to further productions. This edict in March, 1928, accompanied by the transfer of the Society to less adequate space in Houston Hall the following fall, dissuaded the members from scheduling further efforts for several years.

Other than an occasional "Christmas burlesque" and the like, the next manifestation of interest in drama was in March, 1931, when the Society voted to enter into the Dramatic Art Alliance competition. Several members claimed that this move was dictated by Zelo's example.

During almost two decades preceding the move from College Hall, Philomathean dramatics brought many outstanding cultural programs to the University. The productions not only afforded Society members and other students invaluable artistic and business experience, but Penn also benefited culturally and from a highly favorable public press. To the weary but proud young Philomathean actors of that time must go the respect of the University of today, heir to the rich heritage in dramatics that Philomatheans helped to provide.

Debating

Another long-standing Philomathean activity that attracted campus audiences was inter-collegiate debating. Until World War II, the Philomathean Society was renowned for its debating teams. Besides spirited debates held with Zelosophic and a Penn co-ed team, Philomatheans journeyed to neighboring colleges. Swarthmore, Haverford, Cornell, Columbia, and Villanova were among the schools that faced a usually victorious Philomathean squad. A typical event might pit Philomatheans against Philolexians from Columbia on such burning issues of the day as, "Resolved, That U.S. senators should be popularly elected."

Intra-Society debating played a prominent role in Philo. Such topics were debated as "Resolved, That the University...should adopt the German university system." The winning negative preferred the day-to-day emphasis of the American system over the final exam system prevalent in Germany. Among the surviving fragments of internal debate is a quip from November 19, 1920. When one speaker saw the hand of anarchist Emma Goldman behind the Non-Partisan League of the northern plains, another observed "that it doesn't matter what men are behind a movement - the movement may be good but the men may not. Examples: Philadelphia politics, the athletic council, Philo's plays, and the Wharton School."

Members sharpened their wits on the floor of the Society for competition with other colleges and arch-rival Zelosophic. The topic of the annual Philo-Zelo debate in 1916, won by Philomathean, was "Resolved, That President Wilson's policy of nonintervention has been the best...."

Reflecting the prominent role of Philomathean in debating, five of the six winners of the golden "P" in 1918 ceremonies, were Philos: Charles C. Parlin, E. Sculley Bradley, George Parlin, Charles L. Seasholes, and John F. Lewis, Jr.

The wide appeal of debating as an important field of intercollegiate competition prompted the Society to form the first Philadelphia high school debate league in 1917. A circulating trophy was awarded annually. In 1931, a long-winning Gratz High retired the cup, necessitating the purchase of another cup. Other winning schools had been Central, Germantown, Frankford, and South Philadelphia High School. In 1923, the Dean of the College specifically commended the Society for its encouragement of high school debating. This annual award has continued to the present, with a second cup still in circulation.

Athletics

Another Philomathean team won few awards but generated much spirit. Sportsmen of a sort, Philos for many years participated on their own football and baseball teams. Zelo, of course, was a prime rival. A photograph exists of the Philo team which beat Zelo in 1904. A game in October, 1914, found Philo's eleven pitted against a determined faculty team consisting of Drs. Child, Hadzits, Lichtenberger, Moxey, Nearing, O'Bolger, Shelly, and Weygant, and Deans Quinn, McCrea, and Frazer. A thriller, the game ended in a tie, 69-69.

One of Professor George Taylor's favorite stories relates how Philomatheans actually won one game without having to go to the field. It appears that Zelo challenged a particularly inexperienced Philomathean Society to a rugged test. Possibly it was too cold outside. At least it was as far as the Philos were concerned. Pulling out their encyclopedias and other reference works, the intrepid Philos tried to figure out exactly what kind of a game football was. Examining their resources, adding up their weights, employing physics and calculus as needed, and surveying the playing field, the Philomatheans became so convinced of the inevitability of their victory that they drew up a proof of it and submitted it to Zelo. Strangely enough, Zelo caved in and forfeited the game on the strength of the proof.

Publications

Philomatheans have not only been budding actors, brash debators, and intellectual athletes, but they have also been earnest young editors. Virtually all publications that have addressed themselves to a University of Pennsylvania audience originated as Society projects.

Internally, the Society maintained a number of journals. Of particular note were *The Philomathean*, a weekly commentary bulletin published about 1913-1914, and its successor, the *Garrett Gazette*.

For many years previous to 1919, a black box stood in the quarters into which members would deposit whatever original writings they wished, and at a specified time at each meeting, the contents were read. This tradition was formalized in 1919, when a member was appointed to type the offerings and bind them into a volume called *The Garrett Gazette*. The "garrett" was the nickname applied to the fourth floor of College Hall by Philos and Zelos. The *Gazette* was intended solely for internal reading and contained a variety of subject matter, ranging from

essays to poetry and plays. The complete series remains in the Society's archives.

Another internal publication reflecting the member's intense interest in dramatics was *The Philocritic*, which contained reviews by Philomatheans of most legitimate theatricals performed in Philadelphia. The Society's fame as a dramatic organization seems to have been sufficient through the early twenties for it to receive the courtesy of passes to the Philadelphia theaters, so that Philo reviewers might assay current productions.

Campus wide publications in which Society members had a major initiating interest included the monthly literary *Red & Blue*, the *Lotus*, and *Junto*. With its lively articles by well-known writers and refreshing campus unknowns, *Junto* could lay firm claim to the spirit of Benjamin Franklin. The early issues list Philomathean Hall as its address.

Lecture programs

One of the most outstanding services of the Society to the intellectual life of the University has always been its provision of a respected rostrum. Through this vehicle, members spoke to the Society and guest speakers lectured before campus audiences.

The inception of the "Two O'clock Talk" series in the Spring of 1914 won an attentive reception. A *Pennsylvanian* editorial of March 25, 1914, applauded the series as the "first, definite attempt to bring Faculty and students together!" The spring program included lectures by Drs. Weygant and Nearing speaking respectively on "Modern Movements in Literature" and "Reducing the High Cost of Living." The Fall, 1914, series featured lectures by Drs. Lichtenberger, Lingelbach, Patten, Schelling and Twitmyer, on economic, historical, and social aspects of the "European war." With the exception of University sponsored series, the general calibre of most other campus offerings might be characterized by noting a speech in 1915 by the Bishop of Brazil, wherein he saw the major threat to South America arising from "infidels."

Although its public events became less frequent during the 1920's, many faculty members and alumni favored the Society with talks made particularly vital by the special interest the speakers had in their topics. The scope of these lectures to the public and at Literary Exercises ranged from American literature to Thai legends.

Social Activities

Many purely social activities served to lighten the week. Dubbed with such names as "Hobo's Night", members made excursions to Philadelphia stage productions. Philo also took hikes. With the arrival of spring, Philomatheans left the books, scripts, and speeches for a day's jaunt to such spots as Valley Forge (1915) and Bryn Athyn (1921).

A winter dance was also a feature of pre-World War II days. Other purely socializing events included Christmas and graduation parties. A rather clever scheme to link past with present before the advent of a Philo Alumni Association was a "Grandfather's Night" party in the Fall of 1915.

TRADITIONS

Maintaining the customs of the Society and its distinctive institutions has not been an easy task. Each year there are prospective candidates for membership who are bemused, astounded, or enraged upon discovering the seeming quaintness of the Society. Many have bristled with an ill-informed suspicion of what appears to be mumbo-jumbo, snobbish exclusiveness. Possibly many new members firmly resolve to themselves that they will either ignore or trample on the unexplicably sacrosanct traditions of the Society.

For the traditionalist, the initially strange ways of the Society need no justification. Such an individual soon finds himself at home in a student organization whose past accomplishments demonstrate its potentialities. The questioning mind and the creative soul find here a favorable environment in which to develop.

For the pragmatist, the one hundred-fifty year history of the Society demonstrates the elements of continuity afforded by the traditional in Philo as a counterbalance to the essential characteristic and instability of all student societies, that of an ever-changing membership.

Having a corporate status has assisted in providing a structure for permanence. The Society was incorporated in 1916 as a non-profit corporation under the laws of the Commonwealth of Pennsylvania. Members Pearce Gabell, Walter C. Chambers, Albert Elsasser, Edgar M. Luttgen, and Philip Price were the incorporators. The Charter of the corporation is still prominently displayed in the present Philomathean Hall.

The original purpose of incorporation was to protect those members who had reached their majority from any personal liability for debts

incurred from the *Masque of The American Drama*, or any future productions. Members thereafter, however, were not only participants in a student organization, but were also the members of a corporation whose directors and officers were the same as the Cabinet and officers of the student Society.

As an organization Philo had long proven itself unique. Now it was to be unique as a corporation as well. For what other corporation would receive a letter that contained "gentle swats from the Dean and Vice-Provost as to 'raising hell with our brains'"? George Keamey's boldly descriptive summation of Philomathean activities, "Join Philo and raise hell with your brains" was first used on a 1917 membership recruiting poster, and was subsequently moderated to mollify Administration sensibilities.

Membership recruiting took far more forms than bold posters. A weekly internal publication in October, 1914, stated:

"Philo is now reaping her harvest. Ever since the notable drought of 1908-10, she had been diligently sowing and tilling. Ubiquitous placards, mail matter, plays, banquet, debates, two o'clock talks, journalistic squibs and spreads, and the personal element have all been approaching their logical conclusion...we have beheld the gratifying multitude which came...; verily a throng of ardent suitors. A little comparison...

Smoker	Attendance
1911	40
1912	50
1913	60
1914	125

We are now recruiting men to fill our available berths... from the finest lot of men....

Therefore, members of Philo, let us bear patiently with our moderator and accept meekly his demands for special meetings, though they shatter home ties, and even wrench our very heart-strings."

Typical of a good year for Philo was the Fall of 1915, when ninety-four candidates applied for seventeen vacancies. Until World War II, applicants spoke before the Society at virtually every meeting.

Integrating new members into the life of the Society has always been a challenge to the viability of the organization. Exasperated by what he considered to be a particularly reticent crop of new members,

outgoing Frank Baxter declared in 1922 that he was worried that the new members might be turning into "silent sphinxes." A 1915 meeting was devoted to an "Intensive Study of Philomatheans" with emphasis on such skills as criticizing without offense. A 1919 Traditions Committee report scored the ever-lasting problem of maintaining high levels of attendance despite the competition of abundant University and city activities, as well as academic pressures.

Factionalism, a dangerous element in any organization, has generally been kept under control. Through the years, the Moderators, who are the officers most responsible for promoting unity, as well as the members themselves, have been on guard against this influence. The Society early took a decisive stand for unity and openmindedness. In 1916, John Frederick Lewis, Jr., won the support of the Society in adding to the initiation oath a pledge barring racial or religious prejudice in considering candidates for membership. The Society can rightfully be proud of this, as Philo was far ahead of most organizations on the campus and in the nation.

Similarly, the Society opened its doors to all schools of the University once they became firmly established. In March, 1921, undergraduates in the School of Fine Arts became eligible for membership. The Society, however, remained closed to women until after World War II.

Alumni interest in Philo affairs has also fostered stability. Attempts have always been made to establish contact with the Society's alumni. The Society early sought to have all future books by Senior members added to its library, although it is not evident that this well-intentioned move was subsequently effected.

In December, 1919, an Alumni Association was formally organized for the first time. It had its own letterhead stationery and an official journal called *Old Philo*. Volume I, Number 1, Spring 1920, of *Old Philo* contained the following account of the Association's origins:

"During the summer of 1919 a number of the younger Alumni of Philo formed the very good habit of meeting and eating at more or less regular intervals. There were three such meetings during the hot months, which were in reality "Glad-to-see-you-back-from-the-front" parties.

The same group, with many additions, met on December 9, 1919, at the Arcadia Cafe, and, between courses, organized the Alumni Association, elected officers for the current academic year, approved by-laws, which were later adopted by the undergraduate society as a part of the Philo constitution, arranged for a meeting on Washington's Birthday, and adjourned with a

very full feeling.

Everybody has heard about the Midwinter Dinner in Philo Hall on the evening of February 20, 1920, when half a hundred of the old-timers, representing almost all classes from '68, when the University was down on Ninth Street, down to the last classes to graduate, climbed all the steps in College Hall and found the old rooms much as they used to be. Dr. Herbert Adams Gibbons, '01 Philo, told of his experiences in Paris, and disclosed interesting facts concerning the drawing up of the Treaty of Versailles and the League of Nations Covenant which have not before or since been seen in print. His intimate personal knowledge of the under-currents which directed the major decisions of the "Big Four," together with his understanding of the problems of the Eastern Hemisphere gained through years of careful study, made his talk authoritative and and intensely interesting. Joseph Horner Coates, '68 Philo, gave a few minutes to "looking backward," which sparkled with personal anecdotes and facts about Philo which were far back in the memory of only a few of those present. Among the others who spoke were E. Spencer Miller, '80; Randolph G. Adams, '14; Harry B. Mingle, '99; and George F. Kearney, '17. Albert R. Elasser, '17, was toastmaster.

We are going to have more meetings like that one.

The Spring Meeting on May 11, 1920, will be in the spirit of a regular meeting of the undergraduate society. The thought of a regular meeting of Philo with the old gang there is a pleasant one, a good antidote for Spring fever. The Philo box will be in evidence, and signed or unsigned bits of wit or wisdom, verse or prose, will be read. A regular program of "Literary Exercises" and a business meeting, with election of officers for next year, will round out the evening - to say nothing of refreshments."

One of the first items of business for the Alumni to consider was the preparation of a memorial to honor the three Philomatheans who had died in service in World War I, Allen Irving Huckins, Earlston Lilburn Hargett, and Ernest Frank Hausser. Donated by the Alumni Association, there still hangs in the meeting room a large bronze plaque containing a clock under which are inscribed these three names.

In 1921, undergraduate representation on the Philomathean Alumni Council was approved. The Alumni Association continued as a formal body through most of the "twenties", but eventually became an informal group which had annual dinners or home gatherings until World War II.

Although continuity is a concern, innovation has always existed in Philo. New membership pins were approved in 1920. These blue enamel and gold lapel pins are currently in use. In the late "twenties", special dies were struck for a Philomathean gold key to be worn by the members. Although in use today, the key has been given only to the Moderator since 1953.

The reading of the Philomathean Review was made an official part of the meetings after April, 1921, but the tradition of writing the Review in rhyme was dropped in 1928. The order of the meetings was also changed in 1928. The Literary Exercises had formerly preceded the business meeting. This order was altered so as to maintain attendance for the sometimes flat tasting details of Society business. Rather than be bored, however, members have on occasion spiced the proceedings by launching verbal battles and displaying their great powers of oratory and parliamentary maneuvering, much to the distress of the Moderator, the Censores Morum, and even the speaker of the evening.

Also spicing the life of the Society was its competition with the Zelosophic Society. Much Philomathean energy in the past was directed towards efforts to surpass the achievements of its junior, rival undergraduate literary society, the Zelosophic Society. From 1873 to 1928, Philo and Zelo shared the top floor of College Hall. From either end of the fourth floor, efforts were directed at producing dramatic presentations, publications, and debating teams that would outshine the rival.

As might be suspected, this rivalry frequently inspired a considerable amount of mischief. Insistent pounding on the jointly shared dividing wall at times brought the meeting of one of the societies to a noisy halt, as a retributive mission was dispatched. Raiding parties at times found their way across the roof, along the sill, and through a window in the adjoining room. Sneaking into Zelo in a less dangerous way, a "detective committee" in 1922 discovered two publications, the Philo bowl, and a member's book that had all been missing from Philomathean Hall. The pranks notwithstanding, the tradition of friendly competition between the two societies was an invigorating influence in the lives of both.

Throughout the Society's history, Philomatheans have traditionally been worried by signs of an "imminent decline". Perhaps it is because members have expressed their concern at suspected symptoms of decline that the Society has for the greater part of its life been a center of intellectual activity and service for the University.

Shortly after Philo's Centennial, Moderator Jesse Ormandroyd compared Philo of his day to the Society of the past. He cited a Librarian's statement from 1826 that five hundred essays had been submitted by members for an internal publication, and further stated that by 1828,

every member was contributing papers. Let us live up to our possibilities, and further our individual and collective knowledge, he demanded.

Of course, not all Philos saw evidence of regression. In 1920, Moderator John F. Lewis, Jr. wrote in *Old Philo*, "We are far from dead. Although old Joe Coates said at the banquet that in his day ('68) the great cry was that Philo was degenerating, and although old (?) birds of '16 and '17 get that off now, we say that we're giving a lot for our descendants to degenerate from." He went on to cite the numerous accomplishments of his administration.

Mr. Lewis was correct in his analysis. The period from Philo's Centennial through the mid-twenties has been called the "Golden Age" of Philo, and was not equalled until the 1950's. By the late "twenties", however, Philo found it difficult to maintain its past efforts. One member in 1926 found the existence of the Society justified by a Christmas party, one debate, and one "hobo night" held the previous semester on the grounds that these few activities had helped to "solidify our spirits." Some members, conscious of "something" missing, called for "the great fights of the past without present animosities" in March, 1927, and complained about eraser throwing in February, 1928.

At least spirit was not lacking. A peppy football rally was held in February of 1927. Occasionally "beheadings" were attempted on the floor. These were mock executions with a bronze sword remaining from the Greek Play of 1886, and they were the conclusion of a mock trial of the guilty party for a supposed violation of the "traditions" of the Society. In 1927, the neatness of the quarters was unfavorably contrasted to Zelo's rooms; rowdiness was also charged. Houston Hall forced the Society in March, 1930, to take measures to prevent drinking in the quarters. A few complaints over relations with the Administration were heard. Many members found inadequate the description of the Society in the freshman handbook.

The predominant influence of literary societies in American college life was rapidly fading. Underscoring this fact is an October, 1913 letter from the Philomathean Literary Society of Ohio State University, which proposed the formation of a national organization of literary societies. Nothing came of this proposal, and by the end of the following decade, there existed few potential members for such a national confederation. The liberal arts tradition of American college undergraduate education was becoming subservient to specialized, vocationally oriented curricula, and remained in this state for nearly three decades. This was particularly true at Pennsylvania where business, technical and scientific education were most favored.

The college literary societies developed in the liberal arts tradition.

The fact that its members came from the schools of business and engineering, as well as from the College of Arts & Sciences, made little difference so long as the concept of a liberal education motivated academic life.

During the lapse of this concept, the Society would decline sharply from its active, prominent role. In spite of this, Philo survived as an innovating force in the life of the University. This has been its most enduring tradition.

ALAN D. OSCLICK

1928-1943

The relatively complacent acceptance of the traditional structure and position of the Society was rudely shattered in the fall of 1927. An underspaced University cast its possessive eyes on the fourth floor of College Hall. With an appeal to the long-standing rooms agreement between the Society and the University and Philo's long record of service, Dr. Josiah Penniman, the Provost and former Moderator, requested Philomatheans and Zelosophians to vacate their home. Although a lawyer alumnus volunteered to fight the move, the Society bowed to the request. In turn, the University formally recognized the Society's right to its traditional quarters and promised to return Philo to its home upon the completion of additional facilities. The Society was granted the use of one, and later two, rooms in Houston Hall.

This move was a strong blow to the Society. Subservient to the Director of Houston Hall, the Society could not conduct many of the activities that had made membership such a rewarding experience and had so enriched University life. Even the regular meetings of the Society had to be postponed. One initiation had to take place in the Christian Association Building as a result of the shut-down of Houston Hall on a special occasion. Meetings held in Houston Hall had to comply with the closing time of 11:30 P.M. This curfew was regularly appealed to Provost Penniman and Houston Hall Director, Paul Hartenstein, and the appeal was just as regularly denied.

Records remaining of Philomathean activities during the years 1928-1943 are as bleak as the period itself. The dramatic extravaganzas, the outstanding debates, and the lecture programs had shriveled to virtual nonexistence. Membership dropped drastically from the highs of the immediate post-Centennial years. Nevertheless, despite all that happened, Philomatheans occasionally held a meeting in which the dis-

cussions were as inspired, sharp, and worldly as in the best years of the Society.

University Setting

Never a financially overendowed institution, Pennsylvania was hard pressed by the Depression. The dis-interest many alumni displayed towards Pennsylvania might be explained by a number of factors. While fortunate in being able to share in the cultural resources and entertainment facilities available in historic and cosmopolitan Philadelphia, the amorphous University community was unable to lead a distinctive, cohesive life of its own and thus unable to nurture the loyalty that alumni of other institutions felt toward their colleges. Loyalty that did develop flourished through the fraternity system or respect for powerful Pennsylvania football squads.

The deteriorating character of the neighborhoods surrounding Pennsylvania deterred many alumni from sending their children to the University. Pennsylvania could still command alumni respect for its outstanding law and medical schools, but the scenery, social prestige, and even scholarship of some of Pennsylvania's rivals siphoned off from the undergraduate College many of those students whose families had long constituted the supporting establishment. Names well planted in American history such as Biddle and Cadwalader yielded in Philo to the names of the children of aspiring newcomers to the shores of America.

Shifts in the composition of the student body and in the mood of the times had their effect on the tenor of Philo. Members were more interested in trimming expenditures by lowering dues and abandoning former activities, and in cutting loose socially.

Some Pennsylvania student took an active interest in the condition of their country. In the fall of 1933, three undergraduates and an economics instructor from the University distressed the Administration by picketing the Drexel and Company brokerage firm, a J. P. Morgan associate. Placards attacked living conditions of Morgan's Kentucky miners.

At the University, concerted efforts were aimed at enabling students to work for their tuition but a survey of such opportunities in the fall of 1931 uncovered a mere sixty-two campus openings. Other colleges displayed a less constructive approach: Notre Dame forbade the attendance of any student desiring term employment.

Academically, the University attempted to prevent further decline in Pennsylvania strength. In March, 1935, the College first announced

plans for an "honors major" program. Measures were attempted to present a bright facade for the upcoming University Bicentennial in 1940.

Events in Europe also began to catch the attention of America in general and Pennsylvania in particular. From Germany came the first refugees from the Nazis. Arriving from Kiel University, Dr. Hans Neisser joined the Wharton School as an expert on monetary problems.

Sentiment at Pennsylvania reflected the isolationism of the nation. A broad poll undertaken in October, 1939, found 24 per cent of Penn students declaring their refusal to bear arms if called upon to fight, and 52.2 per cent of the student body would have barred the lend-lease program. Reflecting their privileged status as college students, only 42 per cent endorsed the national leadership of President Roosevelt.

The student paper was strongly opposed to any American involvement as late as 1940. In March of that year an edition that attracted national attention headlined a mock war issue designed to arouse student resistance. A poll in the spring of 1941 found 69 per cent of the students opposed to American ships conveying supplies to the Allies. Pearl Harbor caused a complete reversal in the mood of the Nation and the University.

Activities

The Society was a ghost of its former self and its external activities faded into nothingness. The tradition of good comradeship through creative, intellectual, and social pursuits, however, did survive.

No insignificant part of Philo's decline was the loss of its adequately spaced, traditional home in College Hall. The verbal agreement the Society had made with the University that recognized the right to return to the "garrett" was still in effect, theoretically, but the space shortage of the University remained critical. Talk again drifted to the idea of buying a house. A \$25,000 waffle shop caught the fancy of members at one time. Needless to say, nothing came of such fantasies. The indignity of having the Houston Hall janitor flick off the lights nevertheless invited dreamlike wishes.

Some immaturity also marked the irreverence for tradition displayed by the frustrated, impatient, young men. The minute books at times were disfigured by tears and erratic doodling, and for the first time, the Recorder's Roll was not kept regularly. More efforts seem to have been devoted to selling Philomathean Library than to safeguarding it.

The last Philomathean dramatic production in the old tradition was an Irish play, *John Ferguson*, by John Divine, performed at the New Country Club in May of 1928. There were sporadic attempts to rekindle

the dramatic successes of the past. An O'Neil play, *In the Zone*, was presented in 1931 as the Society entry in a campus competition. In 1932 the Society joined the Intercollegiate Dramatic Society with the intention of presenting the play *An Incident*. Minor presentations in 1934 and 1937 represented the balance of Philo dramatic programming.

Philomathean debating also declined, but not before August L. Loeb won a *New York Times* prize as the outstanding University contestant in the spring of 1929. Afterwards, the Society only occasionally engaged in matches, though it still received challenges from New York schools as well as local teams. Zelo remained a prime rival. Among the groups and topics debated were:

Zelo	"Capitalism vs. Socialism"	Spring, 1930
Villanova	"Capitalism vs. Socialism"	Spring, 1930
(Internal)	"The Move from Houston Hall"	Fall, 1931
Columbia	"That College Newspapers should not be supervised"	Spring, 1933
(Internal)	"That Burlesque is more esthetic than 'Mourning Becomes Electra'"	Spring, 1934

Not all areas of endeavor were abandoned. Philo continued to sponsor student publications, among others, *Junto*.

Junto was a topical literary magazine that featured such "big names" as Norman Thomas and Edward G. Robinson. It was the first Pennsylvania student publication which attempted to develop a readership among the general public. At one point copies were even available for sale on local news stands.

Philo continued its efforts in *Red & Blue*, a literary magazine it had founded before World War I. *Red & Blue* was a "gung-ho" journal which well mirrored the mood of the student body since its founding. By December, 1936, however, the magazine was tottering. Philo was granted two places on its board in an attempt by the staff to keep the journal alive. Two years later, student interest had declined further; *Red & Blue* folded.

The *Garrett Gazette*, the internal journal of the Society, continued its very irregular issuance. While some members filled it with an abundance of thoughtful essays still readable today, the usual fate of the *Gazette* was membership neglect. A typical issue ran about forty typed pages. The magazine editorship was not exactly the most sought position.

In 1933 and 1938, Philo started and abandoned plans to publish an

anniversary history. In the final discussion in 1938, it was resolved to postpone the history and a major celebration until 1963. One member blasted the buckpassing and wondered if this meant the Society would do nothing for twenty-five years.

Another area that long involved Philomathean concern was the course of world events. From 1935 through 1937, the Society appears to have supported activities of a "Student Peace Society." An early chairman of the group was a Philomathean. As the menace of fascism became more clearly understood, Philo withdrew from endorsing neutralist organizations. Pointing to Mussolini's and Hitler's backing of Franco two members urged in December, 1937, a token monetary contribution as a gesture of Philomathean moral support for the Spanish Loyalists.

Literary Exercises throughout the dark years of the Depression continued to show sparks of intelligence. A random selection from 1933 to 1938 indicates their scope: Behaviorism, the Philosophy of Spengler, Chinese Education, Ibsen, Anatole France, Chopin, French Impressionism, and Einsteinian Theories. While this sampler evidences the continued prominence that literary topics enjoyed, Literary Exercises were given more frequently on scientific topics than previously. A 1930 "lit-ex" concerned the theory behind a new experimental device, television. Discussion following the Exercises was quite lively at times. A paper on Gustav Mahler in 1940 erupted into an outright battle between pro-and anti-Mahlerites!

Guests frequently appeared at the invitation of the Society. The many discussions led by faculty members provided an invaluable opportunity for contact and association with outstanding members of various departments. The following examples will give some idea of of the men and ideas addressed to Philomatheans:

Dr. E. Sculley Bradley	Lincoln
Dr. Domenico Vittorini	Pyronbella
Dr. Hans Hademacher	Numbers, Prime and Otherwise
Dr. Adolf Klarmann	Post-war German Drama
Dr. William N. Loucks	Economic Stability

Senior members of the Society at times also delivered orations on subjects of diverse nature. These serious topics did not preclude touches of humor. In a discussion in 1931, following a "lit-ex" on the plight of farmers, one member attacked a "solution" for low prices, namely, a master-planned, hair-raising drought. He called it impractical and urged

members not to be deluded by the persuasive tongue of the proponent.

The example of Philo remained sufficiently inspiring to motivate women students to attempt to form a female Philomathean Society. The idea of such an organization was first raised in 1934, but no further word was heard until November, 1937, when the College for Women requested a copy of the Philomathean constitution as a model. The attempt, however, was never realized.

Decline

By 1940 the number of Philomatheans had fallen to the extent that merger with the Ergo Society (philosophy) was contemplated to increase membership. The declaration of war in 1941 accelerated the drain on membership, bringing chaos to the Society. Continual loss of members to the armed forces created an instability which made long-range projects impossible. Under these circumstances, informal discussions with faculty members were the only feasible activity. The meetings, now open to the public, continued to be held on Friday nights and regularly attracted about twenty-five students. Nevertheless, as the war dragged on, membership losses became critical. Fearing the imminent dissolution of the Society, Moderator Jerome Mittelman, in the summer of 1943, deposited its precious archives in the University Library. Shortly thereafter, the Navy, which ran a wartime officer training and education program at Penn, took over Houston Hall, and the Society's library, record collection, all of its furniture and most of its artifacts were irretrievably lost.

ALAN D. OSCLICK

1943-1964

REBIRTH

The University of Pennsylvania, like all institutions of higher learning in the United States, was deluged from 1945 until at least 1951 by an influx of World War II veterans who returned to finish their interrupted educations or to initiate them by taking advantage of government financing of their education under the G.I. Bill. Most schools, including Penn, were little prepared in numbers of faculty or buildings for the immense student enrollments of this period. Classes were large, and were held in every conceivable space, from basements and attics to old houses nearby the University campus.

The veterans were generally from less privileged backgrounds than students of the past, and were older, more mature, and more dedicated to the pursuit of their education. They were little inclined to the precedents and traditions of prewar student life nor its procedural manifestations which were often regarded as undemocratic or unnecessary. Many were already married, or married while in college. They rushed to make up for the lost war years of their lives, but carried with them a wonderful enthusiasm for knowledge and culture.

Student activities were affected as deeply by this phenomenon as all other segments of University life. Houston Hall, the student union, became largely devoted to dining facilities and public meeting rooms. Activities formerly housed there and elsewhere were homeless or shifted from place to place. Competition for reserving the few meeting rooms was keen. Many prewar activities were revived, but changed in form if not substance.

The Philomathean Society also felt the effects of this change in the University. Philo had declined to the lowest point in its history during World War II. Most faculty members at the time heard nothing about the Society and had assumed its demise. It was a tribute to the idea behind Philo -- a forum where ideas encountered in and out of class could be developed and discussed in an intellectually rigorous, yet socially informal atmosphere -- that the Society once more rose from the doldrums.

The individual most responsible for the rebirth was John Patton, a war veteran, as were most of those involved in the effort to revive Philo. In a recent letter to the Society he explained the reasons for his actions and the actual process:

"As a native Philadelphian, I was generally interested in restoring some of the old University traditions which had died during the War. I think that the idea of reviving Philo came to me after I had noticed a large brass plate bearing the Society's name on one of the doors on the third floor of Houston Hall. [ED-This plate currently is fastened to the door of the Society's meeting room.] I made inquiries at the office...and was surprised to learn that the Society was defunct. I felt the need of some kind of "cultural" society on campus. The Veterans Club, of which I was president, had quite different interests, needless to say. Therefore, I set out to learn more about it and to see whether I might recruit other students to the cause of reorganizing the Society. In the course of my researches on the subject, I came across the Society's books and records in the campus library. I was the only one at the time who perused these and learned about the history and traditions of Philo...It was I who passed on to the others whatever knowledge they had of the Society. My determination, then seconded by the others, was to reconstitute Philo as nearly as possible to what it had been in the past, but trying to make it more "democratic" in the process, even to the extent of admitting women for the first time. Since we had absolutely no place of our own in which to keep anything belonging to the Society (we had to reserve a different room in Houston Hall for each meeting), we did not avail ourselves of the minutes and other archives materials. Lacking a Philo Hall, we really could not go very far.

"My colleagues and I were interested in reviving all of the Society's traditions, although we felt that some were impractical at the time and should be held in abeyance until Philo was on firm footing and had a home of its own. However, we did not want to be limited by tradition and precedent. We wanted Philo to be a dynamic organization, open to all. We were rather disgusted at the idea of white and black balls for voting on a candidate and instead voted by a show of hands. [Ed-The later method is still in use.] "My group and (one headed by) Hilary Putnam began spontaneously and coincidentally, without knowledge of each other. It was only after my friends and I had formed our committee and discussed the Society with older faculty members and were under way with our plans that we learned about Putnam's group. As soon as I learned of their existence I approached Hilary Putnam and told

him that we would be happy to combine the two groups and include him on the committee."

Hilary Putnam was the last Junior member on campus who had joined the Society prior to its expulsion from Houston Hall in 1943. Throughout the War, he and those of his fellow members remaining at the University met irregularly in private homes and apartments. They invited faculty members to join their discussions and in general attempted to preserve whatever they could of the Philo tradition. Formal organization was impossible, but at least the name and idea of the Society were kept alive. Thanks to these informal meetings, Philo can truthfully claim one hundred-fifty years of unbroken existence.

Theodore Bonn, Philo class of 1943, was contacted by Patton, and acted as the liason between the Administration and Philo. Upon Bonn's recommendation, Patton's group was officially recognized by the University. Other alumni, especially E. Sculley Bradley, Robert Spiller and John F. Lewis, Jr., rendered invaluable assistance in providing continuity between the old Philo and the new. Dr. Albert Harbage, Philo's faculty advisor until 1943, resumed his former position.

The first official post-war Philo meeting was held on May 29, 1947, and was attended by nineteen people, including Patton, Putnam and Bonn. An executive reorganization committee corresponding to the former cabinet was elected with Patton as Moderator and Putnam as Second Censor. It was agreed that applicants for membership should submit papers and some time in the future give an address before the Society.

This meeting of May 29 was the last time minutes were to be taken until Fall of 1949, and no Roll of the members was kept regularly until the Fall of 1953. These lapses are fair indications of the great discrepancy between Society practices of this period and of previous periods. Meetings were held in the afternoon as well as in the evening on any day of the week, and business meetings usually took only half an hour. Society activities were aimed at bringing faculty members into touch with the students, and virtually all meetings were open to the general student body. The old tradition of Literary Exercises went by the wayside. From the Spring of 1948 to June, 1952, each member received a membership card instead of the traditional Latin membership certificate.

Despite the limitation of physical facilities, meetings in the early Fall of 1947 consistently attracted forty to forty-five students. The success of these meetings and those of the next two years may be attributed to the favorable response of the student body to the Society's

policy, as expressed by John Patton: "We were willing to sponsor anything that would liven up the cultural atmosphere on campus."

The most fundamental change introduced during this period was the admittance of women. Letters from the Moderator at that time appeared on October 21, 1948, in the *Daily Pennsylvanian*, and in the *Pennsylvania News*, the women's weekly student newspaper, and complained of the adverse editorial comments which the change had provoked. One editorial had been headlined "Philo Hits Bottom/Admits Women!" For several years afterwards, all Society correspondence bearing women's signatures was initialed rather than signed to avoid alienating alumni. As long afterwards as April, 1950, the minutes hint of fines imposed on members who refused to speak to their female counterparts.

In the Fall of 1948, a series of "Philo Nights" was presented. The first was held in December and featured Barrows Dunham, speaking on "Why We Philosophize" as well as a Society production titled *The Masque of Greek Drama*. No doubt inspired by Philo's *Masque of the American Drama*, this presentation was a major effort performed in the Auditorium of Houston Hall and was the first Philo dramatic venture after the War.

The first post-war banquet was held on November 19, 1948, in honor of Philo alumnus Dr. Corneluis Weygandt. The Spring semester of 1949 was highlighted by Philo's denunciation of the presentation by the Library of Congress of the Bollingen Award to Ezra Pound. After a fiery debate, only four members failed to join the criticism. Another meeting attracting the attention of the student body that Spring featured Dr. Ashley Montagu.

In the Fall of 1949, minutes began to be kept with some regularity, at least until the following Spring, at which point they terminated until resumed in Fall of 1951. These minutes and those from 1951 to 1954 were written in small composition books instead of the large leather bound ledgers used in the past. The only other records from 1947 to 1951 are scraps of paper, on which were jotted agenda, and reasonably complete sets of meeting notices, newspaper articles and clippings, and posters. In 1954, these varied materials were collected, copied and pasted in a new, large leather bound book, which was used thereafter for the Society's minutes.

On November 4, 1949, the first post-war election to Honorary Membership occurred when Dr. Arthur Hobson Quinn, a former Zelo, was honored for his service to the Society. A banquet for Professor Quinn was held on November 18th.

Throughout the Fall, 1949, semester, meetings continued to be open to the public and consisted almost entirely of discussions with faculty.

There are no extant records for the Fall, 1950, semester except a list of new members which was presented to the Administration. Hence, activities at that time go unrecorded. It is known, however, that the Society sponsored a series of weekly, late afternoon recitals in the Furness Shakespeare Library throughout 1950 and 1951, at which a recording of a different opera was played, and explained by remarks prepared and delivered by students.

One set of lectures inspired a change in University curricula. Because of great interest expressed by numerous members, Philo petitioned the University for the introduction of the study of comparative literature. Favorable action did not result. The Society then offered a series of lectures in comparative literature by members of the respective language departments. The unusually heavy attendance of these lectures convinced many professors of the demand for this study. The Society's plan was reexamined and the Department of General Literature was finally instituted in the Spring of 1951.

The Spring semester's efforts were devoted largely to attempts at founding a new literary magazine. In 1948, the Society had helped publish a magazine, named *Trend*, which lapsed after two issues. Convinced of its inability to publish on its own, the Society turned to the general student body. In support of the endeavor, a series of faculty lectures on contemporary literature was held. Finally, in the Spring of 1951, the *Pennsylvania Literary Review* made its appearance. PLR's objective was to present the best literary efforts of the University's undergraduates. The magazine listed as its "Founding Fathers" three former Moderators, including John Patton, who had stayed at Penn for his graduate studies and retained a Special membership in Philo. On the staff of PLR were two other Philos. The magazine continued in existence for more than ten years.

In Spring, 1951, Dr. Robert Spiller became the Society's sponsor, replacing Dr. Harbage, who had left for Harvard. The Society showed renewed vigor with the delivery of a fullfledged inaugural address by the incoming Moderator, and with the reinstatement of the requirement that candidates for membership deliver a speech before the members of the Society. But there were also compliants that meetings were too infrequent and not interesting enough, that the procedure was too formal and that only two members had paid their dues. On May 17, new officers were elected, but the posts of Second Censor, Recorder and Librarian were left vacant. During this entire period, the only committees men-

~~tioned were the membership or reading committee, and an occasional banquet committee, as the need arose. There is no record whether the Cabinet met regularly, or at all.~~

REVITALIZATION

The next two years were a constant touch-and-go battle between Philo's continued existence and its extinction. A series of proposals aimed at raising the Society to its former glory was introduced each meeting by Charles F. Ludwig, a sophomore admitted to membership May 17, 1951. In October, his motion to reinstitute the Annual Banquet passed. In December, his suggestion to create a Philo lapel pin was adopted. In January, also at his suggestion, a Recorder and Librarian were appointed.

On December 6, 1951, Ludwig delivered a six page report of proposals for revitalizing Philo which went into every phase of Society activity. Eventually, every one of his suggestions was followed, but at the time, a great deal of opposition arose. The greatest bone of contention was the revival of old and formal traditions. Members could see little benefit in reviving such practices as having the Moderator and Censors preside over meetings in academic robes. Keeping handwritten minutes in heavy ledgers appeared equally useless. Ludwig saw in Philo customs both symbolic and practical underpinnings for the stability of the Society and he noted that the periods when Philo attained its finest achievements were times when its traditions were most observed. His reasoning was cogent.

"Unlike other student organizations, the Philomathean Society has no one duty to perform, such as giving plays, publishing a newspaper, or operating a campus radio station. The organizational structure and form of other activities is largely dictated by the necessity of function. All institutions and particularly student activities, pass through cycles in which they flourish or decline. In periods of decline, specific duty organizations have their function to keep them alive, in spite of diminished quality or quantity, until a new group of members appears to revive flagging efforts. In periods of lagging spirit, Philo has survived as a result of the momentum created by adherence to its traditional structure and forms, painstakingly accumulated from practical experience and the imprint of its history. The members of the immediate post-war Society forsook this structure by choice, and when their vitality

was no longer available, there remained virtually no organization to continue."

In the next few years, his insistence on maintaining tradition almost split the Society in half, but in the end, his unflagging campaign prevailed.

In October, 1951, a series of lectures on religion was planned, but abandoned in February because of an inability to obtain speakers. In January, a "Philo night" at Hedgerow Theater was scheduled to raise money for the Society. Sartre's *No Exit* was seen but membership support was so poor that the theater was practically empty. Members refused to return unsold tickets they had promised to sell and Philo entered the Fall semester with a deficit.

The 1951-1952 academic year had its bleak moments, but it also had its bright spots. In December, Ludwig announced that he had reacquired the Philo archives. Ludwig purchased a new Recorder's Roll for the Society, into which he wrote the available names of all members since World War II. From this point, the Recorder's Roll was kept as continuously as it had been from 1813 to 1939, every member signing his name in it upon his initiation. The old initiation ceremony was reinstated in February at Ludwig's insistence.

But despite the potential of this year, the Spring semester ended on the most depressing level since the War. Minutes were taken infrequently and the membership became apathetic. Finally, at the last meeting of the term, Ludwig was elected Moderator by the handful of remaining members. Only the offices of Moderator, Censors and Treasurer were filled. The others remained vacant, either because they were not needed or because there were not enough members to fill them. Apparently, the University atmosphere was not conducive to an intellectual organization.

Ludwig spent the summer examining the Society's archives and came back in the Fall with a better idea of where he wanted to go. Beginning in the Fall of 1952, Philo attended to more of its ancient forms. The Certificates of Election and Membership were presented to new members for the first time since prewar days. Minutes were consistently kept and members regularly delivered Literary Exercises. For the first time since the War, Philo ceased being merely a discussion group and lecture platform for faculty and assumed its former role as an outlet for original intellectual efforts for its members. Superficially, the minutes of this time resembled those of the twenties, but they lack

mention of any external activities. During its periods of greatest internal health, the Society also engaged in numerous extensive campus activities. No major external project was undertaken that year, a fact indicative of the yet partial fulfillment of Philo's constitutional objectives.

The Society also continually pressed the Administration for new quarters. At the time, Philo had to share a room in Houston Hall with twelve other student activities. The Society did not even have a desk of its own, though it did have exclusive use of two closets in which to keep its invaluable archives and its small but growing library. Until Philo installed new locks on the doors, even this meager home was not safe from vandalism, and several precious objects were stolen. Efforts to obtain adequate quarters were to drain much of the Society's energy until 1956, when sufficient space was finally procured.

For the second consecutive year, a banquet was held at the end of the Spring semester. Ludwig was re-elected Moderator in the Spring semester, and again for the Fall of 1953 when he was a graduate student. This required a special constitutional dispensation, and is the only time in the Society's history that a graduate student has served as Moderator.

In Spring, 1953, Philo reinstated its annual award of a trophy to the champion debating team in the Philadelphia public high school league. Diplomas were awarded to graduating members at the end of the semester. With the revival of this tradition, all the official documents of membership were once again in use.

The big effort in the Fall of 1953 was directed toward increasing the Society membership. Philo conducted a vigorous campaign and nineteen new members were initiated, bringing the total membership to twenty-five.

External activities began to revive with a series of lectures on the origins of the cold war, which featured professors from the University and other area colleges. Internal activity consisted mostly of debates and papers on topics of current interest.

Philomathean Neil Shilling was elected President of the Governing Board of University Student Assembly in Fall, 1953. The University Student Assembly, "USA," occupied the efforts of a number of leading Philo members during this period.

Philomathean Alan M. Ruben conceived the idea of establishing at Penn an institution similar to the English Oxford Union. The proposed organization was to debate the political issues of the day in the manner of a legislative body, and pass motions and resolutions. It was

not to be a student government with jurisdiction over campus affairs.

Approximately twelve leading student activities were asked officially to sponsor USA and to constitute its Governing Board by sending one representative from each organization. A constitution was drafted after a year of discussions with members of the Department of Political Science. It established a legislative branch with representation based on participation of the three political clubs at that time: Young Democrats, Young Republicans, and Young Progressives. The Governing Board served as the executive branch to care for administrative details.

On October 26, 1951, Philo voted to be a sponsor, and appointed Ludwig its representative to the Governing Board. The Society ratified the USA constitution in March, 1952. Each political party offered a platform and slate of candidates for the House. Seating of the parties was by proportional representation based on campus election results. Almost thirteen hundred students voted at the polling booths set up across the campus on election day.

The first meeting of the House was held in late Spring of 1952.

Probably because of the coincidence of the American presidential election, USA met with overwhelming student support in its first year. Internal dissension among the three political parties in 1953, however, resulted in secession and eventual disorganization. After its first year student support also declined. Upon dissolution, USA's documents were deposited in the University Archives with instructions that whoever tried to establish a similar organization should have free access to them.

In the Spring semester of 1954, Ludwig declined the Moderator's chair and was instead elected First Censor. This started an unwritten custom that the Moderator be first elected in the Spring semester, and re-elected for the following Fall. Because the Moderator is usually a low senior in his second term of office, he is thereby available for one more semester before graduation to assist the new Moderator in learning his duties. This custom has contributed to stability.

On February 12, 1954, Ludwig delivered his farewell address after serving as Moderator for a year and a half. He himself best summarized the achievements of his administration and his conception of the Society's future course in the following words:

"My Fellow Philomatheans:

"Tonight, for the first time since prewar days, a Moderator of the Philomathean Society has garbed himself in the traditional academic robes worn by the officers of Philo. This marks the end of one era and the beginning of another.

"A year and a half ago, I offered a program of four points, plus a fifth, supplementary to the others. The goals were: 1. Increased membership; 2. Library and rooms; 3. Programs by and for the membership by means of the Literary Exercises; 4. Creative, constructive criticism; and 5. Service to the University. Four-fifths of this program has been fulfilled or is well on its way to fruition.

"The membership has increased in size and quality and should reach the traditional limit of fifty members by next year. The members are all working and contributing to the continual progress of Philo, both in administration, and more important, in the creative efforts characteristic of this organization. The Literary Exercises have been fully revived and restored and have once more assumed the dominant part they have played in the Society. This has been accompanied by a change in the mental outlook of Philo members from one of cynicism, sarcasm, and destruction to one of creative construction. The Society's library has been revived and steps have and will be taken to make it become of greater value to the members, and more a part of their reading habits.

"I made service to the University merely a supplementary item in my program because I felt that Philo had to be restored and buttressed from within before it could have that reserve of time, energy, finances, and spirit necessary to carry a program of activity to the entire campus. Yet, we have fared so well with the internal rebirth of Philo that we have already been able to begin a wide series of programs for the rest of the student body. The Biennial Lecture Series has already been revived and begun this year. The Annual Oration is also being revived, and the Annual Oratorical Contest which we administer for the General Alumni Society will soon be held. We have resumed interest in the Philadelphia High School Debating League, which we founded in 1917, offering the Philomathean Debate Trophy once more for competition. A Philo magazine or some other sort of publication will, I hope, soon be read by the faculty and student body of this University.

"The past year and a half have therefore brought an enormous change in the character of Philo. When I first joined the Society, there were few meetings, no Literary Exercises, no certificates of election, membership or the Philomathean diploma. There were no collected archives and curios, no membership drives or annual receptions, no gold keys, lapel pins, committees, or much form of organization. It is clear that Philo has been restored in the face of overwhelming odds.

"But now the Society has reached a turning point. An enormous

amount of time had to be spent during my administration in occupations of necessity, in building, block upon block, and in consolidating these advances. The greater part of these functions of necessity have been completed. The cap and gown which I now wear are symbolic of this metamorphosis. From the coveralls of administration, the Society now has the responsibility more than ever of donning the academic robes symbolizing intellectual creativity in pursuing the stated goal in its Constitution, "To improve the learning of its members."

"Philo must be as wise in this as in its building stage. The Society has understood the function of history, that the present is the living past, that the past is inseparable from the present, and that the progressive philosophy of Anglo-American institutions and society is the continual looking to the future, but always with a gradual continuity, evolving out of the past; a tradition that form is necessary to channel effort into useful endeavor, but should not become an end in itself. This Philo must continue to be. It must preserve its basic institutions, characteristics, and traditions while looking to a broad new horizon of intellectual activity. It must restore itself as the intellectual center of student life at Penn, and as a leading coordinator and arbiter of extra-curricular activity. To do this involves a number of things. It does not mean putting on airs of intellectual artiness, snobbery, or conceit, or in meddling in the affairs of other organizations. It does require an energetic and humble membership, not fearful or too lazy to undertake large programs and projects, whose execution would require work not only benefiting the Society and the student body, but the individual members in many ways of an intangible nature.

"The first and most important single factor which will decide whether this new era shall continue to be one of progress is the finding of a permanent, suitable, commodious home for the Society. Philo shall retrograde if it must continue to live out of a desk and two closets. It is the essence of Philo that it exist in a place where not only its members, but those students and faculty so desiring may meet on a common ground in a dignified atmosphere at any time for the informal exchange of ideas and for intellectual fellowship. The Friday night meetings should not be the sole occasion for the gathering of the Society, but rather should be the culmination of a full week of the exchange of ideas, when the Society itself reaches its peak in formal debate and discussion.

"Accompanying the rooms, the Society should publish a good magazine, once again produce plays, and bring eminent authorities

in all fields to the campus. Philo should try to cooperate with the other activities on campus in coordinating them into a fabric of unity to replace the excessive competition which now exists in fields of essentially similar intellectual aims.

"Let the members look forward to such goals, and Philo shall not only live up to her past, which she must still do, but surpass it."

To honor Charles F. Ludwig, the Society created the honorary title of Censor Emeritus and unanimously elected him the first recipient on May 7, 1954.

The Spring of 1954 saw a continuation of Ludwig's policies. A major change was restoring the business meeting to precede the Literary Exercises. In March, The Society approved the plans of Philomathean Samuel Barr to found the Student Tutor Society, which ten years later had over two hundred tutors. In May, another tradition, the Bowl Oration, was revived.

By the Fall of 1954, only the absence of adequate quarters kept the Society from attaining its former status. Efforts were concentrated on obtaining the Society's old facilities on the fourth floor of College Hall. In anticipation of being granted its request, Philo appointed committees to investigate the support its alumni would provide for furnishing them.

The Society's library had 157 volumes by this time, and subscriptions to several magazines. The possibility of publishing a satire magazine was explored as an alternative to the poor quality of *Penn Pics*, the campus humor magazine. A committee was appointed for this purpose, but nothing came of the effort. For the first time since the War, Philo purchased its own letterhead stationery, bearing the Philo seal and motto. Externally, the Society co-sponsored several music programs with other campus organizations.

In the Spring of 1955, Philo was granted sole use of a room on the fourth floor of Hare Building. The room was too small for meetings, but sufficient for Philo to carry on once more important external activities.

Inspired by Dr. Elizabeth Flower of the Philosophy Department, the current faculty advisor, the Society presented a major lecture series on "The Cultural Heritage of Twentieth Century Man" in Spring, 1955. Henry Steele Commager delivered the Annual Oration that year.

These lectures continued into the Fall semester and were jointly published by Philo and the Pennsylvania Literary Review in 1956. Every copy was sold on the first day of distribution. The table of

contents read as follows:

Words on Moral Worth	Elizabeth Flower
Western Man and His Music	Alexander Ringer
Why Mathematics	Pincus Schub
Nationalism and the Great Community of Learning	Henry Steele Commager
The Problem of the 19th Century	Morse Peckham
Marx and Marxism	Wallace Davies
Darwin's Impact upon Modern Thought	Conway Zirkle
Sigmund Freud: Some Origins and Implications of His Theories	Julius Wishner
The 19th Century Esthetic Legacy	Grant Mason

This lecture series and its successors were not only important to Philo, but also to Penn. Numerous lectures were given on campus in the post-War years. The University commenced an annual Franklin Lecture Series featuring prominent non-faculty speakers. Student apathy in the early 1950's, however, resulted in such small audiences that the Franklin Lectures were suspended. By 1955, no campus organization sponsored major lectures fearing apparently inevitable failure.

Moderator Albert Fishlow believed non-classroom lectures to be a vital part of the intellectual stimulation of a great university. Disturbed by the deficiency, he proposed that Philo sponsor two major lecture series each year. In the Fall, faculty members would be presented, and in the Spring, well-known scholars and public figures from other parts of the country. Each highly publicized series would focus on a theme of widespread interest. All speakers would confer in advance on the areas to be covered in their addresses. The Society acted on Fishlow's suggestion, and the exceptionally well attended Cultural Heritage series was the result. Philomathean success in this and future series led the University to reinstitute the Franklin lectures, and other student organizations to attempt series of their own.

Penn Pics, the humor magazine was banned for salaciousness in the Spring of 1955. It had been the successor of the Philomathean originated *Punch Bowl*. The editors were unable to obtain funds for a

a new magazine, and for a while it appeared that the University would be without a satiric publication. In an effort to prevent this, Albert Fishlow, acting on behalf of the Society, approached the editors and the Administration, offering Philo's support for a new humor magazine. *Highball* was the result and appeared in the Fall of 1955. During its first year of publication, a Society representative held a seat on *Highball's* editorial board, but following its established practice, the Society withdrew from the board in the Spring when it felt that the magazine could continue on its own. Three years after its founding, *Highball*, too, was banned for salaciousness.

Besides publishing the Cultural Heritage lectures, the Society also sponsored several luncheon concerts and one major lecturer, Owen Lattimore, in Spring, 1956. Lattimore, the distinguished scholar and controversial expert on Asia, had been violently attacked by United States Senator Joseph McCarthy. Guards were hired to protect the University Museum Auditorium from threatened picketing and trouble-making. None of the expected difficulties materialized, and Lattimore delivered the Annual Oration for 1956, "Asia Ten Years after The War" before an orderly and overflowing audience.

On January 13, 1956, Albert Fishlow was nominated for censor Emeritus by Charles Ludwig and was elected to the Title with but one abstention, his own. As stated in the minutes, he felt "...that Mr. Ludwig was the only person the Society has had who deserved the honor of a unanimous vote...." The Fishlow administration was the watershed demonstrating that the Society had the resources to extend itself beyond its own meetings and once more engage in important campus activities.

CONTINUITY

With the move into its new quarters in 1956, the Society returned to the plateau from which it had fallen in 1928. Throughout the post-war period, ambitious plans had been curtailed or abandoned because of a lack of adequate space. As far back as 1947, the reorganizers were unable to reinstitute all of the traditions because of space limitations. During the early fifties, absence of a center unifying the scattered membership almost brought about Philo's complete disruption. The process of rebuilding was closely linked to the gradual improvement in the Society's physical accommodations. As first a closet, then a desk, then a room were obtained, programs became more varied and of larger scope. The Society did not attempt a full range of activities until a

setting for them was assured. With permanent quarters, personal contact increased and deepened. A member going up to the quarters to study or to pass a few quiet minutes was sure to find another Philo already there and conversation naturally occurred. Members who previously had not known each other could get acquainted and a spirit of greater comradeship and friendship developed. With an adequate home, Philo could once more become as valuable to its members and the University as it had been during its long tenure in College Hall.

John F. Lewis, Jr., chaired an alumni fund raising committee for the furnishing of the quarters, and was ably assisted by Pearce M. Gabell, who acted as Treasurer. Lewis raised five thousand dollars from the Society's alumni. This sum was stretched to cover an estimated ten thousand dollars of furnishings and appointments.

An old oak panelled platform obtained from the Law School was redesigned and placed upon a platform to serve as the dias for the Moderator and Censors. An abandoned chess table and fine, old book cases were repaired and refinished. A new wall seat and an asbestos lined archives cabinet were constructed and installed. The floors were carpeted, and the memorabilia of the Society were hung on the walls. The famous cast of the Rosetta Stone and its case were carefully removed from the wall of the third floor room in Houston Hall used by Philo before World War II, and hung in the new meeting room.

The Hon. Jasper Yates Brinton, Philo Class of 1898, framed and presented two steel engravings by Guiseppi Vasi. One of them, "View of Rome - 1765" is one of the largest steel engravings in the world, nine feet long and four and a half feet high. Albert Bendiner presented one of his own prints in memory of his brother, Milford Bendiner a former Philo. The undergraduate members purchased high fidelity record playing equipment and established a record collection to complement the book collections donated by alumni to the library.

E. Sculley Bradley was another leader in the alumni efforts. He tells of the munificence of Administration cooperation.

"I happened to be Vice-Provost, charged with undergraduate affairs of academic significance, and Mr. Ludwig very properly brought the problem to me. Space was desperately short just then, but Provost Rhoads was sympathetic. We easily enlisted the sympathy of George Turner, then the Engineering officer charged with space, but his task was tough. The final road block was the expense of preparing the space - clearing, erecting new partitions, painting, etc. to the tune of nearly \$3000. When I took the matter to President Hamwell, with the encouragement of Provost Rhoads and Mr.

Turner, the Dean of the College, then Lloyd W. Daly, supported us with enthusiasm. Dr. Harnwell then accepted our view toward Philo's cultural significance and authorized expenditures to be made from his presidential emergency fund, a very tight budget at any time."

The extraordinary cooperation of the Society's alumni in obtaining and furnishing Philomathean Hall produced a desire of the Junior members for a continuing relationship with the alumni. In the Spring of 1957, the Constitution of the Society was amended to establish an Alumni Advisory Committee composed of prominent alumni and the current Moderator. The Committee met for the first time in December, 1957. It saw its proper role as an advisor to the Moderator and his Cabinet and as a stabilizing influence on the Society, hopefully preventing such declines as had occurred in the past. The Committee resembled only slightly the more social alumni organization of the twenties. Its proponent in its current form was Charles F. Ludwig, and he was elected its chairman.

At this point, Ludwig's direct influence ends, as he had completed his education at the University. More than any other man in the post-War era, he was responsible for raising Philo to its present height. During the years 1951 to 1957, he changed Philo from a small, disorganized and dispirited group into an active organization, housed in its own spacious quarters, and recognized by the faculty, Administration and alumni as the true successor to the old Philo in both name and spirit. Building on the foundation left by the Patton group, he framed the organization which the current generation of the sixties has found invaluable as the base of Philo's present and future greatness.

The surest sign that Philo had returned to health was the dullness of the minutes which revealed a steady routine of Literary Exercises and lecture series, but no breathtaking struggle to preserve the Society and its traditions.

The year 1956-1957 saw the successful presentation under the direction of Moderator John Schrecker of a second major lecture series, "Asia in Perspective." The lecturers were experts in the field of international relations and Asian studies. The following programs were sponsored.

The Interchange of East and West

Schuyler Cammann

China: Old Society and New Forces

Derk Bodde

Indian National Ideals Today (The American View)

W. Norman Brown

Japan: A Tragedy of Western Impact

F. Hilary Conroy

Asia and the West in the New Era

Norman D. Palmer

Eventually, in 1959, Moderator Murray Eisenberg, with the generous financial assistance of the Society of the Alumni of the College, led Philo in the publication of these lectures, including the previously given Lattimore lecture, despite numerous delays in obtaining manuscripts and the refusal of one printer to publish Lattimore's speech.

In Spring, 1957, several years before it became the thing to do, Philo pursued an interest in folk music. Two members delivered Literary Exercises on the subject, spurring greater interest. A series of evening concerts of folk music, song and dance of various lands and ages was sponsored. The German Club, Hillel Foundation and the Pennsylvania Collegium Musicum performed before students seated on the benches and floor of Philomathean Hall.

In the year 1957-1958, a lecture series on "The Role of Literature" was held featuring Professors Kramer, Bishop, Green, Scouten, Schrecker and Baumgertal. The Annual Oration that year was delivered by poet and author John Ciardi, who read and commented from his work.

One of the two highlights of the 1958-1959 year was the address by Walter Kaufman on "Critique of Existentialism". The audience was so large that it had to be transferred from Houston Hall auditorium to Irvine Auditorium. The other highlight was Ashley Montagu's Annual Oration on "The Nature of Human Nature." In May, the Society gave all alumni of the Zelosophic Society equal status with its own. Zelo had also reopened in 1947, but passed out of existence within a year.

Philo traditional interest in dramatics reappeared. During Ludwig's administration, dramatic readings were delivered occasionally and one was good enough to be presented publicly. For several years a standing committee arranged two dramatic readings a year. In 1959, the Society presented Albert Camus' *The Misunderstanding*, for two successive evenings under the direction of Professor Robert K. Bishop. The success of this play encouraged some members in plans to institutionalize their interest in modern drama. They formed the Drama Guild in cooperation with some non-members, and on May 13, 14 and 15, 1960, presented Samuel Beckett's *Endgame*, directed by Dr. Gerald Weales. The Drama Guild became independent of Philo the following year. Since

the Undergraduate Council refused to finance the Guild's first production, Philo did.

The 1959-1960 academic year featured a lecture series by faculty members William Fontaine, Paul Schrecker, Landon Burns, Philip Lockhart, George Coddling, and Elizabeth Flower. Dr. Paul Schrecker, famous historian of philosophy, had previously been approached by some Philomatheans to initiate a course in the philosophy of science. As a result, the Society officially petitioned the University for the institution of such a course. The petition was received with favor and Dr. Schrecker taught the course in the Philosophy Department. In November, 1959, an exhibit of Philo archives was displayed in the University Library in commemoration of the one hundredth anniversary of the Rosetta Stone Report.

Philomathean Hall proved to be an ideal setting for informal seminars and small programs open to the public and became increasingly used for this purpose. Even the Literary Exercises of a meeting in December, 1959, became a public event when many students and faculty filled the meeting room benches and even sat on the floor to hear Professor Louis Kahn discuss the philosophy behind his design for the prize-winning Alfred Newton Richards Medical Research Building erected at Pennsylvania.

During 1960-1961, the Society continued to concentrate primarily on internal activities, as it had done for the last few years. But Annual Orator Objectivist Ayn Rand attracted a capacity audience to Irvine Auditorium and aroused a campus controversy. A few other lectures as well as a jazz concert were also presented. Former Moderator Murray Eisenberg writes this account of one of the major efforts of this and the previous year.

"Not satisfied with its participation in campus life only in the form of its public programs, Philo sought to involve itself more directly in the political life of the campus. Undergraduate affairs tended to be dominated by organizations whose principal purposes were social or athletic. The Society felt that there was insufficient representation in student government for dramatic and musical groups, literary publications and other organizations whose purposes were similar to its own. Numerous attempts to form an Arts Council with Philo at its head failed.

"Impelled by the Undergraduate Council's continual reluctance to appropriate sufficient funds from student fees for Philo's use,

the Society resolved to persuade the Council to admit it as a member. Some Philomatheans objected to this plan, and one delivered a fiery oration urging Philo not to leave its ivory tower to dirty its hands in campus politics. These objections and the resistance of the groups that controlled the Council to abandon their prerogatives were gradually overcome, and in 1960, Moderator E. Jeffrey Ludwig took his seat on Undergraduate Council. But undergraduate dissatisfaction with the Council had grown so great that the Society's representative led the move to abolish the Council and replace it with a more democratic form of student government."

A series of seminars was begun in Fall, 1961. Foreign students were invited to participate in the discussions. Among the topics were the European Common Market and anti-Americanism in South America. The meetings on Latin America led to the formation of a Latin American Graduate Students Association at Penn.

The Spring, 1962, semester commenced with an imposing list of committees: membership, extraordinary lecture series, sesquicentennial, publications, dramatic reading, seminars, performing arts and arrangements.

A poetry symposium with poets Richard Eberhart and Richard O'Connell and critic Kenneth Burke was organized. In cooperation with Graduate English Club and the Drama Guild, the Society presented an unpublished play by Eberhart titled *The Mad Musicians*, after which Eberhart himself read another of his unpublished works, *Devils and Angels*. Following poet Peter Viereck's Annual Oration, delivered in Irvine Auditorium, a large number of persons in the audience braved the four flights of stairs of Hare Building for refreshments and informal discussion with Viereck lasting several hours.

In late February, 1962, the *Daily Pennsylvanian* was suspended by the Mens' Student Government, with the concurrence of the University Administration, because of an allegedly obscene parody issue of the womens' weekly *Pennsylvania News*. Philo held a special meeting on February 26, 1962, and passed a resolution of support of the paper, declaring that "the Society recognizes the right of the *Daily Pennsylvanian* to publish dissenting views with complete editorial freedom." The incident focused national attention on Penn and the *DP* was permitted to resume publication less than a week after its suspension.

The 1962-1963 year brought a major development to the University and Philo. In a room adjoining its quarters, the Society opened the first permanent University art gallery on February 25, 1963, with a collec-

tion of Japanese prints donated by the Gallery's first Director, Jack Gillmar. Professor of Philosophy Nelson Goodman donated a collection of American prints to the Gallery. The highlight of the 1963-1964 exhibitions was a show of Daumier prints. The 1964-1965 season began with an exhibit of Goya etchings on loan from the Philadelphia Museum of Art and the Roten Gallery in Baltimore.

Another innovation in 1962-1963 was the Charles F. Ludwig Award, "presented at the end of each academic year to the non-cabinet member who has most furthered the Society's purposes." Neil Jokelson in 1963 and Sandor Hoffman and Wayne Reborn in 1964, have thus far been the recipients.

Also presented was a series of lectures on "The Language of." Faculty members Robert F. Evans, Walter H. Gottshalk, Henry Hiz and George Rochberg spoke on theology, mathematics, language and music. Professor R. H. Dicke of Princeton's Palmer Physical Laboratory also delivered a lecture on "The Evolution of the Universe." Nobel Prize winning biologist H. J. Muller spoke as the Annual Orator that Spring on "Evolution-Past, Present and Future," and alumnus George W. Taylor was the Senior Orator at the annual banquet and commencement exercises.

A faculty member was invited to the quarters every Thursday afternoon to conduct informal discussions on sundry topics of interest to the students. Philo Hall was also the scene of a talk by Penn's champion grappler, Bruce Jacobson, on "The Art and Psychology of Collegiate Wrestling".

The Society's library numbered several thousand volumes. In addition to the numerous current magazines received, there were back issues of many periodicals, including a complete file of the *American Scholar*, donated by Otto Albrecht, Philo class of 1921, and a set of *Punch*, dating back with occasional gaps to the eighteen forties. New acquisitions were selected each semester by the members and purchased with their dues. Many volumes were added when the Administration gave the Society the remains of the Zelosophic Society's library which had been discovered by accident in a closet in College Hall. Among the numerous alumni gifts was the Cadwalader Collection on World War I, whose addition in 1963 increased the library holdings to the point where the shelves became inadequate to house the collections.

THE SESQUICENTENNIAL YEAR

Under the leadership of Moderators Peter Rona and Jack Gillmar,

Philo's sesquicentennial year, 1963-1964, was by far the most active in the post-war period.

Commemorating Shakespeare's 400th anniversary Philo organized a Shakespeare Festival, which presented a major lecture series of nationally known Shakespearean scholars: Ralph M. Sargent, Fredson Bowers, Maurice Charney and Maynard Mack. In February, 1964, Philo presented the Haverford-Bryn Mawr players' production of the complete *Hamlet* to a capacity audience in Irvine Auditorium. Both the lecture series and the play were overwhelming successes as a result of the efforts of Philomathean Wayne Reborn, the Festival's originator and organizer.

Another major event that year was publication of the first issue of *Era*, the Society's new scholarly and literary biennial magazine. The first issue, under the editorship of Daniel Alkon, contained four articles by prominent members of the University faculty: Roy F. Nichols, Alexander V. Riasanovsky, Robert E. Spiller, and Adolf D. Klammann. Subsequent issues included student writings as well as faculty contributions. Breaking with its own tradition, the Society stated its intention to maintain *Era* and the Art Gallery under its own auspices rather than relinquishing control of them to the general student body after a sufficient gestation period.

The Society's budgets reflected its expanded activity. The allocation of close to eighteen hundred dollars by the Mens' Student Government, aside from dues, gifts, and funds generated from projects themselves, is quite a contrast to the one hundred dollar appropriations of the early fifties.

Painstaking research by Recorders Miriam Kotzin and Judith Seplowitz led to a compilation of alumni and their addresses. In the Spring, an alumni newsletter informing Senior members of current Society activities was issued. Thereafter, at least one such newsletter a year was to be published, providing steady, direct contact between Philo past and Philo present for the first time in the Society's history. The first newsletter evoked an extraordinarily favorable response. In many cases, alumni sent contributions to the Society, although none were requested.

The Annual Orator was philosopher Henry Aiken, who spoke on *Intellectual Honesty and Religious Commitment*. Dr. Ludwik Gross, winner of the Pasteur Silver Medal and the World Health Organization Prize delivered an address titled *Is Cancer Caused by a Virus?*, which was reported in the Philadelphia newspapers, and Elizabeth Drinker Bowne spoke on *The Novel*. All of these lectures were given before capacity audiences.

The University maintained a number of authors in residence during

the year and Philo entertained each in its quarters for a talk with members and the general public. These guests included Archibald MacLeish, Elizabeth Janeway and Philip Roth. The Irish critic, Dennis Donoghue, spoke on *Three Directions in Modern American Poetry* at a Society lecture open to the University community.

On March 1, 1964, the *Philadelphia Evening Bulletin* devoted a feature article and picture to the Society in its Sunday edition. The Winter 1964 issue of *From College Hall*, sent by the University to the parents of all undergraduates, contained a full page article on Philo titled *A Call To Arms: "Raise Hell With Your Brains"*. In his April, 1964 letter to Pennsylvania alumni, Walter P. Miller, Jr., President of the General Alumni Society referred to this Philomathean slogan as being characteristic of today's Pennsylvania undergraduate's virile approach to things intellectual. *Pennsylvania Gazette*, the magazine of The General Alumni Society, devoted six pages of articles and pictures to Philo in its March, 1964 issue. Shakespeare scholar Dr. Matthew Black and Vice-Provost Roy F. Nichols wrote the articles for this tribute.

At the end of the academic year, Philo received the Friar's Senior Society's Activity Award, presented to the campus organization which showed most "overall excellence and significant contribution to the University."

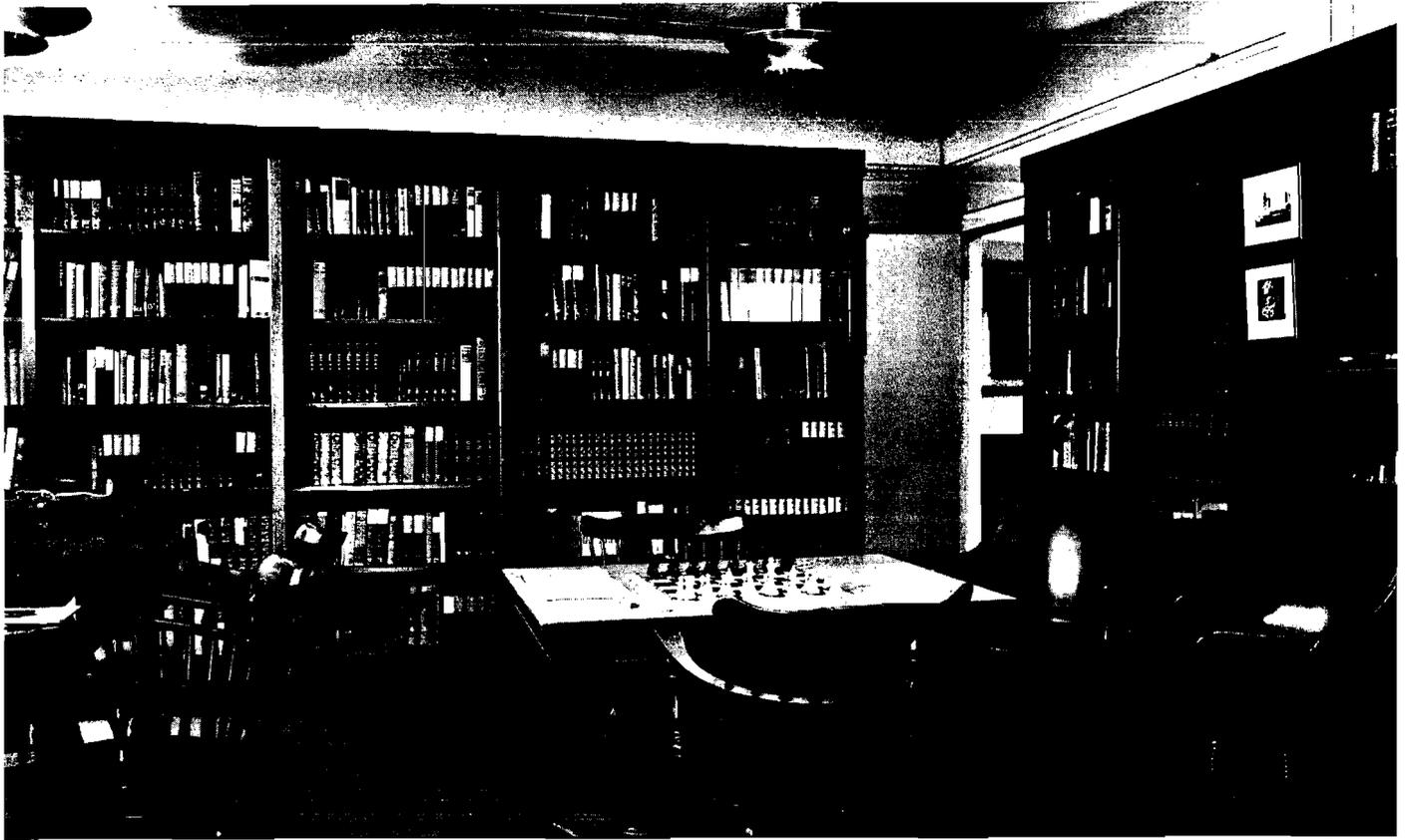
A gala Sesquicentennial Banquet was held at the Barclay Hotel on Friday night, October 2, 1964, the exact date and week day Philo was founded. Under the guidance of Leonard P. Dill, Jr., Vice-President of Alumni Affairs, the General Alumni Society sponsored the banquet, and created special Alumni Awards of Merit. These awards are normally given only at Penn's Founder's Day exercises with but one previous exception. Walter P. Miller, Jr., President of The General Alumni Society presented the awards at the banquet to three Philo alumni: Dr. E. Sculley Bradley, former vice-Provost of the University and preeminent Walt Whitman scholar; Charles C. Parlin, learned member of the Bar and President of the World Council of Churches; and C. Canby Balderston, former Dean of the Wharton School and Vice-Chairman of the Board of Governors of the Federal Reserve Bank.

Moderator Neil Jokelson presided as a hundred and thirty alumni from across the country and officials of the University gathered to honor the occasion. John F. Lewis, Jr., was Chairman of the banquet committee and delivered a reminiscing address of welcome. Charles F. Ludwig announced plans for an expanded Philomathean Hall, a full cultural center to include a meeting room, library, music room, experimental theater, art gallery, and editorial offices for *Era* in space to be provided by the University. Pulitzer Prize winning historian and Vice-Provost

Roy F. Nichols delivered the principal address, *A Century And A Half of Intellectual Competition*.

On the threshold of its next fifty years, the Society can justifiably look back over its first one hundred and fifty with pride. It has continually changed. Yet the spirit which created it always remained its guiding force. Born out of its founders' need to understand their world, each other and themselves by using their intellects, Philo continued to serve that purpose in every generation. All those associated with the Philomathean Society in its one hundred-fiftieth year - its Junior, Senior and Honorary members and its many friends - look forward to the next fifty years of excellence.

RICHARD W. GOLDEN



Library – 1956-1964



Philomathean Art Gallery – 1963



Meeting Room - 1956-1964
Right rear wall - Charter of Incorporation
Foreground - Flag having Society's emblem
used in initiation ceremony

PENN TAU CHAPTER ALPHA TAU OMEGA

First Chapter North of The Maxon-Dixon Line

THOMAS F. LANG
Worthy Master

ALFRED K. KETTEL
Worthy Chaplain

JACOB DRESDEN
Worthy Scribe

EDWARD CRIMMINS
Worthy Keeper of the Exchequer

THE DAILY PENNSYLVANIAN

FOUNDED 1885 BY THE PHILOMATHEAN SOCIETY

PENN'S

LEADING

INDEPENDENT

VOICE

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Editor in Chief