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#### Directors Confirm **Election of Local** 1949 Y Officials

## 'Y' Intermediates Have Third Defeat



Kincaids for JEWELRY 213 E. Maple



Will Discuss Security Pacts

Mrs. Frederick G. Garrison, president of the Birming-ham League of Women Voters and lengetime resident of Latin America, and Russell Barnes of the Detroit News, will participant usual states of the Detroit News, will participate usual states of "Collective Secur-ity Ractic der the auspices of the Foreign Policy Associa-tat the Wayne University Student Center tomorrow voning at 8 o'clock. Others on the program will be Royce Howes of the Detroit Free Press, John Marshall of the Windsor Star, and George Cushing of WJR, who will act as moderator of the meeting, which is open to the public.

### Russian-American Lecture Series to Start on Feb. 17

Feb. 17 will mark the opening date of an eight week series of the date of an eight week series of the date of the

e series.
The second will bring Prof.
arshall H. Kappan, who will talk
Russian-American relations in
cupied Germany. Prof. Russell
Fifield, the third lecturer, will
eak on "Implications of a Twowest World," while the follow

## Exchange Clubbers Hold Winter Party

About 40 members of the Birmingham Exchange Club enjoyed a winter party at the Wabesk P. The time was spent in skiing, ice fishing, tobogganing and skating, after which refreshments were served, and Frank Couzens were co-chairman of the affair.

eighth and final lecture has not yet been assigned.

Each lecture is scheduled to begin at 7:30 p.m.

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MAROON

# Around The Cracker Barrel.

The window was full of paper valentines, and they were very beautiful. Simple and ornate, soft and high-colored, they looked to me like the proper thing in the celebration of St. Valentine's Day. As we walked a few steps further we saw another window full of all sorts of girts, with the bold suggestion that these were the proper mementos for the day of the good saint. Which made us boil over. Now they were going into another promotion, we thought, where the merhant would high-pressure his customers into more costly gifts than those paper valentines. Not for me. Anyway, we'd like to know, who are those sebaceous gents who are trying to foist another gift day on the public?

These were our thoughts. After a bit more thought we decided we ought to find out what this Valentine's Day is all about, why those paper hearts inscribed with soothing sectiments, and how this gift-giving interloper pot into the middle. So we have been prowling about among the books on antiquity, on saints, etc., and what we found out was quite a surprise. In fact, we admit our colonal ignorance in bowing before those paper things, and we humbly abject ourselves before that merchant who wants to sell gifts. It's quite a story, but here it is:

To make it very confusing, there was not one—but three St. Valentines. The first was a bishop of Rome, who was steadfast in his faith during the murderous persecutions of Claudius. For his insistence in his faith he was east into Claudius. For his insistence in his faith he was east into prison, where he cured the pinloes daughter of blindness. An ancient book, with a touch of ancient humor, says: "It is the pleasure of Cupid, blind himself, to bring upon his votaries a similar blindness, not to cure it." But anyway, after the miragulous cure, this Valentini was beaten with a club and beheaded. It is interesting to note that this Valentini was a physician, as well as a priest, and some skeptics say the cure was brought about through this science.

Another Valentini who is presumed to share in this day

Now we need the dates here, just to prove later that these paper "valentines" are really quite modern. The first beheaded Valentini lost his pate on or about February 14, A.D. 269. The second one, met either the fishbone or the chopping block, about February 14, A.D. 273. The third gentleman of this triumvirate, our African emissary, was beheaded within a few years of these dates.

Now most of the Romans were then pagans, and they celebrated a feast which started on February 15, being the classic Lupergalla. This was a feast in honor of June and Pan. Among the ceremquies of this feast, it was customary for young mips and women to draw lots to see who was going to go steady with whom during the coming year. It worked like this Out of a bat the names were drawd, they were paired, and a public announcement made. The couple were then presumed to keep company for a year, until the next feast was held. Sort of life our high school seniors who made such arrangements without the burdensome machinery of a lottery.

chisery of a lottery.

Early churchmen didn't like this pagan custom. So they made a search through their records and found out about the three martyred Valentinis. February 14 was close to February 15, so the Feast of St. Valentine was set up in competition to the feast of Lupercalia. This new celebration had one change in the ritual. Instead of the young men and maids being paired off by lottery, each young man and maid—by lottery—was given the name of a saint. For one year the young person was to study the life of their own saint and try to emulate him in their lives. You can imagine how this worked out. This sort of competition was like trying to run Shakespeare next to a circus. So youth rebelled at this new arrangement, and in spite of the churchmen the devil added a bit of spice to the new feast. The old lottery was resumed, and the names of young men were drawn by the young gibls. Once again the two were to be inspective. It was during one year when the control of the parties. The old lottery was retained of chain of the parties. "Germinated by the marting one trained of the parties." As a part of the Feast of Lupercalia and of the feast of St. Valentine, both of the going people involved in the lottery were expected to make a gift to the other. This was about the year 300 A.D. Remember that date.

It was during the time of Shakespeare that the custom

It was during the time of Shakespeare that the custom of challenging your valentine commenced. The challenge worked like this: On the morning of St. Valentine's Day you were supposed to stop the first person of the opposite sex you met, and say to them, "Good morrow, 'til St. Valentine's Day", or 'Good morrow, will you be my valentine?" And if you were the first gent to say this to a lady, or vice versa, she was supposed to give you a present. Later a gallant custom crept in, whereunder only the gentlema gave the gift to the lady. Altho not recorded, you can imagine the gay young blades dodging certain ambitious females who might be out a-walking early on this day.

females who might be out a-walking early on that day.

In Mr. Peppy's Diary, under date of February 14, 1667, he records that some sort of a lottery was also then in vogue as well as the street challenging. Names were written on a slip of paper, and also a motto. The mottos were high sounding and challenging. like "Courage with Honor", etc. So with he name went the motto. This is the first recorded bit yet found concerning the foreparent of the modern valentine. It wasn't much of a step from that to join illustration and verse to produce our modern valentine. This was in 1667 more than 1,300 years later than the use of the gift on St. Valentine's Day.

So don't be modern on this February 14th. Do it the right way, and say to your lady love—by appropriate gift—that you'll at least take around until the advent of another feast in honer of the three Valentinis. And if there's any doubt in your mind just where you'll find that gift she—or be— will really like, then read the stuff printed just below.

Ross S. Campbell.

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