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Connecticut College News Vol. 5 No. 16

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Connecticut



College News

Vol. 5. No. 16

NEW LONDON, CONNECTICUT, FEBRUARY 18, 1920

Price 5 Cents

"THE FIRST CHRISTMAS"

In the Gymnasium on Thursday evening, February 12, the Department of Music of Connecticut College offered for the pleasure of the students and faculty of the college, and for the people of New London, "The First Christmas" a Cantata by Louis Adolphe Coerne, with words by Cordelia Brooks Fenno, by the chorus choir of the College with Miss Rose Tyler, Soprano and Miss Katherine Ricker, Contralto, as soloists and Mr. Bauer at the piano. The cantata was presented in a finished and artistic manner. Dr. Coerne led the singers.

An interpretation of the Cantata is found in the words of Cordelia Brooks Fenno—

"The Day of the Holy Child, as seen by the eyes of a child—this is the key-note of 'The First Christmas.' The shepherd boy, dreamer of day dreams, the little Azor, cherishing in his heart the promise of a special sign of Heavenly Love, meets and directs the Maiden on her way to Bethlehem, while 'subtly he feels a marvel'

"The night falls, the hours pass, the marvel grows, the skies are opened, and the Angel Band tells the wondrous tale. Led by the blazing Star, young Azor seeks the humble grotto wherein is cradled God's gift of love to Man, and in that Holy Presence is bathed in the joy his heart desires.

"Surely it was fitting that a little child should be the first to greet the Prince of Peace, 'for of such is the Kingdom of Heaven.'"

The audience's appreciation of Dr. Coerne's Cantata was expressed in the warm applause he received at the close of the program. Although the students and faculty have always known that in Dr. Coerne Connecticut College possesses a man of unusual ability, they were never more impressed with this fact than they were on Thursday evening.

The Cantata, which formed the second part of the program was preceded by a well-chosen selection of songs which were offered by Miss Tyler and Miss Ricker. Their part of the program was as follows:

Passage-Bird's Farewell	Hildach
Nuit d'ete	Lacombe
Miss Tyler and Miss Ricker	
L'ultima canzone	Tosti
There are Fairies	Lehmann
Revery	Arensky
Lo, Here the gentle Lark	Bishop
Miss Tyler	
O del mio dolce ardor	Gluck
An Old Sacred Lullaby (1649) (arr. by Liddle)	Corner
The Little Gray Dove	Saar
Avril en fleurs	Brun
Marine	Lalo
Miss Ricker	

The audience was delighted with both singers and insisted on encores.

Between the parts of the program, the "Battle-Hymn of the Republic" was sung by everyone to honor the memory of Abraham Lincoln's birthday.

Both faculty and students of the College wish to express their gratitude to Dr. Coerne, Miss Tyler and Miss Ricker, Mr. Bauer, and the Col-

LE MALADE IMAGINAIRE

Le Malade Imaginaire, a comedie ballet in three acts, by Moliere, will be presented by the French Club on March 26th, Saturday, in the College Gymnasium. It belongs to a group of plays in which the medical profession is the object of satire. This comedy has a universal significance, for it lays bare the most incurable of human miseries,—that of utter helplessness in the strong attachment to existence. Argon's desire for self preservation, having become in its excess a dangerous mania, makes of him a heartless tyrant, ready to immolate to his own advantage all other interests and all ties of affection. Rehearsals for Le Malade Imaginaire are already in progress and it promises to be a most successful performance.

The proceeds of this production are to go toward a most worthy cause, that of the rebuilding of the Library at Louvain for which a fund is being collected all over America. Let us support it, with spirit and enthusiasm.

Director of the Play, Mademoiselle Enrst.

The Cast

Argan, Malade Imaginaire	..... A. Flaherty
..... A. Flaherty	
Beline, Argan's second wife	..... R. Connery
..... R. Connery	
Angelique, Argan's daughter	..... M. A. Taylor
..... M. A. Taylor	
Louison, Argan's little daughter,	..... E. Hall
..... E. Hall	
Beralde, Argan's brother,	..... M. Lowenstein
..... M. Lowenstein	
Cleant, Angelique's lover	..... A. Leahy
..... A. Leahy	
Monsieur Diafoirus, physician	..... H. Perry
..... H. Perry	
Thomas Diafoirus, his son	..... F. Hartman
..... F. Hartman	
Monsieur Purgon, Argan's physician,	..... J. Sperry
..... J. Sperry	
Monsieur Fleurant, apothecary,	..... G. Traurig
..... G. Traurig	
Monsieur de Bonofol, notary	..... D. Payne
..... D. Payne	
To nette, servant	..... H. Clarke
..... H. Clarke	
The President of the Faculty of Medicine	..... M. Hester
..... M. Hester	
Polichinelle	..... M. Namovitch
..... M. Namovitch	
Archers, Violinists, Dancers, Egyptians, Upholsterers, Doctors, Bachelors, Apothecaries, Surgeons.	

PROFESSOR LILLIAN WELSH

February 24, Professor Lillian Welsh will talk upon, "American Women in Science." Dr. Welsh graduated from the Woman's Medical College of Pennsylvania and took graduate work at the University of Zurich, Switzerland. She is now a professor of physiology and hygiene at Goucher College. She has always been extremely interested in the promotion of scientific research by women.

lege Choir for the unusually excellent program, the first concert of the season of 1919-20.

M. J. 21.

TEA DANCE

The highest pinnacle of our expectation was realized in the tea dance given by the Service League, Saturday, February 14th. No other event of the year thus far can be compared to it. But then, what else could one expect from the versatile committee in charge, namely, Roberta Newton, Henrietta Costigan, Helen Coops, Grace Fisher, Rachel Smith and Clarissa Ragesda'e.

Many colored streamers and Japanese lanterns formed the decorations. Pretty Japanese waitresses in flowing robes served the tea and cakes and ice cream. "Kay" Culver in a fascinating dance, coyly used her fan to attract the eyes of all present. Anna Mae Brazos and Florence Silver, arms full of cherry blossoms, made one think that truly here was the orient come west and yet, despite the quaint Japanese atmosphere, who could help jazzing when the strains of Danz' orchestra floated enticingly out on the air? No one could, and what's more no one did!

But that wasn't all! A really formal dance was given at night. The moon gleaming on the dark curtains cast a dim glow of various colors on the dancers. The delicate hues of evening dresses combined with the decorations made even a prettier sight than at the afternoon dance. The strains of the last dance might well have been "the end of a perfect day," and then they would have truly spoken the words in every heart.

FOG

As I opened the door to my room, I felt a wave of heat which clearly indicated that the radiators were doing more than their share. I turned the valves and opened the window, watching with amazement the filmy fog floating through the opening. A few moments before, the air had been clear and warm and now this fog. It hung in wisps outside of my window. Farther away I could see stretches of water, but the opposite bank of the Thames was cut off from my view by rolling, ragged banks of fog which crept closer and closer to the water until in a moment I could see nothing of the beautiful bits of shore, river and sea that usually met my eyes.

The dormitory that usually seemed so startlingly huge and cold seemed far away now. It was softened, vague and wet. Bits of dry mortar cementing the stones together stood out in bold relief against the wet brown granite. In the court, two slim black trees, bent over by the buffeting winds of past winters stood cold and naked, drops of condensed fog on the ends of the innumerable twigs.

As I watched the fog hung thicker, heavier. It was getting darker too and soon everything but the two black skeletons in the courtyard was blotted from my sight. I felt a sense of complete isolation from the rest of the world. Wherever I looked, I saw nothing but a soft gray wall. I strained my eyes in an attempt to distinguish something that should serve as a landmark to me, when suddenly out of the grayness before me appeared a soft, yellow glow, then another and in the next few moments the invisible dormitory became a mass of diffused light

JUNIOR AND SENIOR TEAMS MEET IN BASKETBALL

The second basket ball match of the season was played in the gymnasium last Wednesday night between the 1st and 2nd teams of the Seniors and Juniors.

The game started with the second teams on the floor. The teams were fairly well matched and played a comparatively close game. The Juniors won by a score of 17 to 11. Esther Watrous starred for the Juniors and did some very pretty catching, besides exhibiting great skill in making baskets.

A somewhat faster game was played by the first teams. The Seniors showed excellent team work and did some speedy passing. The Juniors put up a plucky fight, Wilson and Wulf trying hard for baskets. But the invincible forward combination Doyle and McGowan backed up by the rest of the team piled up the baskets for the Seniors. The last half of the game brought out some good playing and victory for the Seniors. The score was 37 to 6.

Line up of Teams

Seniors	First Team	Juniors
M. Doyle, (capt.)	.....	..... R. Wilson, L. Batchelder
.....		..... R. F.
J. McGowan	..... D. Wulf, (capt.)	..... L. F.
M. Hester, A. Hotchkiss	.....	..... L. Marvin
.....		..... C.
H. Allen, E. Williams	.....	..... D. Gregson, R. Smith
.....		..... R. G.
M. Howard	..... A. Brazos	..... L. G.
Seniors	Second Team	Juniors
I. Wholey	..... E. Watrous (capt.)	..... R. F.
H. Costigan	..... J. Hippolitus, C. Cone	..... L. F.
C. Ragsdale (capt.),	..... D. Pryde	..... C.
C. Smith, B. Rumney	.....	..... L. Dickinson
.....		..... R. G.
E. Taber, M. Warner	.....	..... A. Purtil
.....		..... L. G.
		M. P. '21

WITH THE PRESIDENT

President Marshall spoke at the School Master's Club of Connecticut on Friday evening, February 13 in Hartford. His subject was "A Plea for Complete Understanding and Sympathy between Secondary Schools and Colleges." Reverend Rockwell Harmon Potter, D. D., of Hartford spoke on "The Square Deal" during the same evening.

On Sunday, February 15, President Marshall spoke at the Centenary Collegiate Institute of Hackettstown, New Jersey.

and I felt with a strange sense of relief, that I was at last, back among friends.

H. M. P. '20.

CONNECTICUT COLLEGE NEWS

ESTABLISHED 1916

Issued by the students of Connecticut College every Wednesday throughout the college year, from October 1 to June, except during m.d.-years and vacations.

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Entered as second class matter at New London, Connecticut August 5, 1919 under act of March 3, 1879.

Subscription price: per year (30 issues) \$1.25; by mail, \$1.60.

Printed by the Telegraph Company, New London, Connecticut.

Material for the News should reach the News Editor or be left in the News Office before 8 a. m. on Friday. The name of the writer must accompany every manuscript. The article may also be signed as the writer wishes it to be printed.

CHANGE OF OFFICERS
IN THE SPRING

With the beginning of the second semester comes the realization that the class of 1920 has but a few more months here on the hill. Plans for the Senior play and for Class Day Exercises are well under way and other activities will be starting soon. In a month from now, and more especially during that period between Spring Vacation and Commencement, every Senior will find leisure to be a thing of the past. For this reason, along with others, it seems appropriate to consider a system of changing offices in the spring instead of at the close of the college year. This system has been worked out in other colleges, and could, with certain modification, be used here to advantage.

It has already been mentioned that the Seniors are the busiest at this time of the year; their last few weeks are spent in finishing up the work which they have been doing in the organizations in which they have been officers, when they would like to be helping on Senior committees and mingling with their classmates. Seniors hold almost all of the important offices in our non-academic groups; if the Senior at the head of the organization spends her time on Senior activities her academic work or her work in that organization is neglected. It is a question of giving up something, it can't be her academic work, and no girl really wants to

sit by and not take an active part in her own commencement activities. Naturally, the organization which she heads suffers, in spite of the fact that she has worked hard for it all the year.

As our system stands now a girl takes her office at the end of the academic year, and she starts work when college opens in the fall. In many cases she lacks the actual knowledge of the executive work which she is about to do. The officer of the year before has left the campus. She has to plan her year's work, take full responsibility and go ahead as best she can. According to this system a Junior would be elected and have the last few weeks of the year in which to learn about her position, the officers who preceded her would be near to give advice and information. During the summer work could be carried on. (In such an organization as the Service League for instance this is necessary) and the fall term would find the organization in complete running order.

The main objection to this plan is that great confusion might arise from the changing. This is no doubt true. However, we could start the system gradually, and this spring have the president's position only changed, the following year we could try doing this with the next highest office. With the growth of the college, there will be fewer instances of a girl's holding more than one executive office. Thus the confusion will be eliminated. Perhaps after we think this matter over and see its many advantages we can find another method for working it out successfully at Connecticut College.

Free Speech

The Editors do not hold themselves responsible for the opinions and views expressed in this column.

To The Editor of the News:

In the last edition of the News a contributor asks the question, "Do we want to sacrifice the fine work the Service League is at present doing by including a religious section in the League?" In answer to that question I would say that the inclusion of a religious section would in no way interfere with the work the League is now carrying on. It would, on the other hand, only augment this work—broaden it, complete and round out the full meaning of the word Service.

For what is Service, but the expression of brotherhood—a sense of fellowship? And this same sense is nothing but religion. It is impossible to separate brotherhood and religion. Therefore why do we, as college women, try to blind ourselves to what we know in our hearts to be true? It may be called by any one of a hundred different names, but the part remains that it is a religion. Some give expression to this religion in one way, some in another. For example, some girls believe in giving their expression thru Americanizing our foreign population of New London—by aiding in the establishment of mental clinics, by supporting the work of factory clubs. And this is certainly commendable and compatible with their beliefs. On the other hand, there are girls who are totally unfitted to handle Americanization work or to supervise factory girl's club. Yet those girls have their religion, and it demands expression. For them the only mode is through the old fashioned yet still commendable forms of religious activity. There is, too, the group of girls interested in both forms of work. And who are we, as a Service League, a body of people organized to "unite its members in bonds of friendship and fellowship, to give the inspira-

tion,' etc.—to say that those girls shall not, in the League itself have a department when they may give expression to their beliefs in the way which seems most necessary to them.

The tendency of the whole world to day is toward unity. More and more are people dropping differences in sect and creeds and meeting each other on the base which is the same for all—the base of a common God. And it is up to the college women to further this movement toward unity. We are a very small body here on our hill, but we need not be a narrow body as well. To include a religious department would mean that we, as representative of the intellectual forces of the world, were uniting for the purpose of making a study of all the big religious movements of the world. This fact in itself shows that such a section would not—could not—become sectarian. It would be a department where every girl could study the condition of any religion and thereby arm herself with information which would be invaluable when she gets into the world.

We have already had a small example of a religious department in the League. I refer to the Silver Bay Committee. For the last two years the League has sent representatives to Silver Bay. Every girl who has been will admit the value received there. And certainly, there has never been the question raised that Silver Bay in any way split the Service League or divided its members. Why not broaden this Committee to include any form of religious work it cares to take up? I merely offer this as a suggestion.

I can think of nothing more detrimental than the affiliation of the Service League or any department of the League with any national organization. But because of a religious department it hardly follows that such an affiliation be necessary.

Are we ready to join the great world movements, or are we too small, too undeveloped and too narrow to take our place with the moving spirit of the day? Let us think hard before we cast our vote with those who are moving backward.

Dorothy A. Hover, '20

TO WHOM IT MAY CONCERN

The office of the News, Service League, and Student Government in the basement of the gymnasium is not a study room nor a supply room for those who feel inclined to use it as such. The notice on the door which says, "Admittance only on Business" means what it says. The reason for this restriction is not that these organizations want to inhospitable, but that the office is already overcrowded. Moreover, the use of it seems to imply the use of all paper, pencils, pens, and other equipment that is not locked up, and these materials are disappearing rapidly. The poor old typewriter has already won for itself a faded ribbon and real symptoms of old age will begin to appear if it continues to work as hard as it has in the past few months. These organizations are not furnishing engraved scrap paper for all who wish it, and students should not think of going in and helping themselves any more than they would go into a private office. The office could be kept locked, but this would be very inconvenient for those who have to use it, and we feel it will not be necessary to do so, if everyone realizes the necessity for using the office only on business.

THE OLD AND THE
NEW TRAGEDY

Ancient life was and modern life has been entirely objective. This life has been expressed in Art. Ancient and modern art,—the so-called "clas-

sical" art is, therefore, an objective art: an art of external "deeds" and of external "action." Its "hero" is the "warrior," be it a god or a man. It is, one could say, a "warlike" art: an art dominated by action, played upon the stage of the outside world. "Silent" suffering and "silent" joy are equally strange to it. The Niobe and the Laocoon; the Venus and the Apollo of the Greeks suffer and enjoy "aloud." One can see their suffering and their joy in their faces and bodies. Also, the Christ and the Madonna of the Renaissance suffer and enjoy "aloud." Greek art and Renaissance art are full of "outside expression."

Of all forms of art, tragedy is the one in which deeds and action can have their truest expression. It has been therefore the most loved form of art among the ancient and modern peoples. The tragedy of these peoples is, to a great extent, the tragedy of the life of their own times; a life of external deeds and action. Ancient and modern tragedy consists in "tragic" deeds and "tragic" action. A "contemplative" tragedy; a "thoughtful" tragedy; a "spiritual" tragedy; a tragedy "without" visible tragic deeds and visible tragic action; a tragedy "without tragedy" was unknown to the Greeks and "almost" to Shakespeare and Alfieri. Their tragedy is tragedy of "visible" passions and "visible" (too visible) blood. It lacks transcendentalism. One can see it; understand it; feel it; live it; touch it.

"Is action, in the accepted sense of movements and visible achievements on the stage, necessary to the theatre?" The question was put to the Russian public by Leonid Andreyeff a few years ago. He believes not. Not only is action not necessary to the theatre (tragedy) but theatrical (tragic) action is not in conformity with the present state of mind. Our tragedy cannot be an "outside" tragedy of visible tragic deeds and visible tragic action, like the ancient and modern tragedy. Our tragedy must be an "inside," "silent" and "quiet" tragedy. And, why? Because it is so. If tragedy has to have a real foundation (and without a real foundation there can be no tragedy) it must rest upon the real facts of our life. In other words, our tragedy on the stage must be the reflex of our tragedy in life. And the tragedy of our life is not a tragedy of visible tragic deeds and visible tragic action, but a tragedy of "invisible" thoughts and "invisible" spiritual and intellectual problems, conflicts and passions. Ours is a tragedy without blood; a "mystic" tragedy.

All tragedy has been tragedy about "Death." "Death" (or "Crime") and "Tragedy" are terms synonymous in the classical art. But now we begin to realize that there is something deeper and more terrible for a man than to die (or to be killed,) and that is "to live." We begin to realize that "Life" is deeper than "Death," and our tragedy is not about Death, but about "Life": a Life whose end seems to be nothing but Death. What do men like Leopardi, Kierkegaard and Andreyeff care about death? "I have no other wish and no other hope than to die. I call God as a witness of the truth of my words" (Leopardi). "The most unhappy man would be he who could not die and find refuge in a tomb" (Kierkegaard).

A "silent" and "bloodless" tragedy is this of ours. It is the tragedy of the man who, sitting alone at his working table, behind closed doors, in the silence of the night, asks himself for the Why, the Whence, and the Whither of all this Somnambulism which we call "Life." It is the tragedy of the man who, questioned by the smiling Sphinx, has to realize the "impotence" of his brains for solving its riddle. It is the tragedy of the man who grows old in the searching for truth, and instead of truth finds

only lies—a big lie which is called "Life" and "Death." "Wail and grieve, you who are striving toward Truth, who are honoring wisdom,—Anathema's hair is grey. Every one who has said the word, Love,—has lied. Every one who has said the word, Wisdom,—has lied. And even he has uttered the word—" "Coming from the night he (man) will return to the night. Bereft of thought, bereft of feeling, unknown to all, he will perish utterly, vanishing without trace into infinity" (Andreyeff). It is, finally, the tragedy of the man who has in his soul nothing to believe in, and much to doubt. And this man (poor man!), if he has some brains, becomes mad as Rousseau, Leopardi, Nietzsche and Strindberg did; or, if he has some soul, throws himself desperately in the open arms of a suffering Christ as Huysmans, Tolstoi, Kierkegaard and Joergensen did; or, if he has some courage, tries to blow up his "impotent" brains three times as Andreyeff did; or, if he has no brains, no soul and no courage, wanders about the tomb as a shadow, trying to convince himself that "il ne rest plus que l'inflexible nature," and cannot, as Renan did.

A wonderful tragedy is this of ours. A "panpsyche" tragedy as Andreyeff calls it. A tragedy of pure "thought in which nothing is seen and nothing is done. A mystic tragedy of the soul with itself. Yes: it is the tragedy not of warriors but of "thinkers"; not of Moors but of "christians." That Shakespeare may have conceived Othello in a tragic manner can be explained and absolutely justified by the fact that Othello was a Moor, because only a Moor can become tragic on account of being deceived by a woman" (Kierkegaard. In *Vino Veritas*).

Not the tragedy of action, but the tragedy of "inaction" is what interests us. It is our tragedy! Not as if this tragedy were new. On the contrary it is as old as the world itself. One

(Continued in Col. 4, same page)

CURRENT EVENTS

RAILROAD DEMANDS

With the termination of Federal control on March 1, the problem of increased wages comes up. "The main obstacle in all negotiations with the railroad workers at this time has been the termination of government control on March 1, the Railroad Administration being thereby stopped from entering into any wage agreement dependent upon operations under private control." Since Feb. 3, Director General Hines has had many conferences with the executives of the railroad labor organizations, and although unable to agree with them as to how the wage problem should be settled, both parties have a genuine desire to avert serious trouble. Since there is no hope of settlement between Hines and the railroad employes, the matter is now to be placed with President Wilson, at the request of the union leaders. The President is therefore to determine "whether the government will grant the increased wages or transfer the controversy to the corporations soon to regain control of their properties." Regardless of the president's decision the differences could be ironed out after return of the railroad through machines set up by pending legislation.

MEETING OF THE LEAGUE OF NATIONS COUNCIL

The Council of the League of Nations formally opened the first meeting in London on Feb. 11, 1920. The nations present were Belgium, Brazil, Great Britain, France, Greece, Italy, Japan and Spain. Balfour, the presiding officer, in his welcoming speech said "that there was only one blot on the meeting, and that was the fact that eight nations were represented instead of nine. M. Bourgeois of France was given the duty of "framing a plan for the organization of a permanent court of international justice provided for by Article 14 of the League Covenant." Quinones de Leon the Spanish Ambassador to France was "charged with consideration of the duties of the League relating to transit, ports, waterways and railroads, Dr. da Cunha, Brazilian Ambassador to France, with the constitution of an international body dealing with health problems and Baron K. Matsui, Japan's Ambassador to France, with the framing of the League's guarantee with reference to the Polish minority treaty." The question regarding Switzerland's desire to enter the League of Nations was discussed, for the Swiss government desire to secure the opinion of the Council. The Council discussed the Sarre Basin, and the Governing Commissioners for that territory.

Little public interest was shown in the meeting of the council although it is of great significance to all nations.

UNREST ON THE FARMS

A questionnaire was sent out to farmers throughout the land by the Post Office Department. "Probably fifty

per cent of the replies indicate that the writers contemplate either leaving their farms or curtailing acreage under cultivation. The farmers complain that the city dweller who works only six to eight hours a day makes two or three times as much money as he does. During the war every industry but agriculture was "petted and pushed along with the promise of a guaranteed profit."

COMPULSORY MILITARY TRAINING

The Senate Army Reorganization Bill is now in the Senate. "The program of Senator Wadsworth and Congressman Kahn provides for compulsory military training for men between the ages of eighteen and twenty-one." The bill declares that the citizen army can not be called to war except in the event of a declaration of war, and that the amount of training in five years shall not be more than five months.

POEM

Poor tree on yonder hill
So bare, and cold, and still
Wouldst thou bring back the summer
skies,
The merry glint that in them lies.
The warmth that they instill?
So quant thy boughs extend,
With the horizon blend!
Wouldst thou arrest the homeward
flight
Of struggling swallows for a night?
A shelter to them lend?
Chilling, and like a ghost!
Nor softening charm can boast!
Wouldst thou recall the flickering
shade
On sunny field, thy foliage made
In days we loved the most?
Standing forlorn; bereft,
Not one gay leaf is left!
Dost thou regret the Autumn frost
That tinged thy leaves—all now are
lost!
—Its silent touch, so deft?
Now in the gathering gloom
Thy empty branches loom!
Dost thou resent thy lonely fate—
Deserted, dreary, left to wait
A silent, unknown doom?
Night softly round thee steals,
Thy emptiness conceals.
Be happy! Thou hast known the bliss
Of service, beauty; many miss
These joys that Life reveals.
Dear tree, we all must yearn;
Some things cannot return!
The sweet glad days of youth and
Love,
The dreams, the heights toward which
we strove,
All in our memory burn.
But there is happiness
In later years, no less
Than in the enchanted days of Spring;
Each season will her bounties bring
And trusting hearts will bless.
H. G. C. '20

NEWS FROM OTHER COLLEGES

VASSAR—The dates of February 19-20 are reserved for the vocation conference. In preparation for the conference a vocational canvass was made on the campus resulting in very interesting statistics. Here is the result of the canvass—

	1st choice	2nd choice
Business	176	111
Social Service	140	118
Secretarial Work	122	137
Psychology	72	57
Teaching	71	74
Medicine	43	20
Chemistry	33	26
Mathematics	24	15
Library Work	23	30
Nursing	22	31
Physics	17	22
Law	15	16

Among the suggestions journalism and advertising numbered 57, art 38 and music 13. Of the 906 cards returned only 42 register no choice.

MOUNT HOLYOKE—The college is making special claims for \$3,000,000. Of this one million is to be used for necessary improvements. The remaining two millions are to be applied to the permanent endowment to increase the salaries of the Faculty.

SMITH—On February 1 Smith was honored by a visit from Dr. Hume, a missionary from India. Dr. Hume who is the beloved friend of all who attended Silver Bay conference or the Des Moines convention, talked to the students at Vesper service. His topic was "Finding the Father."

There will be both a Junior and a Senior Prom at Smith again this year. All Seniors who went to Prom last year can go only to the Senior dance this year.

THE OLD AND THE NEW TRAGEDY

(Continued from Col. 1 same page)
can find it already in the book of the Ecclesiastes in Plato's Phaedo and St. Augustine's Confessions. But what in the old world was the exception has now become the general rule. Life has passed from the outside to the inside of man; this is the characteristic of our time. Not as if the world had ceased to act, oh, no! But because "life has become more psychological. In the place of the older

(Continued on Page 4, Col. 2)

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INTELLIGENCE TESTING AT C. C.

Here follows a preliminary statement of results obtained from the Alpha examination given to the Freshman class last October. Several comparisons with other colleges are given, and more will be forthcoming; up to the present time very few of the many educational institutions which gave tests earlier in the college year have published the result, since the real aim of the experiment cannot be accomplished until the coming June. The real aim is largely, of course, to correlate the grade a student makes on his or her intelligence test with the college record of the student. Final data of this sort ought to give us a better understanding of the revisions necessary to make the intelligence test a useful instrument for college purposes; it ought to give us some insight into the intellectual lack of the student body of a given institution and of the various schools and classes of the institution; it ought to make possible a forward step toward the standardization of college courses, college grading, college methods and accomplishments generally.

The median score of Freshman at

	C. C.	Ham- line Inf'y (W) Rgt
A (in points 212 to 135; rank very superior)	52 or 59 per cent	47 3.5
B (in points 134 to 105; rank-superior)	31 or 35 per cent	37 7.5
C- (in points 104 to 75; rank-high-average)	4 or 4.5 per cent	15 12.5
C (in points 74 to 45; rank-average)	1 or 1.1 per cent	.5 21.5
C- (in points 44 to 25; rank-low-average)	0	22.0
D (in points 24 to 15; rank-inferior)	0	22.0
D- (in points 14 to 0; rank-very inferior)	0	10.0

Another comparison:

	Dick.	U. of I.	C. C.
Number Tested	72	489	83
Median Score	141	147	141
Highest Score	195	188	185
Lowest Score	75	52	52
Average (mean)	145.2		136

**THE OLD AND THE
NEW TRAGEDY**

(Continued from Page 3, Col. 4)
passions and the traditional heroes of the drama, love and hunger, there has arisen a new protagonist, the intellect. Not love, nor hunger, nor ambition, but thought in its sufferings, joys and struggles, is the true hero of the life of today. To it therefore is due the first place in the drama.

In art the problem consists in giving expression on the stage to this "expressionless" tragedy, which takes place only in the inside of man's soul. It has to translate into "deeds" and "action" what does nothing and acts nothing. To shape what has no shape at all. To read aloud what has no sound and no voice. To represent what admits of no representation. To interpret what cannot be deciphered.

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