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## Connecticut College News Vol. 13 No. 11

Connecticut College

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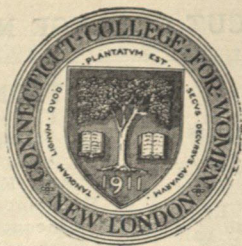
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# Connecticut



# College News

VOL. 13, No. 11

NEW LONDON, CONNECTICUT, DECEMBER 10, 1927

PRICE 5 CENTS

## Christmas Plans Follow Tradition

Candle Service in Quadrangle as Usual

Christmas will be celebrated at college this year in the traditional way. On the last night before the holidays, Thursday, December 15th, the Christmas program will be given in the gymnasium. President Marshall will read Christmas selections, there will be singing by the choir and the whole student body, and a short Christmas play will be presented, under the supervision of Ann Heilpern. This year's play, "Why the Chimes Rang" has a large cast, and unusually beautiful scenery which is being painted under the direction of Sarah Emily Brown. The theme of the play is a portrayal of the real Christmas spirit.

After the program, the audience will take candles, as in other years, and go to the Quadrangle to sing Christmas hymns by candlelight. President Marshall, Dr. Jensen and Mr. Lambdin will have the solo parts. One of the most beautiful traditions of the whole year, this candle service makes the Christmas atmosphere seem even more strong and spiritual.

At midnight, after the singing and the parties which nearly every house holds, the Freshmen, with their Christmas wreath, will serenade the other classes. And at five in the morning the Sophomores will go from house to house singing their last Christmas greetings. These Christmas hymns ringing out at midnight and in the cold dawn of the morning of departure, leave with everyone an impression without which the holiday season would not be quite complete.

## BIGGER AND BETTER QUARTERLIES

There was a time, in the dim, distant days of buskins and shoone at this our college, when inmates of Plant and Branford stole out under cover of starlight for the evening dip in the reservoir; when professors gave up teaching during mascot hunts; when students helped move the Library, held wrestling matches for the entertainment and edification of Deans et al in the gym basement, and played in garbage men's coats on the toboggan slide that ran all the way to the river and back again; when skirts hit the top of the high boot, and were succeeded by the klassy-kut kollegiate knicker; when we were young, spontaneous, original, full of initiative and enthusiasm—those were the good (though ugly) old days of starting things.

Some one started the *News*. Some one else started Service League. Some one decided to have a Dramatic Club. And then some one said, "A Quarterly, why not?" . . . the literary magazine of the college, representative of the excellent creative work that can be produced here . . . verse, short stories, one act plays, essays, book reviews and what-have-you?" There was an editor, there was a literary board, there was a definite purpose, there was interest, there was the valuable help of Dr. Jensen, (indispensable as faculty ad-

(Continued on page 3, column 2)

## Member of French Academy Lectures at Convocation

M. H. Rostovtzeff Discusses "Mystic Rome"

There has been no greater contribution to human literature and government than by ancient Rome; other contributions have been different but none surpasses. Professor M. H. Rostovtzeff, who has recently been elected a full member of The French Academy, was the convocation speaker on the subject of "Mystic Rome". He is recognized as a wonderful interpreter of Roman civilization, both in this country and in his homeland, Russia.

Professor Rostovtzeff first gave a background of the times in which the mystic religions of Rome flourished. This period included the first century before the birth of Christ and the first and second centuries after his birth. The pagan religions of salvation, contributed a great deal to the later Christian religion. The city of Rome was then the capitol of the world, surrounded by a strong confederation of Italian cities, efficiently organized, successful in conquest. Rome was the capitol from the point of view of politics, economics, and social life, since the highest aristocracy of the world lived now in Rome; Rome was also the center of intellectual life. At this time the general trend of mind was not religious! religion was regarded by the intellectual centers as superstition.

Rome had become international, had built up a world empire; but it faced a tremendous internal crisis and the first century was filled with civil wars. Professor Rostovtzeff had seen in Russia the effect of civil war on the psychology of the people and gave a vivid picture of it. During such a time, one is not sure of the future, of life for self or friends; there are indescribable hardships, massacres, and executions without trial. In Rome, after this civil war there came a time of peace and political prosperity. But in the second and third centuries after Christ, there was little creative art. Interest lagged in this field and shifted to the field of religion, especially to the religions of salvation, one of which was the Christian faith. From the third century on the religious aspect became dominant and lasted until the Renaissance.

There were three groups of these religions of salvation. The first centered around the great god Dionysius; but this was a passionate and ecstatic religion—too much so for the aristocratic Romans who had more or less

(Continued on page 3, column 3)

## DR. MORRIS DISCUSSES THE EDUCATION OF WOMEN

Ideas Expressed in Letter to New York Times

To the Editor of The New York Times:

Like most discussions on educational matters, the recent letters in *The Times* on women's colleges and the education of women would seem

## German Club Play An Unusual Success

Setting Very Effective

Those who gathered in the gymnasium on Friday evening, December 2nd, witnessed a charming play, marred by few of the usual amateur mistakes. The German Club could hardly have chosen a prettier play than Hermann Sudermann's *Die Ferne Prinzessin*.

Before the curtains parted, the *Wiener Volksweise* and *Liebes freud* by Kneisler were played by Miss Edna Rose, who is a graduate of C. C., and a talented violinist.

A delightful musical and colorful prologue planned by Dr. Kip brought the audience into the mood of the play. The gay costumes of the young people showed very well against the quiet greens and grays of one of the most charming settings we have ever seen on the gymnasium stage. The dance by Edna Whitehead and Gretchen Yoerg was tastefully planned and charmingly executed; it contributed much to the success of the whole evening. A song by Winifred Beach, with an obligato by Miss Rose was an additional delight.

Then came the play itself. When we consider that most of the players were amateurs in speaking German as well as in acting, we cannot commend them too highly. The pronunciation of one or two might have been better, naturally. The minor roles, as well as the more important ones, were in general well done. Frau Lindemann played her part sympathetically and well, save once or twice when she failed to conceal her amusement. Frau von Halldorf was a little stiff. Milly, besides delighting the eye, gave a really artistic performance. The charming bar-maid, Rosa, is to be commended for the restraint with which she played her picturesque part as too many actors, both amateur and professional, are prone to over-act a small role.

The princess was lovely, but she was over-shadowed by the romantic student. The role of Fritz Struebel was very well interpreted, but he might well have spoken more slowly.

### THE CAST

Drei junge Herren—  
Carl . . . . . Jennie Copeland  
Paul . . . . . Edna Whitehead  
Arthur . . . . . Genevieve Benezet

Drei Maedchen—  
Lotte . . . . . Winifred Beach  
Rita . . . . . Gretchen Yoerg  
Erna . . . . . Edna Rose  
Rosa, Kellnerin . . . . . Mildred Meyer  
Frau Lindeman . . . . . Dorothy Pasnik  
Fritz Struebel, cand. phil.

Irmgard Schultze  
Frau v. Haaldorf . . . . . Catherine Steele  
Ihre Tochter—

Liddy . . . . . Louise Wagner  
Milly . . . . . Gertrude Reaske  
Die Prinzessin von Geldern

Gertrude Salzer  
Baronin v. Brook . . . . . Mary Clauss  
Ein Lakai . . . . . Jeanette Booth

to reveal a blissful unawareness of the fact that there are such things, even in education, as first principles, fundamental considerations. Discussion, therefore, warms the upper atmosphere, but seldom throws light

## English Singers Present Concert of Unusual Charm

Personnel Same As That In Last Year's Concert

The program given last Tuesday evening in Bulkeley Auditorium by the English Singers was even more delightful, if possible, than the one which they gave last year in the same auditorium. The personnel of this distinctive group consists of Flora Mann, Nellie Carson, Lillian Berger, Cuthbert Kelly, Norman Stone, and Norman Notley. The convocation lecture on "Elizabethan Music" which Canon Fellowes gave this fall proved to be very helpful in regard to this program, not only promoting comprehension, but a sympathetic comprehension, of the performance. When one has grasped the spirit of this music, the airy and flute-like melodies of the Old English Madrigals and folk-songs are exceedingly pleasing to the ear. They have a rhythm all their own, which never seems twice the same, although in most cases it is comparatively easy to grasp. Though most of the songs had six distinct melodies, they were so interwoven as to produce a most harmonious effect. Particularly noteworthy were the beautiful chords with which many of the songs ended.

The program itself opened with a group of Motets or sacred songs, slow in movement, but extremely beautiful in harmony and rhythm. They were followed by a group of interesting Madrigals, and another group of sprightly folk-songs. In these groups the English Singers repeated two songs which had proved to be popular the year before, "Though Amaryllis Dance" by William Byrd, and "The Wassail Song" arranged by R. Vaughan Williams. Their reception by the audience testified to their present popularity. An innovation was next introduced by a collection of Spanish songs of the same period. They included a Spanish Street Cry, Song and Madrigal. Norman Stone translated these amusing songs for the audience. In this group was also an unusual selection called "The Cryes of London", arranged by Gordon Jacob. It consisted of the cries of the street peddlers, advertising their wares, a fragment of which follows:  
"New mussels, new lily-white mussels."  
"Have you any boots, mayds, or have you any shoone, or an old payre of buskins?"  
Will you buy any brooms?"

The last group was appropriately composed of Christmas Carols, in which this period of English music excelled.

The gracious manner and charming personalities of the artists, as well as the graceful period gowns of the women, added much to the effect of the program of a most successful concert.

on the real problems that lie deeper down.

As fundamental considerations underlying the question of the education of women, I would suggest: (1) What is a woman? (2) What is education?

(Continued on page 2, column 2)



## Connecticut College News

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### AT CHRISTMAS

As the Christmas season approaches, we are drawing near once more to the only time when we all find a beauty in the very one-ness of our spirits. For a few days we find ourselves united by a force stronger than ourselves which binds us together in attitude and in contemplation. In the festivities connected with Christmas, we may find a certain Pagan symbolism or we may discern a beauty of allegory transcending the very essence of material truth. Surely we find forced upon us a realization in a form approaching the tangible of some of the things for which we have groped during the rest of the year.

When we are paying tribute to the nativity of Jesus Christ we are doing more than idealizing a personality or conceiving of a divinity become man, we are assembling all our ideas concerning religion all our thoughts of divinity in a tangible form. With Emerson, we are seeing in the person and soul of Jesus, not necessarily God become man, but rather man become God enabled past our humble conception of the idea. In the person of one man, who kept the divinity within himself unsullied, we find our highest ideal in the realm of thought. The festivities connected with our commemoration of the nativity of Jesus may tend to direct our thoughts in another direction, yet they cannot conceal the true essence of Christmas. Behind it all we see the soul of Jesus, and in the contemplation of his soul, we find an obliteration of self that lifts us for a moment, enabling us to partake of the divine spirit.

### PET PEEVES

#### In Which The Peevish One Relents

Ah me, 'tis indeed a gay and solemn season that now draws nigh. The festive board with fair white linen is laid in our honor, the fatted calf is ours to munch upon, (in the form of well-toasted steak.) The latch key is out to all those dear ones with whom we are wont to sport in better times. And round about the Christmas tree lie gifts which bless their donors to infinity. What care is exercised, what love, devotion, to us thoughtless ones whose very presence fills our home with new delight and life.

The Christmas tide with all its symbolism, and altruism fills me with a strange discontent with myself, and with my petty conceits and troubles; I dream of the things that I shall do, of how I shall "improve the shining hours", and dreaming, know that this mirage will ne'er materialize, and yet my soul is the better for it, no doubt. I am wishful to be of some true value in the three weeks that are mine to spend, and decide that the best gift, that I can bring to my family is that of cheerfulness, willingness, and being truly the daughter of the family. I know how great the temptation to play all the time and forget the ones who have so long awaited the coming of December 16. I would not make preaching of the practice of false sentiment and mercenary hypocrisy, but of a genuine feeling and actual unselfishness that comes forth inevitably at this time of year. That is my only plea.

Go home; have fun; amuse your family; fall in love if necessary; make resolutions, and keep them at least until you return; eat heartily, you may never have another chance; be thoughtful, selfishly speaking it makes you feel good afterwards; "This above all, to thine own self be true . . . ." Let the spirit of Christmas so fill your hearts, that it shine from your faces even until the very gates of the campus.

### DR. MORRIS DISCUSSES EDUCATION OF WOMEN

(Concluded from page 1, column 4)

cation, and how does it differ from training?

Despite traditional belief, despite disturbing evidence from present-day life, it is now generally admitted by those in position to judge that women are human beings. The same conclusion, though perhaps more tentatively, holds with respect to men. Assuming this is so, the primary question becomes: What is education for human beings? A suggested answer is that education is the process whereby human beings are enabled to live more and more distinctively human lives.

Without a definition of human, as all sophomores will rush in to say, and without an explanatory philosophy of education, this is doubtless not particularly enlightening, though perhaps we would be right with Plato in the belief that such a definition and such a philosophy would help only in the cases of those who need neither. However, I am not, first of all, concerned here with an answer; I am merely pointing out a fundamental question.

Now, if it is true that both men and women are human beings first, differing in sex only secondarily—and accidentally, according to the whim of the chromosomes—it follows that what is education for man is also education for woman. If our liberal arts colleges, whether components in a university or not, have education as their purpose, the only difference basically that liberal arts colleges for women should have in mind is a qualitative one. In other words,

### STATION CC ON HT BY S

#### Diz Broadcasting

Dearest Family: All the hysteria of Sophomore Hop is over and we can concentrate on Christmas now. It was so cold last week-end that my heart bled for all the people who had to ride in open cars, but I suppose anything was better than sliding around on the nice coating of ice with which the ground was provided. The windows in Blackstone which open out were frozen in the morning and I spent a delightful half hour applying hot towels to the complex machinery (name unknown and description impossible) that shuts the windows. Reminded me of one time I got discouraged about my face and tried steam treatments for an afternoon. Fortunately the windows responded more than the complexion did.

Monday the railroad men came—probably the most popular males who come to the campus except Mr. Barry, the permanent—joy world without end.

Just about twice a year I decide that I'm going to flunk out. December and May are the approximate dates of the depression. This time I have a gentle resigned feeling. Another case of it won't be long now. I regard each minute as one of the last in the happy college atmosphere with its famous (I don't know why) freedom. I expect to flunk child psych Thursday, ec. Friday, genetic psych Monday, physics Tuesday, and Wednesday I'll get a note from the office saying not to bother returning in January. If this happens I'll remember how Shelley was expelled from Oxford (or was it Cambridge?) and will cite his case and mine in public at all opportunities.

Everything we talk about now begins with "a week from today" or "two weeks from today." I've discovered that the law of diminishing returns does not apply to Christmas vacations as the same poignant anticipation is present now even after I've been away for four years. Can't say I'm looking forward to packing with wild zeal, but then I keep remembering how awful it was last year when I couldn't find my trunk key. I'll never feel the same simple happiness in going places again. I have scars all over my soul from that experience.

Think I'll study now and give the college another chance.

Love and love again,

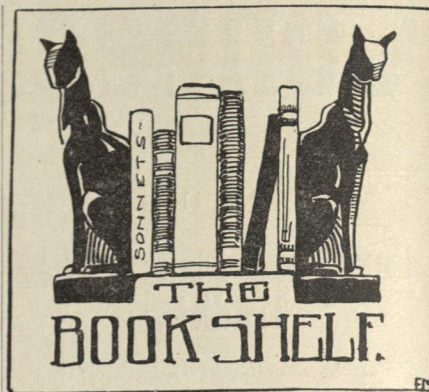
DIZ.

women's colleges should endeavor to be not different but better. And there are real opportunities open here!

But do not women have peculiar tasks in life, and should not they have an education equipping them to perform those tasks? Do they not have a special contribution to make to a differentiated world? Yes, but it is not education that equips them for such womanly contributions—it is training, as in eugenics.

For help in making a distinctive contribution as human individuals, women look to education, as do men. It is fatal, is it not, to confuse education and training? Training is always intensive, specialized, specific; if it is not, it is not training, but dabbling. On the other hand, if a course of study is intensive, specialized, specific, it is not education.

In a world where we need more and more to bring to clear consciousness the recognition of our common humanity, Europeans, Americans, Easterners, Westerners, Fundamentalists, Modernists, blacks, whites, men, women alike; in a world already threatening to fly apart from the forces generated by excessive specialization; in a world where, through custom and



### "ADAM AND EVE"

By John Erskine

When John Erskine produced his first novel, "The Private Life of Helen of Troy", it was greeted with enthusiasm as unusual, original and delightful. It put those almost hallowed characters of the classics in a new and informal, familiar light. The use of modern speech instead of the stilted conversation which might be expected in a book about the ancient heroes, the infusion of modern ideas into the thoughts of the revered characters of the book, the matter-of-fact way in which the author treated his characters were all delightful. This method of writing made the old heroes really live before us without the veil of glamour which has always enveloped their names.

In due time "Galahad" appeared. We snatched it up, and, reading a few pages, we were surprised to see that the style was much—oh, very much—like that in "Helen of Troy". But we rather liked the book because the characterization was good and it was interesting to see a prose interpretation of the "Idylls". Yes, "Galahad" was a good book, and we looked forward to Mr. Erskine's next contribution.

"Adam and Eve" was published. Perhaps Mr. Erskine is too modern to consider proverbs, but he might have remembered that one which says that "Too much is enough of anything". One is inclined to yawn while reading "Adam and Eve". The same conversation which was "delightfully original" in "Helen of Troy", and "very attractive" in "Galahad", is hardly interesting in "Adam and Eve" simply because it is the same conversation. It has finally become tiresome to behold our legendary characters shown in this modern light. The charm has worn off somewhat in the same way that the interest in seeing "Hamlet" played in modern costume has waned. The reader knows just what to expect in Mr. Erskine's last book, and that ruins its success. It is to be hoped that John Erskine will discontinue his little series with this last book.

To some one who has not read the two which preceded it, "Adam and Eve" may seem clever and novel. To those who are already familiar with Erskine's habit of leading our legendary heroes and heroines into the throes of introspection, it is merely the same old thing, done cleverly still, perhaps, but lacking the charm its originality once gave it.

sentimentality, mutual human understanding between men and women is already a desideratum, the suggestion that we create a new race, half of whom are men by profession, the other half specializing in being women, is not one that can be contemplated with equanimity. And against this I enter a vote for education and for human beings.

FRANK E. MORRIS,

Connecticut College for Women.  
New London, Conn., Nov. 29, 1927.



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### BIGGER AND BETTER QUARTERLIES

(Concluded from page 1, column 1)

visor to most undergraduate projects), and finally there was an excellent, though small, magazine appearing four times during each year.

Where, oh! where is Quarterly today? There is an able editor—Elisabeth Utley, '29, has been recently appointed to fill the vacancy left last fall by the absence of Mary Vernon, '29—there is a literary board trying to find something to do, there is a no less definite purpose than in the young days, there is always the support of Dr. Jensen. But interest, in the form of contributions, is sadly lacking.

You, senior, junior, sophomore or freshman who are reading this article, take five minutes of your time and write answers to the following questions:

1. Do you suggest that the name of the magazine be changed to something more vivid or distinctive? If so, what?

2. Do you believe that literary content would increase the number of contributions to Quarterly?

3. Do you feel that in the past over-emphasis has been laid on the serious and aesthetic material contained therein?

4. Do you suggest the adoption of any new features in this publication?

Drop these into the Quarterly box in New London basement and watch for further announcement of the results of your suggestions.

There are many students here who are interested in and capable of writing verse or prose of distinctive merit.

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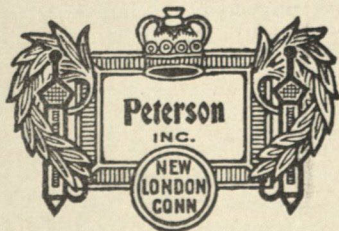
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THE EDITORS.

### MEMBER OF FRENCH ACADEMY LECTURES AT CONVOCATION

(Concluded from page 1, column 2)

a New England temperament. The second group centered about Demeter, the great mother of men and of the productive forces of nature; this emphasized death and resurrection. The third mystic religion centered about Pythagoras, the great scientist and philosopher of southern Italy who first said that the earth was round. He was a great creator in the fields of science and religion. In this religion the god Apollo figured; its aim was to achieve harmony in life by temperance and abstinence and harmony in life after death.

These mystic religions prepared the way for the Christian religion which appealed more to the masses. By means of archeology, people are now learning more about these religions and their spread in ancient Rome and their enormous grip on the populace.

Here Professor Rostovtzeff showed a number of slides of beautiful pictures and sculpture found in the temples of these mystic religions, by which much has been learned about them. He summed up his message by saying how closely connected are the different movements of human life; how complex was the early Christian religion growing out of and taking the place of these mystic religions by concentrating the aspirations on a more ideal theme.

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## CALENDAR

Saturday, December 10—Service League Dance.

Sunday, December 11—Vespers.

Thursday, December 15—Christmas Program.

Friday, December 16—College closes.

## GARDE THEATRE

Sunday, Dec. 11

"BOWERY CINDERELLA"  
"FACE VALUE"

Dec. 12, 13, 14

Reginald Denny in

"ON YOUR TOES"

Comedy—"RUM BUSTER"

Dec. 15, 16, 17

"THE THIRTEENTH JUROR" with  
Anna Q. Nilsson and Francis X.  
Bushman

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## '30 CELEBRATES ITS "HOP"

On Saturday, December 3rd, half a semester's spirited plans terminated in the gala Hop. The music, Lord Jeff's orchestra from Amherst, was as provocative to dancing as it is reputed to be, though it succeeded in tangling up the program. Knowlton salon was more than ever the perfect place for a dance. Under the direction of Ruth Barry, Chairman of the Hop Committee, the salon had become an arbor of green. Hemlocks stood sentinels at the door-way and in corners while chandeliers were shaded with fragrant branches of pine and evergreen. In the evening the twelve Freshman waitresses made a picturesque addition to the decorative scheme. Their costumes, a complete surprise to everyone, consisted of coolie coats with bright colored trousers; and, to complete the effect, a red and white flower was pinned in the hair of each girl.

Gwendolyn Thomen, president of '30, with her guest, stood at the head of the receiving line. The patron and patronesses were: President and Mrs. Marshall, Dean Mary K. Benedict, Dean Nye, and Miss Brett. Eleanor Wood and Ruth Barry and their escorts completed the receiving line.

Shortly after the first few dances an innovation number by Hildegard Harper was introduced consisting of an interpretative dance; and in the second half, she presented a Polish dance. During intermission the "Chinee" waitresses rendered highly efficient service to Sophomores, Seniors, Patrons and guests. Red and white ice cream with red and white cakes iced appropriately with 1930 were served a sparkling red punch.

VARIOUS VARSITIES  
ANNOUNCED

**Hockey Varsity**—B. Bent '29; K. Booth '28; R. Booth '28; E. Cloyes '28; R. Coe '28; M. Cornelius '28; M. Ewing '29; I. Gilbert '30; E. Norton '31; M. Scattergood '29; A. Walton '31; E. Lanctot, '29, non-playing manager.

**Tennis Varsity**—F. McGuire '31; V. Mead '31; M. Petersen '28; C. Rice '31; E. Arthur '28, non-playing manager.

**Rifery**—M. Dunning '28; K. Heurich '28.

**Riding**—F. Hine '29; H. Harper '30; T. Booth '30; A. Colburn '31.

## ADDENDA

Nay, do not call me hard of heart,

That thus I watch you go dry-eyed.  
I fain would weep that we must part  
(If only to help out your pride!)

But weeping makes such ugly eyes

And railing does not change one's fate.

Then, too, no matter how one tries,  
The best of tears evaporate.

Here, again, the color scheme had been carried out to the finest detail.

After intermission the dances followed in regular order until the novelty baloon and moon-light dances so enthusiastically applauded at the end. At mid-night the last number on the programs had been danced—but the programs did not end their service there; for the little grey leather folders bearing the Connecticut seal were designed for card cases—and in this capacity they may serve, always a reminder of '30's successful Hop.

## FOR THE DANCE

Evening slippers in silver kid, gold kid or tinted satins. All one price—\$5.

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