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The Wellesley News (01-12-1910)

Wellesley College

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THE ROCHESTER CONVENTION.

The Rochester Convention—what was it? It was the Sixth International Convention of the Student Volunteer movement—a gathering of 3,624 people coming from twenty-nine different countries. Of the total number, 2,628 were students and of these about 750 were women. The purpose, as stated in the convention handbook, was (1) to bring together at Rochester representative delegations of students and professors from all the important institutions of higher learning in Canada and the United States, and leaders of the missionary enterprise both at home and abroad, for helpful association and conference; (2) to consider unitedly the leading problems of the world's evangelization; (3) to gain inspiration and a vision of the missionary possibilities of the church; (4) to pray and earnestly desire to enter with greater consecration upon the work of extending the kingdom of Christ among the non-Christian people.

The convention lasted five days, from December 29 through January 2. Rochester is particularly suited for such a meeting. Situated on a hill built of the thoughtfully planned auditorium large enough for all the delegates. It has also rooms which were used for an exhibition of missionary literature, for the registration bureau, and for the convention post-office as well. All who attended the convention were impressed by the amount of detailed work involved. The task of assigning delegates to hotels, the seating of the crowds at each meeting, the proper disposal of the thoughtful and efficient work done by the business managers. Too much cannot be said of the heart and devotion shown by those who welcomed to their homes at this holiday season such a large number of strangers. The list of those entertained, however, were not allowed to feel like strangers since they were entertained at the homes of Wellesley Alumnae. The Rochester Wellesley Club gave them a luncheon at which about sixty-one Wellesley Alumnae and undergraduates were present.

That all the delegates were vitally interested in the convention meetings became more and more apparent in the atmosphere not only in the hall but throughout the whole city. We had only to look at the mass of people waiting outside the doors before each meeting, or, from Wellesley's part of the Massachusetts section in the gallery, to look about at the great auditorium with every seat filled, and then to hear of the five hundred in attendance upon overflow meetings, to gain the inspiration that comes from numbers. When we realized that they were large numbers of intelligent, wide-awake thinkers and workers, the inspiration was still greater.

The meetings were characterized by the great smoothness and precision of detail so noticeable in the business management. Mr. John R. Mott presided.

In the morning sessions, from 9.30 to 12 o'clock, the large questions of Christian and missionary activity were presented. From the names and subjects of a few of the speakers, the character of the meetings can be gained. George Sherwood Eddy discussed the question: "The Need of Missionary Statesmanship." Mr. E. A. Marley on "Money-power in Relation to the Kingdom," Bishop Hendricks, president of the Federation of Churches, on: "The Need of a Strong Home Mission," Bishop Murphy of Virginia on "The Liturgy of Prayer," and John R. Mott on "The Relation of the Student to the Non-Christian World," giving a report of the Student Volunteer movement for the last four years.

In the afternoon, from 2.30 to 5 o'clock, were held the inexplicable sessions for more specific discussion. Thursday afternoon was devoted to conferences on the different countries, and Friday afternoon to the women. On Saturday afternoon, the classification was according to the character of the school or college from which the missionaries came—large churches, colleges, small colleges, medical schools, theological schools, normal schools, etc. The last conferences on Sunday afternoon were for men student delegates, women student delegates and for delegates and others present of Rochester.

The evening sessions, from 7.30 to 9 o'clock, were devoted especially to presentations of the needs and problems of various countries, and of the various countries of the world. Ambassador James Bryce spoke on "The Critical Situation of the Present Day," George Sherwood Eddy on "The Case of Indo-China," Arthur J. Brown on "Changing Conditions in the Far East." Bishop Hartzell on "The Claims of Latin America Upon the United States and Canada," and Dr. Samuel Zemler on "The Impending Conflict in Western Asia."

As the convention dealt somewhat with definite facts, so certain facts dealing with the convention are interesting. Yet after all the power of such a gathering lies in the general impression made. What was it that held these thousands of students, with ever deepening enthusiasm—what is it that remains in their minds now that it is over? It is the inspiration that comes when men and women meet all with the same great purpose—purpose dealing with the vital things of life, the lack of denominational barriers when Christians are united in the consideration of great questions; the realization that missionary work at home and in foreign countries is all one; and above all the new outlook gained from hearing men of power and authority, who fear neither their office, their own, nor the difficulties and the remote possibilities of these vital questions of the individual and of the world.This, in part, was the contribution of the Rochester Convention.

PROF. FRANCKE'S LECTURE.

On Friday evening, January 7, Prof. Robert E. Francke delivered his second lecture at Harvard, lectured in the Faculty Parlor on "German Literature and Mythology of the Fourteenth Century." The ideal of the fourteenth century mystics, began Professor Francke, "is a development of the man so high that through him and the divine may become one."

The leader of the fourteenth century mystics was Eckhard. He teaches that all nature is full of God, that all things are God. In the Trinity, the divine comes to a consciousness of itself. But, although all things are God, they are contaminated through the material. Man alone has the power of getting away from this contamination. He becomes conscious of the divine within himself and it must be the purpose of his whole being to become one with the uncreated spirit. The soul, in itself, is not nihilated, but God draws it back into himself as the sun does the colors of the sunrise. The thought of the soul and its being is union with the divine, lives a far far above the lives lived by the masses of mankind. It is an ideal of doing good for the sake of God, without any thought of reward or punishment.

All virtues are so natural to his soul that they show forth without his willing his part; they shine because they cannot help shining. Eckhard, the man who taught these things, was a doctor of theology. It is but natural that he was attacked by his colleagues, who saw in him an enemy. Though Eckhard resents their attacks and insists that he is not opposed to the church, we, of a later day, see that his ideas were in line with the thought of the Reformation, that it was not in accord with the teachings of the church but was the forerunner of modern thought.

The second great mystic of the fourteenth century is Heinrich Seuse. His most striking reality was his union with all the Romantics, a strange compositiveness of nature, which might, at first sight, seem paradoxical; a power to see visions on the one hand; a clear, keen insight into the affairs of everyday life on the other. The explanation of this paradox rests on the inner relation of symbolism and naturalism. These really are fundamentally related. All art must come from the soul: the man who imitates nature is not really different from the symbolist, who feels his creations grow out of his own soul. The naturalist does not merely imitate nature; he draws his inspiration from the original sources from which nature herself comes. The great poets of the world, Dante, Shakespeare, and Goethe in them continually a union of both symbolism and naturalism. In the lesser poets, so also in Seuse, the two moods alternate. The prayers in which he pours out his whole soul before the holy Trinity, Christ full of a most wonderful love, full of sublime elevation of thought. On the other hand, with an almost revolting realism he describes the horrible realities which were perhaps, (Continued on Page 2)
Woman's Medical College of Pennsylvania


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PROF. FRANCKE'S LECTURE.
the condition of his more ethereal moods. He tells of a garment lined with nails, which he was wont to wear in order to chastise himself, and of his feelings when he pressed it closer and closer until he
felt the pain of it. His description of heaven is like an altarpiece of one of the old masters of Cologne; his description of hell is full of blood-curdling realism. Like many Romantics, he seems to take a morbid pleasure in the description of the horrible. His experience is not, how-
ever, limited to the sublime and the horrible, for he is very much alive and highly sensitive to all kinds of impres-
sions. The vividness with which he tells how he brought back to the paths of virtue a sister who had fled from her convent, how he met a murderous robber on the Rhine, and many other events can hardly be surpassed.

In Seuse, Romanticism reaches its highest point. In him, as nowhere else, we find combined the feverish striving to reach an ideal and the realism, devoid of illusion, whose clash caused the pangs of birth of a new period.

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EDITORIAL.
It is not so much that December quiz paper is that comes floating back these January days to take the edge off your fine holiday mood—it is not that semi-final paper which rounded up your four or six weeks' reading, and whose folded yellow surface flauts an acid and well deserved criticism;—no, it is the shadow of mid-years itself already upon us. Already the "sharks" are convinced they will be sent home, and still the procrastinators eat, drink and are merry till toll not—yet As if the fray would not be prolonged enough, we must trump it abroad now, instead of saving breath for the actual onslaught.

There is more than uselessness in the attitude of many towards mid-years; there is often a most pernicious result, not perhaps to themselves, but to those sensitive ones of us who have never become inured to the examination process or to those who are meeting Wellesley mid-years for the first time. Above the latter, the freshmen, we stretch protecting arms and shake worthy fists at the rest of the College. Last year, to cite the recent instance, the careless exaggeration of the upper-class girl who described with harrowing details all the mid-year tragedies of which she could think, and added a few fictitious ones for effect, filled the mind of many a freshman with a useless dread and worry which might have effectively given room to a little more work. To point out the exaggeration to the freshman mind is rather useless, one naturally feels a little queer upon hearing such a legend as Miss Norum flunked twenty freshmen out of twenty-three last year,—especially if one's instructor chances to be Miss So-angie. The boy will be on appeal, as we now appeal, to the Sophomore and the upper-class girl to apply local color a little less freely to these experiences.

And the freshman! Remarks lugubriously that people do flunk and people do go home. There is usually but one reason the average generation is not so nor the uphill way through Wellesley so steep but that application backed by conscience will boost you through. If you are the average student, you have little of mid-years as possible. If you are one of the foolish virgins who dance away the hours up to the eleven o'clock, then hide your head for shame that your fate will worry a toiler of next year into thinking she would share your plight. If you aren't too foolish, start now and work. Don't wait for your headband and bandaged heads, pear-like remembering and vicious tem-

The News sincerely regrets being un-
able, from mere lack of space and number of contributions, to print all articles of the society publication which have been submitted for publication in the Free Press column. Selection from among these articles has been made with a view of pre-
senting the greatest number of points possible, and in many cases where opinions are duplicated and reduplicated, but one article has been chosen. The sentiment of the Free Press contributors, however, is again called to the fact that all Free Presses must be signed. If it is desirable that the name signed shall not be published, it should be enclosed in parenthesis.

The News, which often grows cynical on the subject of voluntary contributions to itself and to everything else, has been much encouraged by the deluge of Free Presses which has attended the society movement. The News especially that individuals have opinions and respect them as their own opinions, that they feel a community responsibility, and that they occasionally at more than talk, do more than talk. It has to be regretted that all these articles could not have been published, but the News is equally sincere in its thanks to those whose names have appeared in our Free Press Column as to those whose articles we have printed.

We carry an immense line of NOVELTIES in Jewelry and Silver. We especially call attention to goods suitable as gifts for all occasions.
COLLEGE CALENDAR.

Wednesday, January 12, at 7:30, P.M., in Billings Hall, a lecture by Professor James T. Hatfield of Northwestern University, at the invitation of the German Department.

Saturday, January 15, in the evening, a masquerade at the Barn.


Evening, at 7, an address by Mr. Robert A. Woods at the invitation of the Wellesley Chapter of the College Settlements Association.

Monday evening, at 7:30, in College Hall Chapel, the Flonzaley Quartet, the second of the series of three artist recitals.

COLLEGE NOTES.

Miss Sherwood and Miss Shackford sailed on January 6 from Naples on the Canopic, of the White Star line, and they are due in Boston February 7.

Miss Hill’s friends at College will be interested in the following result of the Copley Society:

RESOLVED: That the thanks of the Copley Society are due to Miss Lucille E. Hill and the members of the Class of 1909 of Wellesley College for the great pleasure afforded to the members of the society in witnessing the performance of the beautiful Dance Drama at Wellesley, in June, 1909.

On Monday, December thirteenth, a party of twenty-six Wellesley girls visited the Boston docks, the Mariners’ Church, the North Bennet Street Industrial School, the Royal Chinese Restaurant, and the Immigration Bureau, under the direction of Mr. and Mrs. Merrill.

Miss Edith L. Torrey of the Music Department, entertained her Wellesley College and Boston pupils with a song recital at her residence, 104 Huntington avenue, on Saturday, December 11. Classic songs by Bach, Franz, Brahms and Schumann, and modern songs by Duparc, Holbrooke, Fauré, Debussy, athenor, Hadley and Salter were included in the program—at the conclusion of which refreshments were served.

On Saturday afternoon, January 8, a business meeting of the Woman’s Equal Suffrage League was held for the consideration of a remodelled constitution and plans for active work. Miss Pope presided with Miss Leah Beasley as secretary. Miss Perry, the head of the Constitution Committee, read the proposed constitution. About thirty people were present.

At the Sunday-morning service, January 9, Bishop Lawrence accepted, in the name of the trustees, the Phillips Brooks memorial window presented by the Class of ‘89, of which Bishop Brooks was an honorary member. Bishop Lawrence delivered a simple and most eloquent address on the man whose intimate friend he had been, touching on the many tributes that had honored Bishop Brooks’ memory in these sixteen years that have elapsed since his death, giving a brief sketch of his life, and ending with an appreciation of the man and his ideals.

READINGS BY MISS WENTWORTH.

Miss Marion Craig-Wentworth is to give the following readings on Monday afternoons, at three o’clock, in Steinitz Hall:

January 17, “Péliaes and Melisande,” by Maurice Maeterlinck.
February 7, “The Flower Shop,” (by request) by Marion Craig-Wentworth.

Single tickets are from $1.50 to 50 cents, and tickets for the course $6.00 and $1.00.

MUSIC NOTES.

Wellesley College The Memorial Chapel Service List.
Sunday evening, January 9, 1910.
Service Prelude.
Processional 108.
Invocation.
Hymn 187.
Service Antehm: “There Were Shepherds”............Foster Psalm 85. (Gloria Patri.)
Scripture Lesson.
Address: “General Impressions of the Rochester Student Volunteer Convention”..................Dean Pendleton Organ: Offertoire in D flat..................Salome Addresses: Three Aspects of the Convention
I. “Is Christianity worth Propagating?”........LAURA BAUSMAN, 1911
II. “Does the Non-Christian World Need Christ?”........DOLORES MILLY, 1911
III. “The Evangelization of the World and the Individual Life.”........GRACE A. KILBORN, 1910
Prayers (with choral responses).
Recessional 691.
The Wellesley College Choir.
Professor MacDougal, Organist.

STUDENT GOVERNMENT.

The various committees of the Student Government Association have been discussing the advisability of a Freshman member for the Executive Board; and it has been decided to present to the Association an amendment to the constitution providing for such a representative. The reports at the Ithaca conference showed that many of the colleges have one or more Freshmen on their executive councils; but the Board at Wellesley has usually consisted of three seniors, three juniors, and one sophomore—there has never been a member from the Freshman class. Indeed, our Advisory Committee is the only Student Government Board having Freshmen members. The proposed amendment will be posted in a few days and will be opened for discussion two weeks later. Before it can be voted upon in the March meeting, various points—such as the value of such representation to the Board and to the Freshman class, and the possible disadvantage of having an even number on a judicial board—should be carefully considered. Moreover, the question of the election or the appointment of such a member, should there be one, must come up; if elected, the time must be settled. This is a very important question, and it is expected that every member of the Association will vote on the amendment.

Isadore Douglas,
President of Student Government.

PRIZE REVIEW OFFER.

For the three best critical reviews of “The Southerner,” being the Autobiography of Nicholas Worth, submitted by a college student or recent graduate, Doubleday, Page & Co., publishers, of New York, offer the following prizes:

$50.00—First Prize.
$35.00—Second Prize.
$15.00—Third Prize.

The following rules must be observed:

(1.) The manuscript to be submitted not later than February 15th, 1910.
(2.) The review to be written by a college student—undergraduate, or graduate of not more than five years’ standing.
As Alumnae, who are still interested in our college, we wish to state that many of Wellesley’s graduates are quite unwilling to share the position taken so freely in their behalf by numerous professions. A number are: 

1. Society memberships shall consist only of those Seniors who have reached diploma grade. They shall be chosen at the end of their Junior year.

2. Each society shall consist of about one-sixth of the Senior Class, or of a certain fixed proportion of the class. Each member of the society shall have some society open to her.

3. Each society shall keep its house, officers and organization much as they are at present.

4. The continuation of the society houses as such, and of the wearing of pins, would insure to every society Alumna up to the date of this change, and to every girl who graduates after it, a personal welcome on her return to the college.

5. The present social opportunities given by the societies to the college, such as open houses, informal meetings and parties—shall be continued, and even increased by the extension of these hospitabilities to members of all the classes.

6. The separate program meetings and formal functions of each society shall give place to not more than two important productions each year, on which the energies of all six societies shall be concentrated. One of these might be an indoor masque, studio reception, or opera; during the winter, while the other, at Commencement time, might be an out-of-door play (sometimes Greek, sometimes Shakespearian, or modern), which should be the single result of the energies usually scattered between the Senior plays of the various societies.

This plan seems to us to give equal social opportunity to every girl who attains Senior rank, since every member of the Senior Class has the chance of belonging to a society if she chooses to, and every under-class girl, until she becomes eligible for these privileges, has a chance to enjoy Senior hospitality. At the same time the Students’ Building would supplement the society houses, and the connection between the two would be reinforced for under-class girls, and would offer a much-needed meeting place for the entire student body. The work of the societies would therefore be co-operation in producing two really fine plays or entertainments, as well as the most useful and absolutely informal hospitality. The time formerly frittered away on program meetings and the discussion and acquisition of new members could be profitably devoted to more strictly academic pursuits. The felt utility of Social Societies involves us, admit, a difficulty.}

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In suggesting this plan, we are not merely seeking some use for the society houses. That, in itself, is not at all the question now. We are trying to find some way, democratic, beneficial to the college, in which the good in societies may be kept. For, while we heartily agree with the criticism of societies as they are now—arbitrarily exclusive, snobbish and useless—we believe that under other conditions they have possibilities. If they could be organized on an absolutely democratic basis—that is, if everyone who wanted to could belong to them—and if they did not, as they now do, demand for their “work” or the maintenance of their social station, energies which ought to be devoted to other things, they might, as places for unpremeditated amusement, serve a real purpose. Dorothy Hazard, 1908. Ruth Hanford, 1909.

II. No one who realizes the complexity of the society problem feels confident, I say, that it has been sufficiently discussed. One has only been suggested, though one who has observed the effectiveness with which the student body can deal with the problems it handles will hardly doubt that some reasonable adjustment can be made if the mind of the college is turned to the task with sufficient earnestness. But there is one measure that seems to me not to be the solution. The rise of a considerable body of leading students staying outside the societies on principle might ameliorate some of the evils of societies, but it would not solve the whole question. The conflict between the upper and lower societies—and everyone admits that there are such—would be rendered, I believe, both greater on the whole and more difficult to eradicate.

In favor of such a procedure it is said that those students who are keenly aware of the evils of societies can accomplish nothing against them from within. But both the experience of some colleges where the evils are vastly greater, and still more our own history shows that this judgment is not fair to the societies. In the organization of the societies, as effected about twenty years ago, they were supposedly to have been rendered open to applicants. The essentials of good taste, however, were overlooked. Invitations were issued, and uninhibited aspirants, having no reason to think that their applications would be granted, seldom applied. Moreover, there was nothing to hinder any member from voting for or against a candidate from personal like or dislike, and when in a short time the number of adverse votes necessary to reject was made very small, the present situation developed speciously and inevitably. As the attitudinizing evils began to show themselves, the societies strug- gled heroically against them, and a comparison with some other colleges will show how vast a debt we owe to those efforts. Yet one could hardly say ten years ago, that the evils were ending in the long run to rise higher, and that the reforms were slight. Five or six years ago, however, events suddenly took a new turn; since that time each gain has been greater, each less less. The cause is not far to seek: the improvement is directly due to the grasp of college problems that has come with experience in
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Student Government. The bettering of affairs has come chiefly from within the societies, and of course the credit belongs primarily to those members who have been most sensible of the evils. The assertion that such members can accomplish nothing is indeed a matter for the thoughtful. For under such conditions it is indeed the very thoroughness of this work that leads some to despair of societies altogether. On the whole the society girl is gracious in hospitality, considerate of her neighbors, ready to remedy any one of the evils her conscience finds. But, indeed, it is precisely those who are within the society, public-spirited, aware that the claims of her society should yield to the common weal. She wins the unstinted admiration of every observer who appreciates how strong the temptation must be to do otherwise, and indicate that, in competition within the societies or without, protest not against her, but against the system. For the control of avoidable evils has been carried so far and the problem has been reduced so nearly to its lowest terms, as to create a growing conviction that, given societies as now constituted, no reform of details can go to the root of the matter. In a small college of comparatively homogeneous membership, society girls may include almost every student, and hence do not imply an organized right on the part of a minority to divide the college into the few who dispense favors and the many who receive them; in a great university, where there is no social control, the action of all in common purposes, there is no deep sense of a common life to which societies could be alien. But in Wellesley the general tone of which we may call our civic life has for several years been growing healthier; and the more clearly it becomes aware of its own normal needs, the more vividly it feels that societies on the present basis are foreign to its genius.

This conviction leads to a second argument for staying outside. "Societies are all wrong," it is said, "therefore let those who see the wrong at least clear their own skirts of the evil." All honor to the generous spirit that is unwilling to enjoy exclusive privilege. But the only way to escape responsibility for an evil is to do one's best to lessen it. I have tried to point out that the evils can be and are lessened by opposing them from within; my own college experience convinces me that they cannot be a rule but a great lesson in the manners of society. I was myself an "independent" in principle, like many of my classmates; but I think we made a mistake. The societies were bad; the college political situation was worse; though the latter was mitigated by the fact that it really mattered little who held the offices, here at Wellesley it matters vitally. The rise of an influential body of students antagonistic to societies could not but destroy the present union of the whole college in the endeavor to put the right girl into the right place. For under such conditions a college inevitably splits into two definite parties; this division cannot be kept out of elections; the anti-society party predominates and controls the offices; either a further debasement of political manners or else the societies lose their interest in the common welfare—and when that happens, the way is open for untold mischief.

Can the rise of such parties be prevented here if the societies go on? I do not know; there have already been disappointing premonitions. That is the greatest disaster with which we are threatened by the existence of societies in the present form; yet if any considerable number of students were voluntarily to stay outside, the responsibility for resulting evils would rest upon them at least as heavily as upon the societies themselves.

True, there might be fewer hurt feelings—though if anybody who is really hurt would be consoled by seeing fine girls outside the societies, that comfort is always open to her now, and in any case the distinction would remain between those who were not asked and those who refused. But perhaps there has been too much talk about feelings. The world is a place where one must often be hurt; no reform will put an end to that or bring about any other sort of millennium. What we want is not negative comfort, but healthier life. If we are to have societies we must at them at their best, and it is a matter of simple arithmetic that every girl who chooses to stay outside subtracts one from the number of those who are making for excellence. And the substitution of definite antagonism for the spirit of cooperation that societies mean in college, would shatter the unique and priceless jewel of our Wellesley life.

Societies, to be sure, can save us from this, and they will if they see the need clearly enough. It may require heroic sacrifice, but of just such sacrifice they are capable. For whatever they might become under other conditions, their recent action is enough to prove their essential loyalty to the ideals that are dear to us all.

MARY SOPHIA CASE.

III.

It is not the society member who is lacking in democracy; she, blessed and grateful, extends to all a broadcast kindliness. It is the moral self-consciousness of the non-society girl that creates the embarrassment. There are, among others, three varieties of those "without the pale" that are at this juncture particularly interesting. The first is that halcyon class of healthy-minded creatures in whose lives social scales are a nonentity. They may be briefly dismissed with the remark that, were we all so minded, this agitation against fraternities would never have been necessary.

The second class is of girls who, though they will perhaps not admit their desire even to their inmost selves, covertly plan to get a "bid." They come to Wellesley fully primed and in a genial and refined manner, it may be unconsciously, include a society membership as a desirable acquisition and take every lawful (i.e., not visible) means of obtaining it. They take mental note of the relationship between pins and faces as they ride slowly down the elevators they wait till nobody is looking to read the society column in the News; their cordiality at introductions is tinged with a slightly greater warmth if their rapid survey of their new acquaintance’s wrist proves satisfactory, and their decorum at accepting dinner invitations a little more sincere if their hostess is labeled “society-girl.” I am not speaking of the noisy “rushers;” popular opinion is so strongly adverse to preferred preferences that this class is reduced to a minimum. I am speaking of those girls who, through fraternities, are exposed to daily temptations to improve opportunities for eligibility.

The third class is of those sensitive girls that only in a moment of rare confidence reveal their attitude towards societies. To the world they may be bitter or indifferent, but within they are feeling or have felt the pang at publication of their loss of social recognition. Though their common sense may prevail to heal the wound and their college life resume in time its wonted cheerfulness, they have certain bitter memories which abide. They remember the tense expectation of their Sophomore Christmas, waiting for those two letters that never came. They remember their family’s disappointed hopes, their High School chums’ unwavering comfort, and bitterness of all, the return to Wellesley, with the rapturous greetings to their friends from THE CONSIGNORS’ UNION, Inc.,

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FREE PRESS—Continued.

their new “sisters,” in which their own aloofness is rendered the  
more evident by their related admission into the general circle  
of cordiality. Their position is most blankly helpless. They  
cannot condemn societies or even profess indifferance without  
incurring the odium of “Sour grapes!” The sanity of friendship  
with society girls is shaken by that dreaded whisper, “Fishing for a  
bait!”

Morbid, unnatural attitudes, you say! They are indeed,  
but they exist. Every one of the examples cited here has come  
under my personal observation. Shall we lay the whole blame  
on the non-society girl? Shall we not instead advance one step  
further toward the ideal by removing the official register of  
social scales, the fraternity?

LYDIA C. BROWN.

PARLIAMENT OF FOOLS.

PARIAH.

I tried to think up bromides,  
When I got home,  
For fear  
They’d think me queer  
When I got home.  
I could not use the adjectives  
That make my themes worth while,  
I did not mention even once  
My style.  
I dared not talk of Maeterlinck  
Nor temperaments discuss;  
And my! but Schopenhauer raised  
A fuss!  
I sought to be like other girls,  
My words were pale and flat,  
I did my hair in style, and wore  
A hat.  
Though commonplace I tried to be  
When I got home;  
My dear.  
They thought me queer  
When I got home!

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ALUMNAE NOTES.
In addition to notes concerning graduates, the Alumnae column will contain items of interest about members of the Faculty, past and present, and former students.

A recent message from the American College for Girls in Constantinople notes the awakening of the whole country to the importance of education. One of the great problems is that there are no teachers ready to impart instruction, and already a plan is on foot to send young Turks to Europe to be trained to teach. Several night schools have been started in the city, where in the absence of other instructors, the leaders of the Young Turkish Party have themselves undertaken the teaching. The Mohammedan women are no less eager than the men, and they turn naturally for help to this College, which has for so many years been the center for the higher education of women of all countries in the East. When the College enters into possession of the new buildings which Dr. Patrick is working so hard to put up on the other side of the Bosphorus, one of the first steps will be the establishment of a normal school. Even in the limited space now existing the College has the nucleus of a normal school in the five Turkish students sent by the government to be trained to teach in Mohammedan schools.

The character of the harems has entirely changed under the new regime and women are now at liberty to learn and to work, and are able to come into contact with the movements of the day and influence them. It is true that the Turkish woman is more restricted than the Western woman in that she must still be veiled in the streets and that she is not yet able to receive men visitors with the freedom of the West, but the day of her complete isolation from all the events of the outside world and her consequent ignorance and lack of influence, is now past. Professor Samuel T. Dutton of Columbia University is lecturing to the students of the College on Education and on the Peace Movement.

A letter from Shanghai gives an interesting report of the marriage of Elsie M. Sites of the class of 1890. Returning to China, after an absence in this country, Miss Sites, by previous plan, met her fiancé, Mr. Raven, in Yokohama, and the wedding took place in a little chapel adjoining the home of Mrs. Van Petten, 221 Buff. Alice Finlay, an Ohio girl and cousin of the bride, was maid of honor. Chinese, Japanese, and American flags on the veranda called attention to the international character of the hour. The wedding trip was to one of the lovliest nooks in Japan. Mr. Raven is a graduate of the University of California, and is managing director of the China Realty Company. Mr. and Mrs. Raven are now at home 20 Route Doumer, Shanghai, China. The cable address is "Raven, Shanghai." Mrs. Raven sends word of Marion S. Mitchell of 1894, and Ann R. Torrence of 1903, whose engagement to Rev. W. H. Standing of Soochow is announced, with the prospect of a wedding at the Chinese New Year in February.

The College receives a copy of the Pathfinder, a quarterly published by the Wyoming Sunday-school Association and edited in Laramie, Wyoming, by Alice Holliday of 1902.

Officers of the new Rhode Island Wellesley Club are as follows: President, Miss Alice W. Hunt; Vice-president, Miss Helen M. Capron; Secretary, Miss Helen T. Hartwell; Treasurer, Miss Bessie W. Allen.

Miss L. Mabel Hunt, 1907, is teaching mathematics in the High School at North Yakima, Washington.

Miss May Stark, 1907, is teaching in the High School at Hubbard, Ohio.

Miss Helen F. Reed, 1907, is teaching in the High School at South Sharon, Pennsylvania.

Miss Ada M. Rogers, 1907, is teaching English and Latin in the High School at Youngstown, Ohio.

Wellesley Alumnae present at the Rochester Convention were: Miss Pendleton, Miss Davis, Miss Emerson, 1886, Helen Edwards, Mary Carson, Caroline Dayton, and Mary Patchin, of 1906, Ruth D. French and Belinda May, of 1907, Elizabeth...
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ALUMNÆ NOTES—Continued.

Marguerite, Evelyn Walmsley, and Helen Eustis, of 1908.
Florence Doe, Anna Brown, Florence Brigham, and Frances Taft, of 1900.

ENGAGEMENTS.
Miss Edna Howard MacLellan, 1906, to Mr. Frederick A.
Peitzsch of Bridgeport, Connecticut.
Miss Caroline E. Gilpin, 1905, to Mr. George S. Laird, M.D.,
University of Michigan, 1901.
Miss Carolyn Nelson, 1904, to Mr. John K. Britton of
Trenton, New Jersey.
Miss Florence M. Smith, 1908, to Mr. T. Henry Farnham of
Wellesley.
Miss Miriam Yeager Loder, 1910, to Mr. James William
Wallace, Dartmouth, 1907, of St. Louis, Missouri.

MARRIAGES.
LITTLE—Wood. January 4, 1910, at Portland, Maine,
Miss Mabel Wood, 1899, to Dr. Albion Henry Little. At home
Mondays after March 1, 703 Congress Street, Portland.

WHITELSEY—Eastman. January 5, 1910, at Albany, New
York, Miss Mary Reed Eastman, 1892, to Mr. Charles Wilcoxson
Whitelsey. At home Wednesdays after March 1, 220 Sherman
Avenue, New Haven, Connecticut.

BIRTHS.
September 14, 1909, in Philadelphia, a daughter, Patricia,
to Mrs. Stanley K. Wilson (Marguerite Sculin, 1903).

October 10, 1909, a daughter, Margaret, to Mrs. L. M.
Bourne (Isabelle Chandler, 1906).

December 11, 1909, in Los Angeles, California, a daughter,
Carolyn Stanton, to Mrs. Howell North Bader (Maude Jessup,
1904).

DEATHS.
September 28, 1909, in Bridgeport, Connecticut, Edmund

December 6, 1909, in Manchester, New Hampshire, Annie
W. Colby, 1896.

December 26, 1909, in Wellesley, Massachusetts, Mrs.
Henry G. Hyde, mother of Lydia W. Hyde, 1907.

CHANGES OF ADDRESS.
Mrs. Goldsmith Hall Comant (Cora Butler, 1904), 4 Upham
Terrace, Malden, Mass.
Mrs. L. M. Bourne (Isabelle Chandler, 1906), 113 Vesper
Street, Akron, Ohio.
Miss Bertha March, 1895, The Sheffield, 304 Massachusetts
Avenue, Boston.
Miss Olive C. McCabe, 1909, 134 Summer Street, Bristol,
Connecticut.
Miss Jean N. Aiken, 1907, The Ellison, 1906 Race Street,
Philadelphia.

EXHIBITIONS.
Vose's Gallery: Paintings by Mr. Pierce and Mr. Tompkins.
Boston Art Club: Miss Richardson's Pictures.
Copley Gallery: Mr. Smith's Water-colors.
Kimball's Gallery: Mr. Graves' Paintings.
Twentieth Century Club: Mr. DeForest's Sketches.
Boston Public Library: Mr. Hornby's Etchings.
Copley Hall: The Bengal Collection.

THEATER NOTES.
Colonial: Adeline Gence in "The Silver Star."
Boston: "Bright Eyes."
Park: "The Man From Home."
Hollis: John Drew in "Inconstant George."
Tremont: "Rebecca of Sunnybrook Farm."
Majestic: "Dick Whittington."

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