

# The Belles

OF SAINT MARY'S

Published every two weeks by the student body of  
Saint Mary's School

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1939 Member 1940

Associated Collegiate Press

N. C. Collegiate Press Association

## I GUESS I'LL HAVE TO STAND IT

"Well, I didn't want to go off to school, anyway, but Daddy made me."

"Well, here I am, and I guess I'll have to stand it."

"Well, why should I go out for things when I don't give a darn about school?"

You, as well as I, have probably heard such comments often enough. Perhaps you agree with them. And if you do, I feel sorry for you. Do you know what you are missing?

Beneath the daily routine of school activity are deeper realities, not tangible, but nevertheless existing. They are what give a chapel service meaning, make an honor system work, cause the creation of a "Circle." They are invisible forces underlying all student organizations. They are what makes one girl stand out from the crowd. They make a student body president; they make every school leader. They make the spirit of the school.

And, in turn, what makes the spirit of the school is school spirit. So, if you will, call these hidden forces school spirit; but they are more than that. They are the harmonious relationship of your personality with the school and the people in it.

Like life itself, school life can be either living or existing. Living it comes through interest in it and participation and cooperation. Living it brings the most lasting friendships and the formation of the most attractive and popular personalities.

School has much to offer. If you wish, it can give you a lot. But remember it can give only in proportion to what you give it.

## WHAT DO YOU THINK?

Since exams, a rather hazy discussion has been going on about a two-semester year or a three-quarter year here at Saint Mary's. Quite a few good points which have been brought up in favor of the year as we have it now are the following: Exams are such a strain that the less we have of them the better. The quarter terms would mean that we have exams before Christmas. A lot of the best activities, ones in which we show most school spirit, would have to be cut out. An extra week would have to be added to make up for the exam week, if we use the quarter term. Quarter term would necessitate a change in credits, and the outline for the courses would be revised.

But for three quarter terms: although this year is not a fair example, we come back from Christmas vacation tired, with a low resistance, which makes us susceptible to flu and colds. We probably would miss reviews or exams, maybe both. Whereas, if we had exams before

the vacation, it wouldn't matter quite so much if we were absent. Some of the girls say it is much easier to study for the little work covered in the quarter system than it is for the large amount in the semester one. When home for Christmas or Spring vacations, exams already taken, we wouldn't have to worry so much as if we still had them before us.

There is much to be said on both sides. What do YOU think!

## CASTLES AND BROOKS ARE FINAL CONTESTANTS IN HOT BATTLE FOR SAINT MARY'S MAY QUEEN

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and colorful peacocks. Neptune refuses to marry any of these girls and continues to wait until the most beautiful of all women shall come before his dais. The second ship hails from Spain and it too has three girls with rich dowries, jewels, cinnamon, and gold coins. Neptune again refuses to take any as his queen. The third ship is a dirty tramp steamer that accidentally comes upon King Neptune's court. Its crew knows nothing about the age-old custom of presenting the most beautiful girls to King Neptune in the hope that he will choose one as his bride. When King Neptune hails them and asks to see their girls and their cargo the sailors reply that they have only a skultery maiden—a dirty little stowaway. King Neptune recognizes the beauty that he had long been searching for. This stowaway discards her rags and emerges the beautiful bride of Neptune, the Queen of May.

The May Day Festival is entirely a student project. Miss Jones and Miss Harris have worked with committees of interested students to prepare the literary sequences of the pageant, and to design appropriate costumes for the Court. Miss Scott has helped Miss Goss select music which will exemplify the various characters, scenes, and situations. Upon Miss Goss rests the task of training and selecting one hundred and twenty-five girls to take part in the dances, and the assembly of all these varied stages into one unified festival. She is assisted by the following committees:

*Pageant Committee*—Mary Boylan, Erwin Gant, Mallie Ramsey, Mary Taylor, Joyce Powell, Laura Gordon, Lucie Meade, Mary Frances Wilson, and Virginia Manning.

*Costume Committee*—Mary W. Douthat, Gertrude Carter, Helen Kendrick, Mary Stanley Bernard, Peggy Parsley, Louise Coleman, Caro Bayley, and Laura Boykin.

*Publicity*—Virginia Lee Wooten, Keith Lane.

*Election*—Becky Barnhill, Hortense Miller, and Bettie Jane Casey.

*Business Manager*—Barbara Rainey, Honey Peck, and Bettie Vann.

## AN IMAGINARY LETTER FROM AN ALUMNÆ

The other day I visited my Alma Mater, where I was a student some twenty years ago. The campus looked lovely. The buildings were well kept, cleanly painted. The girls were lovely. All were stylishly and neatly dressed, happy, and unusually alert. I hadn't realized how much the welfare of the school interested me.

But I was to be sadly surprised. The girls didn't know that I was sitting in the back of the beautiful little chapel where they were assembled for morning worship. I wonder, however, if their behavior would have been any better had they known. Here, I thought, is one of the finest groups of young girls I have ever seen. They are at the age when the spiritual part of their lives should be most significant. They are earnest, vigorous, clear-sighted, independent. And yet they come here and are casual. They ambled in late; they wear any sort of cap or scarf; they slam prayer books into racks before the psalm is ended; they whisper between prayers. And the singing! Here were two hundred girlish voices, beautiful hymns, an organist who played with skill and fervor. I thought of my

home town, the twin of many of these girls' homes, where our pews are pitifully empty as compared with these full ones. Our congregation is made up of the town's feeblest citizens. Our organist is slow, dull of eyesight, and very monotonous. So, here, I had anticipated hearing my favorite hymns sung as they should be sung. I had imagined the beauty of a full chorus and student body singing wholeheartedly together. But very few sang.

Are the girls merely neglectful, or do they really not care? It is just youthful thoughtlessness? Somehow I was very glad that I had not brought the friend to whom for years I have bragged of my school.

Can this, I said, be Saint Mary's?

## PROGRESSIVE STEPS TOWARD EDUCATION OF WOMEN THROUGH THE AGES

Well, it's a long time, millions of years, that we females of the species have spent in this old world. Our system of education, much as we criticize it, has lifted us far above the station of Eve and her earlier grandchildren, too.

Let us suppose that there were no colleges; suppose we step back to the time of the primitive ladies, whose education consisted of learning to catch up fires by rubbing rocks together and of making clothes for their numerous children by curing wild animal skins. They wouldn't have shrugged their sun-tanned shoulders at education as girls of today occasionally do. They'd have been proud to be considered, by themselves at least, the equals intellectually of men. They'd consider it wonderful to be granted enough sense to pick out their husbands themselves.

"No matter how much improved, education for women is still not considered as important as education for men," Honey Peck was heard to remark at dinner the other night. "And it is obvious that women have a harder time being coming acclaimed in the professions."

This is true, as far as scholastic education and business careers go. Nevertheless, in all forms of learning, we have come a long way and are still on the road of progress.

In ancient Greece, education was the privilege of only the male children of citizens. In Rome the father had the power of life and death over his wife and children. The wife couldn't converse with the gods or prepare sacrifices to them, though she did hold a high place in the home and in the training of her children.

With the coming of Christianity to the Hebrew race, a combination of religious and household instructional home for all girls was required. Christianity stood for not only equality of all men, but equality of both sexes, and many of the Roman converts were women. Early in the Roman Empire, nunneries for women were established. Indeed, little provision was made for the education of girls who did not wish to join convents. Convents were opened to those who did not intend to take the vows much earlier than monasteries were, so it became common to send girls to convents for training—in manners and religion, reading, writing, copying Latin, music, weaving, spinning and needlework.

With the coming of the age of Chivalry, Nuns as well as Monks were the preservers of learning; and, after the invention of the printing press in 1450, many of the greatest authors wore skirts, too.

Martin Luther, leader of the German Revolution of the Protestant Reformation said: "The world has need of educated men and women, that men may govern the countries properly; and that women properly may bring up their children, care for their domestics, and direct affairs of their households." In this statement is evidenced his desire for women to be given the advantages of learning; but at the same time he wants governing to be left up to men.

After the Revolutionary War in America, the Dame School arose in England that poor women might earn a pittance by teaching their scraps