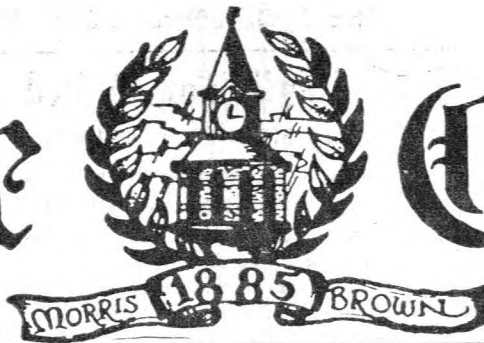


Wolverine Observer



Volume 26

CUF Morris Brown College, Atlanta, Ga., April, 1958

PUBLICATIONS

Number 6

Morris Brown Graduate Succumbs in Armed Services

Funeral Services of the late Private Carlton Hopkins, 1957 graduate of Morris Brown College, were held Sunday, April 13, at 2:30 p.m. at the St. John A.M.E. Church in Boston, Georgia.

Representatives of his former fraternity, Iota Chapter, Alpha Phi Alpha Fraternity, Inc., Morris Brown College, served as Honorary Pallbearers. The Georgia Military Guard was represented as Active Pallbearers. Mrs. Hessie Lee Glenn, Miss Jennie Haggins, Mrs. Willie Mae Givens, and Miss Margarie McCaskill served as flower attendants.

The services commenced with the Alpha Phi Alpha National Hymn. Reverend Daniel Grant delivered a prayer, followed with a selection by the choir. John Epps read the scripture; Rev. N. W. White spoke of "Brother Hopkins as a Christian," and David Blount referred to the deceased as a "Fellow Brother." The obituary was read by Miss Lillian Glenn, Miss Etta Wilkerson rendered a solo and Rev. M. D. Bennet of Gammon Theological Seminary gave the eulogy.

The deceased Private Hopkins was called into the Armed Serv-

ices immediately after graduating from Morris Brown last June. Well loved, admired, and respected by the entire student body, though he has passed beyond our reach, his memory shall be long lived in the hearts of many men and women.

The Brownite family mourns along with Private Hopkins' immediate family including a brother, Mitchell Hopkins, Morris Brown senior, a sister, Miss Josie Hopkins, Morris Brown graduate, and a grandmother, Mrs. Josie Bell Richardson.

What's Happening On Third Floor?

Miss Millie Fletcher, a senior majoring in Chemistry, attended the National Convention of the Beta Kappa Chi National Scientific Society and the National Institute of Science at Alabama State College, Montgomery, Alabama. Miss Fletcher attended this meeting as a delegate for the Atlanta University Center Chapter of Beta Kappa Chi of which she is a member.

The Spanish Class Marks Celebration

The sixty-eighth anniversary of the founding of the Pan American Union representing the organization of the American states of North and South America was beautifully commemorated at Morris Brown College under the direction of Miss Betsy Horne, head of the Spanish department here.

Miss Horne and her devoted students made an outstanding showing of the dream and the desire that the great Liberator Simon Bolivar had in 1826. He is called the George Washington of the Southern Hemisphere and his dream was fulfilled April 14, 1890. His objectives were Peace, Health, Education, Agriculture, and Unity throughout all the Americas.

Because of the rental fees for materials and the limited space provided for displays, Miss Horne and her students decided that it would be convenient to place just six flags out of the twenty-one representing the countries that celebrate this occasion annually.

The flags of the countries of Colombia, Mexico, Uruguay, Venezuela, Argentina, and Brazil, along with many other informative and significant pictures of South America were displayed.

Miss Horne stated that unless higher education returned to the Christian emphasis, the American heritage will be lost completely.

The Spanish students are taught the philosophy of "love thy neighboring nation as well as thy next door neighbor." This is the only way we can hope to reach and maintain permanent world peace.

Morris Brown College is very fortunate to have on its faculty a person like Miss Horne, who has such an outstanding religious philosophy and is a superior Spanish instructor. We hope that Miss Horne will be able to spend many more semesters with us and continue her successful work.

—Benjamin Geer

A FACULTY FOR FUN

The professor, a sworn enemy of coeducation, asserted: "It's impossible to teach a boy mathematics if there's a girl in the class." "Oh, come," objected someone, "surely there might be an exception to that." "There might be," snapped the professor, "But he wouldn't be worth teaching!" (The Reader's Digest)

the classroom, on such varied questions as academic freedom, civil liberties, armament control and international cooperation. My contemporaries and I agree that there is no easy solution to any of these problems, and we are fearful that some of the solutions may not be found in time. But the important point is that we continue to debate such questions; had we lost our values and our hope for an ultimate answer, we should have ceased to argue.

Sanders Redding Delivers Lectures At M. B. C.



Saunders Redding greeted by students at the reception after lecture at the Morris Brown family. The noted Hampton Institute instructor is held in session by William Hixon, Yvonne Crosby and Bernice Crafton.

By Wayman B. Shiver, Jr.

Saunders Redding, noted professor of English at Hampton Institute, gave two lectures in the second annual Lecture Series at Morris Brown College sponsored by the Division of Language, Literature and Art. Mr. Redding is the author of six well known books about Negroes. Two of Redding's best works are *They Came in Chains* and *On Being A Negro In America*. These works are attempts to cultivate better understanding of the Negro citizen.

Mr. Redding's latest book is *The Lonesome Road*. This book tells of the struggle of the Negro toward progress from the time of the Civil War through the U. S. Supreme Court decision of May 17, 1954. This book has as its characters 13 Negroes who marched from slavery toward the realization of equal rights. A typical character is Daniel Payne, Methodist minister and teacher who marched toward equality.

Redding's first lecture, Wednesday night April 16, at Fountain Hall, had as its title "The American Intellectual at Mid-Century." The core of this lecture was that the state of the mid-century intellectual is a precarious one, as it has always been. The lecturer traced the intellectual's history from ancient Greece and Rome to mid-century America. While doing this, Redding pointed out the prevailing concepts, ideals, and functions of the intellectual.

Mr. Redding raised the very scholarly question: "Can the in-

tellectual operate effectively with a non-cooperating culture?"

The second of Redding's scholarly lectures was given to the humanities classes and other interested students on Thursday, April 17, in the college chapel. The title of this lecture was "America's Reputation." Again a scholarly mind was reflected in the kind of analysis given to this problem. The speech may well be divided into two major headings: "What is America's true reputation according to her own standards?" and "What is America's reputation according to Asian and European interpretations?" The major idea of the discussion was this: Whatever America is, so far as reputation is concerned, her present position in world affairs is due to the sudden power thrust upon her.

Morris Brown College community members were stimulated to become more thorough in their thinking and in their intellectual pursuits.

"Operation Pucker-String" at MacMurray College

Jacksonville, Ill.—(I.P.)—Operation Pucker-String at MacMurray college is an attempt to capture the unity of knowledge under the draw-strings of a single course. An unusual approach to this objective, "Senior Seminar" endeavors to awaken students to the basic inter-relationship of the natural sciences, the behavioral sciences, and the humanities.

President Louis W. Norris, believing strongly in student recognition of this "oneness of knowledge," has cooperated for the past six years with Dr. Ray E. Holcombe, chairman of the Speech Department, in presenting the course to all seniors. The seminar meets under the guidance of faculty members representing 13 departments cooperating in crystallizing to seniors the meaningfulness of four years' undergraduate study.

The present lectures, which are followed by discussions twice weekly, emphasize the fundamental similarities and differences in scholarship in the sciences and humanities. Seminar subjects are equally applicable to such diversified fields as art, drama and speech, physical education and recreation, home economics, and music.

Dr. Holcombe originated the idea at Ithaca College when he was asked to organize an introductory course that would be an evaluation of academic study for all students proceeding into graduate work. He proposed such a course to President Norris in 1952, with five academic departments cooperating in the first year of experimentation with the course.

Since then, Dr. Norris has been "the real spark-plug of the course," according to Dr. Holcombe, especially with his beginning lecture on "Where Now, Senior?"

... "The articulation of all parts of knowledge" is the way Dr. Norris likes to describe the course. "With the senior seminar, we hope to combat the increasing (Continued on Page 4)

Western Civilization Headed For Total Destruction, Sorokin Avows

Dr. Pietrim A. Sorokin, noted Sociologist and writer, delivered the Thirskield-Jones Lectures in Thirskield Memorial Chapel at Gammon Theological Seminary on April 10-11.

Drawing a capacity audience from all over the Gate City, Dr. Sorokin's lectures were centered around the subject, "The Crisis of Our Age and the Way Out." The first lecture, held at 10 o'clock Thursday morning, was concerned with "The Nature of the Crisis." The second lecture, delivered the following evening at 7 o'clock, was titled; "The Way Out: A New (Integral) System of Reality and Values." On Friday Morning he concluded his lecture on the subject; "The Way Out: Creative Altruism."

In discussing the "Nature of the Crisis," Dr. Sorokin said that "In every important aspect of life the organization and culture of Western civilization is in a crisis." He averred that our values and morals have changed, and whereas man once placed value on spiritual ideals his culture has changed into one that is sensate. And now "we seem to be between the dying sensate culture of yesterday and the coming new culture of our creative tomorrow."

Sounding off on a very pessimistic note, Dr. Sorokin said that there exists no universal moral concept or legal law between western cultures, and because of these conflicting values, Western cultures are headed toward total destruction.

The Way Out: A New (Integral) System of Reality and Value was the thesis of Dr. Sorokin's second

lecture. Despite his brogue which caused the listeners to give a strained ear, Dr. Sorokin held their attention magnificently as he suggested that in order to solve this crisis we must change our political regime, prevent another world war; make democracy our way of life; and build a new and solid foundation for cultures for the new generation.

Finally, Dr. Sorokin told his audience that "Mankind still has an opportunity to halt the greatest tragedy of our history—through "Creative Altruism." "Truth and beauty," he stated, "are the two greatest energies to help in "The Way Out." In his last resounding note, Dr. Sorokin averred that love should be the international policy for establishing peace.

Dr. Sorokin was accompanied by his charming wife.

critics have termed the years of the Second World War and its aftermath as an "Age of Anxiety," an age characterized by fear, skepticism, and cynicism. The generation which has reached maturity during these trying years, it is often said, reflects the climate of the period in its lack of idealism and loss of faith, at the same time that it has proved itself fully capable of accepting a grim reality. It would be foolish to deny that our generation shares the sense of anxiety common to a large part of the modern world; yet in my experience this fear has rarely led to indifference or cynicism.

Our experience at college so far has offered further evidence that our generation is all right. It is not one to be characterized generally by skepticism or despair. Today's college student is aware of the competitive society of which he is a part. Naturally apprehensive about his personal future, he is showing, too, an increasing concern about the welfare of society. My "liberal education" has included many vigorous arguments and debates, both in and out of

My Generation Is All Right!

"What's gonna become of the next generation?" How often have you heard these words? Each time I respond to it I say, "the same thing that happened to the last one."

It would be an impossible task to paint a picture of an entire generation. Therefore, the adults should not label the entire younger generation as being destroyers of the future generation.

Each generation has a million faces and a million voices. What the voices say is not necessarily what the generation believes, and what it believes is not necessarily what it will act on. Its motives and desires are often hidden. It is a medley of good and evil, promise and threat, hope and despair. Like a straggling army, it has no clear beginning or end. And yet each generation has some features that are more significant than others; each has a quality as distinctive as a man's accent, each makes a picture of itself.

A great many writers and social

Wolverine Observer Staff 1957-58

Editor-in-Chief	Sallie E. Smart
Managing Editor	W. F. Carmichael
Associate Editor	Ellen Rhyne
Feature Editor	Benjamin Geer
Sports Writers	Robert White, Robert Maycox
Business Manager	Curtis Jones
Advertising Manager	Bernice Crafton
Circulation Manager	Wayman Shiver
Reporters	Marion Albert, Patricia Jenkins, Elnora Simmons, Bobby Huff, Robert White, Maxine Walter, Barbara Ramey, Rufus Kilgore, W. Hixon and W. Windham
Advisors	Dr. B. J. Farmer, Miss V. Benton

Member Intercollegiate Press

IN MEMORIAM

If I were a poet, I would ask the goddess of poetry for the inspiration, insight, rhyme, meter, beauty, and above all sincerity to write a fine poem. I would want this poem to be the most meaningful in the world. It would be written in the true Brownite spirit—sacred truth. If I were Alfred Lord Tennyson, I would write another "In Memoriam," but this time an elegy of our dear friend Carlton Hopkins.

I am not a poet nor am I Alfred Lord Tennyson, but I am a "Brownite" and a friend of Carlton's. It is with these cherished thoughts that I write this editorial in commemoration of a true "Brownite."

It was April 1, 1958, when the sound wave bearing unwanted news hit our campus. The Brownite receiving station intercepted the sounds which bore the words: "A Brownite has crossed the bar and joined the innumerable caravan."

Carlton Hopkins was a native of Boston, Georgia. He was the grandson of Mrs. Josie Bell Richardson. He has a sister, Josie Hopkins, who is a graduate of Morris Brown College, and a brother, Mitchell Hopkins, who is now a senior at Morris Brown College.

Carlton came to Morris Brown

College in 1953 to further his education. He struggled and worked his way through college for four long years. He was very ambitious, friendly, active, cooperative and considerate. During his life at Morris Brown he took part in such school activities as follows: member of the Student council, Assistant Secretary in the Dean's Office, a true fraternal brother of Alpha Phi Alpha Fraternity, Associate Editor of the Brownite Annual of 1956-1957, Managing Editor of the Wolverine Observer, Committee Chairman of the Senior Class, and above all, from his heart, he was a true, true Brownite. I cannot do justice to the memory of Carlton Hopkins,

For I am but an earthly Muse,
And owning but a little art
To lull with song an aching heart,
And render human love his dues.

—Tennyson

What is Prayer?

"Prayer is the opening of the heart to God as to a friend," is one of the definitions. Prayer is the communion with heaven. It is a two-way conversation between God and man. Prayer is coming in contact with the power of God.

The question has been asked, "Must we pray without ceasing? Must we be constantly on our knees? Must our lips be forever repeating some set of phrases of adoration and petition to God?"

A friend telling of his behavior on the battle field when shells were bursting all about him said; "At such a time every thing you do is prayer."

A dear old lady explained how, as she is awakened in the morning, she says to God, "Awaken me to my spiritual needs this morning." Then when she dresses, she prays, "Lord clothe me with the robe of Thy righteousness today." As she eats her breakfast she asks, "dear Lord, please feed me with the Bread of life." Then, when she washes the dishes, her request is, "Dear Lord, wash me and make me clean." When she sweeps the floor, she asks God to sweep sins out of her life and make her heart a fit place for the Holy Spirit to abide.

The point illustrated in her experience is that we should be so intimate with Jesus that it will be easy to practice His presence in our lives and never allow ourselves to go beyond the reach of His influence.

A sainted old man dying on his bed of pain said to a friend, "Keep prayer up to date, for when you are as sick as I am, you won't feel like praying."

One of the early Christians wrote, "The empty vessel is by prayer carried to the full fountain." Prayer is the connecting link with heaven. Prayer is the password of the humble heart as it comes in contact with the Majesty of heaven.

Some people feel that they cannot pray because they do not know how to talk with God. They do not know what to say. But one does not need a prayer book to talk with our heavenly Father. Suppose some friend should come to you and begin to read out of a

book instead of telling you directly what is in his heart. You would probably say, "Put down that book and tell me. I want to know what you think—not what some book says." Prayer is heart to heart talk with God. It consists of a conversation of divine love. If a young man should try to court his lady by looking in a book and reading every sentence he speaks to her, how long would that courtship last? Or if they should get married, how long do you think that marriage would last if he had to read every thing he says from out of a book? Love is not approached that way. Jesus said:

"But when ye pray, use not vain repetitions, as the heathens do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them. For your Father knoweth what things ye have need of before ye ask him." (Matt. 6:7, 8).

God knows all about us before we come to Him. We do not need to repeat over and over our wants to Him.

"O Lord, thou hast searched me, and known me. Thou understandest my thought afar off. Thou Compassest my path and my lying down, and art acquainted with all my ways. For there is not a word on my tongue, but lo, O Lord, Thou knowest it altogether."—Psalm 139:1-4.

God listens to our hearts rather than our lips when we pray. The words that we speak are insignificant in comparison with the feelings of our innermost selves.

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—I Samuel, 16:7.

They'll Blow Up Hell

By MARION A. ALBERT

In this complex society of ours, we are confronted with many problems, some of which include problems of juvenile delinquency, persons plagued with mental diseases, problems concerning economic conditions, and problems of crime.

Through research and study, we have found that it is no longer necessary to chain, beat, or jail individuals who are afflicted with these maladjustments, as was the case many centuries ago. What then, can you do to such individuals? Is counseling doing any good with respect to these problems? Must we re-employ the crude forms of punishment?

You can't count the times you have sat in the classrooms and noted the names and fraternity symbols carved on the seats, or the times you have seen the writings and drawings on the walls in the bathrooms.

Why do these individuals carve on seats? Why do they write on the walls? Why do they throw bottles? Can it be because their minds are idle, or because they suffer from some type of nervous tension, or is it because they just don't know any better because of their home training? I was once led to believe that the only way certain types of people would not prove destructible to property would be to make everything out of steel and bolt these things to the floors. This way, these objects could not be moved about to satisfy the desires of particular individuals.

For the most part, we have been thinking that these acts were just of a minor nature, or innocent acts, and that there was no problem at all. Therefore, we gave little or no concern to them.

Probably, it all started by writing on the desks, then carving on the desks, then it moved on to cutting holes in upholstery. My suggestion is that we find something else for these individuals to do to "get their kicks" or very soon they will be trying to "blow up hell."

Ben's Pen

Ad in Springfield Bulletin—Wanted. A secretary—Who looks like a girl—thinks like a man—acts like a lady—and works like a dog.

Seen in a French antique shop in New York: English and French spoken—Cash understood.

Sign in a Fort Worth, Texas T. V. repair shop: "Do it yourself, then bring it to us."

Co-ed on her way to political rally: "I'm going with an open mind, a complete lack of prejudice, and a cool rational approach to listen to what I'm convinced is pure rubbish."

Bad officials are elected by good citizens who do not vote.

One of the disturbing things about world news is that we know we are going to have to read it in the newspapers after we hear it over the radio before we see it on television.

Sign on the door of a gift shop: "Please open before Christmas."

Sign on a closed New Jersey service station: We undersold everyone.

A young minister's prayer: O Lord, forgive us for being so sensitive about the things that do not matter and so insensitive to the things that do.

A University of Washington student has solved his problem of getting to class from one of the university's far-flung parking lots. A passerby saw him park his car, get out, open the door of the trunk, take out a bicycle, and pedal off into the direction of the upper campus.

—Benjamin Geer

Is "Creative Altruism" The Answer For World Peace?

Each day as we read our newspapers we learn about some kind of crisis. It might be a crisis in education, religion, science, or even human relations. And when we have finished reading of one we say to ourselves, "Surely this must be the last one." Let me caution you before you form that opinion. As long as we have a progressive society we are going to be faced with some kind of acute problems.

According to Dr. Pitirim Sorokin in his lectures at Gammon Theological Seminary, however, we are now faced with the greatest tragedy of our history. He forecasts a total destruction of Western cultures because of our conflicting values. He contends, however, that we can be saved through creative altruism. This means that man must let the energies of love and truth dominate his activities. Some of us say that this can be done and yet others say that this is a proposition for an "ideal state." Can creative altruism work between cultures where men are constantly cutting each other's throats? Where prejudice and ignorance have been the foundation for many institutions and societies? Where groups are in conflict as to what is best for their welfare? Where man has adopted the "dog-eat-dog" or "do-unto-others-before-they-do-unto-you" philosophy?

Dr. Sorokin cited the case of the Montgomery boycott and the actions of Dr. King and his followers as an indication of creative altruism in action, but I ask you, had this incident occurred in Georgia in a very similar manner would creative altruism have been the answer or would it have resulted in bloodshed?

If I were to assume that creative altruism can work in establishing international peace, where would we start? Would Dr. Sorokin suggest that we implement this doctrine in our elementary schools and let it grow with the new generation? If we did this I wonder how willing the education

boards of states like Georgia, Florida, South Carolina, and Mississippi would be to let a teacher stand in the classrooms and drill into the students that "you must love that little black boy going down the street. Love him and let him know you love him. Talk with him. Play with him. Invite him to your concerts, your dances, your parties." It might work, but I wonder.

Or would Dr. Sorokin suggest that a Jew or a Negro approach a southern segregationist and tell him the truth—tell him that he is his equal? Tell the segregationist that even his laws and statutes are full of bias and prejudice? Tell him that he should learn the significance of man's relation to man? I wonder if it will work.

And how would Dr. Sorokin suggest that these Western cultures come together? Would he suggest that we call a UN conference and declare that we are going to disarm, and that in the future we will love and trust each other? Or would he suggest that each culture "smuggle" a representative into these respective nations and "preach the word of love." If they did this, I wonder if they would get back to their country alive or be convicted as spies. I wonder.

Some of us say that this idea of an inevitable destruction of Western culture is a fallacy, but then when we think of the possibility of a nuclear explosion—I WONDER. Will creative altruism be the answer for international peace?

Same Old Story

In America, where the open class system prevails, one wonders why successful men always give the hard-luck story in referring to their past. If these men confronted so many obstacles in reaching their present status, then why does America advocate the open class system?

If you should read one of these men's autobiographies you will conclude that the caste system exists in America. The writer had to confront so many difficulties that one imagines he must have been superhuman to overcome them. Well, what the writer really is doing is giving the same old "hard luck" story. His purpose is very obvious—the "hard luck" story will make people appreciate him more; the more people appreciate him, the more popular he becomes. His popularity is due more to his past than to his capabilities.

American students hear the Abe Lincoln story so much that they become discouraged instead of encouraged. Students are sympathetic with "poor Abe" and give up the idea of trying to achieve whatever they set forth to pursue because they can't take it like "poor Abe" did.

Teachers give the "same old story" about having only one suit of clothing which they had to wash every night in order to inspire students. But the story is so old and stale that it barely enters one ear and passes out of the other.

American students no longer appreciate the same old story of "hard luck" and would be grateful if someone came up with a new story.

MAID'S EYE VIEW

A maid being interviewed explained that she left her last position because she couldn't stand the way the master and mistress were always quarreling. "That must have been unpleasant," remarked the prospective employer. "Yes, sir," the girl declared, "they was at it all the time. When it wasn't me and him, it was me and her!"

(The Reader's Digest)

Roving Reporter

By PATRICIA JENKINS

Question: Why are most of our campus organizations dominated by the same few students?

Answer: Because they are the only ones smart enough to do anything. There are too many disinterested persons who sit back and let others take the lead. Three cheers for the Leaders!!

Mary Belcher Morris

Answer: Because everyone is looking for a scapegoat. Therefore, the students (who do not participate), feel these students can handle affairs better than they.

Sylvia Carter

Answer: Partly because of the friendship gained by the ruling students on the campus. Some of the students do not seem to have minds of their own when it comes to making decisions. They roll along on whatever their friend or some other person suggests. By doing so, it is not best for the school nor the organization, because sometimes some of the ideas that are kept hidden may be the ones that would help our institution prosper.

Ernest Coleman

Answer: Because the rest of them lack interest.

Mary Kelley

Answer: I do not know enough about the organizations and no one has tried to interest us in the organizations. This is my first year.

Ruby Jefferson

CLASSIFIED CLASSICS

From the Abilene, Texas, Reporter-News: "\$10 reward for south side apartment. Large enough to keep young wife from going home to mother. Small enough to keep mother from coming here."

(The Reader's Digest)

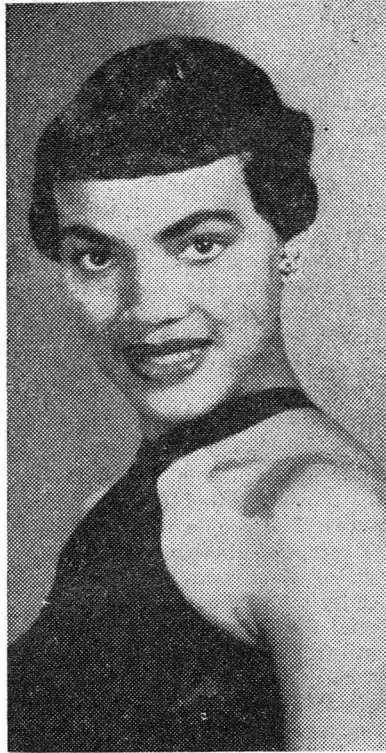
From a Vermont Development Commission advertisement of a local farm for sale: "If purchased before the next heavy windstorm a barn is included."

(The Reader's Digest)

Who's Who At Morris Brown College?

Winners Of The Wolverine Observer's Popularity Contest

Most Attractive And Most Handsome



MOST ATTRACTIVE GIRL

Miss Bernice Crafton, sophomore. Miss Crafton is working toward a major in sociology. She is a member of the Pyramid Club of Delta Sigma Theta Sorority, a member of the Sarah Allen Quadrangle Dormitory Council, Sociology Club, NAACP, Usher Board, and Wolverine Observer Staff.



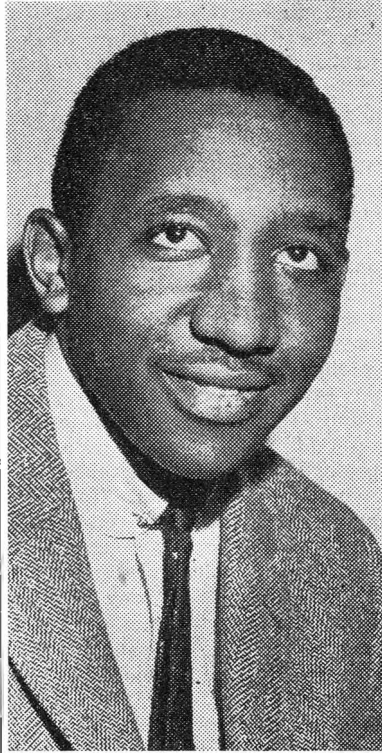
MOST HANDSOME BOY

Mr. William "Bill" Hannon, junior. Hannon is pursuing a major in physical education and participates in basketball and track.

MOST POPULAR BOY

Mr. Fred Jackson, sophomore. Jackson is a business administration major. He is president of the sophomore class, a member of the college band and the Junior Business League.

Best Dressed



BEST DRESSED BOY

Mr. Virgil Hodges, senior. Hodges is majoring in sociology. He participates in football and is a member of Alpha Phi Alpha Fraternity and Alpha Kappa Delta Honor Society.

As a result of the annual Wolverine Observer Popularity contest, twelve students were elected by the student body from the following categories; most Attractive



BEST DRESSED GIRL

Miss Shirley Johnson, junior. Miss Johnson is an education major and a member of the Zeta Phi Beta Sorority.

Girl and Most Handsome Boy; Most Popular Girl and Most Popular Boy; Most Studious Girl and Most Studious Boy; Most Dependable Girl and Most Dependable Boy; and Most Humorous Girl and Most Humorous Boy.

Most Popular



MOST POPULAR GIRL

Miss Veleta Sims, sophomore. Miss Sims is majoring in secretarial science. She is a member of Alpha Kappa Alpha Sorority and the Junior Business League.

It is for these young men and women that the Observer sets aside this special page, giving them recognition, congratulating them and challenging them to wear this honor (as bestowed upon them by their fellow students) proudly.

Most Studious



MOST STUDIOUS BOY

Mr. William Hixon, freshman. With a major in English as his goal, Hixon is president of the freshman class, student government publicity director, Human Relations reporter, a member of the Crescent Club of Phi Beta Sigma Fraternity, and the Observer staff.



MOST STUDIOUS GIRL

Mrs. Antionette Graham, freshman. Mrs. Graham is majoring in Elementary Education. She was top honor student for the first semester of the current year.

Washington game, third in the Californian games last summer. He will probably lead the attack this year.

The four-year men are Columbus Jones, javelin thrower; Carl Middleton dash and relays also expected to perform in pole vaulting. Jimmy Hodges, ace high and broad jumper, and veteran Joe Hall.

The new comers are: ALBERT SWANNE who is expected to add to the dash and relays.

WINFRED BENSON taking on the relay and quarter mile. BERNARD DICKSON, JOHN GODBOLT, CURTIS BUTLER, HERBERT JACKSON are all distance men (quarter mile or more).

(Continued on Page 4)

Most Humorous



MOST HUMOROUS GIRL

Carol West, freshman. Miss West is a math major and a member of the college band.

Ivy Leaf News

The Ivies are meeting regularly now and are making plans for the spring. They are planning quite a few progressive activities such as visiting one of the Atlanta hospitals and carrying flowers to the sick. They are also planning a picnic for themselves.

The members of the Ivy Leaf Club are proud to have ten new members. We could not want for a lovelier group of young ladies for our sisters. They are as follows: Barbara Purdy, Olive Dorset, Marie Mitchell, Ruby Jefferson, Dorothy McKissey, Mary Mathus, Barbara Wooten, Rosa Gray, Ann Williams, and Ethel Bolden.



MOST HUMOROUS BOY

Mr. Henry Porter, junior. Mr. Porter is a math major and participates in the band, chorus, French Club. He is a member of the Omega Psi Phi Fraternity.

A Daily Prayer

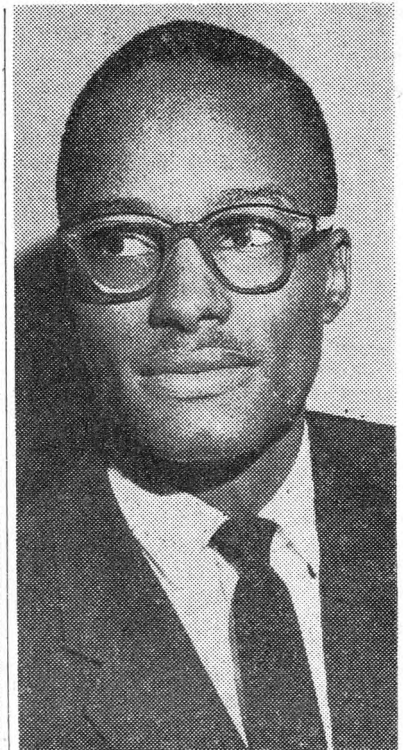
By BOBBY HUFF

Lord, may I live to help the man
Who tries to keep me down.
May I greet him with a smile,
Who greets me with a frown.
And may I be too big to see
The things that others do to me.

And may I never hold a grudge,
Nor hunt up scattered strife.
May I never seek to judge
The faults in others' lives.
And may I be too big to see
The things that others do to me.

Lord, may I ever use good sense,

Most Dependable



MOST DEPENDABLE BOY

Mr. Thomas McPherson, senior. McPherson is majoring in sociology and is president of the student body. He is also a member of the Human Relations Club, the Sociology Club, and vice president of Alpha Kappa Delta Honor Society.

MOST DEPENDABLE GIRL

Miss Sallie E. Smart, junior. Miss Smart has been elected Most Dependable Girl for three consecutive years. She is working toward a major in sociology. She is Editor of the Wolverine Observer, a member of the Sociology Club, Delta Sigma Theta Sorority, and Alpha Kappa Delta Honor Society.

And always take this stand;
To me that nothing is offense,
And there's no perfect man.
And may I never live to see
The things that others do to me.

Track Schedule For This Season

April 18, 19—Alabama State Relays

April 26—City Meet

May 2, 3—Tuskegee Relays

May 9, 10—SIAC Conference Meet

THOSE WHO WILL BE PARTICIPATING IN TRACK THIS YEAR ARE AS FOLLOWS:

Charles Bivins 120 dash man, S.I.A.C. champion last year; undefeated last year, third in the

Students to Start "Gold Rush" For Summer's Job Bonanzas

Almost before the ink dries on final exam papers next month, college students by the hundreds of thousands will be going to work at full-time vacation jobs. Travel, adventure, profit and experience are the payoffs for ambitious students who join "The Great Summer Gold Rush," reports Don Murray in the May Reader's Digest.

For many, the summer jobs will be curtain raisers to full-time careers later. Scores of companies design vacation work programs as basic training for permanent post-graduation jobs. Such programs enable companies and student employees to get to know each other's personalities and potentials.

Money is the magnet which draws many of the tyros, and which makes resort jobs by far the most popular. Bell boys, "the aristocrats of student workers," can easily clear \$1000 at a good resort. Waitresses average \$600-\$700 a season. Such jobs often amount to "paid vacations."

Foreign travel is a "bonus" collected by the few most fortunate students. For example: Alexander H. Ladd of Columbia University worked last summer as a grease monkey in a Mobilgas filling station—in Lagos, capital of Nigeria! Emory Brundy, University of Washington, spent his summer as

a missionary in Yucatan, Mexico. Others find their own backyards equally adventuresome—and profitable. Mary Sanders of Simmons College, Boston, for instance, made \$1000 teaching neighborhood children to swim in her back yard pool.

Summer earnings are being put to excellent use. According to a U. S. Department of Education survey, students today are paying a greater part of their college-education bill than their parents! Much of the cash that goes for tuition, room, board and "extras" is saved from Summer salaries.

Almost every state boasts agencies to help young people find jobs. There are outstanding U. S. Employment Service programs in many states. The 3200 chapters of the Junior Chamber of Commerce run a "Job for Youth" campaign from the Chamber's Tulsa, Oklahoma headquarters. State and college employment services are frequently helpful.

Down On People

By BOBBY HUFF

Suspect the least, the pact, the union head,
The welfare aid for the child who weeps,
Insurance that covers quick and the dead:
This is a game that people play for keeps.

F. Ebricht
THE MAN IS GONE, YET HIS VOICE LINGERS ON

Chuck Willis, Atlanta-born blues singer, whose recording of "C. C. Rider" strolled him into national stardom, died early Thursday morning, April 10, in a local hospital where he had been confined for several days for treatment of an ulcer.

"Betty and Dupree" and "C. C. Rider" made him known as the king of the stroll, a very popular dance of today.

Willis was hospitalized March 26, five days before his latest record, "Don't Want To Hang Up My Rock and Roll Shoes" and "What Am I Living For," was given premiere in Atlanta.

Chuck Willis began his career in 1945 when he was only 18 years old. He was inspired by blues singer Louis Jordan. The Atlanta World states that Chuck Willis was recognized as a professional in 1952, and has put on the national blues market his rendition of "Buzz Me, Baby, Buzz Me," "My Story," "Too Late," "Juanita," "What Are You Going To Do?" "C. C. Rider," "Betty and Dupree," "What Am I Living For?", and "I Don't Want To Hang Up My Rock and Roll Shoes." His other tunes will be released at a later date.

When in Atlanta, Chuck Willis lived with his wife and two children. Other survivors included two brothers and a sister.

The Missing Link of Conduct in the Chain of Growth.

A few days ago, President Lewis called a meeting of the young men of the campus. This was a sort of informal get-togeth-

er of the men to try to solve the problems in the dormitory and also to talk to the men on other matters.

It seems that someone on the campus has torn up the cookie-candy machine in the dormitory hall, a typical act of an elementary school boy. There was no cause for such an act, especially from college men. I didn't believe this sort of thing would have happened down at Oglethorpe or at any of the other elementary schools of Atlanta.

In the meeting, Mr. David Blount said: "The freshmen come to Morris Brown with great potentialities and good intentions, but they become contaminated by the 'thugs' that are already here." Mr. Blount also said that the freshmen should be kept apart from the dormitory upperclassmen.

Too many of our good students are destroyed because of their association with the wrong crowd. They become contaminated by the "thugs" and "roughnecks." They associate with them because, as freshmen, they are in a completely new environment and are trying to seek companionship. But when a student wishes to stand for the right thing, many times he will have to stand alone.

It is much easier to do wrong than to do right. Bullies seem to be more popular than the quiet man. But remember, you did not come to college for companionship, nor did you come for popularity. The primary purpose should be that of acquiring knowledge that will help you become a better individual.

To those freshmen who are now getting adjusted to college life: Your time here is quite valuable, and learning is the reason why. So here's a special message, Before the years roll by . . . Enjoy the years, dear freshmen, (And how they seem to whiz) But just don't let 'em change you— You're mighty nice, "as is"!

PUCKER STRING

(Continued from Page 1)

trend toward fragmentation of knowledge," he added, "without at the same time going into the broad generalizations that are the bugaboo of a liberal arts education.

Lectures on the humanities were added this year as a result of student evaluations, and also as a result of these, departmental cooperation was made compulsory. One student has suggested extending the course to include informal discussions with a professor when students have questions arising from the lecture period. For example, when questions arise on religion as a result

Among the pupils in a high school chemistry class was a lad who had a tendency to monopolize discussions. The teacher decided that such a troublesome habit should be called to the attention of his parents. On his report card she wrote: "Allan is a good student but he talks too much." Several days later the report was returned. Underneath the comment the boy's father added: "You should meet his mother." (The Reader's Digest)

of a lecture on the scholarly approach to the natural sciences, students may arrange through Dr. Holcombe to have an informal discussion with a MacMurray professor on religion.

Viewing the Greeks

By PAT JENKINS

Taking a look at the Greek letter organizations on our campus, one sees nine represented. They represent about one-fourth of the entire student body. Their aims may be summarized:

To promote better academic standards.

To learn to live intelligently with themselves and others.

To contribute something worthwhile to the society in which they live.

Examining each of these aims separately, an individual begins to wonder. He wonders how many of these organizations are actually living up to these aims. Hence, he looks more deeply into the situation.

The first aim is to promote better academic standards. This aim is supposed to be achieved by having each member maintain a certain average each semester. According to the cumulative averages this past semester, about one-third of the nine organizations accomplished this aim. How do members of the other organizations account for this downfall in one of their primary functions? Certainly, they know they are being unfair to those members who are striving hard to uphold their standards and the standards of the school. Evidently, they are not as concerned as they should be.

The second aim is learning to live intelligently among themselves and with others. Actually, there is not a Greek letter organization on this campus that lives up to this aim. How are they living intelligently when one finds extreme prejudice and jealousy shown outwardly by members of the different organizations? Many of the members are frustrated most of the time. They are worrying that the other organizations will do something that they have not thought of doing. Should this worry an individual who is trying to live intelligently? This should inspire him to see others doing well; but if he shuns the good works of others, how will he accomplish his aim? He will never learn to live with others.

WHY DO WE "CUT" CHAPEL?

The students have a tendency to cut chapel excessively. This is not a very good habit. It is not what one expects of individuals that are no longer children. We are grown-ups. Therefore, we should act like adults are expected to act and come to chapel because it is for our benefit.

One of the many reasons given by some of the "Chapel-Cutters" is that the speakers bore them. Have you ever thought that the speaker who bores you is probably bored himself? Certainly. Without a doubt a speaker does not enjoy talking to an audience that does not seem interested. Put yourself in the speaker's shoes and get on the stage and commence speaking only to discover that your audience is either staring out of the windows, passing notes, cramming assignments, writing letters, or engaged in another conversation. Would you be so interested in trying to speak to them? Think in these terms: which is worse—a bored speaker or a bored audience? Actually, I would rather be bored than have some one bored with me.

Before you cut chapel again try and remember the following aims of chapel programs:

They are designed primarily for your benefit.

They are educational. Some very outstanding people come and share their successful experiences with you.

Overcutting chapel will cause you to lose grade points.

Considering the preceding factors I am sure many new faces will appear in chapel.

—Pat Jenkins

Finally, we get the aim of contributing something worthwhile to society. Again, I cannot commend any particular Greek letter organization for any current worthwhile contribution. However, I do recognize one of these organizations for presenting a series of very good chapel programs.

Ferdonia's Social Standards "Strictly Yours"

FERDONIA, N. Y. — (I.P.) — The Social Life Commission at Ferdonia Teachers College, State University, has established the following social standards—interpretations of social vocabulary termed as "strictly yours."

Formal Dances—(Class proms, All School Weekend)—Girls will wear gowns or cocktail dresses; men will wear a tux or a dinner jacket. A corsage is expected.

Semi-Formal Dances — (Christmas Party, Class dances other than informal parties, etc.)—Girls will wear cocktail dresses or similar "good" dresses; men will wear dark suits, and no corsage is expected.

The Informal Dance — (Class parties, Sadie Hawkins dance, etc.)—Dress is optional according to the occasion.

Reception lines are expected at all Formal and Semi-Formal dances. The people who receive in the reception lines might be chairmen of the event, class officers, faculty and honored guests. The Social Life Commission will also institute for Formal and Semi-Formal dances the "dance program." The procedure for these programs follow:

Several days prior to the dance, programs will be made available for the male half of the couple expecting to attend the event. He may, by arranging with other males (and consent of his female guest) fill his card of 10 dances to be shared with other couples. During the course of the evening, these 10 dances will be announced at various times, and the dances on the program shall be so honored.

TRACK SCHEDULE

(Continued from Page 3)

FLOYD DAVIS, JOHN GODBOLT, CURTIS BUTLER, broad jump; HAROLD WILLIAMS, pole vault; DONALD CAMBRIDGE, relay.



Ivy League

Is it ever Ivy! Why, Coke is the most correct beverage you can possibly order on campus. Just look around you. What are the college social leaders going for? Coca-Cola! So take a leaf out of their Ivy League book and do the same! Enjoy the good taste of Coke!



SIGN OF GOOD TASTE

Bottled under authority of The Coca-Cola Company by
THE ATLANTA COCA-COLA BOTTLING COMPANY