

H. G. Gadson
"CHRISTMAS NUMBER"

Volume I

Number 3

The Athenaeum

Morehouse College



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1924

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THE ATHENAEUM

MOREHOUSE COLLEGE

VOL. 1

ATLANTA, GA., DECEMBER, 1924

No. 3

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CONTENTS

Poet's Nook	72
Relations Between Men and Women	73
Clubs and News	74
The Science and Mathematic Club	75
A Challenge to Negro Youths	76
Kampus Korner	77
Editorials	78
On to The Olympiad	79
The Student Fellowship a New Day in Race Relationship	80
Our Attention Toward Womanhood	81
What Are You Going To Do About It?	82
The Project Method of Education	83
Roll of Honor	84
Literary Notes	85
Placido's Farewell to his Mother	86
The Origin of Christmas	88
Insanity in America	89
War on Ignorance	90
Race Relations Improving Says Annual Report	91
Are You a Murderer?	92
The Student Fellowship for Christian Life Service	93
Friendship (Continued from last Issue)	94
Athletics	96
Chapel Chats	100
Alumni Notes	101
Cream of Wit	102
Department of Institutions	103

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Poet's Nook

A CHRISTMAS DINNER

My heart is ever longing, longing
 While my hopes, my prayers are thronging,
 And I am made so far to roam;
 I pray while yet my heart is yearning
 To be where the fire is burning
 Brightly in my cabin home.

I wish 'twas so I could be looking
 The kitchen in where mamma's cooking
 Those cakes for Christmas by the piles—
 Well, it ain't no use a talking,
 I had as well be up and walking,
 Toward where apple cider smiles.

It is a job hard and mighty
 For me to be e'er nice and tidy,
 When it is Merry Christmas time;
 Then let me be where 'tis my pleasure
 To fill with joy the daily measure

It matters not what is the flavor;
 For every dish is just my favor,
 When it is fixed by mamma's hand—
 Oh, well, it ain't no use to worry
 Since I am in no great hurry
 To join those good saint's mighty band.

If eating makes me be a sinner,
 May I not die while on this dinner;
 Do, my soul will surely be lost.
 Good shepherd peep down through the crack
 While I eat this lil' Christmas snack,
 Then, I will help to bear the cross.

—Grady Farley, Ac. '25



RELATIONS BETWEEN MEN AND WOMEN.

Much time and attention is turned now in the direction of getting to the core of things. The past with her bitter tales of woe stares at us and points to indescribable conditions such as will inevitably come upon us if there be missing the necessary changes in the order of society. Bursting forth from the arena of life are such problems as those of nation with nation, race with race and man with woman. All these are vital factors that determine whether the world moves forward or backward, whether there be more sorrow than happiness, more of war than peace, and hence, more of death than life.

The latter being concerned with that institution out of which comes those ideas and ideals that find expression in the other two and thus determine what they shall be is considered most vital when relief in conditions is sought.

For discussion of a question no less vital than this the Sunday morning session of the annual cabinet training council of the Young Women's Christian Association which was held at Clark University was given. That there might be a real exchange of opinions the presidents and cabinets of the Young Men's Christian Associations from Clark, Gammon, Morris Brown and Morehouse were, upon invitation, present.

The reactions on the questions that were put by Misses F. W. Williams and Caution, leaders of the two mixed groups are very significant. Of all other phases of the problem that of familiarities was given most attention. In one group two men favored, evidenced by vote, the existing double standard. The Young Women's answer to the question: "For What Do You Look When you are choosing a man friend (lover?)" revealed both true and false conceptions, good and bad judgment of men. The Men's reaction to the same question except for the substitution of woman for man was quite similar to that of the women. We faced the fact that there is, but should not be, a double standard, that the false conceptions we have each of the others traits, qualities, abilities and possessions can and must be replaced by true ones, that there should be expression of love and repression of familiarities. The false conceptions have gotten over in such a way that familiarities in the extreme sense are by them justifiable. We agreed also that what is expected of man is expected of woman. Such thinking together on such a problem as this means quite a hopeful sign of changes for better things.

—B. Brazile Eatmon.

Clubs and News

DEBATING

B. R. Brazeal

Morehouse College has long been famed as an institution that offered opportunity for development in all lines consequently, after football season and during the intermittent basketball games when the bleak winds of winter blow fierce and unmerciful, the students mind is turned to the selection of the college debating team.

The preliminaries, semi-final and final speeches and appearances indeed test beyond the shadow of a doubt the ability of the fittest to survive. Out of number of survivors four main speakers and two alternates are chosen.

We are in a league with Fisk, Talladega and Knoxville College. Last year we debated Knoxville at Knoxville and at Morehouse. We won the negative side 3—0 and lost the affirmative 2—1. Talladega and Fisk split honors with 2—1 points. This year we debate Talladega and Fisk and will indeed find fierce competition.

Our Coach Prof. B. E. Mays is not here this term. He is in Chicago University studying for his M. A. Degree. Also one of our debators graduated, Mr. W. M. Howard who is taking law at the U. of Michigan. With all probability Prof. N. Tillman, head of the English department, will be our Director of Debating.

DRAMATICS

The Atlanta public was greatly disappointed when the Morehouse players did not reproduce a Shakespearean play last year, although it seemed to have very greatly enjoyed and appreciated the plays rendered. Taking cognizance of the disappointment the Atheneum Publishing Company will present to the public the famous Shakespearean drama, Macbeth. This play will be presented possibly in March. Under the supervision of Prof. Tillman the production promises to be a success.

Y. M. C. A. DOTS

The cabinet members of the Y. M. C. A. of Morehouse were invited to attend the meeting on Sunday Nov. 30, of the Y. W. C. A. Annual cabinet Training Council held at Clark University. There were representatives from Morris Brown, Spelman College, Clark, Atlanta University and Gammon Theological Seminary.

The body was divided into two discussion groups. Vital social issues were discussed and the evil and good pointed out. Each one was exhorted to go back to his particular school and make known the findings to the student body. The good effect of such meetings cannot be doubted.

The Y. M. C. A. Cabinets of the different schools of the city will have a similar meeting and the "Y" cabinet of Morehouse decided to use every influence to have the Secretary, Prof. W. C. Craver, obtain permission so that the young ladies of the different Y. W. C. A. Cabinets may attend.

The "Y" at Morehouse is launching a new drive in order to meet the pledge to the Foreign Mission board.

Mr. B. Brazile Eatmon, President, is putting forth his every effort to make the influence of the "Y" felt by students.

The "Y" is to be thanked for being instrumental in having Mr. Glen Harding of Chicago University, Chairman of Southern wing of the Student Fellowship Movement for Christian Service, visit and talk to us.

THE SCIENCE AND MATHEMATICS CLUB

On the night of November 18, the Science and Mathematics Club held its first well rounded form of initiation. Those who were initiated will admit that it was creditably done. We are sure that they now appreciate Science more than ever. Those initiated into the club were: Messrs. T. H. Burris, E. M. Griggs, T. P. Dooley, R. Dezon, W. D. Morman, A. W. Childs, L. C. Lagard, R. Carey, W. B. Scott, and J. W. Carten.

Quite an imposing list of young men is it not? They are the sort of men who will quickly fall in line and help carry forward the ideals that the Science and Mathematics Club stands for.

Our program for the year is slowly unfolding itself. After the holidays we will enter into it with renewed zest. On December 2, we opened the meeting with rather "newsy" current events pertaining to Science. Mr. J. W. Lawlah spoke on the value of Mathematics. Prof. Pinckney spoke about the value of mathematics in science. Both of these discourses will long be remembered. We then had a general discussion. This is the part which we all enjoy; during these moments if there be a question in the mind of anyone he may ask it with assurance that he will be enlightened thereupon for in our membership there are competent men who have specialized in the various branches.

From time to time the club obtains able outside speakers, who speak to us along the lines in which they have specialized. We are not selfish with these speakers, for that reason, on those occasions we generally have open meetings; that is, we invite the whole student body. We post these occasions as they occur.

—W. Clyde Allen, '26.

A CHALLENGE TO NEGRO YOUTH

By B. R. Brazeal '27.

"Backward, backward O! time in your flight,
Give me back those days of youth and
Opportunities that I may use them aright."

These are the words of a man who spent his life in colorful dissipation and wild orgies; who heeded the cause of superficiality in defiance of the essentials; who embraced the transient and let the chances of prolific development fade. He is now in the evening of life and realizes his mistake and would warn others. He realizes also that it is as impossible to call back his years of advantages and opportunities as it is for this earth to pass again thru the various stages of physical development. In vain he spoke the above words.

Just now my memory goes vividly back and recalls an epitome on a grave in the heart of a great city. In substance this is the message inscribed thereon, Dear Reader, a few years ago I once trod the ground where you are now standing. I breathed the same air and had thoughts of pleasure and grief surging in my pulsating breast. To you who read this I say, we pass this way but once and the span of life is short. Consequently, put aside your ways of frivolity and take on things of essential reality. "This is my warning to you, the living."

Speaking from a humanitarian standpoint it is indeed a masterful accomplishment when members of any creed, race, or nation are made cognizant of the importance of life in the achievement of greatness and the mollification of the grievous condition of men.

But I will not deal in altruistic generalities I would speak of the Negro Youth upon whose shoulders rest the fate of a race in the incipency of development. Yea! a suppressed and oppressed but yet even rising race, I would speak of.

What is the challenge? What is the clarion call? The challenge is simply this. "How can we fail when our race needs us so badly". We can heed the clarion call by being prepared by the acquisition of an education to readily assume masterful control of new opportunities.

The time is now propitious and we should come forth with some definite stand. No longer should we be lethargic in our stand or dilatory in our actions. We should become permeated with a dogmatic repugnance in regards to Jimcrowism. We should work and prove ourselves worthy of further political advancement. The spirit of race consciousness and racial responsibility should become more dominating. We are far too apathetic in regards to our group welfare but more concerned are we in individual welfare. A concentrating consciousness and concerted action must bind and activate us, because, as often said, as a race we shall rise or fall together. In short I mean to say "shall we, who have the prejudice of a hostile world against us, so far as educational, economic, social and political progress is concerned, fail to take advantage of every opportunity however small, that means for the advancement of our race?"



E. AURNES-26

EDITORIALS

RACE RELATIONS

THROUGH the mists arising from the hurry and bustle of intense modern life, and amid clouds of non-chalance and apparent indifference there may be seen, at first dimly—then brightening, an indicator of a different day. True it is that only a beginning has been made—that the major part of the work lies before us, but it is a beginning that daily gathers momentum and rings true to the high purpose for which it was called into being. This indicator is none other than the work of the Commission on Inter-racial Co-operation and that part of the best of the Old South that has had the courage to cooperate with it.

To a people with so many wrongs to be righted, to whom so many doors are yet to be opened, for whom so many injustices are yet to be corrected—so many discriminations still to be removed, towards whom the attitudes of so great a number remain to be transformed, the achievements of the Commission seem relatively small. But when the consideration is made that opinions, attitudes, and modes of thinking inculcated by conditions existent for centuries require some time for mollification and final eradication, we are tempted to rejoice more than is meet for the things of significance that have been done in the year that is waning.

Worthy of note have been the efforts to secure better educational facilities. North Carolina is far to the fore in her educational program for Negroes with an increase in eleven years from \$225,000 to \$4,000,000 a year. Atlanta, after much bickering, vague promises, and a positive stand by her Negro populace, has recently completed a \$1,250,000 Negro school building program, as the result of an agreement negotiated by the local inter-racial committee. Of especial significance have been the results of the campaigns against lynching conducted by the Inter-racial Commission and the N. A. A. C. P. The number of mob murder's fell from 58 in 1922 to 28 in 1923 and to 5 in the first six months of 1924. In Georgia alone there were 21 lynchings in 1919. Some work has been done through white and colored church groups, the Commission on Church and Race Relations of the Federal Council of Churches of Christ in America, and The Student Fellowship to Christianize race relations. But perhaps the most outstanding accomplishment, and certainly the most promising for the future, is the establishment of contacts among the colleges through conferences of professors and students of the two races and the institution of race relation classes in more than a half-hundred southern colleges.

Our gratitude for the work that has been done must not be allowed to dim our ardor before the job is complete. Spurred on by the knowledge of what can be done when the white and colored South faces up to its great responsibility we must redouble our efforts to secure absolute justice and equality of opportunity for all men. The fight is on until the appropriation for the education of every American child is exactly the same in the same locality, until the American people will not countenance one lynching in ten years, and even then it will not be ended unless at the same time the American conscience has so adjusted itself that its attitude toward every man shall be based on other than racial considerations.

ON TO THE OLYMPIAD

IN modern time America has been the foremost nation in the promotion of Athletics and general physical development. The justice of this is seen in the lengthening of the average life span and the extension of the period of active usefulness. The American college youth is generally more vigorous than the European because of the emphasis in our colleges on Athletics and Physical Culture. This accounts in part for the quadrennial successes of America since the reinstatement of the Olympic Games.

But why has the Negro had such a small part in these great games? It can not be his lack of physical prowess as the accomplishments on the dirt track of DeHart Hubbard, Ned Gourdin, Earl Johnson and Charley West attest. We glory in their Olympic showing. But why are these not multiplied by twenty-five? The outstanding athlete in many Northern institutions is a Negro, altho the relative percentage of Negroes there registered is small.

In the schools of the Southland in the heart of the Negro population the emphasis on track work and physical culture for entire student groups is almost nil. Evidences of their athletic ability are not lacking, but their training must be organized. In the city of Atlanta there are four colleges that compete in Football, Basketball, and Baseball. Why cannot the cradle of Negro culture promote a track and field meet in which may be displayed the ability and prowess of our most nimble youths. The interest locally would undoubtedly be great and this would be heightened by the prospect of those outstanding entering the 1928 Olympiad. Let us begin now to make plans for that which in time would certainly become the South's greatest classic, an annual track and field meet with the initial event in the spring of 1925. In this way we will have by the time of the next Olympiad a representation commensurate with our numbers and the prowess of our youths.

THE STUDENT FELLOWSHIP A NEW DAY IN RACE RELATIONSHIPS.

By John W. Lawlah,

NEARLY every movement which has meant for a radical change in existing conditions for the betterment of humanity has come about because of the concerted action of students. Dating back as far as history records we find students taking the lead in matters which meant for a more friendly agreement between people of different localities, and between people of different races and creeds. As far back as 1813 Young Germany was swayed less by ancient memories and events of the immediate past and they most ardently desired and longed for a freer government in order to have space in which a free spirit might have a chance to soar, and in order that justice, forbearance, and common sense might become the ruling motives. The good accomplished by this movement is very noticeable because the agitation for unity and freedom of all races was answered with measures which meant for the greater co-operation of students, teachers, races, and countries. The effect of the movement penetrated deep into the life of European nations and its effects influence in a profound degree the activities of all countries since that day. Just now there is in Europe, Germany and France particularly, a student movement which aims to protest against the ideas of the nineteenth century, in that the people have forgotten completely the realities of life, and to stimulate a love for beauty and a greater feeling of brotherliness among the nations of the world. It has been reported that the movement is rapidly succeeding and is gaining comment from world authorities, and that the movement is one of the greatest movements of the twentieth century. So we can readily see that student movements have to a great degree influenced civilization and even today are rated as the most potent factors of our everyday life.

Bringing the issue nearer home, we have in our own civil life in these United States a student movement which is destined to ascend the scale made by similar organizations and enter into a glorious future, leaving in the background all movements which do not embody its ideals. The movement to which I have reference is the Student Fellowship which convened just a few weeks ago in Atlanta.

This Student Fellowship has well been termed a new day in race relationships. Whereas all other similar movements failed because of the fact that prejudice against Negroes could not be done away with by the other parties concerned, this movement is profiting in that respect, and love, equality, and brotherhood are the ruling motives. In the different conferences held by members of both groups during the conference, conditions peculiar to the white and colored people are discussed and a remedy is sought. It is interesting to find that the big reasons why there is a feeling of hatred between white and colored people are: (1) the whites do not know colored people and do not believe that the Negro will be able to meet him half way fair and square, on all race questions; (2) most white children and

taught that the Negro is inferior because of his color and previous condition of servitude; and (3) that white people are not thrown constantly in direct contact with colored people, and that it is hard for a white man to accept a Negro as his brother due to the fact that he has always been taught not to mingle with Negroes.

As we can readily see, most of our white friends have been misguided as to Negroes' brotherly feelings and abilities, and have accepted the old, unsupported testimonies from the old fathers. They have constantly overlooked the fact that Negroes have abilities equal to that of any people, and that they can compete on an equal basis with any people. They have not tried to find the root of the matter, and have not even known whether or not the Negro was willing to be a brother.

But what is the Student Fellowship doing? It, like all other student movements, is bringing to pass a radical change in the existing conditions. The Student Fellowship is creating a marked change of attitude in the white people toward the colored. Many have been converted over to the idea that the Negro wishes to be regarded as a brother. This marked change of attitude has come about, not instantaneously, but by constantly placing white and colored people together. The Student Fellowship has caused a better feeling to grow. The idea of brotherhood is not forced upon the whites, nor is it merely spoken of, but by constantly placing the two groups together the spirit is allowed to grow. Many thousands are converted over to the new idea yearly, and it will not be so long before the entire attitude of America will be in accordance with the principles of Christianity and brotherhood as laid down by Christ.

The Student Fellowship is indeed a new day in race relationship, because by thus bringing the people into constant contact with each other a new attitude toward race problems is taken. The groups learn to know each other better, and a new day dawns upon us—a day in which love for all mankind takes precedence over everything.

Let us work untiringly—knowing that success is dependent on the amount of intelligence and effort put forth—and in greatest optimism in order that the Student Fellowship will not falter one step. And I assure you that if such relationships are encouraged, the time will not be long when prejudice, jimcrowism, disfranchisement, hatred, and maltreatment will become lost factors to this civilization.

OUR ATTITUDE TOWARD WOMANHOOD

By John W. Lawlah, Jr.

THE ideals one has in early life leave their ineffaceable trace on the neurons of the nervous system which traces are never lost even though conscious memory may have completely faded out—for once the organic modification has been fixed in the growing brain it becomes a part of the normal fabric, is regularly maintained by nutritive substitution, and may endure to the end of life like the scar of a wound—and it can be truly said that these ideals in a large measure will determine the ideals in later life.

It is in keeping with the above great principle of Psychology that Dr. Edison, member of the American Social Hygiene Association, warned the student body at Morehouse to begin today and form the right ideals concerning American Womanhood. The plea especially appealed to us as college men to set the example for the less intelligent ones of our group in order that the womanhood of our race will be put at the supreme height it should truly hold among us.

After speaking at length, giving the history of the subject, and acquainting us with the decisions which had been reached by the most intelligent investigations, Dr. Edison outlined to us just what our attitude toward women should be, which is as follows:

1. Learn to think of women as great personalities;
2. Learn to revere love as sacred;
3. Do not use shoddy substitutes as teasing, manhandling, and the like, for love because they hurt love tremendously.

I am sure that if we let our attitude be made in accordance with the foregoing facts and speak out our attitudes boldly, and in all sincerity, we can win aliens over to our sides, and we will be able to place a premium on womanhood, and let the womanhood of our race ascend to a height unequalled in all history.

WHAT ARE YOU GOING TO DO ABOUT IT?

By John Lawlah

In the first issue of the Athenaeum a plea was made for the student support. The plea was written, not as a plea only to be read and passed up as information, but as a means of stimulating greater interest in the College publication, and as a means of having you feel a part of the paper, and having you feel that if the paper should fail, you, Morehouse, and all the alumni would fail. However I am sorry to report that a very little increased interest has been shown. Since the publication of that article very few articles have come to this office and very few subscriptions have been paid. In fact it seems that the very opposite effect took place.

Do you mean to say that you are really not interested in your College paper? Do you mean to say that you will allow the paper to drift as it wishes and you not even be concerned about it? Do you mean that the paper must suffer because you are not doing your part? Or do you mean that you are not going to do your part in putting over this paper for this year?

The Athenaeum needs your support financially. It needs your support in all of its campaigns. It needs your support in the matter of criticizing, suggesting, and by writing articles. **WHAT ARE YOU GOING TO DO ABOUT IT?**

ANNOUNCEMENT

We are happy to announce the marriage of Miss Lillian Jewett Heard to Mr. Claude B. Dansby on Sunday, the seventh of September, one thousand nine hundred and twenty-four at the home of the bride's sister, Miss Harriet G. Heard, at 107 West 138th Street, New York City. They were at home to friends November, 27, 1924 at Morehouse College, Atlanta, Georgia.

Mrs. Dansby received her Bachelor's degree from Spelman in 1923 having done her collegiate work very creditably between the walls of our own "Science" and "Sale." Mr. Dansby, our professor of Mathematics, who has done postgraduate work at Chicago U., is one of the esteemed sons of Morehouse, beloved by students and teachers alike. We bid them bon voyage on the interesting sea of matrimony.

THE PROJECT METHOD IN EDUCATION

By F. P. Payne

THE word "Project," as applied to teaching, had its origin in connection with the activities introduced into classroom procedure when Manual Training, Home Economics, and Agriculture were added to the school curriculum. It was applied to the planning and completing of same activity which was manual in nature.

In recent years of educational development this term has been applied to a teaching procedure. The most genuine definition of the Project Method is that of Prof. Kilpatrick of Columbia: "The purposeful act in Education". A project does not necessarily require for its completion the construction or creation of a definite objective field of work for a project may be purely mental in nature. Just what then do we mean by the project method in education? Perhaps some examples would best portray the meaning. A class wishes to produce and present a play. The pupils use all of their experience, aid from others, and reasoning in the production of the play, but whether or not the project is a success is determined by whether or not it satisfies the requisites of the students. Is the end or purpose realized? If yes, then it is a success; if not, then it is a failure. The purpose must be realized. The founders of the project must realize their purpose and satisfy the felt need. Reproducing historic scenes, making a dress, making maps, raising funds for a new library constitute typical projects.

Why then does the project method occupy such an important place in our primary and secondary schools? What justifies its existence? There are several great educational factors which warrant its existence. 1. The project is a typical unit of the worthy life in a democratic society. American children are living in a democratic community and every principle embodying democratic principles demands a place in this democratic society. 2. Education based upon the "purposeful act" embodies life itself. Life is education and education is life. We are not preparing to live but we are living. 3.

The project method utilizes the laws of learning. 4. It gives practice to the child in choosing purposeful acts under masterful guidance.

For the last few years this method because of its efficiency, life like procedures, and soundness has made a place for itself in the American educational system and is there to stay. To-day it is used both in the most remote rural school and in the best schools of our modern cities. It has proven its worth.

ROLL OF HONOR

Under this heading will appear each month the names of alumni and friends whose subscription to the Athenaeum has been paid in for the present scholastic year. We appreciate interest in the activities of the student body at Morehouse shown by those who are already out in the great old world. If your name is not listed below rest assured it will be there in the next issue if we receive your subscription before we go to press.

Dr. M. W. Reddick	Atlanta
Dr. C. D. Hubert	Atlanta
Prof. B. T. Harvey	Atlanta
Prof. C. B. Dansby	Atlanta
Prof. W. R. Chivers	Atlanta
Prof. E. W. Latson	Atlanta
Prof. L. D. Milton	Atlanta
Miss Juanita Slaughter	St. Louis, Mo.
Prof. J. W. Davis	Institute, W. Va.
Prof. F. W. Crawford	Montgomery, Ala.
Mr. Nathaniel Jones	Nashville, Tenn.
Mr. David Brewer	Oberlin, Ohio
Mr. Clarence G. Gresham	Oberlin, Ohio
Mr. W. C. Kelley	Atlanta
Dr. W. H. Spencer, Jr.	Columbus, Ga.
Mr. H. H. Thomas	Atlanta
Mr. O. A. Toomer	Atlanta
Mr. C. L. Maxey	Atlanta
Mr. W. M. Driskell	Atlanta
Mr. C. L. Parks	Atlanta
Mr. S. R. Heard	Atlanta
Mr. B. H. Gentry	Atlanta
Miss F. E. Walker	Atlanta
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Miss Odessa Cave	Atlanta
Prof. L. L. Redding	Atlanta
Prof. W. A. Occomy	Atlanta
Mr. G. J. Van Buren	Oberlin, Ohio
R. D. Kelsey	Rome, Ga.
C. W. Greene	Atlanta

Literary Notes

THE NEGRO AND THE SPANISH LANGUAGE

O. E. Jackson

MORE and more are classic languages in Negro Colleges are becoming a thing of the past. The reasons for this deplorable thing are manifold but perhaps the most widely given reason is that of the alleged lack of serviceableness of the languages for one's life work. Of course this assertion remains not only unproved but absurd as are many of the other reasons given and consequently there is nothing for us to do but continue and see what kinds of languages are attracting most attention.

A slight observation reveals the fact that modern languages are in the limelight with highest honors probably between French and German. Undoubtedly these languages are very important just as the classic languages are important for various specious reasons, but a language which probably deserves more attention than either of these is rapidly coming into its own throughout the country. That language is the Spanish language.

To anyone who has had even a "taste" of the Spanish language, so to speak, a particular appeal is made. How euphonious are the most ordinary of Spanish words falling on the ear when compared to those of other languages. More so than any other language does the Spanish language have something in common with Negroes and that thing is—music! It is noticeable that most of us listen with wide open eyes and mouths agape to one who speaks the Spanish language creditably. We are entranced by the cadence and the accent of the words and in Spanish songs—ah!

It is easy for one to note, every day, how woefully ignorant he is concerning great Spanish speaking Negroes (I refer to Negroes with Spanish as the mother tongue). All of us know the life of Toussaint L'Overture, a great number of us knows something of General Antonis Maces but there is still more to be learned. How many, indeed, think of him as the Cuban liberator? How many know anything of Estavanillo? Negroes have played important roles in Spanish-American life since the days of Columbus and Balboa. To Estavanillo is attributed the discovery of New Mexico and the Zuni Indians.

The man of all Spanish-speaking Negroes who should be known and as widely read as possible by College men is Placido. He is a **more than** worthy representative. He was born in 1809 of a Spanish dancing girl and a mulatto hairdresser. Although very poor he was loaned books and taught to read by his friends. He was led to attempt the composition of verse by reading a volume of Marinez de la Rosa's poems. He obtained the material and opportunity for writing from Placido Quentes whose name he adopted as

a pseudonym, his real name being Gabriel de la Concepcion Valdes. Another source whence his pseudonym is said to have come is Madame de Genlis' "Placido y Blanco."

Among his works are "La Flor del Cafe," "La Flor de la Cana," "La Flor de la Pine," "La Palma y La Malra" his great "Xeiconctecal," the sentimental "Plegaria a Dios" and a beautiful sonnet "Despida a mi Madre" written on the night before his execution in the Hospital de Santa Cristina. William Cullen Bryant, father of American poetry has made a translation of this but it in no way approaches that of James Weldon Johnson which appears below.

PLACIDO'S FAREWELL TO HIS MOTHER

"If the unfortunate fate engulfing me,
The ending of my history of grief,
The closing of my span of years so brief,
Mother, should wake a single pang in thee,
Weep not. No saddening thought to me devote;
I calmly go to a death that is glory—filled,
My lyre before it is forever stilled
Breathes out to thee its last and dying note.

A note scarce more than a burden—easing sigh,
Tender and sacred, innocent, sincere—
Spontaneous and instinctive as the cry
I gave at birth—and now the hour is here—
O God, thy mantle of mercy o'er my sins!
Mother, farewell! The pilgrimage begins."

Who could read these almost divine works without making some attempt to learn more of the author of them? Let us resolve that there shall be no more lethargy in our ranks. So, up! men, and let us become more thoroughly acquainted with the people, customs, and conditions of Spanish America.

ATHLETICS AND SCHOLARSHIP AT MOREHOUSE COLLEGE By W. B. Scott, '26.

In reading through college periodicals from year to year we frequently see articles headed "Athletics versus Scholarship." In these articles the self-conceited and often overpraised scholar mercilessly assails all forms of athletics and seems to make every effort to convince his readers that scholarship and athletics are absolute antagonists. The time has come when we must consider this question in a different light. Confining ourselves to Morehouse College let us center our attention upon the idea of athletics and scholarship.

In the outset it must be admitted that both uncoquerable ath-

letic teams and unsurpassable scholarship are perhaps the most important factors that put any college in the class of the greatest educational institutions of the world. Ever mindful of this fact, Morehouse has put much emphasis upon this phase of college life. As a result her graduates are "given high ranking by the greatest Northern universities" and her average scholarship compares very favorably with that of any college in the South, while some of her undergraduate athletes regarded at Morehouse as only Mediocre are hailed at other schools, to which they may go for a change, as "Stars."

A few years ago it was not uncommon to find a star athlete who was also a class leader at Morehouse. But for the past seven years there seems to have been a growing tendency to excel in either athletics or scholarship. During that period no student participating in any athletics has won the coveted honor of valedictorian or has been awarded first scholarship prizes from the individual classes. Yet it is known that the majority of excellent athletes have the most alert minds and are mentally the most capable of acquiring the subject-matter of their studies. There is probably one of two reasons for this state of affairs. Either the courses as now taught at Morehouse require so much time to master them that the athlete finds it impossible to do so and maintain his place on the various teams, or the physical strain upon him during practice is so great that he must retire early at night before he has studied thoroughly. Concerning the former reason, it has been observed that some men who looked forward to a scientific career have branched off in other directions in order to avoid spending so many long hours in the laboratories. To substantiate the latter many members of the present football squad have said to the writer that after a man goes through those two hours practice in the afternoon he doesn't feel like doing anything but going to bed at night.

In conclusion, what can be said of the harmony between scholarship and athletics? Must they necessarily be opposed to each other? The answer is "No." What then is the remedy for the opposition that seems to exist between them at Morehouse? We have one suggestion to offer. Give the athlete something to contest for in the scholarship world as well as in the world of athletics. It is true that Morehouse offers a first and second scholarship in each class for highest standing, but the majority of athletes here consider those beyond his reach in competition with men who do nothing scarcely but study and have plenty of time to do it. As a result many of them set the school's passing mark as their goal. Why not offer a special scholarship with honors for the athlete? The conditions governing such an award could be easily worked out by the faculty. This would encourage more thorough study and would inspire the athlete to exert himself to his fullest capacity in scholarship just as he does on the gridiron when endeavoring to uphold the honor of his college, and would go a long way towards creating at Morehouse a group of scholarly athletes.

THE ORIGIN OF CHRISTMAS CELEBRATION

By I. P. Perry, '25

Crises Mases is the English name for the season in which the birth of Christ is commemorated. Just when this festival originated is a matter of uncertainty, but references to it occur as early as the third century. It is apparent, however, that a festival was celebrated at this season long before it was held sacred as the birthday of Jesus of Nazareth. The Saturnalia of the Romans and the Winter festival of the heathen Britons were both celebrated about Dec. 25, and later, the Roman festival in honor of the Sun-God, Mithra (instituted 273 A. D.). From the latter the day came to be known as the "Birthday of the unconquered Sun," and after its adoption by the Christian church in the fourth century as the anniversary of Christ's birth, this name was given a symbolic interpretation.

A study of the customs associated with this period also reveals a heathen, if not invariably a solar origin. The lighting of the yule log on Christmas-eve, once a wide-spread European custom, is or was a function of such predominant importance among the Lithuanians and Letts that their words for Christmas eve literally signify 'Log Evening.' The sports of the "Lords of Misrule" in England are thought to be an inheritance from the Saturnalia. The decoration of churches with the once sacred mistletoe and holly is a pagan survival. Other illustrations might be cited, such as the sending of Christmas presents, analogies of which are found in the yule gifts of Northern Europe and Ancient Rome.

Most of the ancient customs associated with the Winter Solstice are now obsolete; but a sentimental interest in them was revived during the 19th century, chiefly by the writings of Washington Irving and Charles Dickens.

In the United States, England and other countries business is commonly suspended, although in Scotland this is only partially the case. The custom of making presents at Christmas is derived from usage, as stated above; but it has become consecrated by ages, and contributes greatly to make this festival an interesting event to families and friends. The Christmas card, now an almost universal vehicle for the conveyance of seasonable wishes, dates from 1869, when J. C. Hosle, designed a card at the suggestion of Sir. Henry Cole. The Christmas tree has been traced back to the Romans. It went from Germany to Great Britain, and is almost universal in the United States, where the custom of so many Nationalities meet and gradually blend into common usage.

INSANITY IN AMERICA

By H. E. Finley, '28

Ernest Brennecke of the New York World's editorial staff says the following of insanity:

"Our American minds are cracking under the strain of American civilization. In 150 years it is possible that one out of every 200 persons will be an asylum patient. This is not only possible but probable. And unless something radical is discovered and applied to check the ravages of the dread spectre of insanity in our midst, we shall in time become a nation of idiots and imbeciles."

Is this an incredible, unwarrantably gloomy forecast? Is it the mere fantasy of a pessimist, seeking to scare us with ghostly vision, utterly false?

No, we cannot deny Mr. Brennecke's statements after having faced the established facts supplied by the government's statisticians.

In the year 1880 only 8 persons out of every 10,000 in the United States were confined to "institutions for mental diseases". In 1920 the proportion had risen to 22 out of every 10,000 persons. In 1880 there were 40,900 insane patients on the books and the books for 1923 show 348,180 patients.

As life in our urban centers becomes more and more complex we are approaching the horrible goal with steady, inevitable strides.

In a period when medicine has made such splendid progress as a curative for the body, we find insanity increasing at a surprising rate. When we realize that mental afflictions have been studied as intensively as bodily afflictions; and progress—broadly speaking—has been equal, still the number of mentally deranged persons is larger than ever, there is only one conclusion we may draw, that insanity has grown with our civilization.

This increasing number of deficient persons inflicts a burden upon the citizens of America not only in anguish but also in dollars, and it falls heavily upon the taxpayers. In 1923 the taxpayers of New York voted a bond issue of \$50,000,000 to provide additional buildings for the wards of the state. No less than \$38,000,000 of this fund will go to provide accommodations for the insane.

Nearly half the cases of insanity (45.2 per cent.) are due to what is called "temperamentally abnormal make-up." This is said to be caused by the rapid shifting of our population from the quiet country to the restless city. We may therefore expect further increase from this cause in the rate of mental disease from the population as a whole. If we recall the recent migration of Negroes to the North we may expect an increase of insanity among members of our own race. The immigrants make a contribution to the number of mentally deranged, and they are very noticeably represented in our insane asylums.

Let us consider a few of the remedies suggested by experts for preventing this enormous increase of insanity.

Dr. Edward S. Cowles, graduate of the Harvard Medical School, says: "there should be a thorough physical examination of every child in the schools of the United States, the fullest clinical investigation of each child's physiology, with proper laboratory analysis."

Dr. Horatio M. Pollock, Secretary of the New York State Hospital Commission, suggests that "mental hygiene be taught along with physical hygiene in our public schools."

"There should be a new public view of insanity," says Mr. Burdette G. Lewis, State Commissioner of Institutions and Agencies in New Jersey. The affliction should be regarded with no more superstitious horror than pneumonia, and people should go to the hospital for mental aid in time of need, just as they go to a clinic at a general hospital when they are injured or ailing."

The foremost question in my mind is, can "physical examination of youths," "teaching of mental hygiene" and scores of unmentioned remedies form a phalanx strong enough to check the powerful onrush of insanity?

WAR ON IGNORANCE

Today, as never before in the history of civilization, the world is demanding intelligent and efficient men in every walk of life. The ignorant man is being displaced whenever and wherever a trained, educated man can be found to fill his place. How are we to arm ourselves most effectively and most efficiently to fight in this war on ignorance? I know of but one sure weapon with which to fight in this war and that weapon is education. Too many can not arm themselves with this weapon which is sure to bring the thing most desired in the world today, that thing which philosophers from ancient times up to the present have been attempting to find—the "summum bonum." It is seldom that we think of arming our forces on the side of education to combat ignorance and by so doing to bring about a world of understanding between all races of men everywhere. We should have and we must have a universal understanding of all forms of religion and society. Until ignorance of all that pertains to religion and society has been blotted out the world can not hope to realize that peace which passeth all understanding.

When we ask for universal war on ignorance, let us not forget that we must start within our own group—the Negro race, beginning with the Negro students, in this institution and in similar ones, to combat the evils of this present civilization with serious educated minds. Almost daily we are advised to secure the best education possible. "Go to High School, Go to College" "Guide Right" and "Read Negro Literature" is the advice given to all Negro boys and girls by all careful thinking individuals. Be he white or black this is his advice if he has the welfare of the race, the welfare of humanity at heart.

It is quite fitting just here, to speak of laziness and indifference. It is the opinion of men who aim for the advancement of civilization that students, the majority of them, are not as serious minded as they

should be with regard to the problems which confront them as leaders of tomorrow. Let us not find ourselves guilty of this accusation because our position in the world is too insecure. We, who are Negro students, have too great a burden resting upon us to be guilty of laziness and indifference. Our aim in coming to college is to, later, carry light into the world by fighting and finally conquering ignorance. Let us take full advantage of all the educational opportunities that lie within our reach.

Governor Walker, of Georgia says: "The one great handicap in life is ignorance." Mrs. Bethune, one of the foremost women of the race, noted as an educator says, "Thorough preparation of and consecration to the service of the race in particular and of mankind in general should be the aim of every normal boy and girls." Further, she says, "Every Negro boy and girl should at least have a high school education." All other thinking men and women realize that if any result is to be obtained from a war waged on ignorance, **Education** shall and must be the weapon with which it is waged.

Education is the light for all humanity. It is an indispensable factor in our communities. There was a time when it was the ideal of selected individuals. That time no longer remains. Now it is a universal ideal and it must be the undying ambition of every black American mother and father to foster it. To this end let us declare **War on Ignorance** in every corner of the world and by so doing we shall make this world a safer place in which to live.

—H. J. Bowden, '25.

RACE RELATIONS IMPROVING, SAYS ANNUAL REPORT

Interracial Commission Tells of Activities In Eleven Southern States

KINDER ATTITUDES AND BETTER CONDITIONS

Great Gains in Education and Civic Advantages—Lynchings Decline
Three- Fourth in Two Years

Atlanta, Ga. Dec.—A comprehensive survey of what interracial committees throughout the South are doing to promote better relations between the races is embodied in the annual report just issued for general distribution by the Commission on Inter-racial Co-operation, with headquarters in this city. Entitled "Progress in Race Relations," the report is a twenty-page pamphlet packed with stories of concrete achievements in better educational facilities, health campaigns, anti-lynching crusade, legal aid, adjustment of differences, provision of public utilities, the study of race relations in church and college groups, the work of women's organizations in this field, and the co-operation of the press. All the southern states except Arkansas and Florida are covered by the survey and results are cited reaching down into a great number of local communities.

According to the report, the provision of better Negro schools has been a major objective everywhere, followed closely by efforts for better sanitation, hospital accommodations, street improvement, library and playground facilities, justice in the courts, agricultural training, the care of delinquents, improved conditions of travel, and other advantages essential to the development of the colored race in character and efficiency.

report points with special gratification to the reduction of seventy-five per cent in lynchings in the last two years, from 58 in 1922 to 28 in 1923, and fourteen in the current year. No small measure of credit for this result, says the report, is due the newspapers for the "great volume of editorial comment that has helped to make sentiment against this crime." The general attitude of the papers, continues the report, has been sympathetic and helpful.

Most encouraging, says the report, is the great change in public sentiment relative to this whole question that has come about in recent years, resulting in better conditions along all lines. As a notable illustration the fact is cited that in all the southern states the per capita expenditures for Negro education are now two, three and in one case five times as much as ten years ago.

The Commission on Interracial Co-operation was organized by a group of southern leaders shortly after the world war, in the effort to stem the tide of race conflict which threatened the country at that time. The crises having been met, it turned its attention to the permanent improvement of conditions and attitudes. Its membership now numbers seventy-five representative men and women. Dr. M. Ashby Jones, of Atlanta, is Chairman of the Commission and Dr. W. W. Alexander has general charge of the work. A directory of the Commission and of the executive staff is embodied in the report, copies of which are available to all persons interested.

Press Service—Commission on Interracial Co-operation

ARE YOU A MURDERER?

By R. Lee Jones, '25.

Are you murderer? You will say that you are not. Who, I a respectable citizen and an upholder of the law and order, commit the foul deed for which low-browed felons are hanged!

What, you with your high ethical sense, take a fellow creature's life! What, you who sicken at the very sight of the red stain on a bandage, dip your hands in human blood!

The idea is so preposterous it is amusing.

Nevertheless are you a murderer?

You may never have shot a man, or stabbed a woman, or choked a child to death, and yet you may daily kill the things that alone make life worth while to those around you. To slay the body is not the worse crime you can commit against an individual. It does not take long to die. The agony is over in a few minutes, but the spirit dies hard, and when you kill that, you have to do it by slow torture.

Therefore, I hold that the murderers who slay their victims quickly with shot or knife are a million times less cruel and deserving of punishment than those—other murderers who break the hearts, and crush the soul of those whose happiness lies in their hands, and whom they doom to suffering thru long years.

"Thou shall not kill," is the first of the commandments God gave to man for his guidance, but it does not mean merely that we shall not take human life. It means that we shall not kill love, or faith, or hope, or ambition, for when we do we slay something more precious than life itself. So I arrange you, Mr. Good Man at the bar of conscience and ask you again, ARE YOU A MURDERER?

THE STUDENT FELLOWSHIP FOR CHRISTIAN LIFE SERVICE

The Southern Regional Conference of the Student Fellowship for Christian Life Service was held in Atlanta November 21-23, 1924. The Student Fellowship for Christian Life Service is an articulate expression of a definite emphasis on Christian living. It emphasizes the quality of life and vocation of those who are willing to embrace its ideals. It lays no claim to an appeal to students to enter what is usually thought of as full time professional Christian Service. In the spirit of Jesus it thinks of no Christian service apart from the business of living. All of life must be full time Christian service. Any specialized appeal must rest upon that fundamental conception: "Seek ye first the Kingdom of Heaven and its righteousness and all these things shall be added unto you." The Fellowship therefore, is essentially a spirit rather than an organization. It believes firmly in the ability of students to control a movement which vitally concerns their future, which demands the best that they can give. It believes that the finest consecration and understanding is an outgrowth of the bearing of full responsibility, thus working out the principles of Jesus Christ.

After a general survey of the city of Atlanta and seeing some of the unpleasant, nefarious, and unsanitary conditions, three vital questions were discussed.

- (1) The Student's attitude toward the churches.
- (2) Inter-racial relationship and
- (3) Housing conditions.

"The Students attitude toward the church was a very interesting topic and in this discussion the question was asked, "why don't more students go to church?" The answer was the uneducated minister and that the church's program was too narrow to hold the student. The church must enlarge her program and educate her ministers. The question was asked "what is our duty to the church?" In answer to this question the group agreed that students owe it to the church to be patient, loyal, and long-suffering in the task of perfecting a program such as will lead to the desired end.

Inter-racial relationship was very thoughtfully considered. Each race expressed its point of view on amalgamation. Inter-marriage was not the paramount point, but if following the principles of Jesus leads there, then have amalgamation. We plead for justice, amicable social relations, and the same educational advantages. A man should not be measured by the color of his skin but by his ability and efficiency; and the racial stigma should be removed.

Economic injustice and low standard of living have contributed to very unpleasant and unsanitary conditions. The tremendous problem of housing in the city of Atlanta is part of the reason why hundreds of girls are handled for disorderly conduct by the law. There should be developed a widespread and deep consciousness of social responsibility through education.

These various topics were discussed with a brotherly spirit. Every one pledged himself to live and work out the principles of Jesus at whatever cost.

The hope of the Student Fellowship is:

- (a) To create a world consciousness.
- (b) To show the relation of Christian enterprises to world problems.
- (c) To supply facts which will enable each individual to discover his relation to such enterprises.
- (d) To suggest projects where-by students may share these ventures in world friendship.

—L. Johnson, '27.

FRIENDSHIP

Continued From Last Issue

ALTHOUGH we have the Young Men's Christian Association with its far-reaching influence in our colleges and Universities, its housing accommodations and gymnasiums in our larger cities; the Y. W. C. A. with the same influence among our women; the Social Service workers doing their bit, and our various community organizations, there are a great many problems which are yet untouched. We cannot leave these problems long untouched if we are to maintain ourselves as a civilized group.

Immigration has had its effect upon both the places from which the immigrant comes and the section to which he goes. The Negro leaving the South has not bettered our problems here to any great extent, but he has carried a greater problem with him to the larger cities in which he now resides in large numbers. As a result of this transplanting of the Negro population from one section of the country to the other, we encounter various and complex problems. In order to help immigrants, those foreign to our country as well as those of our native land, we have the Urban League.

The Urban League formed ten years ago, an organization of white and colored citizens, recognized these problems as community problems. As its work broadened and the demand increased, we now have branches of the Urban League in thirty-four of our cities.

New York, being a fertile field for community organization, is a place where we have striking examples of the need of such an organization, and of the comfort and good the Urban League has brought to the hundred and fifty thousand Negroes in that great city. The literature circulated by the New York branch of the Urban League has some interesting facts about our people.

The increase in the number of Negroes in New York City during the last decade was four times as great as that of the whites—notwithstanding the fact that the Negro birth rate was twenty-six per one thousand as compared with twenty-three per one thousand for whites. Then new recruits have come from the West Indies, and the Southern states—chiefly Virginia, Georgia, the Carolinas, and Alabama. From two per cent in 1910 the Negro climbed to three per cent of the city's population in 1920. The fact of the matter is that they then constituted less than three per cent of the population in 1920. The Negro contributed over eight per cent of the deaths resulting from Tuberculosis. He has an infant death rate of 164 per thousand births against eighty-three per thousand whites, and furnished five per cent of juvenile delinquency. Because of the conditions in which the Negro is forced to live, the above circumstances are easy to believe.

New York industry has received the Negro cautiously. Scarcity of labor during the War opened many places to colored women. Organized labor, while resolute in his favor, opposes him locally and makes him a tool. The South has given him opportunity to earn, but denies him the opportunity to spend. In the North, on the other hand he can spend freely but has little opportunity to earn. He finds himself in a vicious circle—on the other hand he is refused skilled work on the ground that he is unprepared. At the same time he is not encouraged to prepare for skilled work, but after years of preparation he finds his own people against him.

In the heart of the Harlem district is the Urban League, which as you see, has a large task. The League has included in its program Investigation and Research, Information, Housing, Employment, Health, Recreation, Economic Adjustment, along with Community Aid. The League has served as a clearing-house for individuals and organizations on matters effecting the Negro population. It has organized community centers, clubs for boys and girls, social workers' round-table, etc.

Hats off to the Urban League with branches in thirty-four of our largest cities, caring for the less fortunate of our people! Slowly but surely there is growing a self-determined Negro world, learning and being taught to "think black."

"Not Alms but Opportunity," is our motto. Let us substitute racial pride in keeping with its ideal to work not as colored people, nor as white people for the narrow benefit of any group alone, but "together" as American Citizens for the common good of our common cities, our common Country. This is the work which the Urban League has so nobly begun.

—C. R. Jones, '25.

Athletics

MOREHOUSE SWAMPS FISK 52—0

By L. Slater Baynes

The Morehouse Tigers, coached by B. T. Harvey, piled up a huge score against the Fisk Bulldogs in the annual Thanksgiving game. Not a quarter passed but that the Morehouse backs went across the Fisk goal for at least one touchdown. Fisk received the kick off. She immediately began to progress backwards. When Morehouse received the ball she started a double time march down the field. Archer, Clark, Walker and Rodgers alternating in carrying the ball. In a few minutes they had ripped through the tissue paper line and made a touchdown, Clark carrying the ball over. Again Fisk received the kickoff. Given the ball on her 20 yard line, she was unable to make any headway. She punted to the 50 yard line. In a few more plays Morehouse made another touchdown. Walker went through the line for 21 yards, and Clark completed a 25 yard pass to Rodgers who fell across the goal line. Rodgers kicked goal.

Coach Harvey sent the fast offensive backs, better known as the "Four Horsemen" in the second quarter. Starr intercepted a Fisk forward pass and ran 35 yards. A. Scott made two fast runs through the line for the next touchdown. W. Scott kicked goal. Fisk received the next kickoff and Lawson brought the ball back 25 yards. However, they were forced to punt again. Morehouse received the ball on her 40 yard line and the Horsemen began another gallop down the field. Tondee went around the end for 30 yards and Dago and A. Scott made 5 yards at will. Dago carried the ball over and W. Scott kicked goal. The next touchdown came as a result of a brilliantly executed forward pass from A. Scott to Starr. The pigskin itself went thru the air for 25 yards landing in Starr's arms on the 30 yard line. He raced the remaining distance for the 5th touchdown of the game. The first half ended with the score 33 to nothing.

The Fisk defense tightened up in the third quarter and Morehouse was able to make only one touchdown. This quarter was played by the second team line and the backfield composed of Clark, Archer, Rodgers and Walker. Morehouse was held for downs twice in this quarter, but near the end Dezon intercepted a Fisk forward pass and Clark went eleven yards for the touchdown. Coach Harvey put the first line back in the last quarter of the game and also the Four Horsemen. They received the ball on the 40 yard line and soon had another touchdown marked up. A. Scott carrying the ball over on a spectacular 25 yard line smash. Fisk received the kickoff again and was held as usual. She kicked to the 50 yard line. Here More-

house received the ball and the backs, A. Scott, W. Scott, Dago, and Tondee, alternating, carried the ball to the 9 yard line. A. Scott carried it over for the third time. He was also given the ball to carry through the line for the extra point. The game ended when Dago made a 20 yard run but it took five Fisk men to stop him on the 5 yard line.

The brilliant offense that the Morehouse team put up carried the Fisk team off of their feet. Fisk men began to drop out in the second half. In the last quarter six were carried off the field in blankets. The Fisk players were game but inexperienced and could not stand up under the continuous pounding that they received from the Tigers. Seay, Lawson, and Bragg gave their best for Fisk.

Captain Irving of Morehouse College played a stellar game in tackle. There will be no way to keep him off the All-American this year considering the wonderful defensive work he has exhibited thus far. Officials: Referee, Brown; Umpire, Rivers; Linesman, Dr. Hill.

ATLANTA UNIVERSITY WINS FROM MOREHOUSE 13—0

By L. Slater Baynes

Following the trend of football history for this season when the best teams have not always won, A. U. won the hardest fought grid-iron battle that has ever been seen in these parts by picking up two fumbles. "Key West" Irving featured for the defeated team. We'll give an extract from the Atlanta Constitution, "Shining in defeat was "Key West" Irving, captain of the Morehouse Tigers. This husky boy was in every play. You've probably heard that "in every play" business before—but it has never been thus far true. By some manner of magic, he smashed through to dump interference, tore wide holes in the opposing line, played safety, intercepted forward passes, blocked kicks, and covered fumbles."

A. U.'s triumphant sprints came in the third quarter. Rodgers fumbled on returning a punt and Clay, A. U.'s end tore down the field for 55 yards and a touchdown, Delorme kicked goal. In a few minutes A. Scott carrying the ball over tackle fumbled. Green retrieved it and sprinted 70 yards for A. U.'s next touchdown. A. U. had made 13 points and not one first down throughout the game.

Morehouse threatened A. U.'s goal two times. Between A. U.'s touchdowns in the third quarter, first Irving blocked a kick and recovered it 15 yards from A. U.'s goal. From this point Clark, Archer, Walker and Rogers were unable to make first down.

But it was in the fourth quarter that Morehouse showed a terrible offensive. Morehouse received the kick off on her 30 yard line. 69 yards did A. Scott, Dago, Tondee, and W. Scott carry the ball, only to be stopped on the goal line where A. U.'s line played as if inspired. Riley featured in A. U.'s defense at this period of the

game. In the last few minutes of play Morehouse tried two quadruple passes— both of which would have been pretty if they had worked. On the first one she gained 30 yards because an A. U. man interfered.

A. U. played a wonderful defensive game and waited for the breaks—and they came and came her way.

Morehouse played a swell offensive game but failed to follow the ball. For three times A. U.'s safty man fumbled when Starr of Irwing would tackle him hard, but Morehouse was not fast enough to recover.

THE LINE UP AND SUMMARY

Morehouse (0)	Pos.	Atlanta Univ. (13)
Starr	L. E.	Wright
Irwing	L. T.	Lamar
Sherman	L. G.	Montgomery
Griggs	C	Leake
Cook	R. G.	Hayes
Latimer	R. T.	Riley
Allen	R. E.	Clay
Rogers	Q. B.	Walker
Archer	R. H.	Perry
Clark	L. H.	DeLorme
Walker	F. B.	Yates

Substitutes for Morehouse: A. Scott, Tondee, Dago, W. Scott. Williams, Lewis, and Dezon.

Substitutes for A. U.: Collon, Green, Lang, McPherson.

Touchdown for A. U.: Clay, Green. Place kick; DeLorme.

A REVIEW OF THE FOOTBALL SEASON OF 1924 A. Louis (Kee Wee) Irving, Capt.

Never before in the history of football has a season been so up-setting and exciting as the season of 1924. Thrills upon top of thrills have been the reward of the thousands of fans who have turned out in large numbers every Saturday to witness the many struggles all over the South. Every year football becomes more interesting; the attendance at games becomes more numerous. Today people are becoming interested in football as never before, which only goes to prove that football as a game is not only interesting and developing to the few participants, but is also a medium for development to many thousands, the land over. No longer is football the sport of colleges, but is also a part of many who never attend college.

One of the distinct features of the season of 1924 was the lack of outstanding back field men. By lack of outstanding backfield

men, I do not mean men who are not capable of carrying the ball for the required yardage, but I mean stars whose work was so brilliant that they towered head and shoulder above their team mates. There were no Johnsons, Gentrys, Langlands, Clarks, Warrens, Brocks, Maxwells, and other stars of the past whose sensational sidestepping broken field runs, have often brought the spectators to their feet. But in place of these have come hard charging, line-plunging backs; men who do their work well and consistently.

Another feature of the season has been the lack of heady, clever quarterbacks. One Southern coach said at the beginning of the season that the team which possessed a capable quarterback would win the championship. He was indeed a prophet for Tuskegee, Southern Champions for 1924 had two of the brainiest quarterbacks in the game. Mobley and Smith possessed all the requisites of field generals. The success of Abbott's crew can be traced directly to these men.

The third feature of the 1924 season was the development of strong lines. Never before in Southern football have so many teams boasted of strong lines. Perhaps this is the real season for the lack of sensational backfield men. Morehouse who in the past has always has a good line still stood out above her opponents when it came to the forward wall. Atlanta University, Tuskegee, Morris Brown—all had lines that would make any team feel proud.

The forward pass was not used as frequently as has been in the past, with one exception. Most teams regarded the forward pass as a weapon which may prove to be a boomerang as it is unless used with discretion. Morehouse however had a passing system that could be used anywhere and it was a common thing to see the Tigers throwing a pass when deep in their own territory. But most teams only resorted to the pass when time would not permit a drive of any great distance.

In looking over the season there were very few weak teams. Every college had an eleven of which it could feel proud. What was lacking in science, and ability they made up in fight. Coaching had improved and every college possessed coaches of unusual ability. Harvey of Morehouse, Abbott of Tuskegee, Aiken of Atlanta Univ., McGhee of Morris Brown, Fields of Fisk, Johnson of Clark, Kendle of Talladega, Harris of Ala. State Normal, Bynum of N. C. State College and others have developed teams which are capable of holding their own anywhere. Harvey of Morehouse is the dean of Negro coaches, having coached at Morehouse for the past nine years. In developing green material, he is without a peer in the country. Johnson has worked wonders with Clark as has Harris of Ala. State Normal.

The officiating was unusually good, showing great improvement over last year. Very few lost games could be traced to bad officiating. Gentry, Kelly, Hamilton, Pinkett, Hill, Rivers, Brown, Lawrence, and others are helping to develop football in the South.

Chapel Chats

E. L. MAXWELL

It was a source of inspiration to have Mr. Harding, Chairman of the Student Fellowship Movement, talk to us Monday morning, November 24. His talk centered around the Student Fellowship Movement and its work. The important points of his address were as follows: "The Student Fellowship Movement grew out of a demand for changes in certain conditions. Among these conditions one of the most important was the race relation. There is a demand on the part of a few for a change in the race relation in the United States. Some people are brought up in homes of the highest ideals. Naturally, one brought up in such a home goes out into the world expecting to find conditions very much different from what they really are. He also expects to go into the world to render service; but often when he gets out of school he finds that society places a stamp of disapproval on certain classes of service. And hence he almost always falls in line with society."

Then Mr. Harding told how that his mother used to call him time after time in the morning; and how finally she would have to enter his room and give him a good jacking up before he would get out this bed. "This sort of thing the world's war gave the student fellowship Movement. One of the first things that this movement saw was needed was a common bond of brotherhood. We don't live in a divided society but in a common society. There must be something done to give the races common ground. The only remedy of the situation is a

thorough knowledge of God. Howard Thurman said that the only way to know God is through necessity which makes one know Him."

Finally he pleaded that colored people not hate white people but rather bring a positive force of love wherever and whenever they could.

We were very much pleased to have Dr. Gross, Rev. Blakely, Mr. Strait and Mr. Smith visit our chapel services Friday, December 5. Dr. Gross led the devotional exercises. He commenced by saying, "I shall read directly from the mouth of the greatest teacher, Jesus Christ—recognized more so today than ever before. I like to use the term teacher in referring to Jesus and scholars in referring to us realizing that we are all scholars in the school of the great teacher.

Dr. Gross presented Rev. Blakely, pastor of a church of Utica, N. Y., who spoke as follows: "I wish that I had learned the true meaning of education and had known it when I entered college. Education is not simply getting a college diploma. Education is life itself. It is lasting even in heaven. Don't think that simply because you make 95 per cent in your collegiate work that you will succeed in life. Intellect is something; but intellect isn't everything. The ninety-five per cent man does get something out of hard study and that is thoroughness. I've been ten years trying to get that one lesson."

"Man has a religious and a social nature as well as the intellectual side. Every man should look out for his spiritual nature. Give yourself the best

Alumni Notes

Prof. C. B. Dansby

December 6th was Home Coming Day for the Alumni and former students of Morehouse. Several took advantage of the occasion and returned to the College and reimbibed some of the Morehouse spirit. Among those that were present were the following: from Americus, Ga., Rev. A. S. Staley, Rev. A. R. Raiford, Prof. J. E. Brown; from Macon, Ga., Prof. G. W. Hill, and Dr. W. A. Davis; from Chattanooga, Tenn., Dr. Patton and Prof. McAllister. Prof. M. Staley of Orangeburg, S. C., Prof. H. C. Trenholm of Montgomery, Ala., Prof. F. A. Maddox of Albany, Ga., and Mr. C. C. Smith of Birmingham, Ala., also were among the number of out of town Alumni and former students who helped to make the Home Coming a success. We were glad to greet all who were here and trust that Home Coming Day will be an annual event. Let every former student and Alumnus look forward to the day next year when he will lay aside everything and make a pilgrimage to the college and join in with the new students and teachers in singing the college songs and rekindling the college spirit, which is the dynamic force in our activities.

Since the last issue of the Athenaeum Death has visited our number and has taken away Mr. W. A. Wynn, a former student and loyal, enthusiastic supporter of every cause of the College. Mr. Wynn had Morehouse on his heart at all times and always wanted to know what he could do to help in any way. The spirit of Morehouse was forever uppermost in his mind. We would do well as we mourn his death to allow his mantle to fall on our shoulders and to carry on with the same zeal and enthusiasm that our fellow comrade and brother had. To the bereaved family we extend our heartiest sympathy, and say to them, you have lost a loving father, Morehouse has lost a loyal son.

We are happy to announce the marriage of Mr. W. H. McKinney to Miss A. R. Berry. We hope for Mr. and Mrs. McKinney much happiness and a long and prosperous life.

At Walker Baptist Institute there are six sons of the college, Mr. C. A. Evans, '06, principal, Mr. H. E. Dean, '07, Rev. E. T. Hall, and Rev. J. P. Murphy, Div. '22, Rev. R. C. Calhoun, Div. '17 and Rev. R. W. Walker, Div. '14.

Please send the name and address of any alumnus or former student who may be out of touch with the Athenaeum to the Athenaeum Editor, Athenaeum Publishing Co., Morehouse College, Atlanta, Georgia.

CREAM OF WIT

John Pitman, '26

We recommend for the asylum, Ab. St. Mynde, the bozo who wrote the following letter home:

Dear Mother,

Having nothing else to say, I will close.

Your son,

Ab. St. Mynde.

• • • • •

Desdemona:—"Othello, my dear, you're just the alligator's under-shirt."

Othello.—"Don't hat me, baby, Tie that bull outside."

• • • • •

When somebody yelled "Remember the Maine," Ivor E. Head got up and said, "Please do. Our water froze last night."

• • • • •

Dad told me he once knew a woman who was so crosseyed that she poured syrup down her back and scratched her pancakes. At dinner this same woman poured catsup on her shoe strings and tied her spaghetti.

• • • • •

Ted:—I'll never get over what I saw last night.

Ned:—What was that?

Ted:—The moon.

• • • • •

Jim:—Why the feed bag, George?

George:—I'm going to take my girl to the party.

Jim:—But why are you taking a feed bag?

George:—Sis says she eats like a horse.

• • • • •

He stole a kiss from a country maid,
And then jumped on the train.
She neither raved nor tore her hair,
For she had his watch and chain.

CHAPEL CHATS

continued From Page 100

spiritual development possible. God forbid that any of you prepare to go into the world to get money. On one occasion a group of ministers wanted to meet the king, certain ones were permitted while others were not because of social back-ground. You must train yourselves to meet every one with

as much grace and dignity as any other man. Finally you must keep your body in good physical condition. Play games, take plenty of exercise and go to bed at 10:00 o'clock."

Mr. Smith said that there is a chance for every man to make a contribution to society if he'll but be himself.

DEPARTMENT OF INSTITUTION

THE MAJOR PROBLEM

By Prof. L. D. Milton

There is real cause for optimism as to the future of the Negro in America. Why? Our Negro youth is taking its problems seriously. It has turned its attention away from the diverting question of what is going to be done to the Negro to thoughtful consideration of the major problem: what is the Negro going to do. He reflects to find that every theory regarding his proper place in American life is primarily the product of the other fellow's thinking and concludes that he must do a little reasoning for himself. And he is urged by the impulse that is the driving force of the human race to find a solution that promises a larger enjoyment in the luxuries of life. Here is his summary.

Any workable plan for action must coincide with the ideals of the existing system. Consequently no real solution of the Negro's problem can come from "back to Africa" movements, propositions for isolation and the attendant development of a separate and distinct civilization and no theory of limited activities and participation in life can satisfy. Whatever the Negro plans to do in the future must of necessity be a reflection of the present age. To adopt any program that reflected less developed civilization would be fatal. Any world the Negro plans must be in absolute conformity with the general scheme of modern economic life.

But here is the barrier. No solution of the Negro's problem will come with his hopes of ready acceptance into the full and equal enjoyment of the fruits of modern civilization. The Negro himself must develop his own industries that are parallel with the standards of the times and he must be willing to stand by them with the courage that has characterized so largely the phenomenal development of his civilization. No phase of modern industry can be neglected. In farming, manufacturing, banking, insurance, and in the production of efficient personal services, such as medicine, law, and pedagogy, the Negro must build up institutions that parallel in method and effect the institutions that he finds about him. He cannot shut his eyes to the progress of the age in which he lives and hope that chance will find him a place somewhere in the general scheme of things.

Work, irksome and incessant work, has advanced civilization to its present stage. In fact, it is the answer to the challenge that life itself presents. It is the weapon which the savage chief, the hardy pioneer and even modern man have found alone effective in the struggle of progressive existence. Our Negro youth accepts the same challenge. It is looking for neither ease nor indolence. It takes its college training as no superficial veneer required by a hollow society, but as rigid preparation for life outside the campus. The give and take of academic discussion is something more than rhetoric;

it is the process of mental discipline. And scholarship which demands that a particular job be done well to merit distinction is a constant reminder of life's standards that measure the man by what he achieves.

We can face the future with assurance. Our young men are not asleep. They are orienting themselves with conditions as they find them, and they are confident that their stakes will accordingly be set aright. Without cringing to obstacles of prejudice and proscription, they will surely build the economic structure upon which the Negro race must stand—a structure that balances profession with industry and manual labor with mental. Call it aping if you will, but no progress can come unless it fits in with the existing system. Every individual must select his place as a part of the co-operative whole: there is no place for the weak and non-productive. Herein alone is the solution of the major problem, the Negro's problem. Our Negro youth, with resolute faith in God and in themselves, and without whining or groaning, may be depended upon to follow out this solution. In a word, they are going to work.

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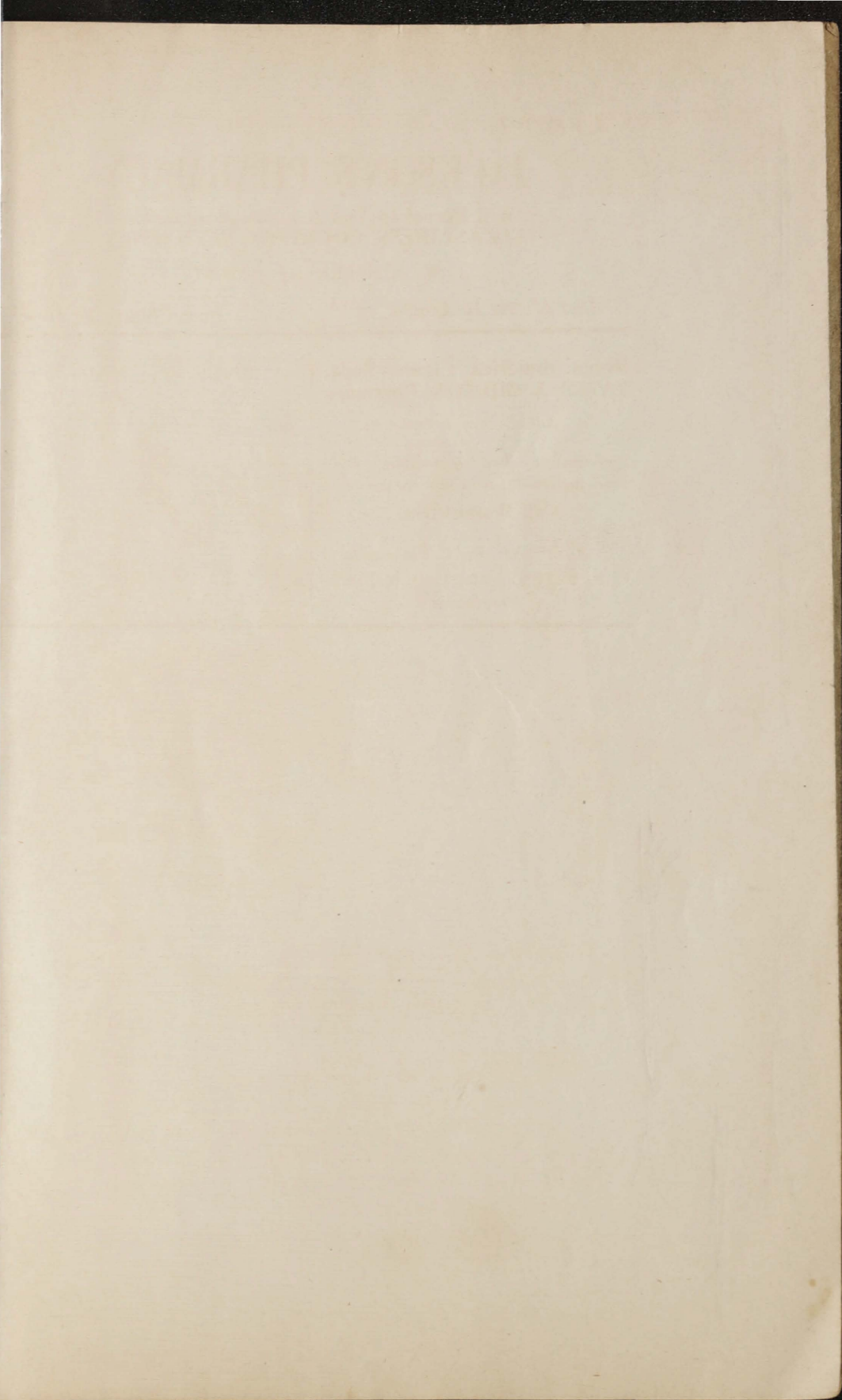
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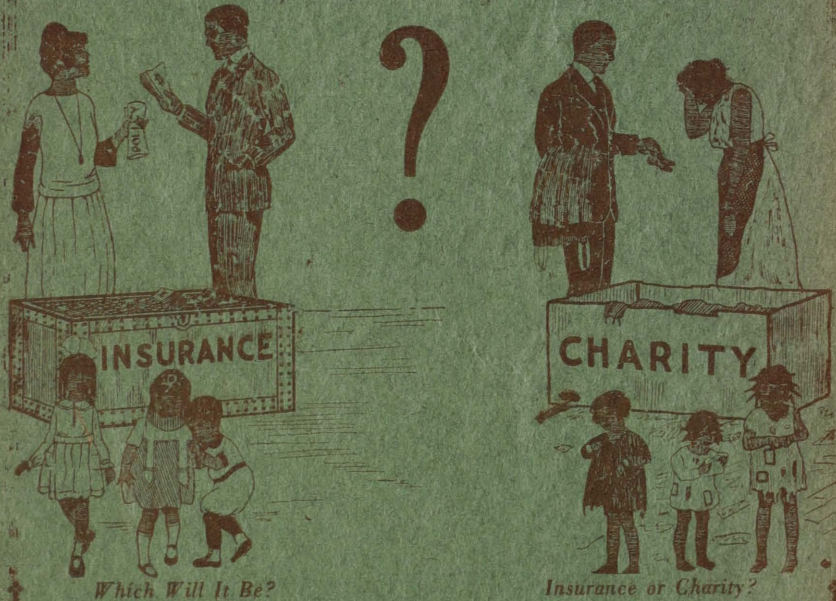
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