

Spelman Messenger

Vol. 37.

SPELMAN SEMINARY, ATLANTA, GEORGIA, JANUARY, 1921.

No. 4.



INTERNATIONAL S. S. LESSONS AND GOLDEN TEXTS.

FIRST QUARTER

Jan. 2.	The Child and the Kingdom	Mat. 18.1-14
	G. T. Mat. 18.4	
Jan. 9.	Jesus teaching Forgiveness	Mat. 18.21-35
	G. T. Mat. 6.14	
Jan. 16.	Our All for the Kingdom	Mat. 19.16-30
	G. T. Mat. 19.19	
Jan. 23.	Promotion in the Kingdom	Mat. 20.17-28
	G. T. Mat. 20.28	
Jan. 30.	Jesus Greeted as King	Mat. 21.1-16
	G. T. Mat. 21.9	
Feb. 6.	The Marriage Feast	Mat. 22.1-14
	G. T. Lu. 14.23	
Feb. 13.	Lessons on Citizenship	Mat. 22.15-22
	G. T. Mat. 22.37-39	
Feb. 20.	Wise and Foolish Virgins	Mat. 25.1-13
	G. T. Mat. 25.13	
Feb. 27.	Rewards of Faithfulness	Mat. 25.14-30
	G. T. Mat. 25.23	
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	G. T. Mk. 14.8	
Mar. 13.	The Lord's Supper	Mat. 26.14-30
	G. T. 1 Cor. 11.26	
Mar. 20.	Jesus on the Cross	Mat. 27.33-50
	G. T. Rom. 5.8	
Mar. 27.	The Living Christ (Easter)	Mat. 28.1-20
	G. T. Mat. 28.20	

SECOND QUARTER

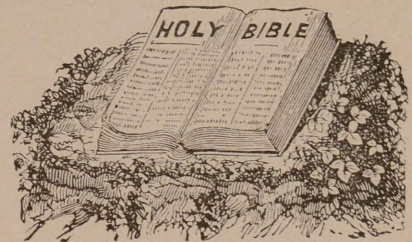
Apr. 3.	The Ideal Christian	Rom. 12.1, 2, 9-21
	G. T. Lu. 6.31	
Apr. 10.	Bible Teachings about Health	1 Cor. 6.19, 20; 9.24-27; Gal. 6.7, 8
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Apr. 17.	About Work	Mk. 6.1-3; Jno. 5.17
	G. T. Rom. 12.11	
Apr. 24.	Poverty and Wealth	Isa. 5.8-10; Lu. 16.19-12.34
	G. T. Lu. 12.34	[25; Amos 8.4-7]
May 1.	Education	Deut. 6.4-9; Prov. 3.13-18;
	G. T. Prov. 4.7	
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	G. T. 1 Cor. 12.27	
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	G. T. Rom. 13.10	
June 5.	Ps. 33.12; Prov. 14.34; Rom. 13.1-10	Making the Nation Christian
	G. T. Prov. 14.34	
June 12.	The World	Isa. 11.1-10; Acts 1.6-9
	G. T. Isa. 11.9	
June 19.	The Social Order	Lu. 4.16-21; Mat. 25.34-40
	G. T. Mat. 25.40	
June 26.	The Social Task of Church (Review).	G. T. Rev. 21.3

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	G. T. 1 Tim. 1.15	
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	G. T. 1 Tim. 1.15	
July 24.	Paul's Proclamation	Acts 9.19b-30
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	G. T. Acts 11.26	
Aug. 7.	In Cyprus and Antioch	Acts 13.1-12
	G. T. Acts 1.8	
Aug. 14.	Iconium and Lystra	Acts 14.8-20
	G. T. Mat. 4.10	
Aug. 21.	Prepares for Conquest	Acts 15.36-16.5
	G. T. Acts 15.11	
Aug. 28.	From Asia to Europe	Acts 16.6-18
	G. T. Acts 16.31	
Sept. 4.	Philippi to Athens	Acts 16.19-34
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Sept. 11.	Athens	Acts 17.16-31
	G. T. Acts 17.28	
Sept. 18.	Abstinance	1 Cor. 10.23-33; 3.16, 17
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Sept. 25.	Review	G. T. Gal. 6.10

FOURTH QUARTER

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	G. T. 1 Cor. 2.2	
Oct. 9.	Ephesus	Acts 19.8-20
	G. T. Mat. 4.10	
Oct. 16.	Paul to Corinth	1 Cor. 1.10, 11; 13.1-13
	G. T. 1 Cor. 13.13	
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Nov. 6.	At Jerusalem	Acts 21.18-23.24
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	G. T. 1 Cor. 15.20	
Nov. 27.	Voyage and Shipwreck	Acts 27.30-44
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Dec. 4.	Melita and in Rome	Acts 28.1-16
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	G. T. 2 Tim. 4.7	
Dec. 25.	The Wise Men	Mat. 2.1-12
	G. T. Mat. 2.11	



ACCEPTABLE MEDITATIONS.

What is meditation?

We find it defined in the dictionary as: to keep the mind in a state of contemplation; to muse; to reflect; to consider; to ponder; to study.

We read in Genesis that Isaac went out at eventide to meditate.

The wise man wrote: Ponder the path of thy feet. Prov. 4.26.

St. Paul, writing to the Philippians, bids them: Think on these things. Phil. 4.8.

To Timothy, he says: Meditate upon these things. 1 Tim. 4.15.

Once in Holy Writ we are told *not* to meditate. Christ, in speaking of the persecutions which should come to Christians in the latter days, says: Settle it therefore in your hearts, not to meditate before what ye shall answer. Luke 21.14.

But it is the Sweet Singer of Israel, who spent many lonely hours on the hillside with his sheep, contemplating the heavens and the work of God's hands, who strikes the strongest note. He gives the most and the most beautiful testimonies as to the worth of meditation. The thought runs all through his psalm-book.

Almost the first word is: Blessed is the man whose delight is in the law of the Lord; and in his law doth he meditate day and night. Ps. 1.2.

Commune with your own heart upon your bed, and be still. Ps. 4.4.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer. Ps. 19.14.

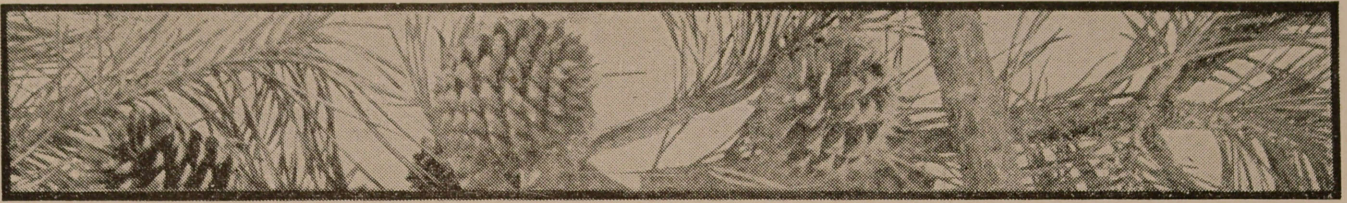
When I remember thee upon my bed, and meditate on thee in the nightwatches. Ps. 63.5,6.

I will meditate also of all thy works, and talk of thy doings. Ps. 77.12.

My meditation of him shall be sweet; I will be glad in the Lord. Ps. 104.34.

I will meditate in thy statutes.

Ps. 119.48.



O how I love thy law! It is my meditation all the day. Ps. 119.97.

I have more understanding than all my teachers: for thy testimonies are my meditation. Ps. 119.99.

I meditate on all thy works; I muse on the work of thy hands. Ps 143.5.

The Lord himself, speaking to Joshua, gives the reason for this meditation, and adds a promise to those who meditate aright.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. —Josh. 1.8.

WOMEN IN THE NEW ERA.

One of the favorable changes effected by the recent war is the improvement of the economic and political condition of women. This world conflict showed clearly the conspicuous part women play in helping men solve the complex problems of life. The belligerent countries did not fail to recognize the valuable service rendered by their earnest patriotic women, not only in their heroic efforts to "keep the home fires burning," but also in their endeavors in more dangerous positions behind the firing line.

What women did in this great struggle is interesting in part to review. Previous to the war, the average woman was a busy one and when asked if she could spare any time from her household duties and social cares, her answer was "no;" but when the demand came for a service that meant life to a wounded soldier, bread to the starving allies, and munitions at the front, her answer was, "I'll take the time."

The industrial world, made vacant by the call to "arms," depended largely upon women for its existence. Thus we find them in almost every phase of industrial life. In manufacturing establishments they proved to be able and efficient laborers. In munition factories they had a part in making every kind of defense, such as airplanes' machine guns, searchlights, and anti-aircraft guns. A well-known English engineer said:—"Given two more years of war, I would have undertaken to build an entire battleship by woman's labor alone." These new recruits in the labor world did not come into it for any ordinary reasons, but they were inspired by the love they bore their country and the men at the front. A girl in a filling factory where the skin of all work-ers turned a grotesque yellow color, laughed about her spoiled complexion, saying: "I'd rather be this ugly color all my life than fail our heroic boys." In another factory,

an explosion occurred which caused the death of many of the courageous workers. The manager was fearful that no others would be willing to take the places of the dead; but to his amazement, more women offered than were needed to fill the places so fraught with peril. Thus heroism was shown at home, as well as in the trenches, by women as by men.

Time will not permit a recital of the magnificent service rendered by women in mines, on farms, in banks, railway companies, business houses, and government positions. Nor can we pass by in this connection all that has been done, and is still being accomplished, by the Y. W. C. A. and Red Cross Society. The torch that fell from the hand of Florence Nightingale has glowed brightly in the dark world of misery, shedding its healing rays upon millions of sufferers, many of them wounded soldiers; indeed, there is no phase of work that has not been explored by women.

All these activities led the world to know as never before the worth of its women; they saw their opportunity for service, grasped it, and gave the world a new conception of their capabilities. As a result, women stand upon the threshold of a new era, willing and ready to share in every kind of human progress.

In the industrial world they have reached the plane of equality, as witnessed by the fact that recently in Washington two labor conferences met side by side, one composed of men, the other of women.

The participation of women in politics is the promise of the future. But already their fitness for this activity has been shown: many of our western states are learning by experience that women are most successful as workers in juvenile courts. Their delicate tact and far-seeing wisdom which they show in dealing with young people is but the natural consequence of long and intimate guardianship of children in the home.

This era finds women far in advance of any other in history. America has the unique honor of being the birthplace of the first woman to sit in the British Parliament. Lady Astor is our distinguished pioneer. As Nancy Langhorne, the daughter of a prominent family in Virginia, she married into the famous Astor family. For some years she has made England her home and is now leading the English women into a new field of adventure. She is playing her role creditably as a wife, mother, and woman in public life. This great stride in the advancement of women has led the University of Oxford to grant to women the right to take degrees equal with men.

The progress of women is not confined to any particular race or nation: side by

side work women of various nationalities. The first International Congress of working women conducted its sessions in four different languages: English, French, Bohemian, and Polish. The most important subjects discussed were the eight hour day plan and international action on child labor legislation.

It is a fitting sequence in history that this new age, which is unparalleled in its need, has for its service the most advanced women of any time. Now that they have learned to organize and work nationally, their boundless energy and enthusiasm will find worthy expression. The greatest field for peace-time activity is found in politics, for it gives to women the opportunity to give to the nation the best that is in them. Women in politics will have a vital effect upon the thought of the nation, women will be more democratic, and a perfect basis will be established for cooperation of men and women in public as well as private interests.

This era presents to women "the supreme test of their capacity, their sincerity of purpose, and their courage." The success of the past including their part in gaining national prohibition assures us that women will more than measure up to their possibilities in the future and even excel all expectations.

Aurelia Louise Hudson, H. S. '20.

PATRIOTIC THRIFT.

It is a great privilege to be an American, an inhabitant of a land of great traditions, great ideals, and greater opportunities.

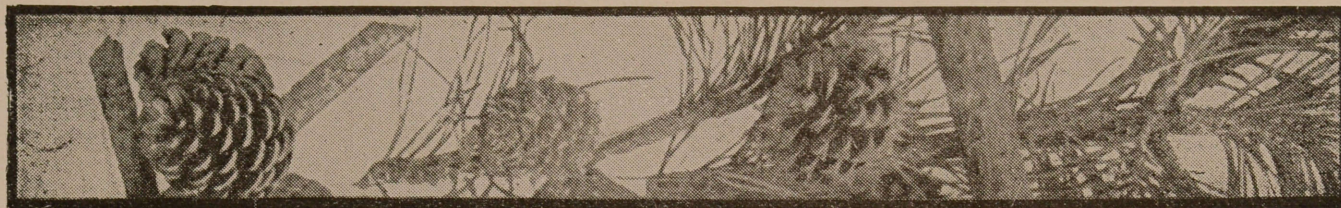
It has been said: "A person's true purchasing power is his producing power," and that "The multiplication of buying power always means thrift for the buyer."

America to-day has the greatest buying power of any nation in the world. In colonial days thrift was practised—through thrift and our wonderful natural resources we became rich. With this wealth extravagance developed, and for many years we have been noted for our wastefulness.

It has been said of America that a more thrifty country could live on what she wastes, but great effort is now being made that such a statement may no longer be true.

During the past few years the term thrift has been much in the mind of the public. Men and women have been and are still discussing it, boys and girls are writing essays about it. The world war gave us an object lesson of the necessity of thrift and the means of practicing it. Only a few years ago the thrifty man was looked upon with disfavor, but public sentiment is now being changed.

The thrift movement made necessary by the stress of war is of such fundamen-



tal worth that now, in peace, it should be infused into the very life blood of the nation.

A thrifty nation means a prosperous nation.

President Wilson has said: "To practice thrift in the time of peace is a virtue and brings great benefit to the individual at all times; with the desperate need of the civilized world of to-day for material and labor the practice of individual thrift is a patriotic duty and a necessity."

The thrift movement of to-day, if continued, is destined to change the United States from the greatest spendthrift nation into one of the greatest saving nations of the world.

This does not mean the creation of a nation of misers and swindlers, but it does mean the development of a nation of honest, independent, self-sustaining citizens, happy in the consciousness of wise spending and free giving, who possess contentment for the present and security for the future.

In the onward march of national life we have already passed old landmarks and broken down old limitations. In *this* movement we see an onward trend toward something bigger and broader than the past has known. Amid the tumult and confusion of these days shines the vision of an America *unselfish* in her giving, triumphant and glorious in her conquest of self. That this vision may come true there must be a clear, universal understanding not only of what thrift means in the concrete application, but also of the higher spiritual thought of what *through thrift* we may do for others.

These things should be taught our children with painstaking care by the mother in the home and by the teacher in the school.

Our home life too often expresses extravagance without ability to earn, and our school life a lack of instruction along these lines.

As these vital truths become a part of the consciousness of each individual the spendthrift and loafer will disappear—time, energy, and capital will be conserved.

Thrift as a nation-wide idea must not mean the lowering of the standards of good living in respect to wholesome food, attractive homes, good education, and necessary recreation, but it must mean the elimination of thoughtless waste and foolish extravagance.

Upon the mothers and the teachers of to-day rests a great responsibility—we must measure up.

Realizing the responsibility of home, school and community, let us consider some of the things which are being attempted.

Team work wins in base ball, business, and war; it will win in the thrift movement. That thrift may become a part of the home, community, and national life, every member of every family should practice it, for the home is the heart of the community and the nation is made up of communities.

Club work in home and school is especially important as it develops the spirit of co-operation, a pride in ownership, and increases the purchasing power of the individual through his producing power. Such clubs as corn, pig, cotton, chicken, and garden clubs which enable a child to earn money without leaving home are indeed a blessing in any community. They provide inspiration, information, and social contact.

There are many examples of boys and girls who were discouraged and discontented at home that when clubs were organized they felt pride of ownership and realized the opportunity to earn money became contented.

Dr. J. S. Grin has said: "The way to raise a good boy or girl is to let him raise a good pig, garden, or something of his own."

The object of the old-time education was to develop the three R's. The object of the present day thrift club is to develop the four H's—the head, heart, hand, and health.

In many states lessons in thrift have become a part of the school curriculum.

Not only the saving of natural resources but also the saving and wise expenditure of money are of great importance.

The lack of knowledge regarding the use of money rather than the small income is to blame for the poor financial circumstances of many people.

Children should be taught the purchasing power of a dollar in food, clothing, and other necessities of life. They should be taught how to choose good substitutes; what constitutes a balanced ration, and how to care for their own clothing. Notwithstanding the financial condition of any family, every boy and girl should be taught through doing the dignity and value of work—that money is for use when needed, not merely to be hoarded, that their savings are not primarily for a foundation of great wealth but for the betterment of themselves and others. To this end some schools are wisely establishing school savings banks.

This is valuable; for that reason the teacher should study with the child its wise use. Children should be encouraged to report on the amount of time spent in recreation, study and work.

It has been said, "teach a child how to earn money, to invest it wisely, to sacri-

fice to the common good, and how to use every moment of his leisure time, and you have fulfilled the greatest mission of the public school, the teaching of thrift."

No boy ever became great as a man who did not, in his youth, learn to practice thrift, which means in its broadest sense, self help, self control, independence, true efficiency, and character, which summed up in two words is Patriotic Thrift.

Birdia A. Haller, T. P. '20.

OXYRHYNCUS.

"The New Archæological Discoveries and Their Bearing on the New Testament," by Dr. Camden M. Cobern of Allegheny College, is one of the valuable new books which we find in our library as we begin our studies this fall. From this book we glean the following notes. The book is extremely interesting to Bible students.

Fayum is a sunken oasis situated in the Libyan desert, west of the Nile, beginning about forty miles S. S. W. of Cairo and extending southward some thirty miles. It covered from four hundred to nine hundred square miles at different eras. In olden time it was occupied by Lake Moeris, on the shores of which were several towns, Arsinoe being the chief.

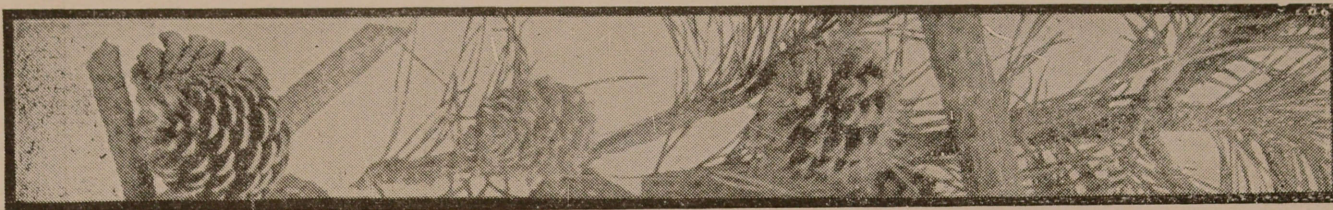
Oxyrhynchus is ordinarily counted a Fayum town, though it really lay a little way to the south. It was built on the canal which supplied the Fayum with water and was therefore in close touch with it. It was a Christian centre and from the dust heaps of its ruins most of the Christian papyri of the early centuries have come. It is to us the most important of these old towns because from it have come nearly all of the old fragments of the New Testament recently discovered. Its modern name is Behsena. The granite columns and ruins of temple altars still to be seen show its early importance.

From the third century before to the third century after Christ the Fayum was prosperous. Then the desert took possession of the former fertile district. More and more after the second century the Fayum became isolated till by the fifth century it was simply a field for the archeologist.

The dryness of the desert sand has preserved the papyri unearthed there in recent years so well that they may be read by the archæologists, who are thus enabled to give us pictures of lives and doings of the early Christians, and so much light is thrown on the New Testament writings. Oxyrhynchus is therefore proving a veritable treasure house for the Bible student.

"Piety is the essence of patriotism."

"A patriot loves his country."



Spelman Messenger

Miss E. O. Werden, *Editor and Publisher*

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OUR PREACHERS.

Dec. 12. Dr. F. H. Brown, Atlanta.
" 19. Dr. Wallace Rogers, "
" 26. Dr. R. Orme Flinn, "

Happy New Year!

On Dec. 17, Capt. Will Arthur Dietrick gave here his illustrated scientific lecture on the "Immensity of the Universe." It was one of the series making up the lecture course of the year. It was both instructive and entertaining and was much enjoyed.

We begin the work of the new year on Jan. 3. This was Miss S. B. Packard's birthday and duly celebrated in early days.

On Christmas Eve a very pleasing concert was given by Spelman's junior music students, who will be the prima donnas of future years, under the able direction of Mrs. Sadie A. MacArthur, our efficient teacher of vocal music. She planned this concert to bring out those who had not been to the front—musical debutantes, as it were—and they made a fine impression. We shall hope to hear them again soon.

On Christmas morning there were the customary chapel devotions at nine. Miss Tapley read from Isaiah and Luke and developed the thought of missions. The school missionary rally had been in the hands of the Christian Endeavor societies. One girl was appointed to bring in the students' offering, and a teacher gave in for the faculty. The total was \$224.42. There was free visiting in the afternoon, and all were safely housed in their respective halls for the evening, where silence fell and Morpheus ruled.

At Sunday School, Dec. 26, Miss Rickmyre very kindly gave the students her much-appreciated reading, "Uncle Alec's Bad Folks," which won hearty thanks.

The afternoon sermon was preached by Dr. Richard Orme Flinn, of the North Avenue Presbyterian Church. His subject was, "The Greatest Thing in the World." The text was John 3:16.

On Sunday evening, the Christmas Eve concert was repeated by request.

On Sunday, Dec. 26, Miss Evelyn Bate-man, former dean, re-visited old haunts at MacVicar Hospital. She is still carrying on her good work in the city.

On the 27th, we were doubly surprised by calls from two Spelmanites, Miss Mabel Hutchins, now teaching in Cleveland, O., and Miss Camilla Weems, who is teaching at Allen University.

Mrs. Rickmyre and her daughter, Miss Ethel Rickmyre, at one time teacher of expression at Spelman and much beloved here, paid us a visit, Dec. 21-27, while on their way from their home in Johnstown, N. Y., to St. Petersburg, Fla.

Miss Helen A. Richardson of Passaic, N. J., and Master Robert Wagg of Lisbon, Me., spent the Christmas week at Spelman as guests of Miss Ethel Wagg, superintendent of the Teacher Training Department here. It goes without saying that Miss Wagg enjoyed seeing her adopted son after several months separation, and her friend and fellow-teacher of the North. We all shared her joy. We were very generously given a part in the good times planned for the visitors and soon came to love them for their own sakes and felt no longer strangers. The biggest time of all was a Christmas Eve party at

which Miss Wagg and Miss Parsons were the hostesses. Thank you, ladies, we "sure did enjoy ourselves." May these good friends come again!

On Friday evening, Dec. 31, there was a Recital by the members of the senior class in the chapel. These recitals are eagerly looked forward to as enjoyable occasions.

New Year's Day vied with Christmas as to beautiful weather. Games and jollity were everywhere on the campus.

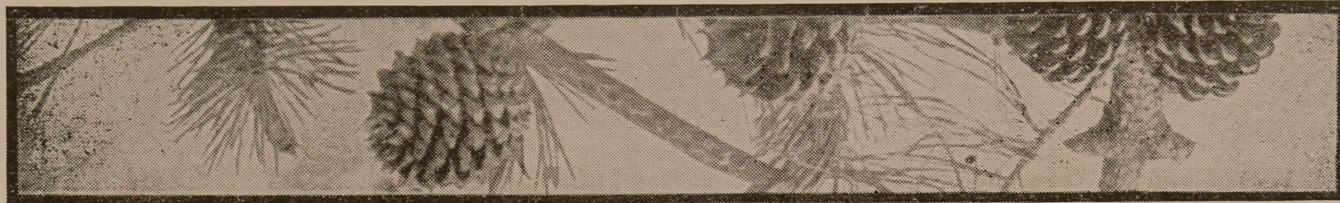
On New Year's night the customary Emancipation Exercises were held under the auspices of the Pi-Gamma Society. There were the reading of the emancipation proclamation, songs, an oration, and an address. All were good. The address was delivered by Mr. B. F. Hubert, of the agricultural department of Tuskegee Institute. It was so fine that we asked the privilege of publishing it in the SPELMAN MESSENGER. Look for it next month.

HEALTH IN SCHOOLS.

Fifty-eight per cent of the teachers of the United States are trying to teach their pupils to care for their health, according to statistics recently prepared by the Federal Bureau of Education. Thirty-two per cent of the schools use textbooks or some sort of classroom instruction in health matters, 15 per cent use the Modern Health Crusade of the Anti-Tuberculosis Association, and 19 per cent weigh and measure the children according to plans suggested by the Bureau of Education and the Child Health Organization of America. In other words, 15.6 per cent of the 760,563 children in the schools reporting were weighed and measured at some time or times during the year. One and nine-tenths per cent of these same schools have medical inspection, and only twenty-nine schools, less than 1 per cent, have nutritional clinics and feeding.

Utah stands at the head of the list of States in this respect, with 72 per cent of her schools doing weighing; 81 per cent of the children are weighed. Iowa is second with 54 per cent of the schools weighing 51 per cent of her children. Minnesota is third with 31 per cent of her schools weighing 46 per cent of the children. Other States in their order are: Indiana, California, Pennsylvania, Illinois and New York.

At the foot of the list is Oklahoma, with only 4 per cent of the schools weighing 0.4 per cent of the children, and Texas with 5 per cent of the schools weighing 1.2 per cent of the children. Ohio is third from the foot with 2 per cent, while Nebraska, West Virginia, Virginia, Mississippi, Michigan, and Alabama are not much better.



THE TOWN OF DON'T-YOU-WORRY.

There's a town called Don't-You-Worry,
On the banks of the River Smile,
Where the Cheer-Up and Be-Happy
Blossom sweetly all the while;
Where the Never-Grumble-Flower
Blooms beside the fragrant Try
And the Ne'er-Give-Up and Patience
Point their faces to the sky.

In the Valley of Contentment,
In the Province of I-Will,
You will find this lovely city
At the foot of No-Fret hill.
There are thoroughfares delightful
In this very charming town,
And on every hand are shade trees
Named the Very-Seldom-Frown.

Rustic benches quite enticing
You'll find scattered here and there,
And to each a vine is clinging
Called the Frequent-Earnest-Prayer.
Everybody there is happy,
And is singing all the while,
In the town of Don't-You-Worry,
On the banks of River Smile.

HOME TRAINING AND ITS RELATION TO THE SUNDAY SCHOOL.

Home training is the most ancient of all branches of instruction. It began with Eve holding Cain on one knee and Abel on the other. It means that the child is to be taught the consciousness of God. This consciousness need not be proven to the child, it comes to him in a general possession, a heritage from the race.

The strength and vividness of this consciousness of the child depends on the position which the idea holds in the home.

The father and mother are perpetually teaching religion to their children by example, by the tones of their voices, by what they are as well as by what they say, by the condition of their own relationship to the unseen world. Sometimes it is sound religion and sometimes it is not.

The first lessons come not from a book, or Sunday School teacher; they are in the personality of the parents.

It is often said that children are less reverent than they used to be; less conscious of God, less in awe of Him. Let us see what may be some of the reasons for this change: lack of family prayers, lack of Scriptural readings, lack of observing the Lord's Day, lack of good reading in the home library, and so on. Parenthood is partnership with God. The home should be a point of preparation for the larger life of the school. Here the parents can do much by sanctifying the Sabbath, by making it a holy and a happy day, through the children's Sunday hour when the "dear old stories" are used once more, using Laura Ella Cragin's "Old Testament Stories for Little Children"; and "Kindergarten Stories for the Sunday School and Home" by the same author; or W. J. Sly's "World Stories Retold", or the "Shep-

herd's Psalm for Children" by Josephine Baldwin, etc. Special Sunday games, such as games of Bible Character, and guessing contest of hymns, and many other forms of good wholesome amusements, will leave a lasting impression on the child.

The parents can also help the Sunday School by helping the child in the review at home of the regular Sunday School Lessons. Such supplemental lessons as Bible structure, choice hymns, and Scripture gems, catechism work, etc., will be a great help both to the child and in making the Sunday School more interesting and valuable.

Many a mother will admit that one of her most precious memories is the Sunday hour spent with her children when they were small.

The custom of family prayer is a beautiful one. As affection needs words of endearment, so it is with religion. Many are the things that hinder these precious moments of family prayers. In the busy humdrum of the business world, where every one must be at his post just at the moment the clock strikes seven, or eight, or whatever the hour may be, in the shops or trolley cars, offices or railroad, often keep the family from breakfasting together. But where the family can eat breakfast together, prayers are possible.

It takes but a short time, but it does give a family recognition of the presence of God.

The child should be taught to pray as soon as he begins to walk and to speak.

He kneels down beside his mother and recites the words which she has taught him. He does this before the act conveys any very definite meaning to his mind or soul: the habit is secured and when older then the mother can explain and interpret.

In regard to the reading of the Scripture, Bible stories may be used at first, but the aim must be to create an interest in the Bible itself. Many questions like the following will be asked, and it takes a wise parent to answer them well. "Is it a true story, mother?" Do not allow the child to mistrust the reality of any part of it.

Another wise custom which people are unwisely allowing to pass is the habit of saying grace at meals. The question may arise, "why give thanks for food when we are receiving so many other things from God's bountiful hands, too?" It is the assembled family and listening children that give the occasion. The purpose is to express our consciousness of his loving care for our every need, and thereby help our children to be religious.

The child should be taught obedience first in the home, for it is during his earlier years that he lays the basis for all his

later experiences. If he has bullied every one around him at the start he will expect to be indulged in all his desires. So the mother who excuses everything in her baby and overlooks his disobedience and his obstinacies because he is cunning must expect to keep right on doing so as he grows up, or else she will have many severe trials of will. The time to establish in the child respect for authority and a disposition to yield to it readily and contentedly is just when his expectations and habits are getting set.

There must be proper living facilities to bring out the best behavior in children. Physiological conditions exert an important influence on behavior. It has been shown by students of the Juvenile Courts that the majority of those sent there or to reform schools are below par physiologically. Many times they are depleted nervously and so have no inhibiting power and they yield to temptation easily. A child to whom is given alcohol or even light wine loses control over his primitive instincts, because these things destroy the power of resistance. So, if the moral and ethical ideals are to gain and to keep the upper hand in one's conduct, the body must be well supplied with energy and never allowed to get out of repair.

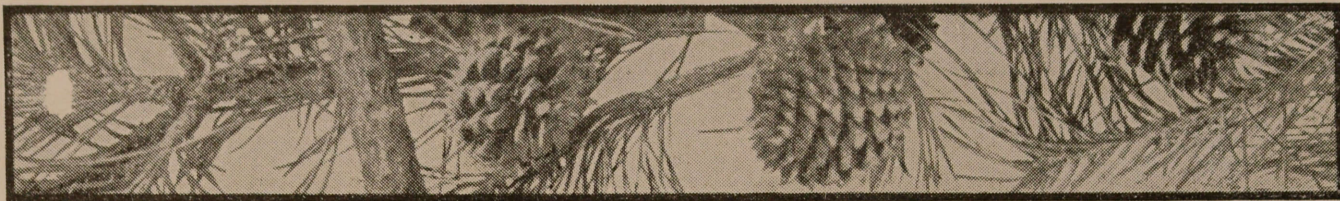
Many things can be done in the home to keep the body in the most perfect condition. If parents would think less of how to get rich quick and think more of how to make strong the lives of their children, both physically and spiritually, the S.S. teacher would have less heartaches and a much easier time to get her pupils started in a live class.

Nothing should be allowed to keep the child from church and Sunday School which would not validly keep him from day school. Thus the habit is formed. The Sunday School is intended to meet the need which the home cannot supply. A good teacher will often say things more efficiently than even a good mother. It all depends, however, on the teacher.

The wise mother and father take pains to know to whose class John or Mary has been assigned, and to make the acquaintance of the teacher. "A foolish, idle, ignorant, prejudiced, or otherwise incompetent teacher will make a difference in the whole life of the child."

The relation between the home and the Sunday School should be intimate and ideal. But that is not often the case, and because it is not so, the teacher's burdens are increased.

Frank L. Brown once said, "It is not a theory but a real condition that confronts every Sunday School. The home, contrary to God's plan and purpose, has become the rim instead of the center of the reli-



gious instruction of the child, and has placed upon the Sunday School practically the entire burden of the Bible training and the salvation and soul culture of the child. This attitude, however, does not shift the responsibility from the home which God still holds to an accountability."

It is the duty of the Sunday School, nevertheless, to be supplemental to the home, and merely supplemental, for with only a little over an hour a week it cannot assume the responsibility of being more, but because of that lack in the home it has become the duty and a privilege of the Sunday School to bring it back to its duty under God and to restore it to its lost place in God's plan.

Many homes lie outside of the reach of the pastor; that is true especially of those who have large city parishes, and the connecting link is that of the child; he becomes the means by which the gap can be bridged. It opens the door to the pastor, teacher, and superintendent. The parents put this link into our hands. It is true that the motive of the parents is not always the highest. It may be to be relieved from the care of the child for a time on Sunday, "For surely he can get no harm there!" Sometimes the child becomes a rebuke to the home. Often a motive is the feeling of inability on the part of the parents to train the child for better living and so seek to discharge a duty to their conscience by sending their children to Sunday School where some one else shall perform the priestly function. Let the motive be what it may, the child becomes the cord that binds the church and the home together.

Accepting, however, the fact that there often is a lack of co-operation, we may ask, "How can these conditions be improved?"

Let me suggest a few practical ways of bringing about a closer relationship. Our first effort must be to grip the home, then the scholar. Whenever the field is large enough to have a District Visitor, it should be her duty to go to these homes and ascertain the number of children not in Sunday School, and to ascertain the church affiliation of the parents, urge them to send these children, or bring them where possible, to the church school. Furthermore, the home may be reached by the birthday letters and birthday cards to scholars. These letters and cards are greatly appreciated by the parents, who feel that the school has an individual interest in the child.

The home may further be reached by emphasizing Bible ownership by the children. The sick and needy in the home should be promptly reached by flowers and aid by the Relief Committee of the Sunday School. Each department should have a representative of the Committee. In large Sunday Schools where there is organized

an employment department, it touches the home on the practical side. The Superintendent can also help the home by making the school sessions so attractive that the parents need bring no great pressure on their children to attend.

The closest relationship, however, comes between the teacher and the home. The call into the home of her pupils gives a new insight to teacher as well as a new knowledge of the scholar in home environment.

Let me give a picture of one home dear to me. It is evening. Father and mother, sisters and brother, sitting around a center table in a western home. There are books, games, wit, music, and love. Mother busy with her spinning wheel, father with his knitting needles, making stockings and mittens for their little flock of five—the income was very limited. The picture will not be complete, however, until from the mantel or table father has taken the old family Bible and reads some of those glorious passages, which can only give to the speaker the most beautiful meaning in her mother tongue, the German language. After the reading of those sacred passages, what a prayer! Father talked to our Heavenly Father in such a real way. How near we felt his presence! That was some years ago, before the days of Men's and Women's Clubs, when it was the first duty of the parent to bring up the child in the way that he should go. But we must love as Jesus loved. Love kindled to the Cross. Love alone can bridge the gap between the School and the Home.

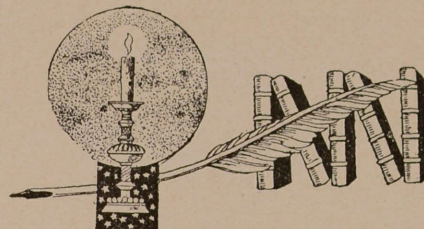
Wilhelmina Kurrelmeyer.

THE CHALICE OF ANTIOCH.

In possession of Kouchatkji Freres of New York is a marvelous silver cup called The Chalice of Antioch, which is probably the oldest known object of Christian art. With good reasons for so doing, a celebrated archæologist assigns its date as early as 72 A. D.

The Chalice was discovered in 1910 by some Arabs digging a well near the supposed site of ancient Antioch, where, it is maintained, there grew up soon after the death of Christ, the School of Antioch which lasted till the sixth century.

The symbolism of the cup proves it a Christian vessel. The general decoration takes the form of a vine and its branches. There are two portraits of Christ, one as a youth and one as a man surrounded by ten apostles, five on a side. As a youth, Christ is opening a scroll of the law. As a man, he lifts his arm with a gesture of authority. Nearly all the faces show great individuality. All have the ear-lock of the Jew; one is a Greek, and one is very homely. The face of Christ is oval with broad brow and deep set eyes. It is thought that these may be real portraits, as the artist may have seen the founders of Christianity.



GRADUATES' CORNER.

The Atlanta Spelman Graduates Club held its December meeting with Mrs. Hattie Harris and Miss Ida Griffin at their home—31 N. Jackson St. This was the time for the annual election of officers, so the usual literary and musical program was omitted. The following officers were elected:

Miss Estella Ivey—Pres.
Mrs. Sadie Powell—Vice Pres.
Miss Madeline Graves—Sec'y.
Miss Ethel Hudson—Reporter

The treasurer to be elected later.

At a previous meeting the club selected as its flower, the white rose; for its colors, white and gold, and its motto, "Lifting as We Climb."

We were so pleased to have Miss Carrie Dukes, of the local Anti-Tuberculosis Association tell us of her work. Each of us gained information of the nature of her work which makes us in sympathy and willing to help in any way we can.

A new member, Mrs. Sarah Blue Martin, is welcomed.

Mrs. Maggie Howard told in her interesting way of the meeting of the City Federation of Women's clubs. We have now an idea of the work of several large clubs of the city.

The Spelman Graduates Club plans to affiliate with this organization at its next meeting, then later with the State body.

It is our belief that, "In union there is strength."

Congratulations to Miss Josie Starks, R. N. (Registered Nurse).

After the business was finished we were served a delicious salad course by the hostesses and enjoyed a social hour with each other.

The next meeting, Jan. 5, 1921, will feature the installation of officers at the home of Mrs. Nellie Hannon and Florence Harris, 249 West Fair Street.

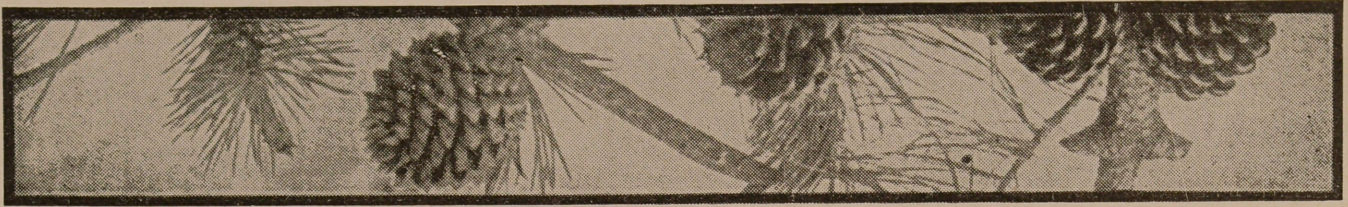
Miss Estella Ivey, President.

Miss Ethel Hudson, Reporter.

Dr. and Mrs. Malekebu sailed from New York on the S. S. Olympic, Dec. 29, on their way to Blantyre, Nyassaland.

Miss Emma B. De Lany, M. T. 1896, spent New Year's with her mother and sister in Fernandina, Fla.

Mrs. Geo. S. Cheatham (Virginia E. N. Ramsey, H. S. 1891) is principal of a private school in El Paso, Texas.



Miss Birdia A. Haller, T. P. '20, is busy in the Ind. and Ed. Institute, Topeka, Kans., and writes: "I enjoy this work as I have never enjoyed any other work of my life." She has charge of sixty-nine girls when out of school, and also of the dining-room, kitchen and girls' trade building.

Announcement comes of the marriage of Miss Elizabeth Catherine Towns, T. P. '09, and for years a teacher at Spelman, to Mr. James Daniel Nelson of Philadelphia, Pa. They make their home at 1919 Whar-ton St., of that city.

Miss James Frances Green, H. S. '20, is taking a business course at Oberlin, O., and also taking violin lessons twice a week at the conservatory. She is much pleased with the atmosphere of the place.

Miss Erma C. Walker, H. S. '18, is teaching in St. Augustine, Fla., and loves her work. Her address is Box 725.

Mrs. Olea Littlejohn Barbour, H. S. '16, is now teaching mathematics at Tuskegee Institute, Ala.

Miss Vascel A. Reynolds, H. S. '20, is teaching at Reidsville Public School, and her address is 105 Wadley St., Waycross, Ga.

Miss Virginia M. Williams, H. S. '13, sends her good wishes from Morris College, Sumter, S. C.

Miss Idenie M. Alexander, H. S. '16, may be addressed at 520 Fountain Ave., Birmingham, Ala.

Mrs. Eugene Jones (Blanche Baugh, N. T. '10) is at home at 4601 Champlain Ave., Chicago, Ill.

Miss Coresce C. Eaton, H. S. '19, is not in school this year on account of her eyes, which need rest and treatment, but her heart is with us. She is at her home in Henderson, N. C.

Misses Janie L. Lester, Coll. '15, Annie P. Williams, T. P. '18, and Ruth Murden, Coll. '19, are now teaching at Jeruel Academy, Athens, Ga.

Mrs. Annie Warde Forrester, T. P. '17, is living in Cleveland, O. She is working with The Urban League in that city.

Mrs. Josephine Junius Harris, A. B., College Class of '13, now is found at 74 No. 142d St., New York City.

Mrs. Fenuel Lewis Jones (Emma B. King, M. T. 1893) writes her Christmas greetings from 385 Cynthia St., Memphis, Tennessee.

Miss Ruth Murden, Coll. '19, made us a Christmas call.

On Dec. 29, Miss Bessie Eubanks, T. P. '18, Miss Geneva Eubanks, H. E. '20, and Miss Iona Crawford, T. P. '18, who are teaching in Birmingham, Ala., and Miss Madeline Graves, H. S. '16, who is doing office work in Atlanta, called at Spelman.

Miss Ida V. Battle, H. S. '16, writes from 186 W. 135th St., New York City: "I have successfully passed my state examinations and you may feel safe to use my registered degree. I am nursing; I am permanently employed by the New York Nursery and Child's Hospital for district work. I like the work and find it very interesting."

TRINIDAD.

Asphalt does not grow on our paved streets. It is brought 2,000 miles from a lake on the Island of Trinidad.

Back in the fifteenth century, on his third voyage, Columbus discovered this lake of pitch and used the product to caulk his ships. Three mountain peaks first met his eye on the horizon, so, being a religious man, he named the island Trinidad, which means Trinity. One hundred years later Sir Walter Raleigh also mended his boats with Trinidad pitch which he described in his diary as "most excellent good and melteth not in the sun."

Though enough asphalt has been taken from the lake in the last 50 years to pave a street eighteen feet wide around the world, its surface has not been lowered a foot. The lake is ever in agitation, being of volcanic origin.

The Indians have a fine legend about the origin of this lake of asphalt which reminds us of the tale of Sodom and Gomorrah. On the island are many humming birds. The Indians call the island "Iere," which means humming bird. Many hundred of years ago, an Indian tribe, drinking too much native liquor, went wild and killed large numbers of humming birds and decorated themselves with the feathers. This offended the Great Spirit who thereupon destroyed their village and every soul in it leaving in its place this lake of asphalt. So the Indians count it a haunted lake and the humming bird is a sacred bird.

Crusoe's Man Friday came from Trinidad. The Crusoe Island, Tobago, is a little north of Trinidad.

THE STORY OF AHIKAR

The Story of Ahikar had been popular among the Jews four hundred years before Jesus told the story of The Prodigal Son. The different ending made by Jesus strongly brings out the change from the law to the gospel. The new teaching must have been impressive.

The story tells in a most vivid way how a wicked boy maltreated his father and wasted his living; but instead of the father's offering him forgiveness he put him in chains, gave him a thousand blows on the shoulders and a thousand and one blows on his loins, and fed him on bread and water. Nadan, the repentant youth, cried bitterly to his father for forgiveness, saying that he indeed was no more worthy to be called his son, but that he would gladly be his servant and tend his horses and feed pigs; but the father sternly replied: "To him that doeth good, good shall be recompensed; and to him that doeth evil, evil shall be rewarded."

ALABAMA IMPROVES COLORED SCHOOLS.

Montgomery, Ala.—The state Board of Education has provided "at least \$10,000" for county training schools for colored teachers, and for industrial supervisors, for the coming school year. The county boards bear the main expense, giving nearly double the state's appropriation to the 14 county training schools alone. The Slater and the Vocational Endowment Funds each contribute \$7,000 to the same schools.

The state Board also employs a colored state supervisor of teacher-training, and a colored illiteracy worker. Five six-week summer schools for teachers were held this year with a total attendance of over 800. The General Education Board supplemented these efforts by sending 85 teachers to the Tuskegee Summer School, and 25 industrial teachers to the school at Hampton. The illiteracy worker covered the 25 counties having Jeanes industrial teachers. Four-weeks schools were held by the cooperation of state and county Boards.

The Home Makers' Clubs, aided by the General Education Board in cooperation with state authorities, are also building up Negro character and homes. Fifteen thousand women and girls have been enrolled the past year, and 29,000 school children, in 28 counties. Figures show little of the work done; but 412,000 quarts of fruit and vegetables canned—an estimated saving of \$94,000 worth of food—speak eloquently of rising standards of thrift and comfort. The Negroes and their local white friends gave \$43,000 for school improvement; 35 schools have qualified for help from the Rosenwald Fund; and 34 have lengthened their term by two months.

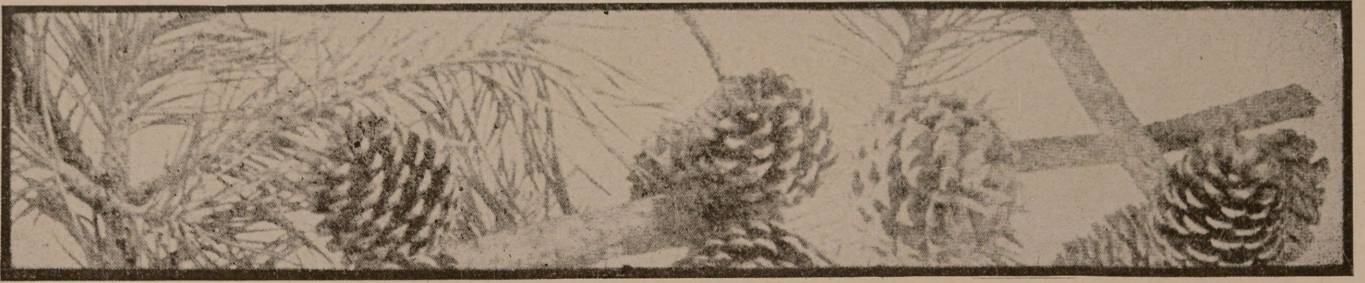
In the training schools, and in others of the larger type, efforts are made to build up ambition and race pride by acquainting the children with the achievements of the foremost members of their race. "Slowly but surely," says a white educator, "the state is taking hold of work for better Negro education, and the outlook is encouraging."

Entering Christ Church, Savannah, Ga., one sees by the side of the door a bronze tablet on which he may read:

"To the glory of God in memory of John Wesley, Priest of the Church of England, Minister to Savannah 1736-1737, Founder of the Sunday-school of the Church. Erected by the Diocese of Georgia."

As this Sunday-school was established nearly fifty years before that of Robert Raikes in England it is believed to be the oldest Sunday-school in the world.

It is interesting to Spelman folks to note the teacher named was a Mr. De La Motta.



COLORED HIGH SCHOOLS IN TEXAS.

Texas apparently leads the South in provision for secondary education among Negroes. The *Southern Workman* reports replies to a questionnaire from 113 colored high schools in that state, and estimates the total number at 150. Thirty-four high schools report four years of high school work; thirty-seven report three years, nineteen two years, and twenty-three one year. These schools have 30,000 pupils enrolled of high school grade. Sixty-two schools have libraries, with over 12,000 volumes. The state college for Negroes is enabled, through this high school work, to raise its entrance requirements higher than is possible in similar schools in other states.

MINIMUM WAGE FOR TEACHERS.

Frankfort, Ky.—Seventy-five dollars a month has been fixed by the state of Kentucky as the minimum salary for school teachers, either white or colored, in all schools where the state has control. The same examinations are required for teachers of both races, as well as the same length of term in the schools. These laws cover all rural public schools, where efficiency is being developed among both teachers and pupils.

AMERICAN LEGION, MISSISSIPPI DIVISION, ON THE NEGRO.

At the annual meeting of the Mississippi Department of the American Legion, recently held in Jackson, a resolution was unanimously adopted stating "We realize that the Negro is with us, a part of us, and here to stay; that he is an important and indispensable factor in our industrial life, and as such is entitled to a square deal, and should be treated with common honesty in all relations with the white race; that we urge all local posts in this jurisdiction to give this subject close attention, and put forth their best efforts for the promotion of harmony between the races, in order that our common welfare may be served."

HELPING THE COUNTRY COLORED CHURCH.

In Trenton, S.C., a Southern white layman, Dr. Dillard, of Charlottesville, Va., has for several years held an annual institute for colored preachers. The work is especially for the country preachers, handicapped as they are by narrow opportunities, yet the best leaders the mass of country Negroes have. Over 150 attended the insti-

tute this year. White laymen from Virginia and Louisiana gave simple, practical courses in the Bible, and the minister's relations, social and spiritual, to neighborhood life. Dr. Gregg, of Hampton, talked daily on the preparation of sermons; and a capable colored layman held a class in church record and finances. Other teachers, white and black, covered Sunday School work and home community needs.

The appreciation of the preachers was inspiring to the men who planned the work, as well as to the local white ministers and laymen who have cooperated in it from year to year. Nor is the giving all on one side. The oldest preacher in attendance was an ex-slave, the Rev. Solomon Simmons, former carriage-driver to Governor Pickens, and preacher for over fifty years. His dark old face is alight with good will to all the world; and one of the white college men who taught the classes writes of him, "It is a liberal education to hear that old man pray."

NEGRO PROGRESS.

At the annual convention of the Southern Sociological Congress, which met in Washington, D. C., in May, reports were made which showed truly remarkable progress in a race only fifty years removed from slavery. At emancipation Negroes owned \$20,000,000 worth of property; they now own \$1,100,000,000 worth. They also own 600,000 homes, one-fourth of all they occupy. With the greater amount of money earned by Negroes during and since the war, there is a growing disposition, which should be encouraged, to acquire more property. "One who owns real estate gives a hostage to society." The long list of Negroes who have attained prominence in science, art, and literature lays at rest forever any question of capacity in this race. The report on education was most encouraging, showing decided interest at present on the part of school officials and others in providing more opportunities for the secondary education of Negroes, there being now sixty-nine Negro high schools in the South. The effort to standardize the colored normal schools and colleges is also significant, as well as the fact that all the Southern States have increased their appropriations to State schools for Negroes, and that Federal aid has been offered through the Smith-Lever and Smith-Hughes Acts. Illiteracy has been reduced from 90 per cent, in 1865, to 30.4 per cent, in 1910. —*Southern Workman*.

"We have sought to provide better

housing for Negroes; to urge them to greater efficiency at work; and to find larger opportunities for them in the industrial field. We have conducted health campaigns in connection with the National Negro Business League. We have sought to reduce delinquency among adults and children through the employment of probation and parole officers and through the development of Big Brother and Big Sister organizations." —*Eugene Kinckle Jones, Ex. Sec'y of the National Urban League.*

IMMIGRANT AND NEGRO LABOR.

The great tide of immigration now setting in from Europe, and the Southern influx along the Mexican border, with their bearing upon Negro labor in both sections, are receiving careful attention from Negro leaders. The result of their cogitations, as expressed in the colored press, is full of encouragement to all who wish the Negro well.

There is a marked absence of complaint or self-pity in considering this new competition. Negro labor is merely warned that increased efficiency in production and greater thrift are necessary if advantages gained are to be held, North or South. There is no way, the leaders urge, for any worker to permanently profit by temporary circumstances except by raising his own standards of faithfulness and efficiency. "Employment," the workers are told, "is economic, not sentimental. However sympathetic employers may be, efficiency is the watchword. If employees do not measure up, there is but one thing to do—make a change." If colored laborers—or any others—will follow this advice, prosperity is ahead for them and for their employers alike.

A SUGGESTIVE MONUMENT.

Fairburn, Ga.—The Campbell county men have put on Fairburn's main street a monument to the soldiers of this county who suffered wounds or death in the Great War. Two sides of the monument carry the names of white soldiers, with the names of the battles in which they suffered or died. Two sides are similarly inscribed with the names of the colored soldiers who died or were wounded. On top of the shaft is a globe of granite inscribed with the words "Their all for Democracy and the Freedom of the World." A white Atlanta paper finds the monument a tribute, not only to the soldiers, but to the justice and patriotism of Campbell county citizens.