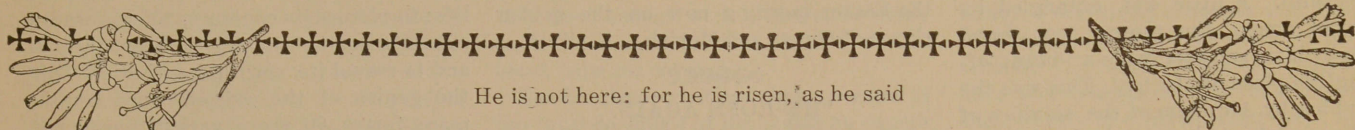


# Spelman Messenger

Vol. 38

SPELMAN SEMINARY, ATLANTA, GEORGIA, APRIL, 1922.

No. 7



He is not here: for he is risen, as he said



## THE EASTER SONG.

Hearken to the bluebird's voice!  
On the budding bough he sings;  
Springtide rapture in his note,  
Heaven's own azure in his wings,  
These the words I hear him say:  
"Christ the Lord has risen to-day."

Hearken to the springtide breeze!  
What sweet message may it tell?  
In creation's lofty strain  
Let its gentle murmurs swell.  
Hark! the soft breeze seems to say:  
"Our dear Lord has risen to-day!"

Hearken to the triumph song  
Sung by all the waking earth!  
Let all living creatures join  
In its tenderness and mirth.  
Earth and all her voices say:  
"Christ the Lord has risen to-day,"

*Selected.*

## EASTER LILIES.

Oh, Easter Lilies, thy petals speak  
Of those pearly gates we love,  
That enter in from a world of sin  
To a city of gold, above.  
The tender green of thy stately stalk,  
Of that "green hill far away"  
Where our Savior died, but, glorified,  
Lives and pleads for us to-day.  
Oh, Sacred Lilies, thy message holds  
All of life and death to me,  
For our blessed Lord will keep his word:  
"Where I am, shall my servant be."  
The cross is ever the way of life,  
But e'en while its shadows fall,  
The gates unfold from that city of gold,  
Where the risen Lord crowns all.

*Gena Hudgin Osborne.*

## HOW THE EASTER LILIES CAME.

They grew beside the carved tomb—  
Great, gorgeous flowers of tropic gloom.  
The sunset blaze seemed mirrored there  
Within their petal's dainty flare—  
Rare *Sans de boufs* in floral bloom.

That morning—when pale Mary came—  
The first sweet Easter Day—in shame  
And sorrow for her Master's scorn:  
Her tears—like pearls—how sadly born,  
Washed white those regal flowers of flame.

And so the Easter lilies came.

*Swallow Read.*

## THE EASTER BIRTH.

Again the flower-shoot cleaves the clod;  
Again the grass-spear greens the sod;  
Again buds dot the willow-rod.

The sap released within the tree  
Is like a prisoned bird set free,  
And mounteth upward buoyantly.

Once more at purple evening-dream  
The tender-voiced, enamored stream  
Unto the rush renews its theme.

How packed with meaning this new birth  
Of all the growing things of earth—  
Life springing after death and dearth!

Thou, soul, that still doth darkly grope,  
Hath not this, in its vernal scope,  
Some radiant resurrection hope?

*Clinton Scollard.*

## THE ORIGIN OF EASTER.

Nine thousand years ago, in so-called  
Pagan Assyria—at the date of the vernal

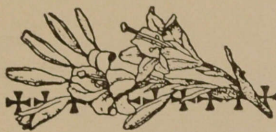
equinox, when the sun, after a period of  
apparent decline and death, "rose in glory"  
and crossed the equator—a festival of  
spring was annually celebrated. It was  
called "The Feast of Ishtar," or the feast  
of lifegiving.

It was the symbol of a divine perception  
latent in human consciousness.

Five thousand years later, out of Assy-  
rio-Chaldea, came a man who had revolted  
against the debased and debasing worship  
of Ishtar and the numerous so-called gods  
of the period.

This man was "righteous and great and  
skilful in the celestial science" of astron-  
omy. He also "had higher notions of  
virtue than other men had," and was the  
first to announce the doctrine that there  
was only one God, the creator of the uni-  
verse. When the people heard this new,  
strange, and to them abhorrent, doctrine,  
they "rose with a great tumult" and drove  
the man out of the country, though he  
was of the royal family, of the priest class,  
and their own kinsman. South he went,  
execrated and reviled, but followed by a  
vast multitude who accepted his new doc-  
trine concerning one all-powerful God. In  
the land of Canaan, at the time of the  
vernal equinox, he went to the top of  
Mount Moriah, then a rocky threshing  
floor near the small village of Jebus, a  
spot held sacred to Shalaim, the god of  
peace, since the memory of man, and there





Go quickly, and tell his disciples that he is risen from the dead

Ye are witnesses of these things

he made ready to sacrifice his son as proof of his faith. A little kid, entangled by his wool among the thorns, was found there by him, and was made a "burnt offering" in place of the boy. This was the beginning by Abraham of the sacrifice of the Paschal lamb, and the symbol then and there received a new meaning, the vicarious atonement of the kid entering human thought as a divine revelation.

One thousand four hundred and ninety-one years before the birth of Christ a descendant of this Assyrio-Chaldean instituted in Egypt, at the time of the vernal equinox, the feast called "Passover," to commemorate the passing of the Angel of Death from the houses of the Hebrews on whose doorposts had been sprinkled the blood of the Paschal lamb. From this date the symbol acquired additional significance, ever pointing to some great fulfillment.

Forty years later, in the same season, the wandering Hebrews, led by Joshua, passed over Jordan, which was out of its banks with spring freshet, and entered Canaan, the promised land. At Gilgal, in the plain of Jericho, was then established as a permanent festival "forever" for all the descendants of Abraham, the "Feast of Passover" on the "14th day of the moon of March."

The symbol now stood for escape from darkness, servitude, and death, a crossing of the celestial equator into a place of safety, and through the vicarious atonement of the Paschallamba "rising in glory" to the throne of power.

One thousand four hundred and eighty-four years later a little band of disciples who had eaten the Passover feast with their Master in an upper chamber on the Temple Hill at Jerusalem (on the site of ancient Jebus), went with him to spend the remaining night hours in a quiet olive grove above the Kedron, on the Mount of Olives. Like the shadow of the Angel of Death, a certain Judas and his murderous band that "knew not Jesus" crept across the long slope of Ophel and past the Temple of Herod, which shone in the full moon radiance like a veritable "vision of snow and gold." All the world knows the story of that night's treachery and the tragedy which followed.

Three days later the meaning of the ancient symbol was fully revealed. The festival of Ishtar, the slaying of the Paschallamba on Moriah, the Feast of Passover in Egypt and in Canaan, all had pointed to Gethsemane, Golgotha, and the "rising in glory" from that garden tomb of One whom the sun god had so long typified.

"Christos vosh res! Christos vosh res! Christ is risen!"

"Vo istine vosh res! He is risen, indeed!"

is the cry and the reply which ushers in the Easter morning now on the golden slopes of Olivet and Moriah.—M. W. E.



#### "HE ROSE AGAIN."

"I was standing," says Mr. Mills in the *Record*, "before the window of an art store, where a picture of the crucifixion of our Lord was on exhibition; as I gazed I was conscious of the presence of another, and turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him; so I asked him, pointing to the picture, 'Do you know who it is?' 'Yes,' came the quick response, 'That's our Savior,' with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, he continued, after a pause, 'Them's the soldiers, the Roman soldiers,' and with a long drawn sigh, 'That woman crying there is his mother.' He waited, apparently for me to question him further, thrust his hands into his pockets, and with a reverent and subdued voice added, 'They killed him, Mister. Yes, sir, they killed him.' I looked at the little ragged fellow and asked, 'Where did you learn this?' He replied, 'At the mission Sunday-school.' Full of thought regarding the benefits of mission Sunday-schools, I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked a block when I heard his childish treble calling, 'Mister! Say, Mister!' I turned. He was running toward me, but paused; then up went his little hand, and with a triumphant sound in his voice he said, 'I wanted to tell you he rose again! Yes, Mister, he rose again.'"—*Bapt. World*.



#### THE JEW AS PORTRAYED BY GEORGE ELIOT.

The world has yet to accept a definition of literature entirely to its liking. Master minds through the ages have sought to create expressions sufficiently virile, sympathetic, and comprehensive to satisfy the intellect, the heart, and the imagination. We are told that literature seeks to satisfy thirst of soul; to bring us face to face with great ideals which increase our sense of responsibility for the stewardship of life and tend to raise the level of our individual achievements. Milton's interpretation of literature was "Something so written to after times, as they should not willingly let die;" while Shakespeare thought that literature was something addressed to an eternal present and vested with such a touch of nature as to make the whole world kin.

The obligation of literature is to report life: to picture its contours, to express its experiences, to register its heart throbs, and to reveal its spiritual activities. This the genius of the written word does in many forms. Of these various forms not one is more attractive and convincing than is the novel. Richard Burton says, "It is a sign of culture to read good fiction and to realize the value and importance of the novel in modern education." In its pages we learn not only of individuals and their perplexing problems, but we also acquire knowledge regarding the history and character of races.

In the novel the Jew, as well as others, comes in for a share of literary representation and misrepresentation. Turning to Sir Walter Scott, that great man of honor, we find in the familiar pages of "Ivanhoe" his heroine, Rebecca, the beautiful Jewess, one of the noblest characters in literature. As the story progresses, we see her true to her religion, which taught her to be kind to the wounded knight, to love her neighbor, and even to die for her race if by so doing she could release it from bondage. Her father, Isaac of York, a cringing sycophant, is plainly shown to be the result of Christian persecution which Scott bitterly condemns; but even this shrinking old man, when parental love is assailed, rises to majestic manhood. On the other hand, Charles Dickens in depicting the Jew is entirely unfair. In describing Pagan, in his entertaining novel "Oliver Twist," he did a great wrong to the race but in the light of later knowledge sought to apologize.

Among the accusations for which the Jew has suffered are usury, the cruelty of exacting bonds, and the principle of "an eye for an eye and a tooth for a tooth." Some members of this race are guilty of these faults; but in the study of the world's history the question may reasonably be asked, what nation is in a position to cast the first stone?

No volume by the brilliant writer George Eliot is of greater spiritual value than is "Daniel Deronda" in the pages of which she portrays the Jew. Rabbi Louis Wolsey, a literary critic of to-day, says, "George Eliot had a massive intellect and a vast field of knowledge from which she wrote this book. She studied the Jew, visited him in his home, and mingled with the race until she knew it. Then she wrote Daniel Deronda, which depicts the Jew as he really is with his faults and his virtues. This book was written at the time when there were many enemies of the Jews and it took courage to present him as he really was; but George Eliot created in Deronda and Mordecai two noble and wonderful characters."





I am the good shepherd: the good shepherd giveth his life for the sheep

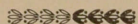
"Daniel Deronda" was published in the year 1876. This book from the first aroused keen interest and was enormously discussed. In George Eliot's journal at this time we find illuminating bits regarding the mind of the public on the subject, as:—"I have had some very interesting letters both from Jews and Christians about Daniel Deronda. Part of the scene at the Philosopher's Club is translated into Hebrew in a German-Jewish newspaper. On the other hand, a Christian thanks me for embodying the principles by which Christ wrought and will conquer." Another time she writes of "a letter which has certainly gratified me more than anything else of the sort I ever received. It is from Dr. Herman Adler, the Chief Rabbi here, expressing his warm appreciation of the fidelity with which some of the best traits of the Jewish character have been depicted." Addressing Prof. David Kaufmann, who wrote an appreciation of Daniel Deronda, she says, "Hardly since I became an author, have I had a deeper satisfaction—I may say a more heartfelt joy—than you have given me in your estimate of Daniel Deronda. \* \* \* The prejudice and ignorant obtuseness which has met my effort to contribute something towards the ennobling of Judaism in the conceptions of the Christian community, and in the consciousness of the Jewish community, has never for a moment made me repent my choice, but rather has been added proof that the effort was needed."

Turning to the book itself, we find in the person of Mordecai the greatest characterization of the Jew in literature. He is like a new Isaiah, full of passion and inspiration with a mighty vision of the time when the Jew should return to Jerusalem to set up his kingdom. Mordecai was intellectually cultured, morally fervid, and spiritually hopeful, regarding the possibilities of his race. A life of hard toil, self-denial, and disappointments had not tamed his spirit. The following lines from one of his addresses at the Philosophic Club give some idea of his intensity—"Each nation has its own work, and is a member of the world, enriched by the work of each. But it is true that Israel is the heart of mankind, if we mean by heart the core of affection which binds a race and its families in dutiful love, and the reverence for the human body which lifts the needs of our animal life into religion, and the tenderness which is merciful to the poor and weak and to the dumb creature that wears the yoke for us. \* \* \* Where else is there a nation of whom it may be truly said that their religion and law and moral life mingled as the stream of blood in the heart and made one growth, where else a people who kept and enlarged

their spiritual store at the very time when they were hunted with a hatred as fierce as the forest fires that chase the wild beast from his covert?"

But Mordecai realizes that because of the fatal declining of his health he cannot bring to fruition his plans for the holy advancement of his race; so he is constantly looking for someone worthy who will continue his work and writings. When the noble youth Daniel Deronda comes into his life, Mordecai is impressed that he is the appointed leader and the two become soul brothers. Deronda's life experience had been very unlike his friend's. Daniel's father died when his son was only two years old. His mother gave him to a Gentile family who were to conceal the fact that the child was of Jewish parentage. She herself hated being a Jew, so planned that her son should escape the ignominy. She could not foresee the future nor guess that Daniel would inherit the spirit of her father and be happy and proud to be a Jew. Brought up in luxury as an English gentleman, Deronda early developed a character of strength and refinement. At the age of thirteen he proved a leader and influenced a band of young men to desist in their evil course. Advancing years but proved him worthy of the confidence which his personality so readily inspired. His wide sympathy led him to expend time and money helping many in misfortune. Among these was the beautiful Jewish maiden Mirah, whom he saved from death. The lives of the principal characters are skillfully interwoven and we learn with pleasure that the heroic Mordecai is the long-lost brother of the exquisite Mirah. The revelation that Deronda is a Jew intensifies the happiness of this trio and brings about the marriage of Mirah and Deronda. The closing of Mordecai's life came as "the divine kiss which is both parting and reunion; \* \* \* he uttered in Hebrew the confession of the Divine unity which for long generations has been on the lips of the dying Israelite."

It is interesting to note that in our own day the dream of Mordecai is approaching realization; for the British government has sent Sir Herbert Samuels, a Jew, to Palestine to aid in the rehabilitation of the Jews.—*Flora Ada McCree, H. S.* '21.



#### EDUCATION IN THE PHILIPPINES.

The glory of the American occupation of the Philippines is the public school system that has been organizing in twenty years. There are nearly five thousand schools with an enrolment of nearly seven hundred thousand students, served by more than twelve thousand teachers. English is taught in every school. To these

imposing totals can be added twenty-five hundred university students and twenty-six thousand pupils in two hundred private schools. To realize what the Americans have succeeded in doing in the Philippines, one has only to contrast their work in education with that of the French in Indo-China and the Dutch in the East Indies, the neighboring colonial dominions. In Egypt, a richer country with larger revenue and about the same population, the British Ministry of Education has under its direct management schools for thirty thousand pupils. In the elementary vernacular schools of Egypt, the total enrolment is about two hundred and fifty thousand! Illiteracy in Egypt is ninety-four per cent after nearly forty years of British occupation. This is one of the principal accusations of the Egyptians against British rule. Material benefits are given the natives in colonies administered by European powers. But nowhere in Africa or Asia, outside of the Philippines, can one see an honest effort being made to help people toward a higher civilization through education.—*The New Map of Asia.*



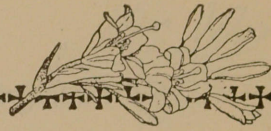
#### THE NATIONAL PARKS OF CANADA.

The National Park idea was born in America. The first reservation for National Parks purpose was made in Canada in 1885, when the Canadian Rockies were opened to the world by the construction of the Canadian Pacific Railway. The Banff National Park was the inspiration of Sir John A. Macdonald, who prophesied that it would come to be the playground of the peoples of the world. Already his prophecy is realized. Last year there were 80,000 visitors, of over forty-five different nationalities.

There are now twelve National Parks in Canada. They cover approximately 10,000 square miles, an area two-thirds that of Switzerland and nearly as large as Belgium. Roughly speaking, it would equal a strip of land three miles wide from the Atlantic to the Pacific. There are seven reservations in the Canadian Rockies: Banff National Park, Yoho Park, Mt. Revelstoke, Waterton Lakes Parks, and Jasper Park, the largest of all. There will soon be the Kootenay Park, a strip of land five miles wide on each side of the transmontane motor highway. There are three animal parks on the prairies, Pt. Pelee Park in Southern Ontario, and the St. Lawrence Islands Park, a reservation of thirteen of the beautiful Thousand Islands of the St. Lawrence River.

With the exception of Pt. Pelee, all these parks are absolute game sanctuaries. But the overflow of game into surrounding lanes is a source of revenue. It was estimated that tourists brought into Canada last year \$16,000,000, over twenty-five times what is spent to keep up the parks. So Canada's parks are a good business proposition as well as regions of health and inspiration to her people. *E. O. W.*





Greater love hath no man than this, that a man should lay down his life for his friends

## Spelman Messenger

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

Atlanta, Ga., April, 1922

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### COMING EVENTS.

Founders' Day Rally,	April 11
Sermon before the Societies,	May 14
Commencement Sermon,	May 21
Class Day,	May 24
Alumnæ Meeting,	May 25
Commencement,	May 26

### OUR PREACHERS.

March 5.	Dr. W. S. Wilson, Atlanta.
" 12.	Dr. B. R. Lacy, "
" 19.	President Lewis, Morris Brown University.

There was a meeting of the Spelman Board of Trustees on March 2. Members from outside the City in attendance were: President D. G. Garabrant; Dr. George Rice Hovey, Secretary for Education of the American Baptist Home Mission Soci-

ety and Mrs. Hannah Howell Reddick of Americus, Ga. A few slight changes were made in the Medical Staff of Mac-Vicar Hospital. The outgoing members were re-elected.

There was a Conference of Y. W. C. A. Cabinet Councils from March 10 to 12. The Friday evening meeting was held in Spelman chapel. Saturday meetings were in the Home Economics building, and Saturday evening address was given at Atlanta University.

Miss Priscilla L. Graham, field worker for the Fireside School, was with us March 9 to 13. Her visit was much enjoyed.

On Thursday morning, March 16, we had much pleasure and profit in listening to Dr. R. V. Bingham, of Toronto, Canada, tell the story of his work in the Sudan Interior Mission. Accompanying Dr. Bingham here was our good friend, Dr. Ham of the Tabernacle Church.

The glimmering green of the awakening trees and the lilting songs of the merry mating mockingbirds tell us anew the resurrection story.

The Hampton Leaflet No. 109—"Booker Washington's Birthday Suggestions"—was written by a former much-loved Spelman teacher. The leaflet provides valuable material for teachers who wish to celebrate with their pupils the birth of the renowned Negro leader—and who will not? April 5 is the day. Get this leaflet and give honor to whom honor is due. Miss Paxton has rendered us all a real service, for which we extend thanks.

Another recital by members of the senior class came off in chapel on the evening of the 24th with no loss of prestige.

ASHLAND PLACE Y. W. C. A. in Brooklyn offers to young women planning to spend the summer in New York City, a comfortable attractive home conveniently located near all car lines with the fare only five cents to any part of New York City. Among the advantages offered are: delicious home cooked meals served in the cafeteria; free laundry facilities; parlors for entertaining friends; quiet neighborhood; sunny, airy rooms, and reasonable rates. Reservations may be made in advance. For further information write Miss Frances Gunner, 45 Ashland Place, Brooklyn, N. Y.

The Phyllis Wheatley Building is the home of the Colored Y. W. C. A. in Washington, D. C. It was erected by the War Work Council, and is well situated on the corner of Rhode Island Avenue and Ninth Street near the Armstrong and Dunbar Schools. The rooms vary in price from three to five dollars a week. Transients are charged one dollar and fifty cents a night.

### TALES OF "OLD TEACHERS."

We have been asked to report on former teachers, after the manner of the Graduates' Corner which has proved so popular. Will everybody help?

Mrs. Melville H. Stone, after much inquiry, has at last been brought to light. She was Miss Helen Woodward when music teacher here. Her home is at 36 Newcomb Place, Taunton, Mass.

Mrs. J. H. Brown (Miss Mary Crowe of the hospital) lives at 15 Shaw St., West Newton, Mass.

Mrs. Bertrand Charles Mills, Montezuma, Cal., was formerly Miss Evelyn Dievendorf.

Miss Anna Smedley is now Mrs. J. W. Fillingier, Elma, Wash.

Miss Harriet E. Wilson has her home in Chautauqua, N. Y.

Mr. and Mrs. J. R. Hinton (Eva L. Whitney) are spending the winter with her sister, Mrs. Charles Towle, Concord, Mass.

Miss Clara Alden is teaching. Her address is 705 Illinois Ave., East St. Louis, Ill.

Mrs. William J. Dean (Gertrude Hildgarde Anderson) is at home at 16 Gladstone St., Concord, New Hampshire.

Rev. and Mrs. Stephen Smith (Nellie Kemp) are spending the winter with her brother in St. Petersburg, Fla.

Mr. and Mrs. Charles Kemp (Julia A. Wiseman) live in St. Petersburg, Fla. Their address is E. 115 Fifth Ave., North.

Miss Helen A. Hovey is teaching at Rhinebeck, N. Y.

Miss Mildred Barrett is now in training at the Brooklyn Hospital, Brooklyn, N. Y.



We need the addresses of the following graduates:

Miss Willa Golson  
Miss Claudia Zachary  
Miss Savannah Payne  
Miss Essie R. Campbell  
Mrs. John Cooke  
Mrs. Gertrude Richey Cheatham  
Mrs. Alice Moore Sherman  
Mrs. L. S. Morrison  
Mrs. Louise Reed McDaniel  
Mrs. Clarissa Keys Jones

Letters from these graduates have been returned to us.

Mrs. Brenetta Jones Walker  
Mrs. Ruth Robinson Moss  
Mrs. Leah Pitts Harper  
Mrs. Alma Pitts Greenwood  
Mrs. Idenie Alexander Fitzgerald



### THE GOOD SEAMAN.

The great p'int about gittin' on in life is bein' able to cope with your head winds. Any fool can run before a fair breeze, but I tell ye a good seaman is the one that gits the best out o' his disadvantages.

Sarah Orne Jewett.

Peary tells us again and again in his books, and he emphasized it to me personally, that the best traveling companion he ever had was Matt Hanson, a typical American Negro.—Stefansson.





God commendeth his love toward us, in that, while we were yet sinners, Christ died for us

## ANNUAL REPORT OF SPELMAN SEMINARY.

March 2, 1922.

To the Trustees of Spelman Seminary:  
Ladies and Gentlemen:

The year of 1921-1922 has been another of the many outwardly uneventful years in the history of Spelman Seminary. At various points in the development of the school, when she has exhausted the resources of her material equipment, there have been years marked by the enlargement of the campus or the building of new buildings. After such years another period of quiet growth has followed until the provision for work became inadequate again and fresh expansion was necessary. This has been such a year, but we have reached a point, as will be shown later, where increased facilities are imperative if present day standards are to be maintained and those of to-morrow provided for.

The total registration for this year is 789, somewhat lower than that of last year. The post-graduate registration has been increased, that of the high school is about the same, and that of the elementary department decreased. This situation is gratifying, and is what the school has been working for for several years. The dormitories and boarding departments are filled even yet beyond the point of desirability, the boarding registration being 430.

There has been no change in the number or character of the departments of instruction. The faculty of each department has been working for increased efficiency, and the enthusiasm of the students of the professional groups speaks well for the training there. A survey of all the elementary grades, taken by means of intelligence and educational tests, in October, has furnished a most interesting basis for grouping. Results of these measurements indicate that in spite of Spelman's reputation for placing students "too low," we have erred in the opposite direction in about 54% of the cases. The thoroughness which we desire has not yet been attained, but we press toward the mark. The call for Home Economics graduates has been nearly as great this year as for Teachers Professional graduates, and we are pleased to note that the number in the present senior class in that department is more than double the number in both previous graduating classes. The graduates from this course, now holding positions as teachers of home economics or as County demonstrators, are giving satisfaction. The demand for trained teachers grows yet more insistent and the strongest emphasis is placed upon professional training. In this way we are endeavoring to co-operate with the strong effort now being made to improve educa-

tional conditions in the public and private schools of the land.

A change in name makes the Elementary Home Economics course appear in catalogue as a third elective high school program. It has always been this, in effect, the academic part of the work having been done conjointly with the high school courses. This re-arrangement gives to high school three programs of study, equal in value and identical in major part, but affording students an opportunity to emphasize such branches as make the strongest appeal to them and which will prepare them in the best way, with least loss of time, for definite work or for further study along preferred lines. The English-Normal program contains courses in education which are of tested and proven value to those who will do elementary teaching but who cannot get the full professional course training, and it also fits for entrance to the larger colleges which offer B. S. degrees. The English-Latin program gives no work in education but is, in the main, the traditional classical preparation for entrance to college or some other higher course of study. The Home Economics program gives the emphasis to the home economics courses, and prepares for teaching elementary home economics classes, or for entrance into technical schools. No one program is superior to any other one, although at present the English-Normal is the most rigorous. This plan for the high school is in line with present day organization, and forms a basis for a Junior-Senior organization should that become desirable and practicable.

The religious and ethical training retains its place as of paramount importance. Not alone in the formal religious services and through the religious organizations, but in all activities of the school, intellectual, physical, and domestic, the aim is to secure a moral quality which shall have a permanent influence on conduct. The student Christian Endeavor Societies, the Y. W. C. A., organized Bible courses, and voluntary Mission Study classes play a large part in this training. There have been twenty-one conversions this year, and there are now eight boarding students who do not profess to be Christians.

A large proportion of our students are earnest and enthusiastic in their work and lives. They are normal, fun-loving, active girls and a constant delight. A superintendent of a city school system once said that if in his efforts to fill vacancies on the teaching force he secured one superior teacher who would remain in the system for some time he considered that his efforts had been highly satisfactory. We think of this sometimes as we study

the new students each year. If in the number there proves to be even a small percent of able, purposeful students who will take time for serious training, we count the registration satisfactory. Of the remaining number, who can say? At least many of them will be much better and more efficient women than they otherwise would have been, and so it remains for faithful teachers to sow the seed in the morning and in the evening to withhold not their hands.

The general health of the school has been excellent. Through the school nursing department of MacVicar Hospital a number of cases of defective sight and of diseased tonsils have been discovered and successfully cared for, and several cases of appendicitis have been operated on successfully. The service which MacVicar Hospital renders to the school through the staff of able physicians, surgeons, and nurses is of inestimable value. The accompanying report shows the work done by the hospital during the school year, for the members of the school and for outside patients. It will be remembered that these physicians and surgeons are from among the busiest and most experienced of their profession in the city and that their services are gratuitously rendered. We deeply appreciate them and here express to them our sincerest gratitude.

The financial report shows the burden which we have been carrying and the results of our efforts to secure necessary funds. Because of prevailing conditions this has meant unusual strain. We are glad to report that this has not affected the school work adversely.

Many letters have been received from graduates during the year, and these breathe a spirit of appreciation of and loyalty to their *alma mater* and its workers. Many of these fine girls are doing work which must tell for the advancement of their race. Reports come to us from various sources telling of their self-denying, poorly paid, and in some cases wholly unpaid work in schools and for the relief of people who have needed the service so whole-heartedly given. It is unnecessary to enumerate the fields in which Spelman Alumnae are engaged. Their numbers are increasing very rapidly from year to year, and their influence widening correspondingly. Through these capable Christian women, who have caught the true spirit of service, Spelman is reaching out a helping hand to all parts of our own land and even to Africa. Through our faculty and school equipment we have been able to render some aid to the Atlanta School of Social Service, and, during the summer of 1921, in the same way, Spelman co-operated with Morehouse College in the summer school session.





If thou confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved

As mentioned in our opening paragraph, Spelman has reached another point where her equipment is inadequate to the demand made upon it. The high school science department has for some time been carried on under difficulties, and it has now arrived at the place where relief is imperative if present day requirements are to be met and future growth provided for. The peregrinations of this department are not without interest to those who have watched its growth, but for some years it has found a home in the basement of Giles Hall, not from choice but from necessity. The class room and laboratory facilities have been outgrown, and the department has developed to proportions which are beyond the reasonable work of one instructor. The present location is not without menace to the building, and is a source of annoyance to school departments on the floors above it. A science hall or suitable space for the science work is now among our most urgent needs, and must enter the lists with a chapel and gymnasium. We believe in evolution in education and it is well to take a long look ahead. An increasing number of collegiate courses are now given at Spelman and it is highly probable that it will be desirable to add science courses to the list in the near future.

A lecture and concert course of an exceptionally high character has been given this year, most of the numbers having been secured through the Alkahest Lyceum System of Atlanta. Some good programs have been rendered by the students, and a number of excellent addresses have been given by prominent educators. A good assortment of periodicals and some books have been placed in the library and reading room, but more money should be available for all those purposes.

The members of the senior classes number sixty-five, twenty-two of whom are in post-graduate departments. Certificates of proficiency will be given to about sixty students in dressmaking, cooking, printing, millinery, and piano.

The farm garden and available tillable portions of the campus have been satisfactorily productive, the fall and winter garden exceptionally so. The herd and chickens have contributed generously to health and happiness of the boarding family, and the campus work in general has been well cared for. The new road has been extended. Giles Hall, which had been unavoidably neglected for some time, has been renovated and most of the work which had fallen behind on account of labor conditions has been finished. The superintendent of grounds, Mr. W. T. Courtney, is to be commended for the way in which he has handled this important part of the working of the school.

All credit for the year's successes is due to the unremitting care and labor of the workers. We thank the faithful, loyal teachers for their work and we wish them to know that the beautiful spirit that has existed among them has been an inspiration and encouragement to those who carry the responsibility of the whole work. We would also express our appreciation of the students who have entered into the finest spirit of the school, and whose co-operation has been of great value. It has been a good year, in every respect, although no year ever closes without our experiencing a feeling of regret that it has not recorded still greater achievements.

In closing, we offer our sincerest thanks to all who have given to the needs of the school. We have received gifts of money, books, clothing, and supplies from many. Business and professional men have shown many favors and courtesies; friends have given us inspirational addresses; the ministers of the city have conducted our church services on Sunday afternoons, and we realize that our lives would be poorer and the work of the school weaker without these contributions. Especial mention is made of the debt which Spelman owes to the General Education Board, the Woman's American Baptist Home Mission Society, the American Baptist Home Mission Society, and the Slater Board for their appropriations, and to the Board of Trustees for the valuable work and cordial support which it has given.

Respectfully submitted,

*Lucy Hale Tapley, President.*

*Edith Villora Brill, Dean.*



#### SURVEY OF ATLANTA SCHOOLS.

During the latter part of February Spelman was privileged in hearing two of the foremost educators of the country, Dr. N. K. Englehardt, associate professor of educational administration at Teachers College, Columbia University, and Dr. F. G. Bonser, professor of education at Teachers College. Dr. Englehardt in association with Dr. G. D. Strayer, professor of educational administration at Teachers College, has been directing the survey of Atlanta schools, made preparatory to spending the four million dollars raised by the recent bond issue. Dr. Englehardt outlined clearly and convincingly the types of schools needed to provide for each child an adequate education. Equalization of opportunity was the main line of thought. The junior high school in the "6-3-3 plan" provides situations in which boys and girls have opportunities to try themselves out in various activities before deciding what shall be the nature of their senior high school work.

Dr. Bonser's interest in the survey has to do with the curriculum. As Dr. Englehardt set forth types of schools, so Dr. Bonser outlined the kind of curricula that will furnish equal opportunity to children of various abilities. The four major activities of life are health, practical efficiency, citizenship, and leisure. It is incumbent upon schools to furnish children the necessary knowledge in each of the above named activities and to instill the habits and attitudes, and arouse the appreciations in these fields, that are necessary to send out young men and women prepared to take their place in society, sharing its responsibilities and burdens and contributing to its progress.—*Edna E. Lamson.*



#### THE BROOKLET.

A collaboration by the T. P. Language Methods Class.

O happy little brooklet,  
O'er mossy pebbles sliding,  
Making soft sweet music,  
Through the meadow gliding!

Sing sweetly, little brooklet,  
Fill children's hearts with glee  
While little boys, a-boating,  
Pretend you are the sea.

Flow swiftly, little brooklet,  
On this happy morn!  
The miller stands a-waiting  
To grind the golden corn!

Murmur softly, little brooklet,  
With joyous mirth and glee,  
For soon you will be flowing  
Into the deep blue sea.



#### NEGRO WINNER OF THE PRIX GONCOURT.

A Negro writer, living in the heart of Central Africa, has won the Prix Goncourt, one of the coveted literary prizes of France. He does not know that his name was put in as candidate for it, nor will he know until two months have elapsed from the date of the award that he is the winner of the prize, so remote is his African place of residence from Paris, where the Prix Goncourt was conferred upon him.

The lucky author is René Maran, and the work which brought him this signal distinction is his novel, "Batouala" a sombre picture of present-day life among the natives of the French possessions in Central Africa. More a succession of vivid and brutal sketches than a novel in the usually accepted sense of the word, "Batouala" is, besides, an unsparing indictment of the white masters of Africa, a grim record of what "civilization" has meant to some at least of the tribes of Africa, which, only a few decades ago, knew little or nothing of French or other white taskmasters.





If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ shall also quicken your mortal bodies

The author of "Batouala" in the course of his most recent visit to Paris—he has only been there a few times in his whole life—was introduced to Henri de Regnier, the famous French writer, to whom he turned over his novel in manuscript. De Regnier read it through within twenty-four hours, and so impressed was he with its merit that he found a publisher for it before another twenty-four hours had elapsed. Satisfied with this good fortune, M. Maran left Paris for his home in Central Africa, to resume his duties as an employee in the administration of one of the French colonies there.

But a good friend of his in Paris decided that "Batouala" deserved even greater honor than being liked and launched by Henri de Regnier. This friend, M. Manoel Gahisto, to whom the Negro author had dedicated his book and at whose invitation he had made his infrequent visits to Paris from his far-away African post, brought "Batouala" to the attention of the Academie Goncourt.

The members, among whom are some of the most celebrated literary men in France, at once felt strongly and favorably impressed by the Negro's novel. When the matter of awarding the 1921 prize came to a vote, the result was five votes for "Batouala" and five for "Epithalame," by M. Pierre Chardonne, a work which is arousing much admiration in France. According to the rules governing the award of the prize, the president of the Academie Goncourt has the deciding vote in case of a tie, and, in this case, he voted for "Batouala". In addition to M. Maran, its author, and M. Chardonne, author of "Epithalame", no less than nine other French writers, who have produced works of fiction within the past year, received one vote or more in the preliminary balloting.

The winner of the prize is the first member of the colored race to whom the honor has come since the institution of the Prix Goncourt in 1913. He is also the first writer to whom it has been awarded without his knowing that he was a candidate for it.

René Maran was born thirty-four years ago at Bordeaux in France. Both of his parents were of the colored race, natives of the French West Indies; his father came from the Island of Martinique, his mother from the Island of Guadeloupe. While still a young student, he began writing and succeeded in getting a number of poems and other pieces accepted by Le Beffroi of Lille, Northern France, a newspaper noted as being kindly disposed toward struggling young scribblers. Later, the editors of this newspaper brought out two books of verse by young Maran,

entitled "La Maison de Bonheur" and "La Vie Interieure." It was while he was contributing to Le Beffroi that Maran became acquainted with M. Manoel Gahisto, also a contributor.

Having finished his studies, the young writer took up his residence in the African wilds as a French Colonial official. The post where (if all goes well with the mails) the news of the honor conferred upon him will reach the lucky novelist some time in February is Fort Archambault, two days' journey from Lake Chad, in the French possessions of Northern Central Africa. There are eleven French officials stationed at this outpost of civilization. All of them, except René Maran, are white men. Until he wrote "Batouala," the work of the young writer had attracted little attention in literary or other circles, and the first facts about the author of "Batouala," accompanying the news of the award of the prize, were meagre. He was a lover of sport, a redoubtable football player, one newspaper informed its readers. It was also vouchsafed that Maran was fond of taking long walks, that he had a passionate fondness for Africa and all things African. Surely the Prix Goncourt in all the eighteen years of its existence was never conferred upon a writer about whom so little was known by those conferring it and their fellow countrymen.—*New York Times*.



#### COMMISSIONER TIGERT ON NEGRO EDUCATION.

That the material and moral interests of the whole country are involved in the question of Negro education is the substance of an interview given out by Dr. John J. Tigert, United States Commissioner of Education, on his return from a recent conference in Nashville with the heads of the twenty-eight State and Federal Land Grant Colleges for Negroes. The fact that Dr. Tigert is a native of Tennessee and has always lived in the South adds significance to his statement, which follows in full:

"The neglect of Negro education has resulted in an immeasurable loss to the country. It has affected not only the material prosperity, especially of the South, where the Negro population is greatest, but has likewise affected the standard of living and the character of citizenship, and has injured the morals of our people. If we had long ago made provision for the technical education of our Negro population, the increase in the value of our products, both agricultural and manufacturing, would have been incalculably great. The intangible and immaterial benefits which have accrued can scarcely be estimated,

nor can we form any estimate of what would have been the effect upon the Negro himself by way of encouragement, arousing his ambition and increasing his value as a citizen."



#### DAVID'S PRAYERS.

"The prayers of David the son of Jesse are ended." Ps. 72:20. So we read in the last verse of the seventy-second psalm.

Did the compiler of the sacred psalter mean that the remaining psalms were not written by David? No. There are over a dozen of the following psalms especially mentioned as being by David.

Was it that his prayers were done and later psalms were psalms of praise only? That cannot be, as Psalm 139 concludes with the oft-quoted verse—"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." The next five are strong cries for deliverance from his enemies. The prayers of David certainly did not end with the 72d psalm. There must be some other meaning.

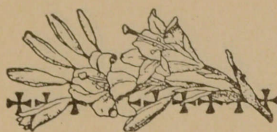
Among poets there are those who are said to have won immortal fame. Their words are for all time. David's psalms are used to frame the prayers of many penitents even to this day, though he ceased to speak with the human voice long years ago. His prayers show no signs of being ended in that way. He lives in all our hearts.

Had he reached the climax of desire, the answer to which would be the supreme good—the *summum bonum*? Let us read the whole psalm leading up to this statement that his prayers were ended. He is praying for his son Solomon, who is soon to be king—and with the prophetic sense of Solomon being the type of his Greater Son who is to rule the earth. We read David's ambition for Solomon, that he should rule in righteousness. David is called a man after God's own heart. So, in his ideal for Solomon's rule, he drifts into prophecy of the Coming One. Verses 17 to 19 picture the reign of the Messiah. Prayer could go no further than the filling of the whole earth with His glory. Even the God of Israel makes known no higher goal for the prayers of men. It is a good place for David to cry, Amen!

David's brethren still are praying. His prayers are not ended. They are not yet fully answered. Read Zech. 14.9. The King who shall reign in righteousness will surely come. Rev. 11.15. Then David's faith will find fruition—his prayer, its answer.







He shall come to be glorified in his saints, and to be admired in all them that believe

### GRADUATES' CORNER.

Mrs. Uldene Vaughn Grover, H. S. '17, writes from 355 No. Anu St., Mobile, Ala. She thinks she and her mates are doing more for Morehouse than for Spelman as their babies are all boys. She is saving dimes for the rally so as not to be a slacker.

Miss Alice L. Frazier, H. S. '20, writes from Adel, Ga., that she is going to work at printing.

Miss Fredrica A. Hendrick, H. S. '16, may be found at 27 Eloise St., Asheville, N. C. She teaches Literature and Cæsar in the High School Dept., then oversees the preparation of lunch for about five hundred children, and devotes the rest of the school day to First Grade. She also serves in the Y. W. C. A. She still hopes to return to Spelman.

Mrs. Esther Garrison Wilson, H. S. '05, cares for her home and does church work. Her home is 8624 Russell St., Detroit, Mich.

Miss Carthagenia Redding, H. S. '21, is taking a business course at Walker's National Business College. Address 725 West Union St., Jacksonville, Fla.

Mrs. Rosa Ganns McNeill, T. P. '11, writes that her little Charlie Wynelle is not a boy, but a girl. "What's in a name?"

Mrs. Laura Childs Mallard, H. S. '17, gives her address as 1103 Lester St., Thomastown, Ga.

Miss Lula E. Hines, H. S. '19, is doing high school work in the County Training School, Kerens, Texas. Her address is R. 2, Box 108 a.

Miss Lillian Eubanks, T. P. '15, is teaching in the State Normal School, Elizabeth City, N. C.

Miss Alvie Martin, H. S. '17, is teaching in the public school, Buford, Ga., and getting on nicely.

Miss Myrtle D. Hull, B. A., Coll. '21, won a fellowship offered by the National Urban League and was assigned to the University of Pittsburgh, where she is as busy as ever, studying and doing social work.

Miss Senta V. Whitehurst, M. T. 1897, is matron for the boys at Central Texas College, Waco, Texas.

Mrs. William Boyd (Eva O. Mattison, H. S. '16) has her home at 1921 Montrose St., Philadelphia, Pa.

Mrs. James Jackson (Ida E. Davis, H. S. '09) lives at 2225 Chene St., Detroit, Michigan.

Mrs. George Cheatham (Virginia Ramsey, H. S. '12) writes from 101 So. Cotton Ave., El Paso, Tex.

Miss May L. Reese, H. S. '17, writes: "For four years I have held a position as teacher of mathematics and Latin in the Daytona Normal and Industrial Institute, and I have tried to instill the same principles of true womanhood into those with whom I have come in contact as were instilled in me at Spelman." Address: Box 10, Daytona, Fla. Miss Reese is planning to attend Chicago University.

Miss Izetta H. Ware, H. S. '15, writes from La Fayette, Ala., Box 156. She is teaching in the Chambers Co. Training School. "I am doing my best with my work and trying to be a credit to Spelman."

Miss Daisy M. Reed, N. T. '10, has had a successful year in Atlanta, having only

lost a few days over nine weeks from constant employment during 1921. Took a new case at Christmas. Good pay, too. She is very happy and thankful. She is making good.

Miss Laurine E. Walker, T. P. '16, is teaching and enjoying her work in Moultrie, Ga. Her address is 524 First Avenue, N. W.

Miss Fannye Wallace, H. E. '20, writes from 414 No. Broadway St., Tupelo, Miss. She is in the home economics work. "All students from the fifth through the tenth grade wear uniform on commencement, made by the students in school."

Miss Lois Reginald Hightower, T. P. '21, was married, Jan. 16, to Mr. Samuel B. McMath. They are at home at 678 W. La Fayette St., Decatur, Ala.

Miss Wilhelmina Welch, T. P. '22, wrote from Tuskegee, Ala. She was completing an unexpired term in a Macon Co. School.

Miss Annie Davis Mattison, H. S. '09, now is at home at 499 W. Hunter St., Atlanta, Ga.

Miss Elsa A. Turner, T. P. '19, is teaching at State Normal, Elizabeth City, N. C.

Miss Maggie Smart, T. P. '22, Box 511, Orlando, Fla., hopes to be at Spelman for Commencement.

Miss Bessie Scarlett, T. P. 19, is teaching in the State Normal, Elizabeth City, N. C.

Mrs. Charles Battle (Leanna Peters, H. S. '15) is at her old home 305 Michael St., Mobile, Ala. She found her father was ill and needed help, her husband consented to move there for a time.

Miss Luella M. Burney, T. P. '21, is still teaching in public school while superintendent of Wheat St. Sunday School in Atlanta, and putting her best in all. She is a power for good in church and school.

Mrs. Gertrude Fisher Anderson, H. S. '12, is busy caring for her home and two babies, but she manages to find time to work up a World Wide Guild dept. in her church and to attend missionary meeting and a social club.

Miss Mabel Barker and Miss Ruth Sewell, T. P. '22, are teaching in Birmingham, Ala. Miss Barker writes she has seventy pupils in the first grade and it requires all the tact and professional training that Spelman gave to efficiently instruct so many little ones.

After a long silence, a good letter comes from Mrs. Samira Harris Owens, H. S. '14, 2520 Franklin St., Denver, Col. She counts Spelman ashore. "God has been wonderfully good to me and mine. My husband and I have had very good health and a reasonable amount of prosperity. Our home will soon be paid for if all goes well. My brother and his family (four girls) live with us. I am trying to live up to the Spelman ideal of "Serving" others. I have a Sunday School class of young women. I do try also to be sincere and free from affectation and pretence in my service. I would not exchange my years at Spelman for all the purely intellectual training in the world. I want you to know that I do appreciate all the interest that you took in me. Because of it I am striving to be true."

Mrs. Thomas Campbell (Minnie Holley, H. S. '19) attended Hampton Summer School last summer and finds it "has helped exceedingly." She is teaching in Moultrie, Ga.

### STRANGE SUPERSTITIONS.

If he will, the juju man (witch doctor) of West Africa can tell you that when a man dies his spirit, or spirits, will remain behind and wander about the earth while he will "go away." It is not clear what is meant by he as distinct from his spirits, or where "he" goes when he does "go away," but obviously it is to a place where, if he be a big chief, he will want servants to serve him, and therefore when he dies slaves are killed, and also young children. But these latter are killed for another purpose, as following remarks will show.

These wandering spirits are of two kinds—good, or at least harmless, called "Duppies," and evil ones, known as "Jumbis."

"Duppies," the juju man will tell you, can be seen in various forms.

There used to be a rest-house on a beach in Southern Nigeria which fell into disuse because, as many white men used to know, queer black forms, sometimes like monkeys, used to run about the veranda and the rooms at night making weird noises. They did no harm, being, as every native knew, only "duppies."

The "jumbi," however, is a terrible thing—so awful that whoever sees one goes mad.

His home is in the silk-cotton, or ceba tree, and he kills the person who cuts one down. Blacks of educated West Indian descent will never cut down a silk-cotton tree.

"Jumbis" eat dead bodies, preferring those of children, though there is nothing they like better than rice.

Hence when a man or woman dies a quantity of rice is placed near the grave under a cover resembling a candle extinguisher, only with holes in the sides. The object of the holes is to enable the thin, hungry "jumbi" to enter the receptacle, where he gorges himself until he is too fat to get out again.

A fresh supply of rice is daily placed under the dome to make up for what the "jumbis" have eaten. (There are lots of rats and ground pigs in West Africa). This process is kept up until the ninth day, when a "wake" is held, and the "jumbis" are driven away by noise and foe-ack (native magic).

That is one way of keeping the "jumbis" from the dead. But if a great man dies he has another chance of being undisturbed; for then young children are killed, and the "jumbi" eats them rather than the old person.

Many years ago, when King Take died, the then Governor, in the hope of preventing any secret slaughter, ordered that he should have a grand funeral, "white man fashion."

It was a great day for the natives, several white officials attending the burial in the center of the royal compound, where, by order, they remained until the grave was filled up.

But despite these precautions, at dead of night the juju priests had their innings. Take was dug up and re-buried in native fashion together with several children.



Miss Amelia Hill, T. P. '22, writes from her home, 518 Minter Ave., Selma, Ala.

Miss Rosa B. Glenn, H. S. '21, is principal of an industrial school. Her address is R. 6, Box 34, La Fayette, Ga.