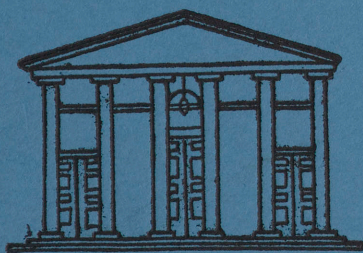


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THE HARRELD STRING QUARTET

KEMPER HARRELD

GERALDYNE WARD

RICHARD DURANT

WILLIS L. JAMES

Spelman Messenger

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National Economic Backgrounds for Interracial Cooperation

MARY VAN KLEECK

America faces momentous economic issues today which are not local or sectional but national in their significance. These issues center in one great need of the American people, the need of security of livelihood, the need of the opportunity to work, each according to his capacity to share in the upbuilding of the society, the civilization of which this nation has dreamed. Closely connected with this economic issue of security of livelihood at home is the issue of war abroad. And, when we come to examine this issue of war or peace in the world today, we shall find that it comes essentially from the same urge, from insecurity of the people in the several nations, and the insecurity of each nation among all nations. It is of those two aspects of security at home and abroad, it is of this problem that we must think as

a national economic background for interracial effort.

What part does a woman's college have in such questions as these? We women have not the responsible leadership of industry and finance, nor have we great influence in government today. Manifestly something has gone wrong in the leadership of business and finance and government throughout the world. How is it that we who seem to have so little real position of leadership or responsibility in any of these fields can be said to be responsible? And how is it that we may say that women's colleges have a relationship to this subject?

I would answer in a word which I hope we may think about at greater length in the next few minutes, by saying it is because the dominant economic problem of our day is

insecurity of livelihood. That is a subject which preeminently is of concern to women, because it means nothing less than that the home is insecure, that wage earners and workers have not earned enough, nor have kept themselves in jobs constantly enough to maintain their families. To women who are the guardians of home, whose task it is to manage those homes, this is a matter of immediate, primary, and personal concern. Moreover, the women in these homes by their understanding of the causes of insecurity can themselves contribute to the education of the community on these questions, can themselves give strength and support both as instructors to their fellow workers and as mothers and wives and sisters at home in supporting those members of their families who are workers, who perforce must take their part in the organized effort of society today, to help bring security to the common man. And the common man is the worker.

The great majority of the people in this country, as in other countries, earn their living by their work; that is, they are workers in all occupations. Those of us in the colleges, those of us who choose to prepare ourselves for the professions have often had the mistaken idea that somehow the professions, and the arts, and the sciences are separated from the group known as workers;

that workers in factories, in mechanical pursuits, on railroads, in trades and business, and the farmer who tills the soil, and the miner who takes the metal and the minerals from under the soil—the professions have somehow felt that they are in a different class from these workers. Indeed it is true that in many instances the workers of America in the industries and on the farms have sought to secure for their children a relative security in professional life. But when there comes to the country the far-reaching economic crisis, of which this is the seventh year, then we begin to see more clearly that the professions, the arts, and the sciences are built up in any society on the basis of the work of the farmer and the miner and the worker in industry, and that the professions cannot achieve fully their purpose if they are prevented from serving the great masses of the people.

And so it is that we in the professions, we who have been in the colleges and universities, because of the historical period in which we find ourselves, must begin to relate our lives to the lives of the people about us. We must begin to see that the interests of all who work in society are alike; that the great problem of society is to achieve that security in the material processes of life which will permit all the members of that society to contribute, each according to his ca-

capacity, to the needs and the achievements of that society.

But this is not the picture of America as we see it today. America as we see it today is filled up with very large numbers of unemployed workers. Every occupation is affected; every section of the country is affected; and every race is affected, though not all alike. Those who in the past have lacked but little are in greater need today. Those who have been most exploited have borne the heaviest burden during the period of unemployment. The degree of the burdens is not all alike, and yet essentially it is a great common experience. Included in the great group of workers who are unable to find opportunity to work today in America are young men and women who have gone out from the schools and colleges, and who find a world that does not wish to use their services.

I know one can stand before a group of students today in any educational institution, and talk the platitudes that used to be talked when my generation was in school and college, but in doing so, one would fail to describe the conditions as they are today. There was constantly put before us the idea of individual success following the individual effort of such a student. We cannot say to the students coming out of schools and colleges today, "The world awaits

you, provided you are a good worker, and provided you will take your risk and responsibility." We cannot say that. What we have to say is, "We welcome you to a world which is a sick world. We welcome you to take your part along with others who are suffering deprivation and lack of opportunity, and to take your part in the effort to build a better society." This welcoming may prove to be for many students a welcoming to a great period of sacrifice and struggle, one of those great historical periods when events happen in human society and in civilization.

And what is needed which those who come from the institutions of higher education, from the colleges and universities, can best supply, is first of all a social consciousness, the idea that ours is preeminently a society of social individuals, individuals who achieve our own fulfillment best in our relationship with others. We need a social consciousness which makes us constantly aware of our relationship with all other workers in our own country and in other countries. To acquire social consciousness we need all of the knowledge that can come to us from the training which the colleges and universities can give. Science has not yet done its full work for society, despite the fact that our inventions have, on the whole, outrun our power to use them for human beings' welfare, and socially we need preemi-

nently all that science can teach us. Literature and education must play their part in such a period of great change in interpreting life to the great masses of the people. The great change of today will probably not come through individual leadership except as those individuals grow out of the masses and are guided by the masses and are responsible to the masses.

What is needed is the power to bring all of the workers, all producers to a deeper understanding of what it is which affects society today. Now what is this problem of insecurity in America today? Just a word about it. We know that in 1929 a crash came on the stock exchange of New York, but that, after all, was an incident in the mad speculation in stocks and trading which had drawn to our country the investments of the speculative efforts from many parts of the world. That came as a climax of a period, in which, following the war, we were face to face with a condition in the world which called above all for real cooperation to manage the resources of the world. But failure of international cooperation brought the nations face to face with each other in antagonism, in the raising of barriers in the effort to grasp what remained unappropriated by the powerful nations. The settlements of the War, which gave an undue share of the colonial lands to certain na-

tions of the world, and deprived other nations of their access to raw material and food supplies, nevertheless prevented those other nations from securing those raw materials and food supplies by building up tariffs and barriers against the purchase of the manufactured articles which they had to sell. It is a simple principle of economics between nations as it is of economics between individuals that this process is a process of exchange; that we exchange with one another the goods we produce; and if one nation sets up barriers against the goods of another nation, it means there cannot be that exchange of goods. Out of this condition, as a means of solving a problem which can never be solved in such a way again came the investments for national defense, and all the antagonisms between nations and races which are automatically created by this economic competition.

Nevertheless those who were the exploiters in the economic contests put forward national and racial antagonisms as a means of securing the support of the people of their land for war and for exploitation to which they would never have subscribed. They put forward the idea of racial inferiority and superiority, or racial conflict, and they undertook to array the workers of one race against the workers of another race. Out of all these antagonisms comes re-

newed insecurity within each nation.

In our nation this decline of 1929 followed after all of this maladjustment of world supplies, maladjustment of the access to raw materials. Every nation during the War had increased its own attempt to produce, and all nations had increased their power to produce to the extent that the European countries could no longer purchase. Under that condition we began to suffer more acutely in 1929. Little by little one industry after another became affected, one section of the country after another became affected, until even today, despite the statement that we are recovering, still twelve million workers are counted as being out of work. And that does not count really the loss of income of the self-employed, the small trades people, the farmers, and the independent professional workers, who, being self-employed, through lack of income are distinctly in the unemployed class.

What do the figures coming from Washington tell us? In production we come close to the amount of production in the factories that we had before 1929, but employment falls considerably below, and factory pay rolls fall even lower. That is to say, factory pay rolls are not keeping pace with productivity or with profits or with prices on the stock exchange;

and the incomes from farms have fallen still lower. One important measurement is the fact that the building, or construction of homes is only twenty-five per cent of what it was at a normal period before 1929. There is a sign that, despite the fact that we have produced the goods and we know how to build homes—and we ought to be able to build homes within the reach of all workers in this country—despite that fact, we are not building homes. It is reported authoritatively that millions of houses in this country are unfit for human habitation. Yet the housing program of the Government is constantly thwarted by the interests of those who have investments in land and houses, and who insist upon such a payment of rental in return for their land and houses, and who insist upon the Government's charging that rental, that the new housing program cannot be brought within the reach of the mass of wage earners in this country. These are only brief indications of the situation we face. The situation is that we cannot use our productive capacity in this country.

The only way we could really go on extending our productive capacity would be to distribute those goods so that they would enter into the standards of living of the people. This would mean better housing at

lower costs. This would mean to give the people the food they eat and the clothing they need and all the cultural development and services over and above all the necessities and comforts which are part of the basic standard of living. We have failed to accomplish that end. Other nations have likewise failed to accomplish that end, and because of it they have been retreating from democracy. They have been establishing governments of force; they have been depriving whole populations of the right to participate in their governments. It is in those countries in which distress is great and in which it was, therefore, thought necessary to deprive the people of their vote lest their discontent would change the economic system. This is notably the case in Italy and Germany. In those two nations the greatest threats of war have appeared. In the published writings of Germany you will find the old racial theory coming forward, that what we must have now is a development of Prussianism; a warning that the white race is going to come face to face with the colored races of the world and that the white race must therefore suppress the struggle of the workers even of its own group, in order that there be no weakening of the white race in relation to the colored races.

This is the way in which Germany and Fascism generally seek

to perpetuate the present economic system. This is the way in which the economic distress of the people is met—by disguising it in terms of race relationship, and it is that which leads people to go to war to bring civilization from Italy to the African continent. Not because of civilization, not because of racial conflict, but it is because of the urge to find a way out of the low standards of living in Italy, a way out of the impossible situation in which a nation finds itself, which has not found a way to feed and clothe and house its people out of its own productive capacity.

Now we cannot pursue this great question further except to point out that we need to have a recognition of the fact that these are the problems of the workers of the world and of those who are engaged in the professions, and that we should have and must have a social consciousness. We can utilize such knowledge of the arts and sciences as we have at our command, as well as our knowledge of history, to obtain a clearer understanding by the community of the issues which we face together. And only by facing these issues of security at home can we take our part in building peace in the world, and in avoiding the terrible upheaval of another world war which would destroy civilization and destroy the things we care about.

There have been four great periods in American history, economic in origin, in which great ideas have been put forward, and in which in the necessary period of fundamental reconstruction those great ideas have somehow failed of fulfillment. The first was the American Revolution, which came about through the necessity in the colonies for the development of their own productive system free from the bondage of a distant monarchy. The Declaration of Independence put forward a new idea of a new civilization and new rights of man. Then in the aftermath eleven years later came the Constitution with all its safeguards of the rights of man to curb democracy lest democracy should destroy itself. Then came the Civil War, which was really a contest between two great economic systems, the manufacturing and mechanical interests of the North and East against the agricultural plantations based on slavery in the South, both struggling for the new lands of the West and control over them. There came forward in the midst of that struggle the issue of the liberation of the slaves as one of the new democratic ideas; and then a brief period of release and acceptance of these ideas; and then the long dark period of Reconstruction, when the common man, white and black, of the North and South suffered from the ex-

ploitation which followed the war. Next there came the period of the World War, and the World War too was one that rose out of this contest for economic control and supremacy; and in the World War there came forward these ideas: one, a war to end war, and one, a war to make the world safe for democracy and the self-determination of peoples. These were genuine ideas put forward and championed by the people, but then there followed the reaction after the War, the reaction in our own country, whereby hundreds of aliens were deported; whereby trade unions were oppressed and opposed; whereby many states enacted criminal laws to attack freedom of speech, to attack trade union activities and activities of people to achieve the very purpose they had been putting forward during the war period.

Now we have this period of great economic crisis. Again there has been put forward the idea of raising the standards of living of the farmers and those engaged in industry. Again forces of reaction throughout the country have been rising to say that there must not be collective bargaining, that trade unions must be suppressed, and the drive is at the expense of the standards of living. Ultimately these same forces which carried

us into the World War would once again attempt to carry us into another world war.

We need in this situation to take a new grip upon the significance of America; to realize that democracy has not yet been achieved in America; to realize that we must understand the economic forces which affect the security of life; to realize above everything that we in the United States have the opportunity to show the world what it means for the white and colored races to live side by side, each contributing the best of its culture to the aims of society. Instead of being able to do that, the workers are competing in an insecure economic system, competing for a few jobs which do not offer a livelihood. The first necessity is a clarity of understanding. We must understand that it is a mass problem; that it requires mass education.

Let me say that what Spelman College stands for is the training of women to take their part in this community consciousness which means much to America at this time. It will bring the women from the colleges of the colored race into cooperation with the women from the colleges of the white race. Spelman College is a part of Atlanta University, and Atlanta University stands as a tribute to the training and leadership and

the development of intelligence in the Negro race in this country, in order that the Negro race may contribute to the life of America. I am not saying that as a platitude. I know that to ask the Negro to contribute to the life of America seems like a denial of all the restrictions upon such a contribution. But I said in the beginning that many will be glad to take their part in this common task, that to many it will mean sacrifice and struggle; and above everything it will mean sacrifice and struggle for the Negro race to contribute to the great movement in the United States which will free the working people of all races for the building of a true democracy on this continent.

And I want today to pay tribute to the leader who made possible, who envisaged an institution like Atlanta University, and the extent of the usefulness that these educational institutions might mean. I had always hoped that I would visit Atlanta University while Dr. Hope was president; but we cannot meet today on Founders Day of Spelman College without a tribute to that great idea which is taking shape in these institutions, but which will only fully express itself in the lives of those who are trained in these institutions to take their places in the democracy of America.

Gulfside

BESSIE MAYLE, '31

(This poem won first place in a poetry writing course taught by Earl Marlatt, Boston University, where Miss Mayle studied in 1935-36.—EDITOR.)

There shall be tower on tower Of thin white clouds Hung by the wind Along the bluest sky — Steepled clouds — Gothic point on point A song of spires Resplendent with the sound A sunset weaves Above a purple sea	The pounding of her savage heart a drum Beating out the rhythm of the years In keeping with chorals The dead have made — Chanting within her depths Their silent song; Walking In still parade.
There shall be dream on dream — Rapt cadences The shimmering of their moods a tropic gold — Touched with passing-tones of amethyst; The counterpart of soft, illusive shades A fugue of evening knows.	There shall be night — And stars The murmuring of the sea There shall be depths a soul may reach. An undulating symphony Of sound and color, Dream and peace The silence Of a soul's release Along the darkness Through the night Star-shod
There shall be wave on wave; Yearning arms of the sea Groping along the sand For some invisible hand	There shall be God!

Campus Notes

FOUNDERS DAY

The celebration of the fifty-fifth anniversary of the founding of Spelman College began on the night of April 10, 1936, with the annual glee club concert. Before a large and appreciative audience in Howe Memorial Hall, thirty-six young women and a student orchestra of sixteen presented a program consisting of compositions of Wagner, Gounod, Chopin, Coleridge-Taylor, and others.

On the morning of Founders Day the students met in an interclass games carnival on the center campus, at which they showed marked grace in their choregraphics, and exhibited much skill in their various races. The Sophomore Class won the highest number of points in the games.

Following the campus exercises a brief service was held in Howe Memorial Hall where the reports of the rally were given and the memorial plaques of the founders decorated. The gifts from alumnae, friends, faculty, and students totaled \$1,357.94. Of the four classes the Seniors contributed the largest total amount, \$32.30, and the largest average per person. The high school boarders gave \$19.05. Roseland Dixon and Jamie Reddick performed the rite of placing wreaths of flowers on the memorial tablets of Miss Sophia B. Packard and Miss Harriet E. Giles, the founders. Each year this is done by two Spelman granddaughters (students whose mothers or grandmothers attended Spelman).

As the third part of the celebration, in the afternoon, the formal exercises were held in Sisters Chapel. Miss Mary van Kleeck, director of the department of industrial studies of the Russell Sage Foundation, delivered an address, "National Economic Backgrounds for Interracial

Cooperation." President Florence M. Read introduced the speaker as a woman who had made her place among sociologists and who, as an authority on men and women in industry, has the sound basis of fact for her interest in their conditions. Of special interest to the Atlanta University schools is the fact that Miss van Kleeck was the presiding officer and guiding spirit at the National Interracial Conference in Washington, D. C., December, 1928, when the idea of the present Atlanta University affiliation was first suggested.

Other persons appearing on the Founders Day program were Dr. Harvey W. Cox, president of Emory University, who read the Scriptures; Dr. E. R. Carter, pastor of Friendship Baptist Church, who offered prayer; and Dr. D. D. Crawford, secretary of the General Missionary Baptist Convention of Georgia, who pronounced the benediction. Music was furnished by the Spelman College glee club and quartet.

MUSIC LIBRARY GIVEN

A gift of a valuable music library has been presented to Atlanta University by the Carnegie Corporation. It will include about one hundred books on modern music and nine hundred phonograph records of the world's great music, both ancient and modern, oriental and occidental, together with an electrical reproducing machine. The library will not only be of great assistance in the teaching of music theory and appreciation, but will encourage a wide acquaintance with music among persons not technically trained in the art. President Florence M. Read made the announcement of the gift at the Atlanta-Spelman-Morehouse spring concert, April 24.

MEMORIAL FOR DR. JOHN HOPE

The second memorial service held in Atlanta for Dr. John Hope was conducted by the Commission on Interracial Cooperation, April 15, 1936, at the Atlanta University Library. Since the absence of Dr. Hope controlled the mood of the members as they gathered for their annual meeting, it was very fitting that the first service should be one in memory of their honorary president.

PROGRAM

Dr. E. McNeil Poteat, Jr., President,
Presiding

Spiritual—"Every Time I Feel the
Spirit" Chorus
Spiritual—"Lord, I Want to be a
Christian" Morehouse Quartet
Address Dr. Channing H. Tobias
Spiritual—"I'm Going Down to the
River of Jordan" Chorus
Address Dr. M. Ashby Jones
"Integer Vitae" Horace 65-8 B.C.
Spiritual—"We Are Climbing Jacob's
Ladder" Chorus
Closing Prayer Dr. Poteat

The first speaker is a native of Augusta, Georgia, which is also Dr. Hope's birthplace. Both speakers had known him for many years, had been his personal friends and associates in Y. M. C. A. and in interracial activities. Therefore, their addresses had the background of close acquaintance.

Dr. Channing H. Tobias briefly reviewed the life of Dr. Hope and spoke of him as a preeminent educator, filled with the love of teaching, a Y. M. C. A. leader of international recognition, and a promoter of racial welfare and interracial cooperation.

He spoke of Dr. Hope's success as having roots in his boyhood environment in a community which had produced such great spirits as the founder of Morehouse College, William J. White; Dr. Hope's teacher, Lucy Laney; the powerful preacher, Charles T. Walker; the scholar, John Gilbert; and the register of the treasury, Judson Lyons. Dr. Hope received encouragement and inspiration from these people, as well as from George W. Walker, the founder of Paine College, and John D. Dunjee, pastor of the Union Baptist Church in Augusta. Contrasting him with the hypocritical type of leader and the one who matches hate with hate, Mr. Tobias paid tribute to Dr. Hope as the kind of person upon whom the future of race relations in this country and the world depends, a person who will tell the truth about what he longs for, whether he can get it today or a century hence. "The influence of my friend, so quiet, so unassuming, so selfless," Dr. Tobias said in closing, "will linger in his pathway like sweet perfume that others may be blessed as they pass that way."

Dr. M. Ashby Jones, the second speaker of the evening, pointed out that in 1868 (the year of Dr. Hope's birth as well as Dr. Jones') there was no definition of the Negro. Though there was no legal slavery then, the opportunity for self-determination, the essence of freedom, did not exist for the Negro. Dr. Jones built his speech around the theme that into this period came John Hope and defined himself and his race.

"You have already heard the stories," Dr. Jones continued, after describing Dr. Hope's scholarly record, "that universities recognized his achievement and wrote in honorary degrees their estimate of a Negro, John Hope. And these confreres of his in the academic world showed hence to the world what a Negro

means. It means a John Hope. I think sometimes of Booker Washington, James Weldon Johnson, Russa Moton and John Hope, and that wonderful group; they were like signal torches in the darkness throwing light upon shadowed millions of a people who had never had a chance, on a people in whom the rest of the people did not believe They threw the light of their lives into that darkness. Ah! they shouted in trumpet calls that a Negro's being a Negro doesn't keep one from being the highest type of personality . . . Oh, how we love to remember that John Hope didn't stay in the North and pose and strut as a racial freak and as an exception to his own race. No, he came back South; that meant faith, that meant faith in his own people. He hugged not to himself some egotistic sense of peculiarity, but he came back with the passion of an evangelist in his heart, the triumph of a victor in his words and tone, and with the spirit of One who died on the cross, shouting 'Whosoever will, let him come'."

VIRGIL FOX IN RECITAL

Virgil Fox, outstanding young American concert organist, played an organ recital in Sisters Chapel on the afternoon of May 3 immediately following the regular Sunday afternoon vesper service. An appreciative audience heard this extraordinarily gifted musician in a program that included some of the greatest organ music of Bach, Handel, Franck, and a number of modern composers.

A graduate of Peabody Conservatory, Mr. Fox, who has been playing the organ publicly since he was eleven, has been enthusiastically received in America and Europe. The program at Spelman was one of two that he made in Atlanta on this year's tour.

AFRICAN ART EXHIBIT

One of the largest, most varied and colorful collections of African Negro art ever shown in the South was on exhibition at the Atlanta University Library during the last weeks in March, 1936. On display were more than one hundred and fifty articles, including examples of wood and ivory carving, clay modeling, metal working, and cloth and basket weaving, which are representative both of the art of the contemporary African and of artisans of earlier periods.

The largest unit in the exhibition was a diversified collection of the handicraft of students in the Jeanes Schools of South Africa, which had been lent for this occasion by Dr. Frederick P. Keppel of the Carnegie Corporation of New York City. In the foreword of the catalog the hope is expressed that "the showing of these colorful, interesting, useful and suggestive objects will interest the people of America in the resourcefulness and creative mind of our African brothers" and "awaken the imagination of our colored children to think along the lines of creative culture."

Included in the South African group were many objects of every day use, such as trays, pillows, spoons, ladles, dippers, brooms, mats, baskets, combs, traps, and musical instruments, all very gay, lively in color and expressive of the art of the people that produced them. Alongside of these were woodcarvings of animals, beads, bracelets and other articles of personal adornment.

Displayed also were a variety of objects, some of them of great age and of rare workmanship, which had been lent by Spelman College and by local collectors.

BOOK GIVEN IN HONOR OF DR. HOPE HARRELD STRING QUARTET

As a memorial to Dr. John Hope and in recognition of his contributions as a "lover of art and creator of beauty," Dr. Ambrose L. Suhrie, professor of education in New York University, has presented to the Atlanta University Library a copy of *The Magic Realm of the Arts*, by Henry Turner Bailey, whose writing and teachings in the field of art appreciation have won wide attention. The book was presented and inscribed in the course of a visit of Dr. Suhrie to Atlanta University during which he attended the Founders Day exercises of Spelman College, and addressed the faculties in the University system.

On the fly leaf of the book, Dr. Suhrie wrote the following: "To the Library of Atlanta University, Atlanta, Georgia, this book is presented by Ambrose L. Suhrie, New York University, in memory of Dr. John Hope, lover of art and creator of beauty, keeper of the covenant of duty, exemplar of the full and abundant life, wise counselor and steadfast friend to multitudes of students and teachers to whose interests and needs he graciously ministered for a full generation—and always in the spirit of the greatest of teachers, April 11, 1936."

Doctor Suhrie, formerly dean of the Cleveland School of Education, has been professor of teachers college and normal school education in New York University since 1924. In this capacity he has visited every tax-supported institution in this country that had teacher-training as its chief objective, and has spoken to the faculties and students of most of these. In his talk to the faculties of Atlanta University and its affiliated colleges he paid special tribute to Dr. Hope's life and services to education.

The Harreld String Quartet, organized by Professor Kemper Harreld and dedicated to the performance of chamber music of the highest order, gave its first public performance on the evening of May 1 in Sale Hall Chapel before a warmly enthusiastic audience of Atlanta music lovers. The concert was sponsored by the Morehouse College glee club and orchestra, which Mr. Harreld has directed during his twenty-five years as a member of the Morehouse faculty. The program included music of Bach, Beethoven, Dvorak, Schumann and Tchaikowsky.

The new music organization is made up of four capable musicians, all of whom have attained recognition as soloists on their respective instruments. Mr. Harreld, who plays the first violin, is a graduate of Chicago Musical College, where he studied violin with Ohlheiser and Sauret. Later he was a student of Frederick Fredericksen of Chicago, and of Eberhardt in Berlin, Germany. Willis Laurence James of the Spelman College music faculty plays second violin. He was a student of Mr. Harreld at Morehouse College, and of Sametini in Chicago Musical College. Richard Durant, of Brooklyn, New York, a junior in Morehouse College, who plays the viola, held a New York Philharmonic Orchestra scholarship for five years, and was a viola pupil of Rene Polain. He studied violin under Samuel Gardner, former concert master of the Philadelphia Orchestra, and Eugene Simor, both members of the faculty of the Juilliard Institute of Musical Art, which he has attended during the past two years. Geraldine Ward, of Providence, Rhode Island, a freshman in Spelman College, who plays the 'cello, studied that instrument with teachers in her home city.

Two numbers on the opening program were notable: the "Quartet in F" by Anton Dvorak, popularly known as the American quartet, which is based in part on Negro melodies, and the Schumann quintet for piano and strings, regarded by critics as one of the two greatest piano quintets ever written. In this latter selection the strings were ably assisted by Miss Ruth Wheeler, pianist. The program opened with a group made up of Alfred Pochon's "Spirit of the Eighteenth Century" (after Martini), the Beethoven "Fugue in F," and a "Prelude" by Bach-Kassmayer. In the closing group of lighter airs were two canzonettas, a form of old French dance, one a Godard-Kassmayer arrangement and one arranged by Pochon on a Mendelssohn theme, the favorite "Andante Cantabile" by Tschaiikowsky, and an arrangement for strings of the old English air, "Drink to Me Only with Thine Eyes." As an encore the quartet played Fochon's arrangement of the Negro spiritual "Angel Gabriel."

ANNUAL SPRING CONCERT

The ninth annual concert given by the combined music organizations of the three affiliated schools was made memorable by the facts that it was the occasion of the announcement of the gift of a music library to Atlanta University, and that it marked the twenty-fifth year of service of Professor Kemper Harreld as music director at Morehouse College. The program was dedicated to Professor Harreld "in acknowledgement of his twenty-five years of service as a member of the Morehouse College faculty, for his notable accomplishments in the fields of music study and expression, and in recognition of the inspiration and stimulus and training he has given to hundreds of Morehouse and Spelman students through these years."

Opening with Mendelssohn's polyphonic chorus, "Come Let Us Sing," the mixed chorus of sixty-eight voices sang a program of wide variety in mood and range. It included two a cappella numbers, "Jesus, Friend of Sinners" (Grieg-Dickinson) and "Carol of the Birds" (Noble Cain), the brilliant arrangement of Tennyson's poem, "Now Sleeps the Crimson Petal," and the waltz song, "Giannina Mia" from Friml's opera, *The Fire Fly*. A group of four spirituals closed the evening. These were "Jesus Lit the Candle by the Waterside," "Go Chain the Lion Down," "Same Train," and "De Glory Manger," the latter arranged and conducted by Willis Laurence James, conductor of the Spelman chorus. Mr. James also directed the Spelman singers in "Light of Dawning," based on the melodious second movement of Tschaiikowsky's *Fifth Symphony*.

Under Mr. Harreld's direction the orchestra of fifty students played Liszt's symphonic poem, "Les Preludes," and two arrangements of Negro spirituals by Clarence Cameron White, "Bear de Burden" and "I'm Goin' Home." A feature of the evening was the playing of two movements of Bach's "Concerto in D Minor" by Drew S. Days and Richard Durant. The rousing chorus, "Brothers, Sing On," by Grieg, was sung by the Morehouse College glee club. The singing of two spirituals by the Morehouse quartet brought forth warm applause, as did the Spelman quartet's rendition of the richly harmonized "Beautous Morn," by German.

SPRING

For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come.

—Song of Solomon.

SOME PLAYS WITH PROMISE

JOSEPH H. JENKINS

The University Players made a contribution to real Negro art in sponsoring a contest for original manuscripts based on Negro life, as a result of which the three winning plays were staged in Howe Memorial Hall on April 17, 18, acted by students under the direction of Miss Anne Cooke and Mr. John Ross.

Toussaint L'Ouverture, by John H. Young III, a senior in Morehouse College, set forth in two scenes the crisis at the close of the Haitian liberator's career. For this wisely chosen subject the acting of William H. Pipes, a graduate student, in the title role was convincing enough to relieve the stiffness which bound the presentation as a whole. But Mr. Young showed a commendable ambition in this piece, for he evidently felt the nobility of the harrassed Toussaint, the pathos and heroism of his end.

Marginal Man, by Hazel Washington, a student in Atlanta University, treated the disillusionment of a capable young Negro who, believing in his success, that color matters not at all, comes upon bitterly conclusive proof that his gifts are not wanted in the white world. Without unnecessary rancor, though tellingly enough, one act serves to show the involved allegiances and thwarted enthusiasms within a colored family in which, as a matter of course, some member has seemed to emancipate himself through successful competition with his white peers. True, the dénouement is scarcely tragic—it is merely that through football in a white university Ted Armstrong (William Beachem) had raised false hopes in the heart of his father (Lester McFall) and had alienated his sweetheart (Julia); yet here is life *in nuce* as Negroes not uncommonly know it.

But the hit of the evening was *John Henry*, by Mr. Ira de A. Reid, in which two scenes of folk legend come lustily and colorfully alive. These recreations from the long saga of that admirable roustabout tell of the boast which pitted him in a fatal race against a Northern Jew's spike-driving machine. John Henry died as he had lived. Mr. Reid took full advantage of his opportunities, playing the comedy and low life for all they are worth, showing as he did so, not alone an explainable knowledge of Negro idiom but a sure technique in setting it down on paper, to which such knowledge is far from kin.

Among the cast, John Young was an acceptable hero, while Edmund Allen as half-witted Lil Willie with Charles Lawrence, who, in such company unmistakably a bachelor of arts, introduced a thoughtful strain. Also, Countess Young as Digi and Minnie Pinson as Sister Clark were outstanding women. Here was the patchwork cloth of humble Negro life—good-naturedness without good fortune, crude but vital language, and a delicious mingling of gusto with languorousness in spirit and action. Author and actor, director and designer collaborated to prepare this treat for their public.

A first season must be rated a wholly creditable offering when it presents a historical play, a problem play, and a folk play as well received as were these three. If there can be a body of work worthy of the designation Negro drama, its beginnings lie in smaller efforts, wherein the themes, the manuscripts, the production come from those who are in the best position fully to realize what ought to be done and what can be done—Negroes who are students of the drama. Negro art must come from Negroes. Thus, in wisdom and sincerity the University Players can be given the encouragement of applause. *Encore!*

FESTUS DE FU'ST

Before two enthusiastic audiences the University Players, on May 22 and 23, produced their first full length play of Negro life, *Festus de Fu'st*, a three-act comedy of small town life in the deep South by Eros-tine Coles, graduate student of Atlanta University and teacher of second grade, Atlanta University Laboratory Elementary School. The consensus of opinion of the audiences was that the play, which tells of the sacrifices of a mother to put her son through college, is a vivid and sincere dramatization of the struggle of Negro youth to gain an education and to adjust himself to his environment, and that it is a definite contribution to American folk drama.

Miss Coles' play, which had its first performance on any stage at this time, tells the story of Festus Brown, who is "de fu'st" colored boy to graduate from the local school and to go on to college. Here he becomes a favorite, and by graduation is engaged to a sophisticated young co-ed. When his mother comes unannounced to his commencement and is snubbed by his friends, Fustus turns against the false social standards, and returns home, only to find that he is not ready to settle down as the "fessah" in the local school, until he has honestly earned the opportunity by his own accomplishments.

A large cast, numbering twenty-seven characters, and comprising students of Atlanta University, Morehouse College and Spelman College, received the enthusiastic approval of the audience at both performances. As 'Riah Brown, the mother, and Festus, her son, Gertrude V. Brown and LeRoy M. Haynes gave particularly sincere and effective performances. George Washington, as Sam Eugene McGowan, as "Fessah" Per-Brown, shiftless father of Festus,

kins, Hazel Washington, as An't Nance, Freeman Hinson as "Reb'n" Butler, and Mr. John M. Ross, of the University faculty of dramatics, as Gosh Davis, the village bootlegger, each gave a singularly striking characterization of a small-town Negro type.

The play was directed by Miss Anne M. Cooke. Eldra Monsanto, a senior of Spelman College, served as stage manager for the production. The stage settings, which included a room in 'Riah Brown's cottage and the reception hall of a college dormitory, were executed by Dillard Brown, a senior in Morehouse College. Beulah Johnson, a Spelman College junior, served as property manager for the production.

THE MADDING CROWD

Theodis Weston

(Through the courtesy of the
Campus Mirror)

Far from the madding crowd's ignoble strife,
Their sober wishes never learned to stray;
Along the cool sequestered vale of life
They kept the noiseless tenor of their way.

—THOMAS GRAY.

From this stanza a keenly planned three-act play was written and presented on March 20 in The Little Theatre by the Atlanta University Laboratory High School boarding students, under the direction of Mrs. Marion W. Starling, the creator of the play. Through the diligent work and cooperation of the students, this play, written and presented within seventy-two hours, was a complete success.

To the Spelman students, the essence of the play meant much, for the thought of it was created around the college life on Spelman campus. Too often students are madly rushed

through preparatory school and crowded into the college classrooms before they have derived the sufficient and basic principles underlying a college education. From the freshman class to the sophomore, junior and then the senior class they stumble along. Eventually it becomes obvious that adjustment is impossible, and that they came out before they were "ripe." Since they are not ready for the fray, they saunter around like sheep and follow the crowd, the madding crowd, in its fads, fashions and strife. A good foundation socially

and scholastically obstructs many oncoming disasters. This was the core-thought of the play.

From the foregoing analysis it might seem that *The Madding Crowd* was a very serious play. It was in the afterthought of its audience, but not until after the hilarious laughter had subsided.

The characterization and movement of the play were interestingly observed and spicy humor permeated the entire production.

Guest Speakers

JOHN R. MOTT

Drawing upon his experience of forty-eight years as a traveler and as a co-worker and leader in many of the great missionary movements of the last half century, Dr. John R. Mott gravely declared, in a conference at the Atlanta University Library, that in his memory, the forces of nationalism had never been so strong as at present, nor had the racial solidarity been more evident. With a note of warning, he said that whatever is to be done to check the rising tide of international distrust and interracial antagonism must be done quickly while world opinion is still in a plastic state. While the present world situation is unprecedented in opportunity, in urgency, and in danger, he predicted that we are approaching the most serious period in world history. This critical situation is caused by the pernicious effect of the corrupt elements of our so-called Western civilization on the primitive

civilizations, by the activities of ominous anti-religious movements, such as are in force in Russia, and by the rise of a new generation which is largely without "accepted, unerring guiding principles." These factors have led, he thought, to growing misunderstanding between men, and a lessened appreciation on the part of the people of Asia and Africa for the people of America, Great Britain, and Europe.

Notwithstanding the present dangerous conditions and the unpromising future, Dr. Mott's optimism remains constant. He realizes that the possible limits of the efforts for good have not been reached. "Nothing has invalidated the teachings of Jesus Christ," he asserted. Upon the honest application of Christ's principles Dr. Mott relies for the solution to world problems. There are, he said, certain very definite and perceptible "rising spiritual tides" which are evidenced by the spirit of honest in-

quiry that is sweeping over the world, the healthily critical attitude that men have toward religion, the multiplicity of organizations of people who are banding together in their search for truth, the vast number of books and other publications on spiritual questions that are being issued, and finally the Christward movement which, in his opinion, is increasing not only in volume but in momentum.

The conference in Atlanta University, March 21, 1936, was called to allow Dr. Mott to obtain the viewpoint of leaders in education which would enable him to take part more effectively in the World Conference of the Y. M. C. A. to be held in India in January, 1937. Two hundred selected leaders of thought throughout the world will participate in this conference on world evangelism. American and Canadian delegates are to present the subject, "International and Interracial Problems." The Indian Conference was authorized by the World Committee of the Y. M. C. A., of which Dr. Mott is chairman, and on which he and Dr. John Hope served together for many years.

CANON LENNON

Canon L. A. Lennon, of the Church Missionary Society of Nigeria, West Africa, pictured for a Sisters Chapel audience, April 14, 1936, the story of the beginning and growth of his school at Ikare. He told of the lack of interest on the part of the adults at first, and of the difficulty of getting them to spare the children from work on the farms. One serious yet comical situation confronted him one day after he announced that they would play football at school. On the appointed day only one child appeared at school and he had come to get his books and go back home. The trouble was that the pupils had

thought that the football was made of some hard material and so they did not choose to kick it. After Mr. Lennon succeeded in getting a few chiefs to make kick-offs, the pupils became convinced of the harmlessness of the ball and returned to school.

Reverend Lennon is a native of Jamaica. For twenty years he has worked in Africa as a teacher and a preacher. From his school at Ikare several other schools have sprung. He considers the problems of raising the status of the African women a vital one in the progress of the country.

DONALD GRANT

A survey of present world politics approached from the point of view of a personal observer and first-hand student was given during the week of April 7 in a series of lectures by Mr. Donald Grant, guest lecturer of the Institute of International Education. Since the close of the World War he has lived, travelled, and worked over all parts of Europe and in New Zealand, India, and Australia. Mr. Grant is a native of Scotland. As secretary of the Student Christian Movement in Great Britain and in New Zealand, organizer and active worker in the International Students Service and editor of *Vox Studentium* and as European correspondent of the *Christian Century*, Mr. Grant has had full opportunity to see and observe closely the movements of which he speaks.

During his three days visit Mr. Grant spoke several times to the students and faculty, reviewing the events in Europe since 1932. He measured the acts of the nations by the standard of collective effort, that is, cooperation and consultation between nations. Among the moves which fail to meet the test, he pointed out Germany's occupation of the demilitarized Rhineland, which broke

the agreement of the Locarno Pact. This act is not so important in itself, Mr. Grant explained, but it is significant as a violation of collective settlement. In spite of the strides toward peaceful settlement of disputes, as indicated by the bloodless settlement following the assassination of King Alexander of Yugoslavia in 1934—a thing in direct contrast to the result of the killing of Archduke Ferdinand of Austria in 1914—the tendency to disregard international covenants is a menace to the peace of the world.

JOHN KNOX

"We don't enjoy ourselves enough," Dr. John Knox, professor of religion at Fisk University, told Morehouse and Spelman students. Dr. Knox disagreed with those who say that any sane attitude toward life must be one of gloomy detachment. Rather he recommended that there be more enthusiasm and bouyancy like that which we think the primitive man had. The ability to enjoy life must not be lost in the complexity of routine existence. Imagination is the key that opens up life and love by discovering beauty, our speaker said.

Dr. Knox spent three days in March as a very welcome guest of the Morehouse Y. M. C. A., speaking in chapel at Morehouse and Spelman and conferring with individual students.

W. J. FAULKNER

Another minister who spent considerable time on the campus of Spelman and Morehouse giving of the wealth of his personality to students was Reverend W. J. Faulkner, pastor of the Fisk Union Church, Nashville, Tennessee. Reverend Faulkner came

in time to offer comfort and cheer after the death of Dr. John Hope, and to be with us at the beginning of the Lenten season. He spoke of the value of Lent for college students as a period not only of giving up material things in order to develop self-mastery, but also as a period of "living up" to the things that make for more pleasing persons. Rev. Mr. Faulkner talked in his heart to heart fashion about humility, about the effectiveness that can result from one person's efforts, and about the age-old questions that still puzzle college students. "We can afford to walk softly in the region of the mysterious and of the unexplained," Mr. Faulkner said. To answer the questions who am I, where am I going, he advised that the students seek the answer in faith.

LOUIS UNTERMAYER

In the words of Dr. William Stanley Braithwaite, who introduced the speaker to the special assembly in Howe Memorial Hall, March 17, 1936, Louis Untermeyer was described as "not only a poet but an interpreter of poetry, a discoverer of poets, and a sustainer of poets," "one who has displayed discernment for the hidden jewel cast on the printed page" and "who wears lightly the scars of spiritual battle."

Mr. Untermeyer spoke on the subject of "A Critic's Half Holiday." He reviewed the development of the American arts of architecture, music, and literature, showing how at the turn of the last century, following the lead of poetry, they began to be Americanized. He paid particular attention to the rise of the new poetry, which was marked, he said, with "vigor, vulgarity, vividness and variety." Negro spirituals and jazz have been the great gifts of America to the art of music, he continued.

Jazz, which represents the true tempo of the hurried life of America, has been developed by Jewish composers from typically Negroid themes. The two noteworthy operas written by Americans, *Emperor Jones* and *Porgy and Bess* have been the work of Jews who used Negro folk music as their thematic material, he pointed out.

At the close of the scholarly and entertaining lecture Mr. Untermeyer read two of his most famous poems of protest, "Prayer" and "Caliban in the Coal Mines."

ROBERT E. PARK

The guest speaker at the last University assembly of the year was Dr. Robert E. Park, professor-emeritus of

sociology in the University of Chicago. Dr. Park gave an interesting account of his life as a newspaper man, describing his attempts to expose evil conditions in Minneapolis and in Detroit. It was from these experiences that Dr. Park developed an interest in studying people which has led to his becoming the noted sociologist that he is today.

He believes that the study of mankind must always be carried on in a casual common sense manner, and that the full and adequate report of the findings is the best way to reform the world. Dr. Park said: "I shall always believe it necessary to study human beings intimately and in their natural habitats, by meeting with them, living with them and not by treating them as scientific units."

Calendar

March 2, 3

Rev. W. J. Faulkner, pastor of the Fisk Union Church, Nashville, Tennessee, spoke in chapel from the subject of "The Value of Lent to College Students."

March 4

Reverend W. J. Faulkner addressed the chapel audience on the subject of "What Can One Man Do About It?"

March 5

Rev. Mr. Faulkner was the speaker at the chapel and at a special assembly in Howe Memorial Hall at 11:40 a.m.

March 6

At the chapel services students presented the following program:

Prelude Florence Harris
"Lift Every Voice and Sing"
An Appeal Dora Blanche Baker

Responsive Reading led by Mary Moten
Chant The Lord's Prayer
Hymn "I Would Be True"
Address—The Spirit of Spelman

. Dovey Johnson
Pledge led by Mary Lee Fort:

We, the students of Spelman College, herewith pledge our devotion to the ideals sacred to this institution, and loyalty to the noble leader who stands at our helm.

March 9

Reverend John Knox, professor of religion at Fisk University, spoke at the chapel exercises on "Truth Versus the Truth."

George Opdyke, author of *Art and Nature Appreciation*, was the guest speaker at the Fine Arts Club.

March 10

Reverend John Knox spoke in chapel about the imagination as being necessary to the enjoyment of life.

March 11-22

Exhibition of African art, Atlanta University Library.

March 13

The Morehouse College Y. M. C. A. and the Spelman Y. W. C. A. met in the Library in an open forum to discuss "The Limitation of the Power of the Supreme Court."

Fine arts class demonstration.

March 17

At a special assembly in Howe Memorial Hall at 11:40, Louis Untermeyer, American poet, gave an address, "A Critic's Half Holiday."

March 23

Miss Ruby Lucas, a student at the Atlanta School of Social Work, as the chapel speaker, told of her work with the Atlanta Tuberculosis Association and challenged the students' interest in this field.

March 24

As guests of the Seniors of Morgan Hall, the Seniors of Morehouse Hall and their young men friends spent an informal social evening in Morgan Hall.

March 25

Dr. Channing Tobias, Senior Secretary, Colored Work Department, National Council Y. M. C. A., was the chapel speaker.

March 26

John R. Mott, international Y. M. C. A. leader, held a conference with faculty and students in the Atlanta University Library.

Using an Elizabethan stage-set, the University Players presented the Shakespearean comedy *Much Ado About Nothing* in Sale Hall, 8 p.m.

March 30—Spring holiday

The High School boarders presented a play, *The Madding Crowd*, written by Mrs. Marion W. Starling, in Howe Memorial Hall, 8 p.m.

April 2

Mr. Victor E. King, of Sierre Leone, Africa, as the chapel speaker, told of his experiences as a newcomer to the United States. He was a member of the Yale University group of eighteen students who were touring the South to study through conferences and first-hand observation the problems of race relations and culture contacts.

The Yale University group held a seminar in the Library at 4 p.m.

April 3

Mr. O. E. Emmanuelson, Pietermaritzburg, Natal, South Africa, was the chapel speaker. He also was a member of the Yale University group.

April 6

Finals of the Chamberlain Scripture Reading and the Hayes Scripture Recitation Contest. (Winners are to be announced at the final chapel services.)

April 7-10

Mr. Donald Grant, of the Institute of International Education, London, gave a series of lectures on the present world political situation.

April 11—Founders Day

The interclass games carnival was held on the center campus at 10 a.m., followed by a meeting in Howe Memorial Hall where the report of gifts was made and the memorial plaques of Miss Sophia B. Packard and Miss Harriet E. Giles, the founders, were decorated. At 3 p.m., in Sisters Chapel, Miss Mary van Kleeck, director of the department of industrial studies of the Russell Sage Foundation, delivered an address "National Economic Backgrounds for Interracial Cooperation."

April 12—Easter Sunday

The Sunday School conducted a sunrise service on the steps of Sisters Chapel.

April 14

Canon L. A. Lennon, of the Church Missionary Society of Nigeria, West Africa, told the chapel audience of his mission school at Ikare.

April 15

Mr. William D. Carter, graduate student at the Institute for Research in Social Science, University of North Carolina, gave a talk, "Youth and Social Change," relating the forward movements of the world during the last one hundred years to the spirit of youth.

April 17, 18

The University Players presented three original plays of Negro life: *Toussaint L' Overture*, by John Young, *Marginal Man*, by Hazel Washington, and *John Henry*, by Ira De A. Reid.

April 20

Mrs. Ethel McGhee Davis, former Dean of Spelman College, was the chapel speaker.

April 22

Charles Lawrence, Jr., representative of the Emergency Peace Campaign and Morehouse College student, and Elizabeth Jackson, '36, spoke in interest of the Student Peace Demonstration and the students' part in the program for world peace.

April 24

Ninth annual Atlanta University-Morehouse-Spelman music concert, Sisters Chapel, 8 p.m.

April 27

Mr. Trevor Arnett, president of the General Education Board and of the Board of Trustees of Spelman College, and Mr. J. C. Dixon, supervisor of Negro education of Georgia, were the guest chapel speakers.

May 1

The Harreld String Quartet gave its first public performance, Sale Hall Chapel, 8 p.m.

May 2

Student music recital, Howe Memorial Hall, 4 p.m.

May dance, Morgan Hall, 8 p.m.

May 5

The Spelman Alumnae sponsored the second annual May Day celebration, center campus, 3 p.m., honoring high school seniors of 1936.

May 8

Program of songs by Mrs. Naomah Maise at the chapel services.

The French department presented two French plays in Howe Memorial Hall, at 8 p.m., *Gringoire*, by Theodore de Banville, and *L'Ete de Saint Martin*, by Meilhac and Halevy.

May 10—*Mothers Day*

The Sunday School sponsored a Mothers Day program in Sisters Chapel to which Atlanta mothers were invited. Mrs. W. J. Truitt gave the principal talk.

May 14

Senior Day was observed at the chapel exercises. Catherine Walker, president of the Senior Class, as mistress of ceremonies, led the Scripture reading and prayer, and told the significance of the occasion, when the Seniors begin wearing their academic attire to chapel.

May 16

Miss Viola Branham, '26, assistant dietitian, entertained the Seniors at a tea in Bessie Strong Hall, 4-6 p.m. Miss Branham was the adviser for the class.

Junior-Senior dance in Morgan Hall, 8 p.m.

May 17

Opening day of the exhibition of the work of the art classes.

May 19

Dr. Franklin O. Nichols, Washington, District of Columbia, chapel speaker.

May 20

The Atlanta University Laboratory Elementary School presented an original play, *Peter Pan*, in Howe Memorial Hall, 8 p.m.

May 22

Mr. Albert Scott, New York City, was the chapel speaker.

The University Players presented *Festus de Fu'st*, a three-act play of Negro life, written by Erostone Coles, '32 (Atlanta University).

May 25

Reverend David Solomon Ross, pastor of Shiloh Baptist Church, was the chapel speaker.

May 26

Dr. G. Lake Imes, Civilian Conservation Corps official, as the chapel speaker, described the organization and the life in the C. C. C. camps.

May 27

Dr. Robert E. Park, professor-emeritus of sociology in the University of Chicago and guest professor at Fisk University, addressed a University assembly in Sisters Chapel at 9 a.m.

May 28

The Atlanta School of Social Work held its commencement exercises in Sisters Chapel, 8 p.m.

May 30

Sunday School picnic Buckhead, Georgia.

Kindergarten "Dance and Song," Laura Spelman Rockefeller Memorial Building.

May 31

An installation service for the officers of student organizations was held in Howe Memorial Hall, 7 p.m.

VISITORS

Dan Adams, New York.

Trevor Arnett, President of the General Education Board and President of the Board of Trustees of Spelman College, and Mrs. Arnett, New York City.

G. C. S. Bain, Yale University student, Cape Town, South Africa.

Miss Charlotte A. Bragg, Marblehead, Massachusetts.

D. W. Carpenter, Yale University student, Saratoga Springs, New York.

William D. Carter, formerly of the Universities of Punjab and Bombay, India, New York City.

Miss Dew Dailey, Joliet, Illinois.

Mrs. Ethel McGhee Davis, formerly Dean of Spelman College, West Virginia Institute, Virginia.

Jackson Davis, of the General Education Board, Richmond, Virginia.

A. J. B. Desmore, Cape Town, Union of South Africa.

Dr. James H. Dillard, formerly President of the Jeanes and Slater Funds, Charlottesville, Virginia.

O. E. Emanuelson, Pietermaritzburg, Natal, South Africa.

Reverend W. J. Faulkner, Pastor of the Fisk Union Church, Nashville, Tennessee.

Dr. and Mrs. H. M. Frees, Yale University students, Belgian Congo, Africa.

Donald Grant, London, England.

Mrs. M. C. Guin, New Haven, Connecticut.

Dr. and Mrs. E. E. Gates, Hartford, Connecticut.

Dr. Joseph Gillman, Yale University student, Johannesburg, South Africa.

E. M. Haynes, London, England.

Dr. Victor G. Heiser, New York City.

Richard H. Hill, Executive Secretary to the President of Howard University, Washington, District of Columbia.

Dr. G. Lake Imes, of the Civilian Conservation Corps, Tuskegee Institute, Alabama.

Miss D. M. Kettley, Yale University student, Cape Town, South Africa.

Victor E. King, Yale University student, Sierra Leone, British West Africa.

Abraham E. Knepler, Yale University student, Bridgeport, Connecticut.

Reverend John Knox, Professor of Religion, Fisk University, Nashville, Tennessee.

A. L. Leak, Detroit, Michigan.

Canon L. A. Lennon, of the Church Missionary Society of Nigeria, West Africa.

Miss Ruth Virginia Lester, Chicago, Illinois.

Mrs. A. G. Lester, formerly President of the Woman's American Baptist Home Missionary Society, Chicago, Illinois.

Dr. Charles T. Loram, Sterling Professor of Education in the Graduate School of Yale University, New Haven, Connecticut.

H. McDowell, Yale University student, Johannesburg, South Africa.

David Mitrany, Institute for Advanced Study, Princeton, New Jersey.

The Honorable Ida Sebag-Montefiore, London, England.

Dr. John R. Mott, International Y. M. C. A. leader, New York City.

D. S. B. Mtinkulu, Yale University student, Natal, South Africa.

B. J. Mukasa, Yale University student and graduate of Morehouse College, Uganda, Central Africa.

Dr. Franklin O. Nichols, Washington, District of Columbia.

Dr. George H. Opdyke, Author of *Art and Nature Appreciation*, New York City.

Dr. Robert E. Park, Professor-Emeritus of Sociology, University of Chicago.

Reverend R. E. Phillips, Yale University student, Johannesburg, South Africa.

Mr. and Mrs. John E. Reinecke, Yale University students, Honolulu, Hawaii.

Dr. Frank A. Ross, Editor of the Journal of the American Statistical Association, and Mrs. Ross, New York City.

Albert L. Scott, of the Board of Trustees of Spelman College, New York City.

Mrs. Helen Warren Smith, Boston, Massachusetts.

A. J. Smuts, Yale University student, Cape Town, South Africa.

J. G. Steytler, Yale University student, Mkhoma, Nyasaland, Central Africa.

Dr. Ambrose L. Suhrie, Professor of Teachers College and Normal School Education, New York University, New York City.

Dr. Channing Tobias, Senior Secretary, Colored Work Department, National Council, Y. M. C. A.

Faculty and Former Faculty

MOREHOUSE COLLEGE HONORS KEMPER HARRELD

During the week of April 19, Morehouse College celebrated the twenty-fifth anniversary of Professor Kemper Harreld's service as director of music and member of the college faculty, and in a series of chapel exercises paid tribute to his services as a teacher and as a friend. As a climax to the week's observances, the program of the annual spring concert of Morehouse College, Spelman College, and Atlanta University in Sisters Chapel on Friday evening was dedicated to him.

During the week's chapel exercises, talks by students and faculty associates of Mr. Harreld were supplemented by musical selections by students of Morehouse and Spelman who have developed their talents under Mr. Harreld's supervision.

Mr. Harreld, who came to Atlanta in 1911, has been a pioneer in the development of the college orchestra and glee club. Under his direction the Morehouse orchestra and glee club was organized as one of the first to be devoted exclusively to music of the highest type. During the past quarter century, it has toured the Eastern United States and become nationally famous through its concerts and radio appearances. Three times the Morehouse quartet has sung for President Roosevelt, once at the White House and twice at Warm Springs. This year Mr. Harreld achieved another ambition in the organizing of a string quartet.

* * *

Professor William Stanley Braithwaite, of the English department, was

guest speaker, May 2, 1936, at Boston University, where he lectured in a series devoted to New England writers. The series, sponsored by the Boston University School of Education, consisted of fourteen weekly addresses given by outstanding authorities on New England.

* * *

At the State Teachers Convention in Columbia, South Carolina, March 19-20, 1936, Miss Pearl E. Reed, director of the Nursery School, discussed with primary teachers the normal development of children of the ages of four, five, and six.

* * *

Mr. Hale Woodruff, teacher of painting, has been chosen as one of twelve Georgia artists to exhibit in the First National Exhibition of American Art, held during May and June in the International Building, Rockefeller Center, New York City. Artists from every state in the United States, the District of Columbia, Hawaii, the Panama Canal Zone, the Virgin Islands, and Puerto Rico were invited to participate in the exhibit which is being shown under the auspices of the Municipal Art Committee of New York. Each artist was given the privilege of showing one work of his own choice. Mr. Woodruff's entry was a Georgia landscape which he painted in 1934.

* * *

Miss Leota Schoff, a former teacher of English in the Spelman High School, was a welcome visitor in April. Miss Schoff is now teaching at her home in Holden, Massachusetts.

W. L. Turner, Birmingham, Alabama.

Louis Untermeyer, American poet, and Mrs. Untermeyer, New York City.

Miss Mary van Kleeck, Director of the Department of Industrial Studies of the Russell Sage Foundation, New York City.

George E. Vincent, formerly President of the Rockefeller Foundation, Greenwich, Connecticut.

Mrs. R. Wellesley Bailey, Philadelphia, Pennsylvania.

VESPER SPEAKERS

March 1

Robert E. Eleazer, Educational Director of the Commission on Interracial Cooperation.

March 8

Reverend John Knox, Professor of Religion, Fisk University.

March 15

President Buell L. Gallagher, Tal-ledega College.

March 22

Reverend John C. Wright, Pastor of the First Congregational Church.

March 29

Spring recess—no vesper service.

April 5

President W. A. Fountain, Jr., of Morris Brown College.

April 12

Dr. Charles D. Hubert, Director of the School of Religion, Morehouse College.

April 19

Reverend Herman L. Turner, Pastor of the Covenant Presbyterian Church.

April 26

Reverend Nat L. Long, Pastor of Glenn Memorial Church, Emory University.

May 3

No speaker—special service of music followed by an organ recital by Virgil Fox.

May 10

Dr. Richard Schermerhorn, Professor of Philosophy, Clark University.

May 17

Reverend John R. Van Pelt, Professor of New Testament and Systematic Theology, Gammon Theological Seminary.

May 24

Reverend Richard Hurst Hill, Howard University.

May 31

Reverend D. H. Stanton, Divisional Secretary of the American Bible Society.

June 7 (Baccalaureate Day)

Dr. John Haynes Holmes, Pastor of the Community Church, New York City.

Alumnae Notes

ANNUAL MAY DAY CELEBRATION

On the afternoon of May 5, 1936, the members of the graduating classes of local and neighboring high schools were invited to Spelman to the second annual alumnae May Day Celebration. The enchanting May weather lent delight to the occasion, flawlessly planned by a committee of which Mrs. Naomah Maise was chairman. After the Spelman seniors had escorted the guests on a tour of the buildings and grounds, all gathered around the center campus to witness the entertaining program. The last number, played on the athletic field, proved to be a hilarious victory for the students.

PROGRAM

May Day Carol	<i>Deems Taylor</i>
"Maytime Night"	<i>Gounod</i>
Spelman College Glee Club	
Golliwog's Dream	Oglethorpe Group
Two Sixteenth Century Court Dances: Pavane and Gavotte.	
Interpretation of Kreisler's Caprice Viennois	Reba Belcher
Scarf Dance	<i>Chaminade</i>
Spelman College Orchestra	
Scarf Dance	<i>Chaminade</i>
Demonstration of Modern Dance Technique	Freshman Group
Dance Composition	Choregraphic Group
Demonstration of Physical Education in Departments.	
Laboratory High School	
Spelman College	
Baseball Game—Alumnae vs. Students.	

H.S. '99

Mrs. Eugenia G. Wade is supervising a W. P. A. project directed by the Red Cross in Detroit, Michigan.

'07

Mrs. Hattie R. Watson was on the campus in May attending the meeting of the board of trustees of Spelman College.

T.P.C. '17

Cora Howard is supervisor of the schools of Covington County, Alabama, with headquarters at Andalusia.

H.S. '21

Mrs. Goldie Taylor Collins is enjoying her work as the director of the

teacher training department of the Okolona Junior College, Okolona, Mississippi.

H.S. '22

Annie Howard is supervisor of schools in Sumter County, Alabama, with headquarters at Livingstone.

'32

Edythe Irene Tate, head of the home economics department of Paine College, has been awarded a fellowship by the General Education Board to study at the University of Chicago during the term of 1936-37. Miss Tate has been granted a leave of absence by Paine College that she may take advantage of the offer.

In Memoriam

RUBY BERTHA GLENN

After a brief illness, death came to Ruby B. Glenn in Columbus, Georgia, April 6, 1936. Her passing was a shock to Spelman College where she was known as a student and a former teacher.

Miss Glenn completed the Teachers Professional Course in 1912. From 1916 to 1924 she taught in the elementary grades, distinguishing herself as a thorough teacher, highly respected by her pupils. During her teaching career she taught also in Little Rock, Arkansas, Birmingham, Alabama, and Tampa, Florida. Seeing the need of college training, she returned to Spelman in 1930. Intermittently and through great difficulties, she continued her studies here until a short time before her death.

One of her former pupils said she would remember Miss Glenn as one person whose character was symbolized in her handwriting. It was large and steady as if to portray her openness and dependability.

ETHEL HUFF LESTER

We have received the sad news that Ethel Huff Lester died in Philadelphia, Pennsylvania, May 21, 1936. Miss Lester was formerly of Hawkinsville, Georgia. She was graduated from Spelman High School in 1924, having made a record as a good student and a cooperative girl with noteworthy initiative.



