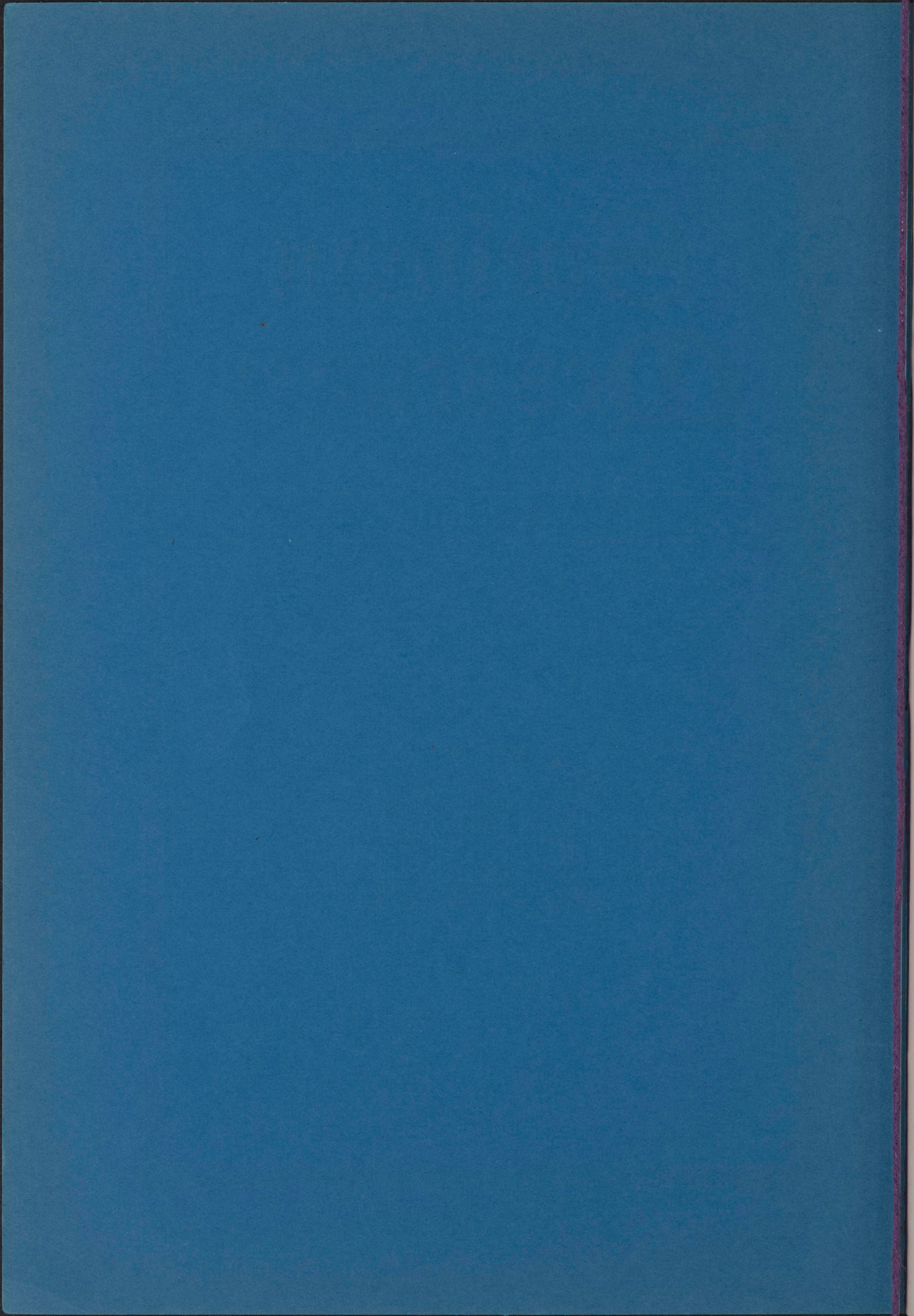


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MAY, 1943





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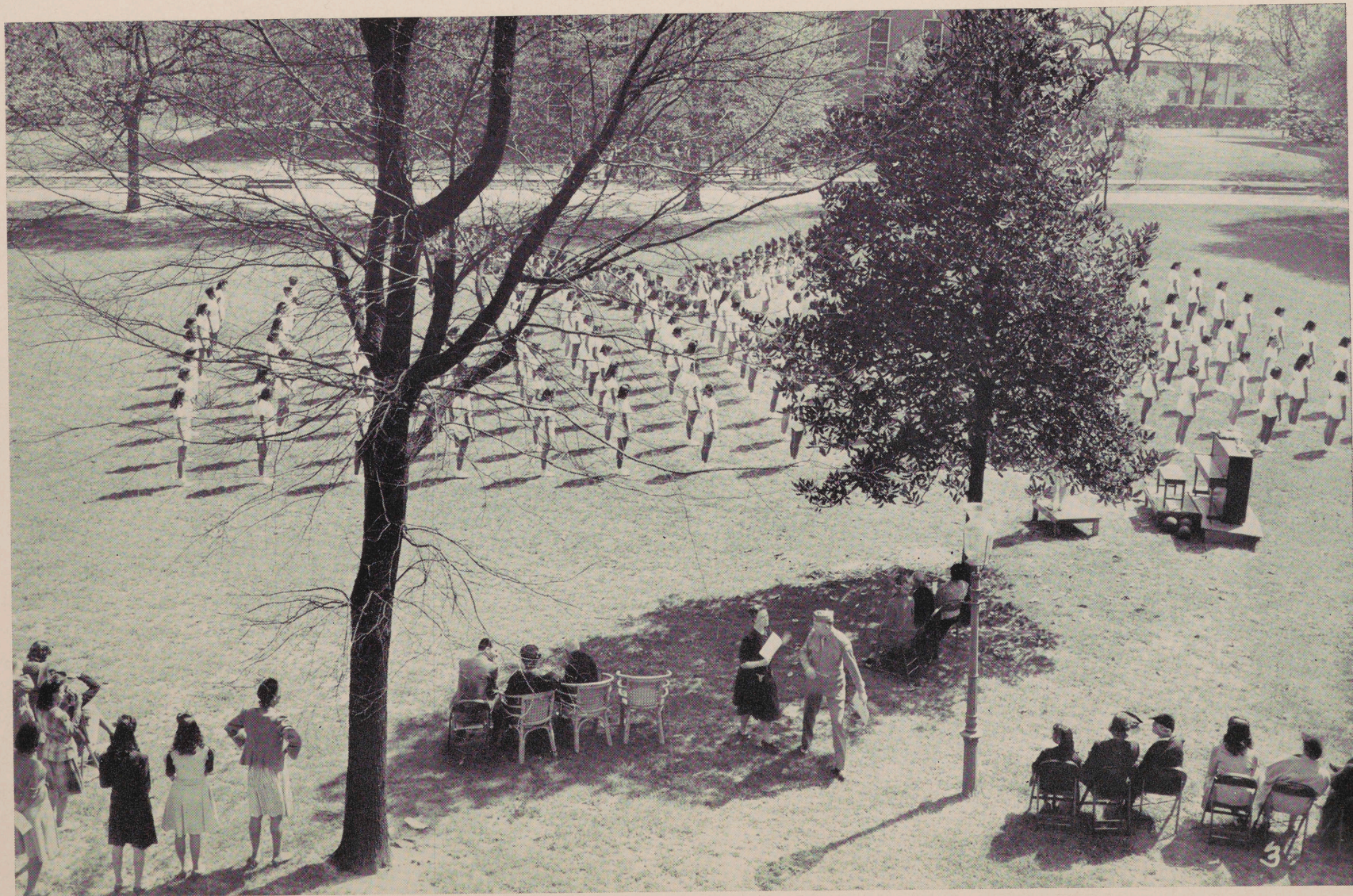
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FOUNDER'S DAY

Dr. and Mrs. Herrick seated in center foreground to left of President Read and Colonel Piper. Army Administration School enlisted men looking on from front of Laura Spelman Hall.

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VOL. 59

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No. 3

President Herrick Brings John Bunyan to Spelman

Founders Day, 1943, occurred on a Sunday, a beautiful day that served as a glorious backdrop for the impressive academic procession from Rockefeller Hall to Sisters Chapel, which was filled to capacity. Celebration of the sixty-second anniversary of the founding of Spelman College had begun the Friday evening before with the annual Spelman Glee Club concert, under the direction of Prof. Willis Laurence James. On Saturday the annual campus exercises were held by the department of physical education; the memorial tablets in Howe Hall were decorated in tribute to the founders of the college by the Spelman Granddaughters Club; and reports were made of the rally by students, faculty, employees, and friends of Spelman College, a total of \$2,504.96 being raised. But as the actual *day* of the founding was April 11, the services in Sisters Chapel that afternoon — the second time that it has fallen on a Sunday during the sixteen years of President

Read's administration — seemed more than usually climactic; and it was therefore felt to be very appropriate that the speaker for the occasion was the Reverend Everett Carleton Herrick, president of Andover-Newton Theological Seminary from the time of the merging of Andover with Newton seventeen years ago.

President Read introduced Dr. Herrick to his audience as the head of a school notable for its great adventure in faith, uniting as it did two theological schools of different denominations in the belief that if you have men with the right spirit you have, as Dr. John Hope used to say, all that is needed for the venture to be a success. As soon as the speaker began his address the audience was treated with a matchless illustration of such faith: for Dr. Herrick informed us that, though he knew Miss Read would have liked to know what the subject of his address was, he had not told her, or anyone, preferring as he did to put

off the announcement until the inevitable moment of the speechmaking itself had arrived — so that it would then be too late to do anything about it!

The subject might have sounded “dreadfully dull” announced any earlier, Dr. Herrick had decided, at the time when he had chosen it; for, in the idiom of the day, it was another example of Bruce Barton’s phrase, a “book that nobody knows.” To be specific: *Pilgrim’s Progress*, by John Bunyan. Selection of this great allegory for the basis of his address had resulted from his observation of the reaction of students at Andover-Newton to a chapel service a short time before, during which the students had nodded while passages were being read from Bunyan’s masterpiece. It is not surprising that students do not find the reading of Christian’s adventures thrilling, Dr. Herrick told the students before him with a smile and a twinkle that were meant to be disarming, and succeeded. It is not surprising because the temper of society in the past sixty years has been so largely foreign to Bunyan’s attitude toward life. But the consequences of such widespread indifference to the Bunyan-way of life are to be found in the chaos and bloodshed and frustration rampant throughout the world today, he pointed out. Therefore he felt that

it was high time, no matter how otherwise they might be thinking, for all students of the current generation to meet Mr. Bunyan!

It was along toward the end of the Nineteenth Century, when advances in science and industry had swollen man’s sense of his own abilities, that there came gradually a different mind among the people, Dr. Herrick said as he launched into full stream with his subject. They decided to give up the *pilgrim* and keep the *progress* on their way through life — the progress sans the pilgrimage, “America the Beautiful grasping the steering wheel of progress and going for a joy ride into the dim and hazy age beyond.” The atmosphere of optimism spread. These were times when Browning’s “God’s in his heaven, all’s right with the world” was a best-loved quotation. Twentieth Century mankind got to the point where it seemed bargaining with the Omnipotent: man would look after the world, if God would look after the rest of the solar system — such was the alliance he seemed to want to make. New phrases heralding man’s new relationship to the universe were invented. “Science the new Messiah” was one. Dr. Herrick recalled reading one statement to the effect that “man has now reached the place where he can take over his own evolution,” which would be

about as sensible as deciding to take over one's own electricity, he observed in passing. It was a rhapsodic age of optimism, heady with the new wine of material progress. Man decided he was ready to direct this cosmic force himself. Book after book came from the press to feed a public hungry for exhilarating opinions like those given in Andrew Carnegie's *Triumphant Democracy* — which stated that democracy was something that had come into the world and that nothing could stop. The world in such a mood could not be expected to feel receptive toward the trepidations of a John Bunyan.

But the time has come when we *must* put the pilgrim back in the progress, Dr. Herrick warned. This world is a wicked place. There are bombs and destitution everywhere. We like to kid ourselves about how "everything is bound to turn out all right"; but, actually, no one questions the soundness of the pilgrim's position. We have been frittering away our energies on such superficial pursuits: the phenomenal development of the beauty business, for instance. With beauty parlors scattered all over the country like the A&P stores it is not surprising that the Office of Production Management received a distressed wire from the beauticians of Florida, with the query: "How are we going to preserve the morale of the

armies and of the women of our nation if we lose our Rainbow Beauty Parlor?" Such concentration leads nowhere. With war on our hands, such an attitude is potential suicide. Our worries have been about petty nothingnesses. We need to get back to the pilgrim's faculty for worrying about the things eternal.

The pilgrim had certain convictions which conditioned his attitude and his conduct. One of these was the conviction that "this is a wicked world and that progress is a rough and rugged road leading through rocky tablelands and morasses to God," Dr. Herrick pointed out in clear, ringing tones. We are not going to stay here for ever, he reminded us, quoting from a request encore that the Spelman Glee Club had sung the preceding Friday, "Now I take this feeble body and we walk ourselves away . . ." Where? The pilgrim's answer is definite; he says "Hallelujah" and continues on his road to the wicket gate, with the grand old hymns of Zion for company: "Guide me, O thou great Jehovah, pilgrim through this barren land; I am weak but thou art mighty, hold me with thy powerful hand; Through the night of doubt and sorrow onward goes the pilgrim band, singing songs of expectation, marching to the promised land"; "Onward, Christian soldiers, march-

ing as to war, with the cross of Jesus going on before!"

The pilgrim has never looked with a wishful eye at the world, but with the eye that recognizes reality. Pilgrims are always the builders of a society, because, not tied down by their possessions, they are free. They are not the destroyers, Dr. Herrick repeated, but the builders. The best line in Katherine Lee Bates' "America the Beautiful," he said, is "O beautiful for pilgrim feet, whose stern, impassioned stress a thoroughfare for freedom beat across the wilderness!" And with that reference he came to the climax of his address: the pilgrim spirit that led Miss Packard and Miss Giles to follow the rocky path to salvation via the vicissitudes attending the founding of Spelman College.

Miss Packard and Miss Giles, though they might have been, had they followed the line of personal ease and pleasure characteristic of their age, were not tourists who stopped off in Atlanta on their way to spend the winter in Florida. They were not tourists, but pilgrim builders; and because they were willing to build humbly and in the face of difficulty, Dr. Herrick exclaimed, this sixty-second anniversary scene, with all that it symbolizes, has come about.

"Won't you catch the spirit of the pilgrim?" Dr. Herrick asked his audience, students especially, in closing. "I ask you to rebuild the ideals that have been destroyed by your world. Can't you see — can't you see those thoroughfares of freedom that must still be made through this wilderness of earth? Won't you be pilgrim builders, and sing together that stoic hymn: 'He who would valiant be 'gainst all disaster, let him in constancy follow the Master. There's no discouragement shall make him once relent his first avowed intent to be a pilgrim!' . . . 'Since, Lord, thou dost defend us with thy spirit, we know we at the end shall life inherit. Then fancies flee away! I'll fear not what men say, I'll labor night and day to be a pilgrim.'"

Thus the crying need of our world today was emphasized in a poignant appeal to the individual souls in Sisters Chapel, which was breathlessly still as Dr. Herrick came to the close of his speech. No one had nodded: he had brought the earnest tinker of Elstow too bodily into our presence for anyone to remember that it was 250 years ago that his allegory had come to life. Very simply the address ended: "It's old John Bunyan, once more. It's *Pilgrim's Progress*, after all."

The Founding of Spelman College - - A Challenge to Negro Women

By *WALTER R. CHIVERS*

Professor of Sociology, Morehouse College

(given as a chapel talk on April 9, at the beginning of
the week celebrating Spelman's 62nd Anniversary)

The founding of Spelman College presents a challenge to Negro womankind, and especially to you young women who make up the present generation of this renowned institution. For sixty-two years this challenge has been made, and each year it has been valiantly met. This year added significance must be attached to it, as added significance must be attached to everything in time of war; and, by the same token, the task of the present Spelman College student body will be greater than it was for former student generations, the task of keeping the faith of the founders in Negro womanhood.

The basis of this challenge was founded in faith — a peculiar kind of faith, faith that God created human beings for a purpose and that, therefore, all human beings must have the potentialities of this purpose. It took this kind of faith for Harriet E. Giles and Sophia B. Packard to dare venture into the field of educating the most neglected group in the Western World — Negro women. It took this kind of faith to generate the courage necessary to start their work in the South.

For, in the concepts of the South, the Negro woman was not a moral being. Thus the founding of Spelman Seminary in 1881 was considered a concrete case of unwarranted meddling by misdirected northerners suffering from a queer illusion, according to the "Southern" way of thinking. The pushing of the venture a big step further, by the late Lucy Hale Tapley, who, during her presidentship, made college education available to the women of Spelman, was considered an additional and flagrant violation of sectional views concerning Negro women. Under Dr. Florence Matilda Read, Miss Tapley's immediate successor, the challenge to elevate the Negro through the women of the race was met in the achievement of real status for the institution newly made a college in 1924. Her consistent efforts to place collegiate education for Spelman students on a par with the educational facilities of more advantaged American women have been completely successful; so completely successful, in fact, that many northern Negroes are now sending their daughters "down South" for the seemingly paradoxical reason

that they have discovered that Spelman College affords a better college education than a northern institution for their girls, segregated though the opportunities may seem to be. For the academic work is on the same identical plane as at the first-class colleges elsewhere, and companionship with others of their own race is the priceless additional advantage. Faith in the ability of Negro womanhood to rise is certainly at the basis of the challenge in the founding and the perpetuation of Spelman College.

I have already referred to Negro women as the most neglected human beings in the Western World. I mean this to be taken literally. They were, just prior to the founding of Spelman Seminary, *chattel property*, their value being calculated upon their ability to work and reproduce more chattel property. In the South they could experience neither legal marriage nor legal parentage. After their legal emancipation, they had to begin to develop themselves as human beings. This had to be done in the face of the powerful opposition of their former masters, and without noteworthy assistance from the majority of their men folk. Even today, in fact, Negro women have to carry so much of the racial load upon their backs that a careful student of social problems like E. Franklin Frazier has noted the defi-

nite outlines of a modern version of mother-right developing among American Negroes. The proof of this situation is the abnormal rate of separation of Negro women from their husbands and their hesitation at remarriage. This phase of the struggle for personality equality upon the part of Negro women is, primarily, a vestige of slave days when Negro men were not allowed to assume family responsibilities and secondarily, a result of the employment philosophy of Southern white employers, which has given Negro women an employment advantage over their men.

Every thinking person must realize the mountainous difficulties that have beset the placing of collegiate education for Negro young women on the same plane as that for white women. When aims have been achieved, it is easy to forget the debt still owing to those who have achieved them. The fact that full collegiate status has been achieved at Spelman College is testimony to the courage and vision of the founders of this institution, and the succeeding presidents with their faculties. To me one of the most significant evidences of this collective expression of faith is the increasing employment of young Negro women in positions of importance in this college. It is a far step indeed from the status of the women of the race

sixty-two years ago, and we should not forget the challenge that lies in the records of the toils of those pioneers.

I believe that the faith and courage of women like Miss Packard and Miss Giles were both directly and indirectly responsible for the receptive mood which America gave such great and justly famous women as the late school founder and president Lucy Laney, school president and church leader Nannie Burroughs, college president Charlotte Hawkins Brown, and that peerless leader of Negro masses and most astute of racial politicians, Mary McLeod Bethune. . . .

Another basic victory for the faith and courage of the founders of Spelman College has been the growth and influence of the women's interracial cooperation movement in the Deep South. Much credit is due President Read for her effective promotion of non-antagonistic cooperation between white and Negro women. The value of this type of contact cannot be overestimated; for when white women and Negro women of the South sit around the table, whether for conference or for a meal, it demonstrates the possibilities of uniting forces of biological and social antagonism, through marshaling of the forces of education by leaders of indomitable courage and great faith.

You young women of Spelman College are the beneficiaries of all that has gone before. Your background is based in the blood, sweat, toil, and bitter disappointments of your socially and physically neglected maternal ancestors. The intensity of their struggles over the past three-quarters of a century should be the necessary stimulus to force you to accept today's challenge — a challenge which requires the courage of convictions; the heart of pioneers; mental, physical, and emotional discipline of the highest possible order; a sane philosophy of life; and last, but by no means least, a sincere interest in all peoples — especially in the least-privileged of your own racial group and sex.

A fact of major importance to the present and future of all America, the force of which women must recognize — the challenge of which privileged young women like you must accept — is that the cream of American manhood in both the marriageable and productive age groups is off to war, and millions of the men are off for a long long time. When they return they will have lost the thread of American social, political, and economic movement. The manner in which you take over the domestic and home defense fronts is going to measure the number of men who return, and the intelligent way in which they become

reintegrated into American life after the war. You must therefore turn the searchlight upon the more important of the challenges of today which you must meet — meet even with the knowledge that you are entering into new and strange worlds.

Booker T. Washington once wrote that Negroes had been worked but had never learned to work. Negro women have been worked but they have at the same time been denied the opportunities of learning how to work, except possibly as school teachers. They have been worked as domestics, semi-domestics, and unskilled laborers, especially farm laborers. The exigencies of the current national situation are making it mandatory not only that the women of our nation work, but that they even enter the erstwhile sacred confines of man's work. Last week 25 young Negro women, trained as air mechanics, left Atlanta to work in an aircraft plant in Seattle, Washington. Evolution and even revolution may begin to take place within the Negro race as standards of living approach more nearly a norm for decent citizenship. The college-bred Negro will be needed in all communities where such changes take place, as a leveling agent fully aware of the dangers as well as the advantages accruing to sudden changes of economic status.

Politics rule American life in times of war equally as in times of peace. The daily acts of Congress and the declarations of the men who control our economic and public lives illustrate what an important part politics plays in time of war. The Southern Democratic Party seems intent upon making a political football of the Negro question. If we are to have adequate defense in this political struggle, it will have to come increasingly from young Negro women, for the very simple reason that the men have gone to war. This means that you must not only learn the theory of politics, but you must also practice politics. The challenge of the founders of Spelman College should inspire you to intelligent participation in civic affairs.

Young women of Spelman, and young women everywhere in our nation today of whatever race or creed, the task is greater than any that your forbears have known, but it is yours — to undertake and to carry through. Remember the faith that was had in your power to achieve, long before you were born, and you will keep faith with the founders and perpetuators of this ennobling institution and others like it. The world looks to *you*, for it can never rise higher than the standards you put into practice.

James R. Young on Japan

On Friday, March 12, Mr. James R. Young, far-Eastern representative of King Features Syndicate and former Tokyo correspondent of the International News Service, spoke in Howe Hall on Japan and the far-Eastern situation. On parole from the Japanese prison after sixty-one days spent in a Tokyo jail, on condition that he "say nothing unfavorable against the Japanese army," Mr. Young is enjoying a successful lecture tour throughout the country, with his graphic first-hand descriptions of life among Japanese enemies.

When Mr. Young wound up a vigorous life of thirteen years in the Orient, it was upon the "request" of the Japanese government, although prior to that time he had been called the "best friend the Japanese had among foreigners." His release from prison while still alive was almost a miracle, brought about by the efforts of a large number of influential Japanese friends and others; and since his return to this country he has won a unique place as an interpreter of Eastern affairs. He is the author of *Behind the Rising Sun*; writes a daily war column for the International News Service; and has articles in magazines. In Japan he was manager of the American-owned "Japan Advertiser," the

largest and most important English-language newspaper in the Orient; and he innovated the fashion newspaper supplement in Japan.

Mr. Young has met personally most of the generals and admirals who are fighting the war today from the Japanese side; he has traveled over the terrain where the fighting is being done; and he knows well the strength and the weaknesses of the Japanese people.

The main reason why Japan has been angry with the United States for decades is that this country has always encouraged the development of China as a republic, Mr. Young told us. A year after he went to Japan, in 1927, he entrained for a two-weeks' visit to Moscow. The Russian train he was to take from Manchuria was two and a half *days* late (!) but the stay-over turned out pleasantly, as he had the opportunity of becoming acquainted with Madam Sun Yat Sen, widow of the noted Chinese leader and sister of the very anti-communistic wife of the present Chinese leader, Madam Chiang Kai-Shek. The actual beginning of World War II was on September 18, 1931, Mr. Young is agreed with the Chinese in thinking, as that was the day on which the Japanese defied the League of Nations by invading Man-

churia, the same day that the Lindberghs left the Orient.

Mr. Young's account of conditions on the Isle of Japan made graphic some of the needs and characteristics of that people, though he made no attempt to condone any of their actions thereby. Seventy million live on the main island, which in square miles has the measures of the state of New Mexico, and only about twenty per cent of the land is habitable. The people live chiefly on raw fish, bean curd, pickled radish, carrots and cabbage. They believe themselves a divine race, established 2600 years ago by Ama Terasu, the sun goddess. The present Emperor Hirohito claims to be the one hundred twenty-fourth direct descendant of this sun goddess, and he is the deity to whom all the Japanese pay their obeisance. At six o'clock every morning all Japs must turn on the radio — there is no tuning in on one station or another; only one station, the radio is just turned on — and then they all turn to the East, in a worshipful attitude. Throughout the entire Japanese empire all are standing at attention, whether civilian or military. *All* bow to the Emperor when the command is given over the radio — the average household consisting of about ten people — and raise their hands three times to wish for 10,000 years of life for His Majesty.

Then follows "Uncle Fuji," who has been the radio exercise-man in Japan since 1938. To augment the perfect military system which the Japanese have had for seventy years, the government imported 120 military and physical education leaders from Germany, to develop the Japanese through compulsory physical exercise. Thus the Nazis have infiltrated the military and civilian life of Japan.

The "Shinto" religion of the Japanese teaches that anything is all right so long as you do it in the name of the emperor, Mr. Young said. Thus they had no conscience qualms in 1920 when they went straight home from the World Disarmament Conference called to limit the size of a country's army and navy, to build an army of eleven million. According to their interpretation, when you kill the man who signed the treaty, you have killed the treaty. Mr. Young covered, as a newspaper reporter, seventeen such convenient assassinations! The saying is, he told us, that "Japs sign a treaty to resign it."

Military training begins at the age of twelve, when the Japanese boy is taught jiu-jitsui. At thirteen and fourteen they are taught to use bayonets; at fifteen and sixteen to manage a submarine or a plane.

As a result of their promise not to fortify them, the Japanese got

the islands of Truk, Formosa, and Marshall; then, in 1931-1940 they spent millions of dollars each year fortifying them. The American navy has never been allowed to go into these islands; and the mysterious disappearance of Amelia Earhart seems to Mr. Young to have probably had something to do with her flying over fortified Jap bases. He expects two terrible navy battles, at Truk and at Formosa, which are very heavily fortified.

With characteristic cupidity, the Japanese managed to get aid from the United States to build their tremendous war machine, Mr. Young pointed out. Eighty per cent of their electrically powered engines were built in the U. S. A. In 1937 New York City tore down the Ninth Avenue Elevated and sold the iron to Japan, to be made into bullets; then, he said, in 1942 it tore down the Second Avenue Elevated to make bullets to fire back at the Japs' Ninth Avenue bullets! Also, in 1941 we sold them five times more oil than the year before. Mr. Young feels that the Japanese are going to fail, ultimately, because of the concentrated nature of their factories. The Japanese practice torture methods of an extremely barbaric nature and malnutrition for their prisoners. Account of how some of their victims were treated by the Japs made some of his hearers

nauseous — but the speaker told us we hadn't heard anything like the worst yet! When he told us further how they spread the shrimplike capsules that hold bubonic plague germs, and drop rats infected with typhus and cholera germs in communities where there is any civilian resistance, we were quite ready to have him draw the curtain on this phase of his subject with the conclusion, "It is not possible for a civilized mind to imagine how the Japs act toward *all* races."

The answers to the questions that followed Mr. Young's talk were as interesting as the talk itself. Of especial interest was what he had to say about the life of the Japanese woman who must stay at home, he said, acting as the servant for her husband and averaging about five children each. Most of the marriages are ready-made "picture bride" alliances; of the two dozen employees in his concern he did not know of one who had known his wife before the night of their marriage, except by her picture! The Japanese woman is taught home economics and how to teach. Unlike the Chinese woman, who is given to participation in politics, the Japanese woman has no share in civil life—Mr. Young knew of only four who were in government affairs.

To a question concerning the nature of the Japanese practice of hara

kiri Mr. Young explained that the three-foot long sword was an emblem of the Japanese sun goddess' sword. No Japanese prisoner will give up this sword, as it is his honorable means to die for his emperor and thereby "go home to his palace."

Much interest was attached, also, to the answer to the last question that was asked this well-informed journalist: Why doesn't Japan attack Russia? Mr. Young proffered three reasons — first, that Japan was on her way to an attack on Rus-

sia when she collided with the American navy at Midway and lost more tonnage than she had lost before in all her history; second, that she does not dare withdraw her troops from China because the Chinese will bob right up, taking up the steel rails, etc., since it requires strict "policemanning" to keep the Chinese down; and, third, that the Japs don't know what Russia has in Siberia — their spies have been sent back home in "wooden kimonos." In all, Japan is afraid of Russia, was the answer.

Dr. Franz Polgar, Mind-Wizard

One of the most truly exciting experiences in the memory of Spelmanites was the visit on March 23 of Dr. Franz Polgar, the "mind wizard from Hungary," who gave an amazing performance in Howe Hall in memorization, mental telepathy, and hypnotism. It was interesting to note many off-campus faces in the audience, many of whom quite frankly announced that they had come in the spirit of debunking, but all of whom professed either conviction that "there must be something in it" afterward, or out-and-out belief in the powers of Dr. Polgar's mind, at any rate, even

if they did not feel that they could go so far as to believe the feats could be possible of accomplishment by the human mind in general. The students were "thrilled to pieces" and curious, too, to learn how they could catch on to some of Dr. Polgar's methods, so as to help them in their studies.

The first part of his program had to do with feats of the memory. The mind works like a recording system when it is well-trained, Dr. Polgar explained. A photographic memory is the strongest means of memorization — visual memory is the strongest, as the eyes are superior to the

other senses in most human beings. He gave three demonstrations of his wonderful power of memorization, one in connection with numbers called out by people in the audience and written in spaces of a graph chalked on a blackboard.

The second memory feat included the calling out of forty-two names of simple objects — like “hat,” “chair,” “ball,” etc. — and Dr. Polgar’s calling out the name of the object beside a number asked for by any one in the audience, or the number beside any name called out by one in the audience.

The third memory feat consisted of quizzing of Dr. Polgar by a large number of members in the audience, each of whom was handed one page of a dismembered copy of *Collier’s* magazine, dated March 27, 1943, which Dr. Polgar had taken ten minutes of concentration just before the program began, to memorize.

The second part of the program was more interesting even than the first, though in advance one would have said that that was not possible. This section dealt with the power of one human mind to communicate with another human mind outside of the confines of the senses. Every human being is endowed with in-

stinctive telepathic powers, Dr. Polgar informed his audience, who by this time were almost unruly in their interest in what he was doing.

The third and final section of the program concerned hypnosis by means of the power of suggestion. Many misconceptions exist concerning hypnosis Dr. Polgar told us. Certain physical disorders such as insomnia, stuttering, stammering, and the like have been cured by it; crimes have been committed by persons hypnotized by “master minds”; football games have been won by hypnotized teams; and countless other examples of the powers that can be transferred from hypnotizer to “hypnotizee” could be cited. Contrary to popular opinion, which believed that weak-minded persons make the best subjects for hypnotizing, it has been proved that the opposite is the case. A mob of students rushed up to be hypnotized when he called for volunteers. Several of the students reached a semi-hypnotic state, but one Morehouse sophomore furnished a rarely perfect spectacle of hypnosis, in Dr. Polgar’s words, which praised the lad highly for his ability to relax completely.

It was a grand evening; and the human mind *can* be a grand machine!

Dr. Horace Mann Bond

An unusual type of vesper sermon was delivered at Spelman College on April 4, when Dr. Horace Mann Bond, the president of Fort Valley State College, spoke on the text of Job xix. 23, "Oh that my words were now written! oh that they were printed in a book!"

For the past several months Dr. Bond has been engaged in writing a book tentatively titled *A Philosophy of Education for Minority Peoples*, he revealed after announcing his text. To some an undertaking of this kind might seem presumptuous, he said; but with him the compulsion arose from a kind of spiritual necessity to formulate a creed for living that would fit the needs of his students at Fort Valley and therefore, in a measure, the needs of students belonging to a minority group, anywhere. All students are alike in one important respect, he has discovered: they all have the quality called *faith*, a precious quality and an automatic part of their personality, because they are young and faith in the present and the future is natural to youth. Those faced with the task of trying to help young people adjust themselves to their environment have an additional job when the

young people belong to a minority segment. A greater amount of education and a more practical philosophy are needed to fit such young people for a life that has more and greater needs than are characteristic of the environments of majority groups.

Study of his theme has led him back again and again to the books of *Job* and *Ecclesiastes*, for the pictures of human disillusionment found in them as perfectly as anywhere in literature. The enlightening feature of each of these pictures of disillusionment lies not in distress but in the manifestations of faith to be found in them. "I know that my Redeemer liveth," Job cries out in exultation, even in the midst of bitter complaint concerning the cruelty of human beings. Said the Preacher, "Fear God and keep his commandments, for this is the whole duty of man" as the chief remedy he knew to act as an antidote for disillusionment.

Speculations of such philosophers as Locke, Immanuel Kant, Spinoza, and Fichte have expatiated upon this subject, agreeing more or less evenly upon the key idea that no man can escape feeling that his every act will make a better world;

but Dr. Bond expressed the belief that their authority is not needed in this connection, anyway. We humans are human organisms and as such have an urge to wholeness, he averred. The person who belongs to a racial minority is less complete than the majority — faith must bridge the gap, that faith which is “the evidence of things hoped for, the substance of things unseen.” Possession of this faith is the peculiar fortune of the Negro. It seems that he cannot *help* seeing this. In the words of the scribe, he believes that “The liberal soul shall be made fat: and he that watereth shall be watereth also himself.” As long as our people have faith that they have a high human destiny to perform — injustices may prevail for a thousand, ten thousand years, to be at length overthrown.

To keep the young mind conscious of this high human destiny and at the same time oblivious of factors in his environment that are negative if not actually deterrent is the task of the educator, however young or old he may be. It is a challenging task, and a needed one, especially now when the forces of evil are marshaling vast armies to a vast struggle. “There is blood on the moon and in the hearts of men,” Dr. Bond concluded. “There will be temptations to hate as you are hated. Such hatred is unworthy of a human being. We must learn with Job the practical power of faith to lift one above the dross of imperfect circumstance. One’s every act *may* make a better world. With Job may we say, and teach those we teach to say likewise: “Yet in my flesh I shall see God.”

The Warden of Toynbee Hall, England

The last all-university convocation of the academic year was held on April 29, with Dr. John J. Mallon, distinguished gentleman and warden of the oldest settlement house of its kind in the world, as speaker.

In introducing Dr. Mallon, President Clement congratulated the assembly of members of the Univer-

sity system and friends for having this opportunity to meet an important emissary of Great Britain. A public-spirited man, Dr. Mallon has been engaged for years with problems having to do with the less advantaged peoples in England, with labor, refugees, the poor, and the weak, Dr. Clement informed the audience. Toynbee Hall, over which

he serves as warden, was established in 1884, as an experiment in social service work, and has since that time held the role of model and example for the establishment of other settlement houses.

Dr. Mallon echoed words from President Clement's introduction in his greetings to the large audience. Spelman College, Atlanta, with its peaceful beauty, is a far cry from the crowded, hurried part of war-harassed London from which he had just come, he said, and so he would try to convey to us some of the sense and atmosphere of that other part of the world that feels so closely related to our world.

Toynbee Hall, the oldest of the settlement houses, was established sixty years in London, when social conditions were much worse than they are today, Dr. Mallon began in his pleasantly "British" voice. An idea struck one Mr. Bartholt as to how an end to at least some of the distress could be effected; so he went to Oxford and to Cambridge, preaching to the young students there on the subject of what good they could do themselves as well as others if they would come down to London, live in the East Side with the people, work with them, study their problems at first hand, and learn from them how best these problems might be ameliorated. As a result of his quest,

twenty or thirty fine young students came from Oxford and Cambridge with Mr. Bartholt, taking up residence in a house in the East Side, thus starting a movement of social reform which is still going on. Among these first students was Mr. Beveridge, now Sir William Beveridge, author of the widely discussed Beveridge plan.

Toynbee Hall, in addition to being a settlement-residence, in the second place is a college for working men, Dr. Mallon explained. Two or three thousand men who work in the day study here in the evenings, during the winter months. The settlement house is open to anyone who is in need of help and advice, and serves as a meeting place for students in London, especially in the summer, when open air meetings are held on the grounds. Thus a cross-section of the whole London populace can be met at Toynbee Hall that would have delighted the heart of Chaucer.

Perhaps the students particularly would be interested in learning how London managed to keep on going during and in spite of the terrible air siege of 1939, Dr. Mallon conjectured, and proceeded to give a fascinating account of those fifty-seven consecutive nights during which London was raided, the air raids usually beginning before dusk and lasting all night.



Founders Day Flag Raising Ceremony

Donating Blood to Red Cross





Spelman College Is proud



of its Glee Club



"Everybody Join Hands" — Play about China and the war.

Written by Owen Dodson.

The problems of the social workers increased enormously, of course, during the raids. Food had to be got into the shelters somehow; workers had to go to work from the shelters and come back to them from work. Mobile canteens had to supply the smaller shelters, drivers of the canteens being nearly all young women who stuck to their jobs all night, driving with astonishing skill through complete darkness, as not a pin-point of light was allowed when a raid was on. Many of these brave women died at their posts.

Every week during the fifty-seven weeks about 50,000 homes were damaged. *Glass* was the worst feature of the raids, all told — glass in your hair, etc. When other memories had faded with time, Dr. Mallon believes that the most vivid one will be of glass. You become “glass-conscious” he explained, with a rueful twist of his lips. Gas and electricity and in many cases the water supply were discontinued for months.

Casualties were cared for in convalescent homes, and Dr. Mallon recounted several incidents to show that the people were very good sports and not really unhappy, under the circumstances. He himself had had

a nice house full of things of which he was very fond. One night *all* this vanished! His saddest loss was that of his address book, with its irreplaceable record of the addresses of people all over the world whom he had known and loved. But, after all the loss, he came to feel, like the others who suffered material losses, that the destruction of mere property didn't matter. If friendship and affection remained, that was mainly what mattered.

What Americans sent to England during this terrible time will never be forgot. It wasn't only the great need that gifts of clothing and money filled. It was the *kind* of clothes that the bundles contained — good clothes, and gay, sometimes with little trinkets pinned onto them and little notes of good cheer and fellowship.

With characteristic good humor, Dr. Mallon ended his charming speech with a remark that probably, after all, London would be the better off for the raids — later. She was not a planned city, in many respects she was inadequate for the needs of a modern world. Thus she dreams of turning the terrible disaster to good account, when this war has been ended.

Campus Notes

THE SPELMAN COLLEGE CHARM SCHOOL

On March 2 and 3, the students of Spelman College were very busily engaged in the process of taking stock of their physical assets and obtaining expert advice on how to improve their poise, voices, manners, and personalities in general. The director of this two-day charm school was Miss Elizabeth Osborne, formerly of the staff of the *Woman's Home Companion Magazine*, an expert consultant on matters of personal effectiveness, and special lecturer for women's colleges and club women's groups. Miss Osborne addressed the student body at the chapel services both days of her stay, in an evening lecture, and during an assembly period. In addition, she held individual conferences with the students during the hours when she was not engaged in addressing them in groups; so that by the time Miss Osborne left, short though the session had been, most of the students felt that they had been well-instructed as to their personality problems and set upon the road to correction of weak points and effective capitalization of strong ones.

In the two chapel talks, Miss Osborne stressed mainly the kind of habitual pattern that alert womanhood needs to develop to be fully capable of succeeding in any task undertaken—a pattern with the general factors characteristic of cultured persons. In the special lectures, detailed analyses of problems were discussed at considerable length; and in the conferences, the students' posture, walk, voice, diction, and other habits were diagnosed. The significance of good habits was emphasized throughout Miss Osborne's talks, and the need of self-confidence.

Any woman can be charmingly effective, she said, if she learns how to make the most of her possibilities. In addition to meticulous habits of cleanliness and neatness she should cultivate an interest in becoming colors, lines in clothes, fab-

rics, and hair styles—as beginning measures. Next, her sitting, standing, and walking habits should be subjected to rigorous revision in the interest of beautiful performance. Bad habits for which new ones should be substituted, according to Miss Osborne, included slovenly ways of scrubbing one's face and of combing one's hair (performed often with relaxed abdominal muscles and the body in such "a horrible position that your figure is growing worse by the minute"). Such activities can be made beauty exercises if one will practice keeping the abdominal muscles taut; standing well always, especially when your hands are over your head, keeping the shoulders down as you lift your arms so that the neck can rise naturally above the shoulders, are accompanying habits to practice. Generally speaking, we sit too much. We should make a point of standing as much as possible, to do such things as putting on stockings and rubbers. The human body was not made for sitting, Miss Osborne declared, so that "sedentary" habits could be blamed for many of the figure faults to be noticed in women.

STUDENT RECREATION ROOM

As an additional means of campus recreation, a student recreation room was opened March 6 in the east end of the basement in Giles Hall. The room is flanked by comfortable seats and has setups for box-hockey, table tennis, croquet, checkers, solitary Chinese checkers, Chinese checkers, darts, rummy, bingo, and pick-up sticks. It is open under supervision from 12:30 p. m. to 1:30 p. m. Monday through Friday; from 4:30 p. m. to 6:00 p. m. and from 6:30 to 7:15 on the evenings of the same days; and occasionally on Saturday evenings.

The room has been established as part of the college's program to devise ways and means for warding off "war nerves" by keeping physically and mentally alert at the same time that one is relaxing.

SPELMAN'S DEFENSE DRIVE

The student defense drive was launched in January, and was carried on very enthusiastically up to the very moment of its close on April 6, the date on which the National Negro Youth Bond Drive, in which the students under the sponsorship of the Spelman Students Association were participating, ended.

To insure the continued sale of stamps and bonds, which were sold in the Post Office of the college, a Victory Sing was held on March 19, at which time the class participants sang patriotic and popular songs. Each of the college classes had selected a candidate, who would be crowned "Miss Spelman Defense" on the culminating date. Belle Brooks was the selection of the Freshmen; Thelma Bankston of the Sophomores; Nellie Bush of the Juniors; and Edna Truitt of the Seniors. As it was known from the beginning that only one of the four could be queen, there was much friendly rivalry in the purchasing of war bonds and stamps, to push ahead the "barometer" gauge on the bulletin board in the Post Office, which indicated the progress made by the different classes in the race. As each class manifested its greatest interest in the rising amounts of money being invested in war savings rather than merely in its own candidate, there was general warmth and appreciation to greet the announcement that Belle Brooks of the Freshman Class was to be crowned "Miss Defense."

The total amounts raised by the classes up to and including April 6 were:

| | |
|---------------------|----------|
| Freshman | \$795.35 |
| Sophomore | 320.00 |
| Junior | 306.65 |
| Senior | 210.00 |

SPELMAN STUDENT ON CONCERT TOUR

On March 12 and on March 26, Helen V. Worthy of the Class of '44 gave violin concerts at the Hubbard Training School in Forsyth, Georgia, and at the Fort Valley State College, Fort Valley, Georgia. She was accompanied at the piano by Annabelle McGregor, a member of the senior class.

EXHIBITION OF PAINTINGS BY NEGRO ARTISTS OF AMERICA

On Sunday, May 2, in the Exhibition Gallery of the Atlanta University Library, the Second Annual Exhibition of Paintings by Negro Artists of America came to a close with the awarding of cash purchase prizes, totalling five hundred dollars, to the winners. The exhibition of forty-six oil paintings and nineteen water colors was held from April 4 to May 2, for the purpose of giving encouragement to Negro artists, and to increase an appreciation of art as an integral part of life. The five winning paintings were selected by a committee of six judges, including Mr. Rufus E. Clement, President of Atlanta University; Mr. Jean Charlot, internationally famous painter of France and Mexico; Mr. Lamarr Dodd, Head of Art Department, University of Georgia; Mr. Lewis P. Skidmore, Director of High Museum of Art, Atlanta; Mr. Charles White, mural painter, Chicago, Illinois; and Mr. Hale Woodruff, Professor of Art, Atlanta University System.

The speaker for the occasion was Mr. L. P. Skidmore. The awards were made as follows:

To John Wilson, of Boston, Mass., the John Hope Purchase Award of two hundred and fifty dollars, a special prize going to the artist whose work is considered the finest in the showing—for his painting "Black Soldier";

To Hughie Lee Smith, of Detroit, Mich., the First Atlanta University Purchase Award for Oil Painting of one hundred dollars—for his painting "Unusual Landscape";

To Corporal Mark Hewitt, of Fort Devens, Mass., the Second Atlanta University Award for Oil Painting of seventy-five dollars—for his painting "Spirit of the 366th";

To Private Henry W. Bannarn, of Charleston, S. C., the First Atlanta University Purchase Award for Water Color of fifty dollars—for his painting "Swamp Water";

And to Frederick Jones, of Chicago, Ill., the Second Atlanta University Purchase Award for Water Color of twenty-five dollars—for his painting "Wash Day".

SPELMAN STUDENTS AND FACULTY GIVE BLOOD

On April 13 and again on April 22, students and faculty and staff members of Spelman College donated their blood, as a direct contribution to the war effort. Under the direction of Mrs. Marjorie Mackey, a graduate of 1939, the blood volunteers signed up to donate their blood in Rockefeller Hall, going later to MacVicar Hospital, on the campus, where complete equipment for the letting of the blood had been transported by the American Red Cross Blood Donor Service.

During the days when the "operations" were being performed, great excitement seemed to pervade the campus; eyes looked specially bright and happy, as students showed each other their "badge of honor", the handsome pin that each was given upon donating a pint of her blood. Everyone seemed glad to take this active part in providing for soldiers and sailors who might otherwise not survive their wounds. Realizing as they do that the dried plasma sent overseas has proved a major factor in saving the lives of many men in our armed forces, the community felt that this was one of the big chances that had come to it to cooperate to win World War II.

SPELMAN'S N. A. A. C. P.

The Spelman College branch of the National Association for the Advancement of Colored People was formed in 1939, since which time it has maintained a modest membership, subscribing to the annual plans of the organization in the course of its meetings. This year, however, with the increased emphasis that is being placed upon marshaling all forces that will weld the morale of the college into one big instrument for the war effort, the college N.A.A.C.P. launched a campaign to increase its membership and its activities. With Mrs. Curry's interest as an aid, thirty-five members were added to the enrollment, the membership fees going to help swell the funds of the national body, and thus take part in the organization's zealous fight to win the war for democracy at home as well as abroad.

REGIONAL Y.W.C.A. AND Y.M.C.A. CONFERENCE

The Southeastern Regional Conference of the Young Women's Christian Association and the Young Men's Christian Association was held on March 27 and 28 at the Central Congregational Church and Spelman College, respectively. The general theme, "The responsibility of the Student Y. W. C. A. and Y. M. C. A. in War-time," lent itself to a number of subdivisions of thought that were ably handled by Miss Fern Babcock, National Secretary of the Y.W.C.A., who discussed "The College, the War, and the Christian Association"; by the Rev. Phillip M. Widenhouse of the Central Congregational Church, who had as his topic "The Basic Issues of War and Peace"; and by Miss Augusta Roberts and Miss Rose Mae Withers, leaders of the discussion on "The Local Christian Association at Work in 1943". Mr. L. Maynard Catchings, Secretary of the Southern Regional Y.M.C.A., closed the conference with an inspiring talk on "Christian Faith for Today and Tomorrow".

Two hundred student delegates attended the conference, representing twenty-seven colleges, a smaller number of colleges than usual because of wartime transportation difficulties. Representing Spelman College were Juanita Samuels, president of the Spelman Y. W. C. A., Mable Emanuel, Madeline Patterson, and Ida Kilpatrick.

MOVIE ON MARRIAGE

Of great interest to the students of the college was a movie, "In His Steps," given in Howe Hall on March 15 primarily for a class in sociology but attended by many other students as well. The play dealt with the problem of marriage without parental consent, and the seriousness with which it was viewed and later discussed showed that Spelman girls are awake to some problems that have stemmed from the war situation, and are earnest in their endeavor to understand them intelligently and to learn how to cope with them in the best possible way.

UNIVERSITY PLAYERS PRESENT PLAY BY OWEN DODSON

As its fourth and final major production in the 1942-43 season, the University Players presented "Everybody Join Hands", an original play about China and this war, written by Owen Dodson, former member of the Spelman College faculty and now Seaman First-class in the country's armed forces. The play in its original form was written for presentation at the Great Lakes Naval Training Station and contained an all-male cast. Adaptations were therefore made in the script by Director Baldwin W. Burroughs for the mixed group of players; and specially designed sets by Mr. Burroughs made possible presentation in Howe Memorial Hall, on the apron and front floor amid Chinese pagodas.

The play was beautifully executed, and depended on no individual performance for its effectiveness, but rather upon mass movement, verse choir reading, and oriental music through the combined effect of which the audience caught the spirit of China's struggles and her glimpses of distant yet ultimate success. Assisting Mr. Burroughs were Miss Julia Denham, as director of the choreography, and Mr. Willis Laurence James, who arranged the music. The play was presented three times to very deeply appreciative audiences—on May 1, May 3, and May 31.

DEAN LYONS ENTERTAINS THE SENIORS

Each member of the Senior Class and her guest had an opportunity to discover how delightful an evening could be, when Dean Lyons entertained with a party in honor of the Class of '43, in Howe Hall. The evening was a typically Georgia-April affair, as to the weather; the girls enjoyed donning the formal gowns which war restrictions have reduced to very special occasions; and very good music helped the party achieve its "rating" as the most enjoyable event in the memory of their four years.

STUDENTS AID RUSSIANS

The students of Spelman, like similar groups elsewhere, are anxious to do their share towards insuring the strength of Russia in the present world crisis. Therefore, as soon as they learned that they could make a direct contribution to this ally, in the way of clothing, they enthusiastically searched their wardrobes for articles that they could give, and placed them in a special container that had been placed in Rockefeller Hall.

Every day, "new" gifts of sweaters, skirts, blouses, and the like find their way into this container, which has the slogan on a placard across its front: "Fill the Barrel for Russia!!"

WORLD DAY OF PRAYER

On Friday, March 12, the students and faculty of Spelman College observed the World Day of Prayer program as prepared by a group of Christian leaders under the chairmanship of Dr. Georgia Harkness, of Garrett Theological Institute, Evanston, Illinois.

A World Day of Prayer was first observed in 1927, although as far back as 1887 a group of Presbyterian women in the United States had come together to pray for Home Missions. The idea of a day of prayer grew from year to year, until two women, who took a trip around the world and were captivated by the discovery that Christian work is not divisible by seas or boundary lines, influenced the foreign mission forces of the churches to choose a day of prayer. Through the efforts of Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery, church women of all denominations joined in prayer in 1920, selecting the first Friday in Lent for an annual observance. More than fifty countries now observe this day.

The service of ritual prepared for this World Day of Prayer was especially interesting to Spelman Campus because one section of the service, "Love Never Fails," had been prepared by Mrs. Benjamin E. Mays, wife of the president of Morehouse College, at the request of Chairman Harkness, who incidentally has been a Vesper speaker at Spelman.

SIXTEENTH ANNUAL ATLANTA-MOREHOUSE-SPELMAN CONCERT

The Sixteenth Annual Spring Concert presented by the combined music departments of Spelman and Morehouse Colleges and Atlanta University, brought to a close on April 30 an outstandingly fine year.

The program opened with a fine rendition by the thirty-nine piece orchestra of the "Tone Poem" from Sibelius' *Finlandia*. This was followed by three numbers by the combined chorus of fifty-seven voices: "Salutation" by Gaines; an exquisite Sixteenth Century composition, "Lo, How a Rose E'er Blooming", by Praetorius; and another Sixteenth Century melody, John Bennet's "All Creatures Now Are Merry Minded". Next came a solo, the "Berceuse" movement from *Jocelyn*, by Godard, played on the violoncello by Madeline Patterson, of the Class of '45. Sjöberg-Balogh-Bimboni's "Visions" was then sung by the Morehouse Glee Club; also, "The Road Is Calling", by Serge Walter-Clement. The orchestra followed with the "Minuet" from Haydn's *Military Symphony*, and Westerhout's "Ronde d'Amour". The Morehouse College Quartet sang the "Kashmiri Song" and the Spelman College Glee Club presented two numbers, "A Bird Flew" by Clokey and "Mountains" by Rasbach-Downing.

Two beautiful numbers made the next appearance of the chorus memorable—their singing of Loomis' "White Birches in the Rain" and William Grant Still's "We're the Rising Tide", which followed Molloy's "The Kerry Dance". Another highlight was their rendition of Rossini's "Inflammatus" from *Stabat Mater*, with magnificent singing of the soprano solo by Mildred Saffold, of the Class of '43. A group of Negro Spirituals, after the orchestra's effective playing of the Wagner-Weaver arrangement of a section of *Die*

Meistersinger, brought the program to an official close, though several encores were "demanded" by the music-thrilled audience, including the popular "Jonah" which Mr. Willis Laurence James presented for the first time at the spring concert of the Spelman Glee Club.

PRISCILLA WILLIAMS, '43, IN MUSIC RECITAL

Priscilla Williams, talented member of the senior class and a music major, was presented by the Spelman College Music Department in recital on May 21, assisted by the Atlanta-Morehouse-Spelman Chorus, and accompanied by Miss Ruth Wheeler at the piano. The recital was held in Sisters Chapel, and was highly praised by the many hundreds who attended.

In her first group, Miss Williams sang two numbers by Handel—"Rejoice Greatly, O Daughter of Zion" from *The Messiah* and "O Sleep, Why Dost Thou Leave Me?" from *Semele*; and Haydn's "With Verdure Clad", from *The Creation*. Great applause attended these renditions; but even greater enthusiasm was evoked by her singing of the difficult aria "Ernani, Ernani, Involami" from Verdi's *Ernani*, which was sung in the Italian. Other foreign-language numbers included Chausson's "Papillons" and Lalo's "La Chanson de l'Alouette".

Excited interest greeted Miss Williams' singing of a very lovely lyric, "I Know What the Caged Bird Feels" to music, written by a classmate, Edna Truitt, also of the Class of '43. A group of favorite spirituals closed the program.

"White Birches in the Rain" by Loomis, and William Grant Still's "We're the Rising Tide", two of the best-loved numbers sung by the Atlanta-Morehouse-Spelman Chorus, were sung by that group as the fourth group on the evening's program, every phase of which was a real success.

PASSION WEEK, APRIL 18-23

The Lenten season this year was rather widely observed, on Spelman Campus as in the world at large, as people felt more keenly than usual the fact that the present chaos and conflict are owing to neglect of the Christian way of living as the ideal standard of conduct. Special Lenten services were held during the chapel hour on various days during the season, and special pre-Easter meditations marked each day of Passion Week.

On Palm Sunday, April 18, Dr. A. W. Loos of Spelman College led the meditation on the theme *The Triumphal Entry*. Monday, *The Cleansing of the Temple* was the subject of the meditation conducted by the Rev. Phillip M. Widenhouse, of the Central Congregational Church, Atlanta. On Tuesday, two verse-speaking choruses composed of seventy-five Spelman College freshmen presented the meditation, *The Warning against the Phari-*

sees, featuring rendition of Jogn Donne's sonnet, "Show me, dear Christ" and William Wordsworth's "The World Is Too Much With Us." Wednesday, the Rev. John C. Wright, First Congregational Church, Atlanta, spoke on *The Promise of Transubstantiation*. Thursday morning, the Rev. D. Talmadge Murray, Radcliffe Memorial Presbyterian Church, Atlanta, led the meditation, *The Intercessory Prayer for Man*; and Thursday evening, at a Special Prayer Service, there was a verse-chorus rendition of James Weldon Johnson's dramatic sermon *The Crucifixion*, from *God's Trombones*, adapted for verse-speaking groups by Dr. Ira de A. Reid, and directed and staged by Baldwin W. Burroughs. Friday, *The Mystery of the Cross* was the theme of the chapel service, with Dr. Loos leading the meditation. A sunrise service on the steps of Sisters Chapel, Easter morning, and a ritual service during the Vesper hour concluded the week of observance.

Vesper Speakers

March 7

Reverend Evan M. Hurley, District Superintendent of the Atlanta District of the Methodist Church.

March 14

Reverend Martin L. Harvey, Dean of Men at Clark College.

March 21

Dr. Eugene C. Few, pastor of the Druid Hills Methodist Church.

March 28

Dr. Vernon S. Broyles, Jr., pastor of the North Avenue Presbyterian Church.

April 4

Dr. Horace Mann Bond, President of The Fort Valley State College, Fort Valley, Georgia.

April 11

Dr. Everett C. Herrick, President of Andover Newton Theological School, Newton Centre, Massachusetts.

April 18

Dr. A. W. Loos of the departments of philosophy and religion of Spelman College.

April 25

Dr. C. D. Hubert of the department of religion of Morehouse College.

May 2

Dr. D. H. Stanton, Secretary of the American Bible Society.

May 9

Dr. Nat G. Long, pastor of the Peachtree Road Methodist Church.

May 16

Dr. Joseph A. Smith, pastor of the Glenn Memorial Methodist Church.

May 23

Service of Ritual and Music.

May 30

Baccalaureate Sunday — Dr. Channing H. Tobias, Senior Secretary for Colored Work, National Council of the Young Men's Christian Association.

Calendar

March 1

Miss Elizabeth Macdonald Osborne, authority on personality and personal service, spoke in chapel.

Miss Osborne gave an evening lecture in Howe Hall: "The Impression We Leave."

March 2

Miss Osborne spoke at the chapel service.

At a special assembly Miss Osborne gave a talk on "Daily Habits for the Ashcan and New Ones to Replace Them."

March 3

The Reverend Franklin A. Bower, pastor of the First Congregational Church, Madison, Connecticut, spoke in chapel.

March 4

President Read spoke at the morning chapel service.

March 5

Dr. R. Nathaniel Dett, musician and composer, talked in chapel about the development of Negro folk tunes and played compositions of his own based on two of these tunes.

March 6

Opening of Recreation Room in Giles Hall.

March 8

Dr. A. W. Loos of the department of philosophy talked in chapel about The Lenten Season.

March 9

Dr. William Stuart Nelson, Dean of the School of Religion at Howard University, Washington, D. C., spoke in chapel on the text, "I will lift up mine eyes unto the hills."

March 10

Dr. Nelson spoke in chapel, using as his text: "Faith, hope, love, these three; but the greatest of these is love." He emphasized particularly the need for love in one's relationships with his fellowmen.

March 11

Dr. Nelson talked in chapel on: "Living the Life of Love."

March 12

Observance, in chapel, of the World Day of Prayer. Special service of ritual and music.

March 15

Dr. Loos was the speaker in chapel. He talked about the part that Nehru's sister, Mrs. Panditt, is playing in the life of India.

March 16

In chapel President Read read Mr. Dooley's essay "On the Education of the Young."

March 17

Dr. Benjamin E. Mays, president of Morehouse College, spoke in chapel on: "Handicaps."

March 18

Professor Bliss Wiant, formerly of the music department of Yenching University, Peking, China, and now on the faculty of Scarritt College, Nashville, Tennessee, spoke in chapel about "Music in China."

March 19

Mrs. Marion Starling of the department of English was the speaker in chapel. Mrs. Starling reviewed the recent novel by Stuart Cloete: *Congo Song*.

March 20

A St. Patrick's Day Party was held in Morgan Hall for the members of the Army Administration School, Enlisted Branch No. 7, Atlanta University.

March 22

Dr. Loos talked in chapel about Japanese Americans, pointing out the fact that they are human beings, products of God's hand as much as we ourselves are, and that they should be treated as such.

March 23

Dr. W. E. B. DuBois, head of the department of sociology at Atlanta University, spoke in chapel about the efforts that are being made to educate the people of Africa and to bring about a closer unity within that continent.

March 24

Dr. James Green of the Office of Price Administration was the speaker in chapel. He talked about price regulating, rationing and how to deal with it, black markets, and the role of the consumer in the economic life of today.

March 25

In chapel President Read read a chapel talk entitled "Petering" by a New England Dean.

March 26

The Spelman String Quartet gave a program at the morning chapel service.

March 29

Dr. Henrietta Herod, head of the English department, gave a review of the book, *Soong Sisters*, by Emily Hahn, in chapel.

March 30

The speaker in chapel was Mr. Alonzo G. Moron, Housing Manager of the University Housing Project.

March 31

At the morning chapel service Mr. Luther King, tenor, gave a song recital.

April 1

In chapel President Read read two meditations entitled "Morning," based on the Fifth Psalm.

April 2

Mrs. Naomah Williams Maisie of the department of music gave a song recital at the morning chapel service.

April 5

Mr. Walter R. Chivers, professor of sociology at Morehouse College, spoke in chapel on: "The Challenge of Spelman College to Young Negro Women."

April 6

Dr. Rufus E. Clement, president of Atlanta University, reported in chapel on the Southern Conference on Race Relations, which had been held at Durham, North Carolina, on October 20, 1942.

April 7

A short service of worship was held in chapel.

April 8

The chapel service was conducted by the Spelman Students Association. Miss Gwendolyn Hinsley, Spelman '45, gave a talk on: "Spelman and the War."

April 9

In chapel Miss Hazel Davis, Spelman '42, gave a talk on the history and significance of Founder's Day, and several Spelman songs were sung by the students.

The Spelman College Glee Club gave a concert in Sisters Chapel.

April 11

Spelman College Founders Day Exercises.

April 12

The speaker in chapel was Dr. Everett C. Herrick, president of Andover Newton Theological School.

April 13

Dr. Raymond Buker, former missionary to Burma, spoke in chapel about "Burma and the War."

April 14

Dr. Buker spoke in chapel on *Who Walk Alone*, a book about lepers, by Perry Burgess.

April 15

Mr. Hale Woodruff of the department of art talked in chapel about the Second Annual Exhibition of Paintings by Negro Artists of America, which was held at Atlanta University, April eleventh through May second.

April 16

Mr. Warren R. Cochrane, Executive Secretary of the Butler Street Y.M.C.A., spoke in chapel on: "The Necessity for Inner Resourcefulness."

Home Economics Club Carnival—Giles Hall.

April 17

Dean Lyons gave a party in Howe Hall for the Seniors and their guests.

April 19

Dr. Philip M. Widenhouse, pastor of the Central Congregational Church in Atlanta, spoke in chapel, observing the Monday of Holy Week by talking on: "The Cleansing of the Temple."

April 20

In chapel, verse-speaking choruses from the Freshman English classes gave a verse-choir meditation entitled "The Warning Against the Pharisees."

April 21

The Reverend John C. Wright, pastor of the First Congregational Church in Atlanta, spoke in chapel on: "The Promise of Transubstantiation."

April 22

The Reverend D. Talmadge Murray, pastor of the Radcliffe Memorial Presby-

terian Church in Atlanta, spoke in chapel on: "The Intercessory Prayer for Man."

"The Crucifixion," a verse-chorus rendition of James Weldon Johnson's dramatic sermon from *God's Trombones*, adapted for verse-speaking groups by Dr. Ira DeA. Reid, and directed and staged by Baldwin W. Burroughs, was rendered at a special prayer service.

April 23

A special Good Friday service of ritual and music was held in chapel.

April 26

In chapel President Read spoke and several Easter hymns were sung.

April 27

The Spelman College Glee Club sang at the morning chapel service.

April 28

Mr. Merlin A. Bishop, business manager of Fukien University, Foochow, China, spoke in chapel about his experiences at the hands of the Japanese. Mr. Bishop said he did not believe that hating the enemy was a necessary factor in winning the war.

April 29

Dr. J. J. Mallon, Warden of Toynbee Hall, London, spoke at a University Convocation in Sisters Chapel. His subject was: "The Bombing of London."

April 30

In chapel President Read read Thomas Huxley's "Essay on Education."

The sixteenth annual Atlanta-Morehouse-Spelman spring concert was presented in Sisters Chapel.

May 1

The University Players presented "Everybody Join Hands"—a play about China and this war, by Owen Dodson.

May 3

Mr. Trevor Arnett, president of the

Board of Trustees of Spelman College, spoke in chapel about helping one's self to make the most of her opportunities at Spelman.

May 4

National Music Week was observed in chapel by a musical program in which three students participated: Annabelle McGregor, pianist; Madeline Patterson, cellist; and June Mack, pianist.

May 5

In chapel, students of the class in music theory rendered works of their own composition or arrangement.

May 6

Lieutenant Louis Fruchter, tenor, Army Administration School, Enlisted Branch No. 7, Atlanta University, gave a song recital at the morning chapel service.

May 7

Three new hymns were learned in chapel under the leadership of Professor Kemper Harreld.

Quiz Program presented by Pan Americana Club.

May 10

In chapel Dr. Loos reported on the Inter-American Conference on Philosophy which he had attended at Yale University, New Haven, Connecticut.

May 11

Dr. Oran W. Eagleson of the department of education and psychology spoke in chapel on: "Patience."

May 12

The speaker in chapel was Miss Kung Pu-Sheng, Student Christian Movement Exchange Fellow from China. Miss Kung talked about the work of the Student Christian Movement in China.

May 13

Miss Kung spoke in chapel on: "Reconstruction and Resistance."

May 14

Mr. Willis Laurence James of the department of music read the words of several new Negro folk songs, in chapel.

May 15

A picnic supper was held on the campus for the members of the Army Administration School, Enlisted Branch No. 7.

May 17

In chapel Dr. Henrietta Herod of the department of English gave a review of Wendell Willkie's book, *One World*.

May 18

Miss Florence B. Irving, Spelman '43, spoke in chapel about the history, purpose and functions of the Community Council.

May 19

Mrs. W. B. Geter Thomas spoke in chapel on: "Final Examinations."

Victory Sing and Quiz Program.

May 20

The annual senior day program was held in chapel.

May 21

Mrs. Margaret Nabrit Curry spoke in chapel on: "The Value of a Liberal Education in a Time of War."

Miss Priscilla Williams, soprano, Spelman '43, gave a concert in Sisters Chapel.

May 22

The annual Junior-Senior Prom was held in Morgan Hall.

May 24

Observance, in chapel, of the four hundredth anniversary of the death of the Polish astronomer, Copernicus.

May 25

Mr. Willis Laurence James sang Negro folk songs, including his own "Cabin Boy Call," in chapel.

May 26

Spirituals were sung at the morning chapel service.

May 27

Mr. John Hope, II, of the department of economics spoke in chapel, warning against falling into the pitfalls which lead to inflation and depression: too much buying and not enough saving.

Installation Service for New Officers of Campus Organizations.

May 28

The Spelman String Quartet gave a program in chapel.

May 29

The presidents of the three institutions gave a reception to the graduating classes of Atlanta University, Morehouse College, and Spelman College.

May 30

The joint Baccalaureate Service for Atlanta University, Morehouse, and Spelman was held in Sisters Chapel. The sermon was delivered by Dr. Channing Heggie Tobias, Senior Secretary for Colored Work, National Council of the Young Men's Christian Association.

There was a Vesper Service and organ recital in Sisters Chapel in the evening, after which President Read and Dean

Lyons received informally the Seniors and their guests at Reynolds Cottage.

May 31

A program was presented in chapel by the Spelman College reunion class of 1933.

The Atlanta University Commencement Address was delivered by Dr. Mary McLeod Bethune, Director, Division of Negro Affairs, National Youth Administration.

June 1

The presentation of prizes and awards for the year was made by President Read at the last Spelman College chapel service of the year.

Mr. Paul Robeson delivered the Commencement Address at Morehouse College.

The graduating class at Spelman College held its Class Day Exercises on the steps of Rockefeller Hall. The Spelman Granddaughters led the Alumnae Procession with the College Students as Escort of Honor. This was followed by the President's Outdoor Reception to the Alumnae.

Spelman College alumnae gave their annual dinner in honor of the graduating class.

June 2

The Spelman College Commencement Address was delivered by Dr. Ralph P. Bridgman, Dean of Students, Brooklyn College, Brooklyn, New York.

Visitors

Mr. and Mrs. Trevor Arnett, president of the board of trustees, Grand Beach, Michigan.

Miss Leila M. Barlow, State Teachers College, Montgomery, Alabama.

President Thomas Nichols Barrows, Lawrence College, Appleton, Wisconsin.

Dr. Juliette Bell of the National Board of the Y. W. C. A., New York City.

Mr. Merlin A. Bishop, business manager, Fukien University, Foochow, China.

Dr. Horance Mann Bond, president, Fort Valley State College.

The Rev. Franklin A. Bower, pastor of the First Congregational Church, Madison, Connecticut.

Miss Alice W. S. Brimson, executive secretary, Woman's American Baptist Home Mission Society, New York City.

Mrs. Sara Fisher Brown, Newnan, Ga.

Dr. Raymond Buker, former missionary to Burma.

Mrs. Ethel McGhee Davis, West Virginia State College, Institute, West Virginia.

Mrs. P. M. Davis, Arkansas State College, Pine Bluff, Arkansas.

Mrs. Sadie P. Delaney, librarian, Veterans Administration Facility, Tuskegee.

Dr. R. Nathaniel Dett, musician and composer, with the Y.M.C.A.

Mr. J. Curtis Dixon, vice-president, Mercer University.

Dr. E. Franklin Frazier, professor of sociology, Howard University.

Dr. Kweku Atta Gardiner, Fourah Bay College in Freetown, Sierra Leone, Africa.

Miss Dorothy D. Gordon, Tougaloo College.

Dr. and Mrs. Everett C. Herrick, president, Andover-Newton Theological School.

General Herbert C. Holdridge, commandant, the Adjutant Generals' School, director of school training, Army Administration Schools.

Miss Stazzie M. Hudson, Southern University.

Mrs. Allee W. James, of Fort Valley State College.

Captain Dovey Johnson of the District Recruiting and Induction Office, Dallas, Texas.

Miss Hermine Johnson, Fort Valley State College.

Miss Flemma P. Kittrell, dean of women, Hampton Institute.

Miss Kung Pu Shen, student secretary of the Y.W.C.A. in China, N.

Mr. Homer C. Loh, World Student Service Fund.

Dr. J. J. Mallon, warden of Toynbee Hall, London.

Mrs. Frances Sampson Mask, Hamlet, North Carolina.

Miss Rita E. Miller, chairman of the Division of Nursing, Dillard University.

Dr. William Stuart Nelson, dean of the School of Religion at Howard University.

Mrs. Virginia Nyabongo, Madison, Wisconsin.

Miss Elizabeth Macdonald Osborne, authority on personality and personal service, Victor, New York.

Miss Alma Smith, librarian, Community Library, Talladega College.

Mrs. Vivian Smith of Fort Valley State College.

Dr. Guy E. Snavely, executive director, Association of American Colleges, New York City.

Dr. Thomas W. Turner, professor of biology, Hampton Institute.

Mrs. Hattie Rutherford Watson, A. M. & N. College, Pine Bluff, Arkansas.

Professor Bliss Wiant, formerly of the music department of Yenching University, Peking, China, and now on the faculty of Scarritt College, Nashville, Tennessee.

Mrs. Helen Wilkins of the National Board of the Y.W.C.A., New York City.

Alumnae News

CLASS OF 1914

Mrs. B. E. Morgan of Cartersville, Georgia, president of the Georgia Congress of Parents and Teachers, was in Atlanta, Georgia, April 13-15 in attendance at the meeting of the organization.

CLASS OF 1933

On February 1, 1943, Melvina Armstrong was promoted from Assistant Interviewer to Emergency Counselor, working in the junior intake as handicap counselor in the United States Employment Service, New York, New York.

Carol Blanton was presented in a piano recital, assisted by Charles G. Colman, baritone, director of choral music at A. and T. College, May 19, 1943, in Richard B. Harrison Auditorium, A. and T. College, Greensboro, North Carolina. Miss Blanton is at the present time studying under Carl Friedberg in New York, New York.

CLASS OF 1934

Word has reached Spelman that Curtis Miller is now Mrs. Raymond Scales of 440 South Claremont Street, Winston-Salem, North Carolina.

Miss Lilla M. Cox and Chaplain Roosevelt A. Baker were married April 1, 1943, in Washington, D. C. Mrs. Baker is employed in the War Department, Washington, D. C., and Chaplain Baker is stationed at Benecia, California.

Lieutenant and Mrs. R. O. Wilson (Thomasine Duckett) were visitors on the campus the latter part of April. Lieutenant Wilson was on his way to the Tuskegee Army Air School to report for duty in the Dental Corps. Mrs. Wilson accompanied him this far, and after visiting in the city for several days, returned to Columbia, South Carolina.

CLASS OF 1936

Frances Brock Storms writes that she has been appointed as a teacher in the Indianapolis Free Kindergarten Society, which society is coordinated with the public schools of Indianapolis, Indiana. She states, "Some of the kindergartens are located in the public schools, I like the work and find that teaching the five-year-old keeps one on his toes."

CLASS OF 1937

Second Officer Sarah E. Murphy, former teacher in the Atlanta school system, is now in command of a detachment to the Women's Army Auxiliary Corps, which arrived at Camp Atterbury, Indiana, the latter part of May to fill hospital positions and release men from other duties. One hundred and forty-four women are in the detachment under command of Second Officer Murphy.

Miss Elsie Neal and Mr. William Rutland were married Saturday, March 27, 1943, at the home of the bride's parents in Atlanta, Georgia. Mr. and Mrs. Rutland left the same day for Tuskegee, Alabama, where they resumed their work at the government depot.

On Saturday, May 8, at half past twelve o'clock, Miss Edwina Westmoreland became the bride of Mr. Bowles C. Ford, of Savannah and Columbus, Ohio, at the home of her parents in Atlanta, Georgia. The couple is living in Savannah, Georgia.

Mr. and Mrs. Plemon Whatley became the parents of a daughter on Saturday morning, March 6, 1943. Mrs. Whatley is the former Jeanette Hubert.

CLASS OF 1938

Mary Adams writes that since last September she has been employed at the Philis Wheatley Y.W.C.A., Cleveland, Ohio,

as Elementary Girls' Worker. In telling of her work, she says, "My work at Phillis Wheatley is to try to reach these people (underprivileged people) and bring their children to Phillis Wheatley and organize them into clubs or groups which will provide wholesome recreational activities for them as well as offer morale-building and development for them. My work is a little new to me yet, but I am enjoying it. In it lies such a wonderful opportunity to help people who really need it."

On April 12, 1943, Lieutenant Dovey M. Johnson was promoted to the rank of Captain. At present, Captain Johnson is special inspector for Negro WAAC recruiting in the southwest, with headquarters at Dallas, Texas.

Miss Theodis Weston and Mr. Lawrence Leonard Paul were married July, 1942. They are making their home at 516 King Street, Detroit, Michigan. Mrs. Paul is one of the assistant secretaries of Lucy Thurman Branch, Y.W.C.A., Detroit.

CLASS OF 1939

Marjorie Gaines Mackey in April became director of the Negro Center for Red Cross Blood Donors in Atlanta, Georgia.

Announcement has been made of the recent marriage of Miss Florence Martin and Mr. Hayes. The couple is living in Moreland, Georgia.

Julia F. Williams received the Master of Science degree in Mathematics from the University of Chicago in March, 1943.

CLASS OF 1940

Ollie Franklin McFarlin is working as an Emergency Clerk in the Detroit Street Railway Corporation, Detroit, Michigan.

Miss Dorothy Howe Washington and Lieutenant George Jackson were married on May 5, 1943, at the home of Miss Washington's parents in Atlanta, Georgia.

Minnie E. Wood is serving as principal of Harris Barrett School, Tuskegee, Alabama.

CLASS OF 1941

Beverly Washington has completed her first year at the Lincoln School for Nurses, New York City.

CLASS OF 1942

Myrtle Mae Bowers received the Master of Arts degree from Smith College, Northampton, Massachusetts, on May 20, 1943. Her thesis dealt with Turkish Nationalism.

In April, Antoinette Clifford Kindall (Antoinette Clifford) writes that after completing a training period, she has been classified as an assembler, a skilled worker, in a defense plant in Cleveland, Ohio.

Elizabeth Lipford, who entered the St. Philip School of Nursing, Richmond, Virginia, in September, 1942, received a United States Public Health Service Scholarship at the end of the preclinical period of training. She writes, "I have followed the newspapers closely for reports of Spelman's activities. I have not missed many because every contact I make is conscious of Spelman and Spelman news. The news I miss myself is usually brought to my attention by someone else."

Marvelous Mack is employed as a stenographer at one of the Air Depots of Patterson Field, Springfield, Ohio.

IN MEMORIAM

Sincere sympathy is extended to Mr. and Mrs. H. C. Cuthbert and to Mr. Paul A. Stewart, parents and husband of Mrs. Paul A. Stewart (Mildred Elaine Cuthbert, C. '31) who died early in May, 1943.



*Applied Art Laboratory
In Giles Hall*

