The Bethlehem Fabricators Say

I.
The first iron worker was Tubal Cain
Who thrived when business was safe
and sane.
He ran a shop on the Red Sea Shore
Tho the Lord knows where he got
his ore.
The shop he ran was "open" wide
And he was its boss until he died.

II.
In the early days old Vulcan toiled
Down in the mountain grimed and
soiled;
A handy man at the flaming forge.
Tho his wife was a regular tease,
By George!
The things he made in his Aetna Mill,
Were the talk of his time, and the're
heard of still.

Better Buildings From Bethlehem

III.
A rare old bird of "fabricating"
fame,
Was Ananias, you've heard the
name;
He took Saffira to learn his trade,
And a h--- of an awful rep he made
They went long since to their just
reward,
We hope their's won't be ours,
O Lord!

IV.
So now we've come to this modern
age
When efficiency is all the rage.
While we haven't Tubal's monopoly,
Nor Vulcan's immortal supremacy,
Nor Ananias' lying Knack,
Of efficiency we have no lack.

ARMY BALLOON HANGAR, BROOKSFIELD, SAN ANTONIO, TEXAS
We furnished and erected steel framework for this structure
We are efficiently organized to handle structural steel work of any size in any locality

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BETHLEHEM, PENNSYLVANIA

Baltimore, Md.
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The twenty-fifth annual meeting of the American Negro Academy was held in the Rankin Memorial Chapel at Howard University on Tuesday and Wednesday, December 27th and 28th, 1921. The program of each evening was rendered before a representative audience of Negro scholars of America and from abroad. On Tuesday night, President Arthur A. Schomburg of Brooklyn, N. Y., made the annual address, taking as his subject, "The Negro as a Soldier in the Civilization of America." L. M. Hershaw read a paper on "The Growth of Negro Population in the United States." Alain LeRoy Locke of Howard University read a paper on "The Problem of Race and Culture."


The papers without exception indicated a high order of scholarly research and expression. The dominant interest of the meeting, however, undoubtedly centered around the supreme importance of having scientifically trained men of the Negro race who could, with the proper equipment for historical research, reside in Africa long enough to get at the underlying facts of the ancient African Civilization and present them, properly authorized and documented, to the modern world.

The feeling of many of those who contributed to the discussions was that a few of the young men of the colored race who now, perhaps, in excessive numbers, are taking graduate and undergraduate courses in preparation for the practice of medicine, would do an incalculably greater service for the civilized world if they would pursue intensive courses in philology and in the modern methods of historical investigation and apply the same to the study of African history. What could be attained to this end by adequately trained men was attested by the almost startling con-
elusions regarding early African history indicated in the address by Professor Wiener and in the paper by Dusé Mahomed Ali.

Mr. Wiener, who has spent many years in Africa studying the history of the Negro race, is Professor of Slavic languages and literatures at Harvard University, and the author of "Africa and the Discovery of America."


It is a source of regret that, on account of the Christmas vacation, a larger number of students and faculty could not have heard the illuminating papers and discussions presented before the Academy at its twenty-fifth annual assembly here at Howard.

The American Negro Academy, founded by Reverend Alexander Crum-mell, was organized March 5, 1897. The object of the Academy, as stated in its constitution, is:

The Promotion of Literature, Science and Art.
The Culture of a Form of Intellectual Taste.
The Fostering of Higher Education.
The Publication of Scholarly Works.
The Defense of the Negro Against Vicious Assault.

Nine professors of the Howard University have membership in the Academy.

G. M. L.
WHY CHAPEL?

It is all but the universal practice of Colleges and Universities to devote ten to fifteen minutes of each day to what has become known as chapel exercises. The chapel idea involves several distinct functions and features, which, broadly speaking, may be considered of a secular and devotional nature.

Secular.

1. The chapel is the only occasion where all of the students may meet together for the formation of the social mind and the expression of the "College Spirit." The student becomes the recipient of and the participant in the enthusiasm, inspiration and power of mass assemblage.

2. It is the medium for announcements and general information concerning university life and activities.

3. It promotes a platform for distinguished speakers and lecturers who may visit the University from time to time. One of the chief advantages which the student of the college has, is the privilege of seeing and hearing the celebrated men of his day. There is a coveted advantage in this public contact with exalted personalities which can not be compensated for by perusal of the works of the distant or the dead.

Howard students are peculiarly fortunate in this respect. The most distinguished, not only of the nation, but of the world, are attracted to the capital city on political, diplomatic, educational, scientific or pleasurable missions. A visit to Howard University is considered an essential feature of their sojourn to the national capital.

Devotional.

1. The main purpose of the chapel exercises is to devote a few minutes of the solid day to focus the thoughts and feelings upon moral and spiritual themes. It is a well known principle of psychology that when the mind is lifted out of its accustomed range for a few minutes, in the contemplation of emotional ideals, it returns to its normal activities with a residuum of beneficial effect. The raptures of music, the revelry of art, the fantasy of poetry and the ecstasy of religion furnish needed tonic and stimulation for common place human nature. Wilfully to deprive one's self of these elative influences is like standing in the sunlight of one's own soul.

2. The reading of carefully selected portions of the Sacred Scriptures brings to the student bits from the choicest body of literature in the world. The Bible is merely the outward expression of the inner impression of the Hebrew people who were obsessed with a passion for righteousness. It reveals the soul hunger of a spiritually endowed race in its strivings after God.
3. Oral presentation gives added power to the word. "Can I not read for myself instead of listening to another," asks the student in quest of some plausible excuse? Although the student can read for himself, he does not actually do so. Besides, the ear is the easier and more agreeable window to the soul than is the eye, when symbols must be combined into words and words translated into ideas before the meaning can be conveyed to the mind. The long circuit of the written or printed page, the eye and the soul, is only a few thousand years old and is still comparatively laborious and painful, whereas, the short circuit of sound and ear is as old as human intercourse and makes less conscious demand upon the energies. The well-worn track is easy to travel; the newly-made path is difficult to retrace. If the student wishes to test the relative economy of the two processes, let him attempt to memorize a poem or any literary production by silent visualization, without vocalizing the words in audible sound. Such simple experiment will quickly convince him of the advantage of nature's method over human contrivance. He that hath ears to hear, let him hear. The power of song transcends in impressiveness the reading of the hymn. The charm of the poet is enhanced by the beauty of the voice. The beauty and power of the Scripture is impressed upon the memory and understanding most easily through the ear.

4. The Bible has become the common book which all educated persons are supposed to appreciate and understand. In the olden day of fixed curriculum, all college men knew their Horace and Homer and Virgil. Indulgence in classical quotation constituted the common language of college folk. But this has now become an unknown tongue. In these days of elective courses and divergent curricula, a citation from Horace would be as unintelligible to a specialist in Chemistry as a chemical formula would be to a classical enthusiast. No longer is the college man required to know English literature. The valedictorian of his class may be wholly ignorant of Shakespeare and Milton and Dante. The only book with which every educated man is expected to be familiar is the Bible. Ignorance of this book, in truth and indeed, maketh the collegian ashamed.

5. The chapel brings to the student the benediction of song. The lyric gems of the bards and sages of all time are sung into the memory and the emotions with abiding impressiveness, which will remain forever stored up in the sacred cells of the soul. The double appeal is made by the eye, intent upon the sense and the ear attuned to the sound. It is a privilege, indeed, to listen to a half thousand tongues resounding in unison upon some exalted theme.

6. The function of public prayer is to focus the feeling of the assembled body and pour it forth in one voice of praise, petition, adoration and worship. Social prayer has great uplifting power if one but attunes his mind and spirit to solemn purpose of the moment. To be in the spirit of prayer at the moment of prayer is like entering the cleansing pool when the healing waters are troubled.
7. The chapel furnishes for a few minutes an atmosphere of quiet, reverence and devotion, giving a sense of a higher presence and a holy benediction. The student is surcharged with the moral and spiritual potencies of a devotional atmosphere and feels the buoyant power of things unseen, as if vouchsafed to him as a transient gleam.

All students, when clothed in their right mind, will say of chapel service, “It is good for us to be here.”

K. M.

Many students are beginning to learn that music is not a toy—it is an instrument for development. There is great value to a university in good music. The university which is sufficient unto itself is nearest ideal—a University which seeks to support the beautiful, gains a prestige among outsiders and improves its own students. Young men are beginning to realize that music is not for mollycoddles or girls only. The all-around sport with not a taste for art is only half a man; the reverse is also true.

The leading universities of the country now realize that fine arts deserve an equal chance with sports. In Harvard, Yale, Oberlin, North Western, and most of the big institutions where artist recitals occur—equally as many students who are not specializing in music attend these concerts. In many instances there is a rush for season tickets. The taste which is given to these attendants can never be changed. At Howard we have for the first time a regular artist recital course. The problem now is to get our college students interested in good music. It is fight between good music and cheap music which must be waged.

Our students should realize the poisonous and deadening effect of everything that is insincere and vulgar. This is not a question of morality, but one of taste. The future of Howard is the future of its taste. Students must understand that music can be used to improve taste.

From shimmy to Chopin means from shimmy to Chopin in literature, painting, conversation—the entire point of view. A man is not likely to adore only the cheap ten-cent novels and at the same time Shakespeare.

R. W. T.
HowARD UNIVERSITY RECORD

Special Articles

NEXT STEPS TOWARD RACIAL CO-OPERATION.

By Algernon Brashear Jackson, M.D.,
Director, School of Public Health and Hygiene, Howard University.

This is a day of conferences. Just now the most important conference the world has known since the last supper held in the upper room at which the Master of Men presided, is sitting in our Washington. We cannot help but ask ourselves: has Christ a place in this conference? Only time will tell.

Race conflicts are always tragic and exhausting. Civilization has eschewed them as she, wrapping her tattered and blood-stained garments about her, turns away from bleeding Europe in tears and disgust for a racial struggle which has reddened the pages of history. The great social and racial force back of that war in which she has heard women and children weeping in unison to the cadence of the cannon's boom, has caused her to cast an anxious eye toward America wondering if she may find a haven of rest and welcome here. As a member of that race group which has run the full gamut of all the possible and impossible sufferings, humiliations, injustices, and deprivations which America bestows with a liberal hand, I feel that America would place herself in a more righteous position in the world's gaze by stilling the racial conflict in her own house first.

The attitude of America toward the Negro is not one to inspire him with any amount of real confidence in her much advertised high ideals of altruism. Her unwholesome disrespect for her own laws, the fragile nature of her promises which so often has led to disappointment, and the many evidences of injustice which she permits have neither tended to give him a patriotic faith in her policies nor the joys of an untrammeled citizenship, which in America is a mood rather than a condition, a theory rather than a fact. Herein lies the whole difficulty in the matter of racial adjustment, and every black man is thoroughly conscious of and keenly feels the cutting lash of the color line which restricts his citizenship.

Patriotism among its citizens is an asset for which every nation strives. Every one will agree that citizenship and patriotism should go hand in hand. Is it then equally fair to assume that only restricted patriotism should be expected of restricted citizenship? “No, this could not be,” says American law; “we grant a full citizenship and we exact a full degree of loyalty.” But, on the other hand, that great Gibraltar of American prejudice says, “have just so much of freedom and citizenship as I see fit to give you, but be ye absolutely patriotic.” How then can the Negro reconcile himself to these two rather conflicting opinions? How is he doing so?

The Negro wants a citizenship which gives opportunity to inspire a
patriotism which needs no apology. To attain such a citizenship means earn it, fight for it, else it is not worth having. This is a gift the white man will never give the Negro, and no self-respecting Negro who has red blood in his veins wants it thus. Patriotism comes when the blood warms with the love of possession and the natural desire to protect and perpetuate ownership. Back of it all lies the great psychological principle of love and protection for and by that for which one has struggled, won and taken to his heart as a hostage immutable and transcendent.

Just at this moment the Negro is not concerning himself about that nightmare of “social equality,” which, after all, is purely a relative term. Styles change rapidly and after he has developed his own culture the world may find him the most desirable and attractive of all the races and in a position to dictate the whole matter of “social equality.” But what he does want now and will yet have at any cost are social understanding, social justice, economic justice and political justice. The rest will come.

There is no one answer to this race question in America. Its many phases must yet be squarely met and squarely answered. America may think she will settle her race question to suit herself, but she cannot unless it suits her to settle it—right. No half-way methods will do, and America should realize this in asserting her stand for democracy. Within her great power lies this one opportunity to prove her sincerity in the cause she has espoused before the whole world. Honesty and duty must be practiced at home before it can be consistently preached abroad. Just so long as the one-tenth of her population are oppressed by unrighteous discrimination and unjustly robbed of the full rights of citizenship, America does not herself represent the spirit of democracy she is preaching to the world. Our nation may be inclined to feel that at present she has other questions more vital to settle, but in such an assumption she shall yet be made to realize that she is making a grievous mistake. The attitude America now takes in regard to her race question shall play a great part in determining her position among the nations of the world before the final adjustment comes.

Whatever the attitude of America, whatever the result of world crises, the Negro must continue to build by and for himself a culture, a race consciousness, a worth and an integrity which shall definitely fix his status high among the races of men. Education has always served and shall continue to serve as the great lever for the uplifting of the individual, the race and the nation to a place of usefulness and value to civilization and advancement of the world. Education prepares and fits men for independent, initiative and conscious thought. Education fits men to live and love, giving to their experiences a wider and more sympathetic scope for usefulness to themselves and their fellowman. There can be no intense race consciousness which does not have for its basic principles the elements of race love and a devout altruism developed within. The whole heart of
the individual, every individual of the race must be consecrated to the
love of service and the service of love always glorifying racial worth with
an ever increasing faith therein. Faith breeds strength and unity. Strength
and unity are unconquerable.

The task of remaking a race is always an evolutionary, hence slow and
rather discouraging process during the certain and uncertain stages thereof.
The great hindering cause with the Negro is the difficulty experienced in
making him realize that he must depend upon forces within his race rather
than forces without. Outside forces can and may help for the good of
all, but the main strength must come from within. Race unity alone can
bring racial strength. There can never be a united purpose without an
unyielding love and devotion always directed toward a perfect and gen-
erous understanding of race values. The various classes and elements of
the Negro race must learn to know more of each other, which knowledge
should be seasoned with a genuine sympathy and heart interest as each
realizes that his struggles are for their race the same, though unlike in
kind. The day of the average man is approaching closer and closer, and
with that day is coming a newer and a finer sense of a practical democracy
which shall forever sweep aside the lash of the oppressor. Our race is
teeming with average men and women whose hope lies in a sturdy devel-

opment of a racial democracy defensive and aggressive in tendency, which
shall establish for themselves a place in that new order of things founded
upon the demands of the average man for a justice that is supreme and
impregnable.

I do not believe the American white man will ever recognize our value
to this nation's civilization until we force it upon him. But first the Negro
must himself recognize the value of himself to his race and his nation.
When a full realization of this value comes to him he will at the same
instant have less difficulty and less desire as well as less need for the white
man's recognition, yet it will come in full measure, nevertheless. This is
a matter of vital importance to the future of our race, to see that all inter-
ests thereof are fused together in one perfect and harmonious whole. Each
life must be a thread in the great racial fabric, whose warp and woof are
cross currents of opinion and policy for gathering closer the weakest
strands into a firmly knit purpose which shall give strength to the whole.

What the Negro needs most of all is leadership of the type which sees
the race as it is, as it was and as it yet must be. We must have leaders
in the various fields of racial endeavor who are fearless and truthful, yet
at all times diplomatic; leaders who have the courage to point out for the
purpose of correction the errors, mistakes and failures on both sides of the
color line. There never was a time when the Negro need so much to know
the truth about himself as now, and I believe he is willing to hear it and
profit by it. Impatient and misguided leaders of the race have done us
much harm in attempting to make us see the Negro as all right and the
white man as all wrong. This is a false and untrue stand to take and one
which gets both races nowhere, as it tends to kill sympathy, the one virtue most needed in effecting an understanding between each. At the same time it is just as essential that the white race have leaders who dare to tell their people that the whites are not all right and the blacks are not all wrong. The light of truth will reveal that mistakes are being made on both sides of the color line.

Permit me to emphasize here the need of a concerted race purpose which incorporates all individual strivings into the development of the whole. The structure erected by Negro progress is rather inclined to be more ornate than substantial, upon which have been reared a multiplicity of turrets each representing individual strivings, whose material might have been used to better advantage in building for solidity and permanence. This in a large measure is due to the lack of race architects and the unwillingness of the masses to accept the designs and patterns submitted by the few who have drawn plans for the erection of race solidarity. Today, as possibly never before, we are realizing the need of an honest, intelligent and varied leadership of specialists in race building.

Every now and then there crops out in various localities a tendency toward white leadership of Negro groups. This must be regarded as unfortunate and fatal to the interests of the race, as well as unnecessary and too often insincere. For the sake of argument let us assume that the whites who aspire for a position of leadership among Negroes do so with the best intentions, as many of them really do. In the first place, it is a difficult matter to find white persons who know enough of the Negro and the conditions under which he is struggling to appreciate his needs, realize his hampered position and at the same time recognize the limitations of their leadership. In the next place, there is too often the tendency upon the part of well meaning whites to adopt the Negro as a fad, rather than accepting him as a serious proposition demanding serious consideration. Sympathetic sentiment extended toward the Negro must be regarded as a virtue of wonderful possibilities, but it is only the beginning. Yet once begun and unaccompanied with practical help and a realization of his value to the community and nation, it simply results in so much mis-spent energy. Unquestionably for the best interests of all we must have our own leaders, but they need and must have the support and advice of sympathetic yet discreet whites of the finest type. The situation which is bound to get the best results is that in which Negroes are themselves the leaders, while our white friends act as consultants, ready, capable and willing to back up the efforts of black leaders with the best of public opinion.

In America we are slaves to a custom which is keeping the races apart, from which spring so many misunderstandings. We should have a chance to know the best of each other, the worst we already know. The Negro needs and should have a closer touch with the whites, not with the hope of experiencing "social equality" so much as with the desire for both to have
a social understanding. This contact is particularly necessary in the matter of state and civic affairs in which race differences should be dropped long enough to rally to the support of the one supreme virtue certainly more important than petty quibbling—the Spirit of America. The destinies of the two races are so closely interwoven in America that they must together effect an understanding for the preservation of each, and of our nation, without the sacrifice of pride, loyalty or patriotism. The more such contact can be effected for the interchange of views and ideas, the higher will reach the purpose and intent of both toward the goal of a democracy which satisfies and serves the best interests of each. Let the black man once get a true concept of race values through the medium of honest contact, founded upon reason and justice, and I am certain that he will emerge therefrom more a man and at the same time more a Negro.

The white race is in power and the Negro must make every reasonable effort to live in harmony and friendship with him. Diplomacy is as yet a field almost untouched in attempting to effect an understanding between the races, yet herein lies the answer to all present and future difficulties between nations and races. Diplomacy may be practiced without the sacrifice of manhood or dignity and is certainly the only sane way to clear a very perplexing situation which now exists in America. Finally this is a vast national question and it demands a national answer. I hope the next conference America calls will be composed of a group of capable and sincere whites and blacks, whose duty it shall be to make a comprehensive and unbiased study of all the conditions entering into and surrounding this great national issue, and report their findings with recommendations to Congress, urging its action thereon. I believe this is the only practical way to meet a situation which, instead of clearing, is becoming more clouded and more intense, and unless our nation takes a hand now, it may result in a serious calamity which will set American civilization back many centuries. Let us have peace! Let us have a real democracy! Let our nation point the way to both!

The Negro is loyal. He is even patriotic, but not enthusiastically so. He cannot be human and be so at the same time. He will fight; he has fought for his nation. He has much to fight for, for the sake of his America, for the sake of learning to fight, how to be a fighter. God in Heaven knows how he will fight for democracy if that democracy be genuine. But he cannot forget, he cannot endorse the American policy of lynching, burning, killing, and the disfranchisement of his brethren. His great hope is, that as his usefulness is more and more proven to his nation a better day for both will come. He realizes that he must fight to win, but his normally peaceful nature prays that his fight may be waged with the friendliness of justice, without terrorism, riot and bloodshed. He hopes that in America he will not have to wait for that sort of justice which never comes to an oppressed people until the relentless leader
classes have felt the sting of the lash. He wants peace and harmony on earth for all men, as his tender loving heart bleeds for all oppressed peoples with a sympathy the value of which he so well knows. Ofttimes when the way has seemed darkest, the cup most bitter, and life most worthless, his tender sympathetic love for God and man has burst into a kindly saving light set glowing by the touch of the hand of the immeasurable Master of men.

"The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts. For gold is tried in the fire and acceptable men in the furnace of adversity. If thou faintest in the day of adversity, thy strength is small."

Address delivered on the occasion of the Fifth Annual Convocation of the School of Religion, Howard University, Washington, D. C., November 17, 1921.
LEISURE AS AN EDUCATIONAL CONCEPT.

By Martha MacLear,
Associate Professor of Elementary Education in Howard University.

The concept of leisure as being an integral part of educational theory was not formulated until a very recent date. The value and significance of that part of man's life which is not devoted to the bread-and-butter ends of existence was not sensed even by those especially interested in schools. So firm a grip had the formal discipline and utilitarian aims taken on our thought that a worthy use of leisure was presumed to be the inevitable outcome of a course of study which provided a mode of culture and a means of earning a livelihood.

In the beginning, that is, in the days of primitive man, leisure was a possession common to all classes of people. But as the intellectual life was formulated and a differentiation of pursuits leading to a different evaluation of a man's worth was confessed, leisure became a class matter. As such it has remained until the establishment of the democratic idea in the nineteenth century. Paralleling this class idea of leisure, went the church idea of the danger incident to idle time, time not fully occupied with tasks, based upon the conception of the inherent sinfulness of man's nature. This idea, also, ran its course through the centuries until it, too, challenged by the Protestant Revolt, became of lesser value and yielded, at last, to the new vision of a social gospel.

It is difficult to generalize about savages in a state of nature, as each group had habits and customs peculiarly its own. However, there are certain procedures which one may postulate as being typical of all simple life. Taking Tahiti, one of the Society Islands, as an example, we find that, although the social structure was monarchical, heredity in the same family; although a caste system prevailed and the lot of the lower classes was far from ideal, yet occupational life was of such a primitive character that the king, as well as the queen, felt it incumbent on him to take part in the industrial life. In fact, it was his aim, and the queen shared the same thought, to excel also in work, thus showing himself superior in every way.

Leisure was, also, a matter of common concern. The climate being tropical and plant and animal life abundant, the means of subsistence were easily obtainable and the natives developed a pleasant indolence, in which the king joined. The result was that the spirit of the life was really democratic, although the form was monarchical. Of formal education there was none, but the practical education pertaining to the procuring of food, clothing and shelter was taught to all, as well as the songs, dances and ceremonies which filled so large a part of their time. Therefore, in a very real sense, work and leisure were not the prerogative of any class, but were shared in equally by all.
As civilization advanced, as the intellectual life became differentiated from manual labor, as the social structure resolved itself into freemen and slaves, leisure became a class privilege. By this time, education had become a conscious process, reflecting in its procedure what Dewey calls "the most deep-seated anthosis between education in preparation for useful labor and education for a life of leisure." With the Greeks, this anthosis was based on a division of classes into those who had to work for their living and those who were relieved from this necessity. According to this view, as man only can reason, he holds the highest place in nature. Therefore, the highest life is the life in which man is released from the necessity of providing for his physical wants and is able to command leisure in which can be furthered the life of reason. Aristotle sets forth this point of view, not as a theoretical proposition, but as objectifying the life which he saw around him. He contends that only in a comparatively small number of men is the function of reason capable of operating as a law of life. In the mass of people, vegetable and animal functions dominate. These people are not ends in themselves; they are simply means by which is provided sustenance for the privileged few who are capable of attaining to a life of reason. This includes the great body of artisans, women, and slaves. Not only must service fill the days of this particular class, but the mere doing of their tasks unfits them more completely for the higher life. In doing menial tasks they become menial in thought and outlook, and thus quite unworthy of participation in a higher life. Thus there was found a cleavage of society into slaves; those engaged in menial occupations; and freemen, those who pursued the life of reason.

This idea was not, however, limited to the Greeks. That apotheosis of class distinction known as chivalry, which arose during the Middle Ages, exemplified the same ideal. This, in spite of certain very obvious differences such as might be expected in a period so distinct from the Age of Pericles as were the twelfth and thirteenth centuries. During this time, the noble classes, the lesser and the greater barons, educated their sons and to some extent their daughters in the arts and graces of a life of leisure. The masses of people received no education worthy of the name, while learning per se was left to the church. Leisure for the common people was non-existent. Even the Third Estate, which arose during the thirteenth, confined its education chiefly to the practical, and education for the finer graces of life, the refinements of leisure, was not an aspect of the curriculum. Any holiday or Sunday which might take them from their tasks was spent at the tavern or in sports which could hardly leave them better than it found them. Their wives were not slow to follow their example, and present a picture hardly less gross than that of the masculine sex.

The Knightly class, on the other hand, trained its sons to courtly graces: to hawk, to hunt, to joust, to sing, and to pay homage to the
ladies, with a modicum of reading, writing and the French language. The girls were trained, a bit more practically, to spin and weave, to embroider girdles and garments and to fashion the wonderful tapestries of the Middle Ages. But training for leisure was not lacking and each demoiselle was well-skilled to sing and to dance and to practice the many graces of the drawing room. Later when the ideal of the knight, *sans peur et sans reproche*, came in, the boys vowed to cherish their lord and the church and to defend their lady. However, this ideal of feminine idolatry was not applied indiscriminately to all members of the sex, but only to women of the leisure class; not to women who worked at manual tasks, but to the aristocratic ladies who had time to spare to make life beautiful. It was in this sense of class distinction—the nobles on the one hand and the lower classes on the other—that chivalry may be said to parallel the social life of the Greeks.

France, in the eighteenth century, shows the same cleavage grown even wider and more incapable of being bridged. Here, Voltaire claims that for nine hundred years the nobles, without discipline, knew only war and laziness; learning had left the church and the ecclesiastics, and lived in disorder and ignorance; the people, without industry, in misery. Taine speaks of the aristocracy as a set of staff officers on furlough whose chief occupation was to amuse themselves and the guests under their roofs with sports and a new pleasure party daily. Lacking other employment, the nobles interchanged visits, and the chief function of the king was to keep the entire aristocracy busy. Hence, the pleasure parties, the ceremonies and the dissipations of the court were the most numerous of all. There was neither leisure nor taste for other matters, even for things which are of most concern to man, such as public affairs, the household and the family.

At the other end of the social scale was the peasant, an object of disdain. He was kept in misery, in an abject state, by men who were not at all inhuman, but whose prejudices, especially among the nobles, led them to regard him as of a different species of being. Leisure and enjoyment were not for him. His pleasure consisted only of his own idleness and sluggishness, hoping for a good chestnut year and doing nothing voluntarily. One aristocrat describes a group of peasants, when free to enjoy themselves, as at a church festival, as savages descending from the mountains in torrents. "Utterly unused to any ideal of leisure, their dances were interrupted in a short time by a fight: the hootings and cries of children, of the feeble and other spectators, urging them on as the rabble urge on so many fighting dogs." This reversion to animal instincts was quite natural, since in their daily lives they were considered of much less worth than the rabbits and partridges in the fields. The law forbade the peasants to cut their weeds, to harvest their crops until the hunting season was over, and at that time whatever crops might remain were
spoiled by the horses of the hunters, who spared nothing in the pursuit of
their game. Here, in a more spectacular way, we find the idea of leisure as
a class privilege, the contempt for those who engage in manual labor
carried to a high degree.

In America, Virginia may be taken as a type of the class idea dominat-
ing the concept of leisure in education. The colonists brought with them
from England the ideas of the Established Church as regards education,
and the nature of the country fostered the distinction between classes.
Life fell naturally into plantation life the characteristics of which were
fixed by the importation of indentured servants and later of Negro slaves.
Life for the one class embraced a large amount of leisure; for the other,
little or none. The one class, relieved, to a large extent, of manual labor,
was able to cultivate the graces and beauties of life; the other, bound both
by law and custom to menial tasks, was debarred from any educational
advantages. This condition "emphasized class distinctions and created
a system of castes, making the social system of Virginia as strongly
aristocratic as that of England." Within the caste great sociability was
maintained, and it was considered a great honor to be the host. In con-
temporary writings, frequent reference is made to dancing parties, where
the minuet was performed, to dinners, to excursions on horseback and
by boat, house warmings and card parties.

Outside the caste, there was little leisure, as each plantation was prac-
tically self-supporting. Spinning, weaving, the making of clothing, cook-
ing and the doing of household tasks, farming, milling, gardening, house-
raising and dairying, made all thought of leisure beside the mark. What
little time was left after work was done was spent in simple singing or
crude dancing before the rude doors of the cabins. Leisure for this class
meant simply a manner of passing the time which intervened between the
periods of daily labor. Leisure as a method of self-expression, as an
opportunity of enlarging one's personality, and as the right of all, had not
yet been sensed by any class.

Education followed the same line of cleavage. For the privileged group
there was theoretical knowledge designed to fit the students for work or
play; for the other group, there was practical training, seasoned with the
rudiments of religion.

The church had for ages set its face against leisure in a vain hope of
turning all men's thought to the life to come. As far back as the Middle
Ages, the monks had been set tasks simply with the idea of keeping them
busy; St. Benedict's rule, which called for two hours of reading daily,
seemed designed to prevent idle chatter during periods of rest rather
than to gain uplift from the reading itself. Even as late as the sixteenth
century, the same idea persists at the cloister school at Wells Cathedral.
Here the boys were kept at work all day, with a scant half hour for play,
before supper in winter, after it in summer. However, the English pre-
lates did not scorn the leisure which entitled them to a good day's hunting. The story is told that when St. Thomas à Becket was escaping from his enemies in England, he traveled through Flanders in humble guise. Once he nearly betrayed himself by stopping to admire a falcon with such discrimination in an apparent peasant as raised a doubt of his disguise. So even in the twelfth century, an expert knowledge of sport was the mark of gentility, not only of the nobility but of the higher clergy as well. Especially was this true of the cathedral chapters, consisting of the dean and the canons, who owned the land on which they lived and who found time for a good day of sport, no matter how onerous their duties.

However, the clergy were not all of this mind. In France, in the seventeenth century, the Jansenists took a stand against the unworthy use of leisure prevalent at the court of Louis XIV and, in England, at the same date, the Papist and the Puritans made themselves so disagreeable that James I and his son, Charles, felt called upon to interfere. On May 24, 1618, King James issued the following decree:

"Whereas We did justly, in our progress through Lancashire, rebuke some Puritans and precise people and took orders that the unlawful carriage should not be used by any of them hereafter, in the prohibitory and unlawful punishment of our good people for using their lawful recreations and honest exercises upon Sunday and other Holy Days after the afternoon services or service: We now find that two sorts of people wherewith that country is much infested (We mean Papists and Puritans) have melancholily traduced and caluminated those our just and honourable proceedings and, therefore, lest Our reputation might, upon the one side though innocently, have some aspersion laid upon it; and that, upon the other part Our good people in that country be misled by the mistaking and misinterpretation of Our meaning; We have therefore thought good hereby to clear and make Our Pleasure to be manifest to all our good people in those parts. * * * We heard the general complaint of Our people that they were barred from all lawful recreation and exercise upon the Sunday's afternoon, after the ending of all Divine Service which cannot but produce two evils. The one, the hardening of the conversion of many whom their priests will take occasion hereby to vex, persuading them that 'no honest mirth' or recreation is lawful or tolerable in Our Religion which cannot but breed a great discontentment in Our peoples' hearts; especially of such as are, peradventure, upon the point of turning. The other inconvenience is that this prohibition barreth the common and meaner sort of people from using such exercise as may make their bodies more able for war, when We and Our Successors shall have occasion to use them, and in place thereof sets up filthy tipplings and drunkenness and breeds a number of idle discontented speeches in the ale houses. For when shall common people have leave to exercise if not upon the Sundays and Holy Days, seeing they must apply their labour and win
their living in all working days? * * * Our pleasure likewise is, That after the End of Divine Service, Our good people be not disturbed, letted or discouraged from any lawful recreation, such as Dancing (either men or women), Archery for men, Leaping, Vaulting or any such harmless recreations, nor from having May Garnier, Whitsun Ales and Morris Dances; and the setting up of May Poles and other sports therewith used; so as the same be had in due and convenient times, with impediment or neglect of Divine Service; and that women shall have leave to carry rushes to the churches for decorating of it, according to their old custom. We do bar from this benefit and liberty all such known Recusants, either men or women, as will abstain from coming to Church or Divine Service; being, therefore, unworthy of any lawful recreation after the said service that will not come first to the church and serve God."

A few years later, King Charles the First repeated this same admonition, calling attention, again, to the fact that the common people must work on week-days; thus giving six days to work and one day to be divided between church and pleasure.

In America, in the Calvinist colonies the same apprehension was felt that idleness might lead to crime. In the famous School Law of Massachusetts, 1642, the officials of each town were to ascertain from time to time if parents and masters were attending to their educational duties; if all children were being trained "in learning and labour and other employments profitable to the Commonwealth." In Connecticut, the Poor Law provided that poor children whose parents allowed them to "live idly or misspend their time in loitering" were to be bound out, "a man child until he shall come to the age of twenty-one years and a woman child to the age of eighteen years or time of marriage." The early court orders providing for the employment of women and children show the same fear that unemployed time may lead to undesirable results. These laws were not prompted solely by a desire to promote the manufacture of goods. These laws, in their spirit, showed the Puritan belief in the virtue of industry and the sin of idleness. Industry by compulsion, if not by faith, was the gospel of the seventeenth century; and not only court orders, but Puritan ministers warned the women of that day of the dangers of idle living. Summary measures were often taken to punish those who refused to work. Thus the Salem Town Records show (December 5, 1643): "It is ordered that Margaret Page shall (be sent) to Boston Goal as a lazy, idle, loytering person where she may be set to work for her living." In 1645 and 1646, different persons were paid "for Margaret Page to keep her at work." In the Essex Records for 1640 there is a similar charge against one Mary Boutwell for her "exorbitancy, not working but liveinge idly."

The first factories were welcomed for the same reason, because they offered a means of support to the women and children who might other-
wise be “useless, if not burdensome to society.” In 1788, the Boston Sentinel noted that the “manufacture of sail cloth and glass would soon be completed” and “give employment to a great number of persons, especially females who now eat the bread of idleness.” And it was not until after the middle of the nineteenth century that the true value of “idle” time was appreciated.

The seed for this enlarged concept of the worth of the individual was planted at the time of the Protestant Revolt, but the soil was so crowded with the weeds of tradition and prejudice that the seed was almost choked out. However, a few far-sighted men of vision raised the torch which Luther, Calvin, John Knox and the other leaders of the movement had lighted and carried on to a better day. Although the Reformation leaders spent most of their time in discussing the question of grace and free will, the leaven of revolt against absolutism was there which worked out in the eighteenth century in a movement which took entire possession of the human mind. The spirit of examination, involuntarily inaugurated by Luther and Calvin, was made victorious, strengthened and extended by the scientists of the seventeenth and eighteenth centuries. Especially was this true of the French men of letters. They studied society, believed it ill built, and decided to reconstruct it. Of this movement Rousseau became the prophet, and Voltaire, aghast at the ends to which his spirit of free inquiry had advanced, became its critic. “A parallel extravagance had infected morality. It found itself in the spirits blind enough to sap the foundation of society in the belief that they were reforming it. They had been foolish enough to maintain that mine and yours are common and that one should not enjoy the fruit of his work; that not only are all men equal, but that they have perverted the order of nature in living together; that man is born to be isolated like a fierce beast; that the beavers, the bees and the ants disarrange eternal laws by living in republics.

“These impertinences, worthy of a hospital of fools, have been some time à la mode, like monkeys which one makes dance at faires. They have been pushed to the incredible point of insanity that one, I do not know what charlatan savage, has said in a project of education ‘that a king should not hesitate to give his son in marriage to the daughter of a hangman if the tastes, the fancies and the characters are suitable.’ Theology has not been sheltered by these excesses, the works whose nature it is to be edifying, have become defamatory libels which have even provoked the severity of parliaments and which should, also, be condemned by all the academies, so bad are they written.” But the movement which Voltaire himself had been instrumental in starting was too far advanced to be restrained even by his able pen.

In America the same spirit was abroad, and the theory of the right of all men to the enjoyment of life, liberty and the pursuit of happiness was settled, on paper, at least.
In Germany, the early nineteenth century found Pestalozzi and Froebel seeking to benefit society through raising the individual by means of education. Froebel, going one step in advance of Pestalozzi, claimed that as soon as intellectual freedom became the privilege of some one class superior in birth, in riches or in culture, it could not be attained at all; for the very sense of superiority is itself slavery. This might be said with equal truth of political or industrial freedom and, above all, of the freedom to regulate the hours of one's life. But it was not until the consummation of the Industrial Revolution in the nineteenth century that this ideal of free time came to be voiced.

With the Industrial Revolution came a new class of workers, the factory hands, living under a new social order. As this group grew to self-consciousness, there arose among them the realization of their right to govern their own lives. They began to feel the lack of essential goods and the things which make life worth while. With this realization came a demand for better working conditions, better wages and a better chance to live like human beings.

There came about thus an awareness in secular circles that man does not live by bread alone; that the way a man spends the margin of his time determines the kind of man he will be. To quote Ruskin, one of the prophets of a new day, "Tell me what taste a man has and I will tell you the kind of man he is." Since it is in leisure hours that taste is not only displayed, but cultivated, this is really a plea for leisure. The hours of work are crowded by routine tasks, either making an appeal to the intellect or resolving themselves into a monotonous round. It is the hours of leisure, through their freedom of choice, which determine the character of the individual. Especially is this true as to training of the emotional life. In America, as in other Anglo-Saxon countries, there is a strange distrust of the emotions, and the schools have pursued a laissez faire policy toward their cultivation, until today there is danger that those things which appeal to the emotional side of our life may be crowded out entirely by a dreary absorption in a study of the concrete. In this distrust lies, also, the danger that our finest feelings, our inspirations, our entusiasms for the heroic and admirable may be shelved to give place to a hard apprehension of simple facts. It is claimed by some writers that world living has become a problem in personality; by others that democracy is an inner motive force. If these statements are true, then education has for its objective the development of personality and the generation of this inner motive force. Both of which are, to a very great extent, problems of the proper use of leisure.

It is problematical how much personality can be developed through the ordinary course of study pursued during the average school day under restrictions imposed by the school. Rather, it would seem, that such developmental growth must take place in time which is free of all restraint.
except that imposed by the self or by society, and that it must be a continuous process throughout life. Only habits can be formed in the school years.

Although free time is the best time for growth of personality, the school is not freed from responsibility in the matter. Its part is to show the way. This need hardly mean a change in the curriculum, for there is no topic in the present course of study which has not worth. Rather it means a change of emphasis, a new objective in teaching. Perhaps it means that the studies which have occupied the most prominent place in the school day may be asked to give way to studies which have more value in habit formation which will carry on through life. What this new emphasis should be will depend largely on our ideal of what we wish the new social order to be. If that ideal envisages a society in which each man and woman is not only a worthy working member of the group, but also a free personality, then some intelligent effort must be put forth to train boys and girls in the ennobling use of leisure. The schools must take cognizance of the fact that the habits of adults from forty to sixty are largely dependent on the interests started in school which will have lasting value. The interests are there, varying as individuals vary. The task of the school is to discover the interest or interests of each individual and to cultivate it.

There is a large group of such activities which the school can foster, such as music, gardening, hand-work, group games, dancing, etc.; or which it can regulate or supervise, as moving pictures, home reading, scouting, etc. In these fields there is wide opportunity to meet the needs of different individuals, to foster tastes for the best and to form habits of being interested in some avocation. For the principle is pretty well established and is growing clearer every day that the schools belong to all the people and must provide those things which will make all the people worthy members of a true democracy.
ALUMNI NOTES.

Special Statement to the Alumni.

From time to time through this column an appeal has been made to alumni throughout the country to furnish us with the kind of information concerning our graduates and former students which would make live and interesting reading for all the children of Howard wherever they might be. We have also appealed for lists of the names and addresses of our alumni so that we might have an up-to-date mailing list. It is our purpose to send the RECORD regularly to every alumnus whose address we have on our files. We know that all desire this monthly news letter from the old home and the management of the RECORD is willing to make the investment, knowing that after receiving a few issues, every alumnus will be not only willing but eager to contribute to the support of this periodical.

With this plan in mind we desire to make the alumni section of the RECORD more newsy than ever. But this cannot be done without the definite and regular assistance of the alumni themselves, located in the various parts of the country. Somebody must send us the news. A description of the kind of news needed is very simple. It is the kind of news that you yourself enjoy reading about some former school-mate or college acquaintance. You want to know where your friends are located, what they are engaged in as a vocation, what special distinction they have won or what special service they have performed. If an alumnus moves from one place to another it is a matter of interest to all the rest. If one receives a promotion or is appointed to a new position or starts a new business, or gets married, the information is of news value and particularly so in the alumni column of a school paper. So we are appealing once more through this column for such information; and we will appeal more definitely through letters in the near future. We hope for a hearty response.

In this connection it is very gratifying to be able to present as the alumni notes for this month a series of items concerning some of the Howardites in New York City. This group of notes illustrates exactly the sort of thing which we need as you can judge for yourself after reading them. We wish to take this opportunity of thanking the compiler, Mr. Kelly Miller, Jr., for the energy and care exercised in the collection and presentation of the facts. We sincerely hope that his example will be followed by some interested alumnus in each of our large centers.

Through the kindness of Dr. C. W. Mosby we will be able to publish next month a group of similar notes concerning our alumni in Columbus, Ohio. These responses show that the thing can be done but that it must be done from the field and not in the home office.

New York Alumni Notes Compiled by Kelly Miller, Jr.

These notes concerning Howardites in New York City mention only a part of our alumni in the great metropolis and show mainly the activities during the past year of some of the younger members. Since the percentage of professional men in this city, having a population of over 150,000 Negroes, is far below nor-
mal, more of that class should be encouraged to come to New York for the practice of their professions. Indeed, here are found great opportunities for educated young men and women in all lines of endeavor. The notes here given clearly show how the Howard alumni are progressing. Their success should be an incentive to other Howard men and women who are thinking of locating here.

PETER M. MURRAY, Med., '14, formerly Assistant Surgeon in Freedmen's Hospital, is practicing here and is connected with the out patient department of the Harlem Hospital. Dr. Murray is making a specialty of surgery and diseases of women. The Howard medical alumni of New York City were called together by Dr. Murray and they formed the Howard Reading Club of New York. The club, which is composed of Howard graduates only, meets once a week at the residence of the members to discuss various subjects related to the science of medicine. The first of these meetings was held at the residence of Dr. Murray at which time the subject "Pneumonia" was discussed. The members of the club at the present time are:

Dr. St. Clair Jones
Dr. Gus. Henderson
Dr. A. A. Kellogg
Dr. S. Pottinger
Dr. E. E. Best

Dr. Wiley M. Wilson
Dr. A. B. Graves
Dr. P. M. Murray
Dr. J. H. Riley
Dr. T. J. Granady

Dr. A. A. Haldbooks
Dr. P. W. Cheney
Dr. J. T. Davis
Dr. C. B. Powell
Dr. H. H. James

EDWARD F. FRAZIER, A. & S., '16, M. A., Clark, '20, did remarkably good work while at Clark and was awarded an $800 scholarship in sociology in the New York School of Social Service. Upon completion of the school year in New York Mr. Frazier was awarded the American-Scandinavian fellowship of the Niels-Poulsen Foundation for the study of sociology at the University of Copenhagen. While attending the university he was able to go to the Pan African Congress and to visit France and Germany. Upon his return to Copenhagen, finding that the film "The Birth of a Nation" was playing there, he published the main facts concerning the reconstruction in the Copenhagen Politiken and his article was praised very highly by foreign and domestic publications.

HERMAN H. JAMES, Med., '12, who has been practicing in Tulsa, Okla., and Bridgeport, Conn., since graduation, has opened an office here and is specializing in gynecology.

LAYTON WHEATON, Dent., '18, is in the N. Y. College of Oral and Dental Surgery.

OTTO LELAND BOHANAN, A. & S., '14, who is conducting a music studio here, specializing in voice culture, is planning to make several concert tours in the near future. According to critics he has a very unusual baritone voice and an extensive repertoire of French, German and Italian songs. He has the following songs awaiting publication: "Lizène," "Mother Divine," "Negro Love Song," "Without You." Mr. Bohanan plans to go abroad with a view of studying operatic roles.

ARNETT LINDSAY, A. & S., '19, M. A., '20, is attending the graduate school of Business Administration of New York University. He is preparing his thesis for the degree of M. B. A., the subject of which is, "Food Prices, 1914-1921." Mr. Lindsay published a research treatise in the Journal of Negro History, April 1921, entitled, "Economic Conditions of the Negro in New York Prior to 1861."

CLARENCE B. CURLEY, A. & S., '11, Law, '14, is preparing his thesis for the degree of M. B. A. in the graduate school of business administration of New York University on "The Development of the Picture Idea in Journalism." Mr. Cur-
HowARD UNIVERSITY RECORD

Ley is editor and president of the board of directors of the Pictorial Review, a weekly publication, the only one of its kind run by Negroes in the country.

HERBERT A. WILLIAMS, Dent., '14, who has been practicing in the Panama Canal Zone with the government service since graduation, is taking special work in dentistry here.

ADOLPH ADAMS, A. & S., '16, is in the postal service.

STEWART NELSON, A. & S., '17, who was a student in the Union Theological Seminary last year, was awarded an exchange scholarship to a theological school in Paris. While in Paris he attended the Pan African Congress.

BURKIE JACKSON, A. & S., '19, is specializing in vocal music here.

ARRINGTON S. HELM, A. & S., '14, Theo., '17, is studying voice culture and piano and expects to enter concert work soon.

WILZA L. HOWARD, A. & S., '17, Med., '20, has finished his internship in the Old City Hospital, Kansas City, Mo. He has already passed the Kansas and Illinois State Boards and expects to begin practicing here soon.

WALTER E. RICKS, A. & S., '14, Theo., '16, is doing special work at The Union Theological Seminary.

HENDERSON H. DONALD, A. & S., '15, M. A. Yale, '20, is preparing to teach sociology and economics.


HARRY A. WHITE, A. & S., '21, is attending the Columbia University Law School.

RANDOLPH RAGSDALE, B. S., in E. E., '21, is connected with the National Screen Service Moving Picture Exchange here.

CHESTER P. ALSTON, B. S. in C. E., '21, is Assistant Engineer with the Engineering Branch of the Eastern Division of the New York State Highway Commission.

FLOYD W. TERRY, "Terrible Terry," Dent., '11, D. D. S., N. Y. College of Oral and Dental Surgery, '20, who has been practicing in Alabama since graduation, has opened an office here.

RICHARD CAREY, A. & S., '17, Law, '21, is with the law office of Wheaton, Marshall and Garret.

WYNDHAM M. SCOTT, Dent., '16, is taking special work in the N. Y. College of Oral and Dental Surgery.

FREDERICK D. MALONE, A. & S., '16, is preparing to complete his law course here. Mr. Malone is known wherever the Howard Alma Mater is sung as the composer of that stirring music.

FRANCIS M. GUNNER, T. C., '15, is Executive Secretary of the Brooklyn Young Women's Christian Association.

GARETT LEWIS, Law, '20, received the degree of Master of Laws from New York University Law School in 1921 and is preparing to practice law here.

SIMON H. B. RICHARDSON, A. & S., '14, is studying law at New York University.

STANLEY M. DOUGLASS, L. A., '20, is studying law at Fordham University.

EZEKIEL HENRY MILLER, A. & S., '17, T. C., '18, received his master's degree from Columbia University during the fall term and is continuing his graduate studies there leading to the degree of Doctor of Philosophy.

WILEY WILSON, Phar., '04, Med., '18, owns and operates a four-story medical and office building in which five physicians are located. There is a reception room, private consulting room, dressing room, operating room, laboratory, and rooms to accommodate six surgical cases. The building is beautifully decorated,
up-to-date in every way and is probably the finest building of its kind owned and operated by Negroes in the country.


A CORNER IN DR. POWELL'S LABORATORY

Dr. C. B. Powell, Medicine, 1920, while in his junior and senior years of school was pathologist in the Southampton Hospital, New York. He was an interne in the X-Ray department of Bellevue Hospital, New York City, 1920-1921, and roentgenologist and pathologist at the Southampton Hospital following internship. Dr. Powell has recently been appointed assistant radiologist on the staff of Bellevue Hospital at a salary of $1,700 per year, and by so doing is the first Negro to be appointed on the staff of Bellevue. He has opened here a scientific and medical laboratory including medical and dental radiography, radiotherapy and pathological examinations. Here the Harlem medical profession send their patients for examination and treatment as stated above. Dr. Powell has entered a new field and devotes all of his time specializing in roentgenology and pathology.
EULALIA LANE, A. & S., '16; JOHN PRESCOTT MURCHISON, Liberal Arts, '20; and CHARLES H. PARRISH, Liberal Arts, '20, received their master's degrees from Columbia in June. Miss Lane is now teaching in the public schools here.

RAYMOND CLAYMES, A. & S., '16, B. D., Yale, '19, is teaching in the public schools here.

ANNIE MAE MCCARTY, A. & S., '16, M. A., Columbia, '20, is connected with the O. W. Fulcher and Co., real estate office of this city.

ADOLPH HODGE, T. C., '13, is teaching in the public schools here.

T. B. D. DYETT, A. & S., '18, Law, '20, secured his master's degree from Boston University in June. He has passed the Massachusetts and New York state bars and at present is with a lawyer in this city. He contemplates in the near future starting the law firm of Dyett, Hall, and Carey, all of whom are Howard college and law graduates.

ASTON L. THOMPSON, Dent., '20, is preparing to practice here.

GORDON DINGLE, A. & S., '15, Law, '18, has passed the New York state bar and will soon begin practicing.

JAMES W. GRANADY, A. & S., '16, Med., '20, has opened his office here and expects to be connected with the Harlem Hospital in the near future.

HUDSON OLIVER, Med., '13, is practicing here now. He has been practicing in Asbury Park, N. J., since graduation.

GEORGE E. HALL, A. & S., '16, Law, '20, is pursuing special work in the Columbia University Law School and is connected with the Pope B. Billups law office of this city.

Howard Graduate Gets Appointment in Baltimore Schools.

DR. ALPHONSO D. STONE, graduate of the Howard University School of Dentistry in the Class of 1917, and who is now practicing dentistry in Baltimore, Md., with offices at 1621 Druid Hill Avenue, has recently been selected by the U. S. Veterans' Bureau to care for the dental work of claimants under the Bureau who reside in his district. Dr. Stone has also been appointed to a position as dentist in the public schools of Baltimore, Md., by the Commissioner of Health, as a result of a competitive examination in which he stood second among those who successfully competed. Dr. Stone is a loyal alumnus of Howard, having pursued his preparatory at the University when it gave secondary training and having spent two years in the college department before entering the School of Dentistry. His activity in undergraduate life is evidenced by his having been a member of the Varsity baseball team, and the Varsity football squad. He is a member of the Beta Chapter of the Alpha Phi Alpha Fraternity located at Howard University.

In Memory of Cavassa J. Satterwhite.

On the fourth of January, 1922, in the passing of another of her own, Howard once more bowed to the will of the Almighty. This time the Reaper took a bud, blooming, as it were, into the brightness of womanhood, full of hope and ambition. Cavassa J. Satterwhite was a graduate of the Academy in 1913 and of the College of Arts and Sciences in 1918. Under the kind influence and care of Miss Hardwick, she passed these years, and so became a Howardite through and through. She was a member of the Delta Sigma Theta Sorority and a regular attendant upon meetings of literary and religious organizations.
Though she was crippled from childhood, this did not in the least mar her
courage or disposition. In fact she seemed to carry with her always a store of
cheerfulness and sunshine. Those of us who were about her, physically strong
and robust, yet lacking that attribute of cheerfulness which was hers, were often
made to feel ashamed of our seeming ingratitude.

Her home was in Washington but she had a desire to see, to travel, to teach,
and so she started West. In Oklahoma, she answered her calling until illness
brought her home. She became better but sank again into this last illness
which was fatal. Her six months of suffering were marked by the same serene-
ness, patience and hopefulness that was so characteristic of her in health. Until
the very last, she would speak of her desire to resume her teaching in the near
future.

Such a life as this should mean much to us who have so much more for which
to be thankful, so much more to give than did she. “To have known her was
to love her.”

Very beautiful and solemn funeral services were held, Saturday, January 7,
at the St. Luke’s Episcopal Church. The many floral offerings evidenced the
esteem in which she was held.
DR. HARRY WEBB FARRINGTON, addressed the faculty and student body of the University at its regular University Chapel exercises Monday, January 9, 1922. He centered his address around the character of Joan of Arc, pointing out the source of her power. He attributes the marvelous accomplishment of the "Maiden of Democracy" to three causes. First, that she lived a vigorous out-of-door life, enjoying the fresh air, and partaking of the beauty of nature. Second that she associated with people and that she knew men thoroughly. Third, that God to her was a vital reality. That she communed with Him and that he was her constant companion.

Dr. Farrington speaks in tones simple but impressive. He has a message that the untutored can easily understand but yet a profound undercurrent of thought which is a moving power for all men of vision. The faculty and student body of the University will ever feel indebted to the great agent of divine inspiration for his message of cheer and positive and constructive teachings.

Dr. Farrington served in the French Army during the war for which service he has received a life commission in the French Army.

His poem, "Rough and Brown," is counted as being one of the great spiritual poems to come out of the war. He read several of his original poems in the presentation of his address at the chapel hour.

Howard University Inaugurates Movement for Better Trained Negro Ministry.

The first meeting of the recently organized Advisory Board of the School of Religion of the Howard University was held on the University Campus Wednesday, January 4, 1922. This Board has been organized for the purpose of promoting a definite co-operative plan by which all persons interested, irrespective of religious faith, may work together for a better trained Negro Ministry.

President J. Stanley Durkee presented the larger plans of the University and told of the things already accomplished and those being planned. He stressed the need of a great interdenominational Theological School. Dean D. Butler Pratt presented the present condition of the School of Religion of Howard University. He presented the needs for a Divinity Hall as the School of Religion has no building of its own, and the pressing need of additional professors, assistant director of extension work, and the need of further clerical help.

The work of the Extension Department of the School of Religion was presented by Dr. Sterling N. Brown, Director. He told of the growth of that work and of the last twelve years' steady progress until now, with the most meager outfit, the number has increased to nearly 250 students which number could be increased to thousands if the work is properly backed. The startling fact that there are 1,800 annual calls for new pastors, and last year less than 100 graduates from all the schools to supply the need revealed a most perplexing situation. He said that with 1,700 preachers annually going into the pastorate with but little if any training presented a problem that the American people have not yet seemed to realize.

The Advisory Board of the Howard University School of Religion consists of
nearly 50 church leaders in all of the important denominations in the country. Among those who have already consented to serve upon the Advisory Board are such churchmen as: Rt. Rev. Alfred Harding, Bishop of Washington, D. C.; Rev. Dr. Frederick Lynch, Publisher of Christian Work, New York City; Rev. Dr. Alexander Mann, Rector of Trinity Church, Boston, Mass.; Rev. Dr. Cornelius Woolfskin, Fifth Avenue Baptist Church, New York City; Rev. Dr. Henry A. Atkinson, Executive Secretary, Church Peace Union, New York City; Rev. Dr. Thomas Jesse Jones, of the Stokes Fund, New York City; Rev. Dr. David J. Burrell, Dutch Reform Church, New York City; Dean Howard C. Robbins, Cathedral of St. John the Divine, New York City; Rev. Dr. Henry Sloan Coffin, Madison Avenue Presbyterian Church, New York City; Rev. Dr. Dan Bradley, Pilgrim Church, Cleveland, Ohio; Rev. Graham Patterson, Christian Herald, New York City; Dean Charles R. Brown, Yale Divinity School, New Haven, Conn.; Dr. James H. Dillard, Slater and Jeas Funds, Charlottesville, Va.; Rev. Dr. Charles Wood, Church of Covenant (Presbyterian) Washington, D. C.; Rev. Dr. Ira W. Henderson, Plymouth Church, Brooklyn, New York; Rev. Dr. Henry Strong Huntington, Christian Work, New York City; Rev. Dr. George H. Sandison, Bible House, New York City; Rev. Dr. Nehemiah Boynton, President American Missionary Association, New York City; Rev. Dr. Ferdinand Q. Blanchard, Euclid Avenue Congregational Church, Cleveland, Ohio; Rev. Dr. Rodney W. Roundy, Home Missions Council, New York City; Dr. George L. Cady, Secretary of American Missionary Association, New York City; Rt. Rev. John Hurst, Bishop of A. M. E. Church, Jacksonville, Fla.; Rev. Dr. Walter H. Brooks, Nineteenth Street Baptist Church, Washington, D. C.; Rt. Rev. George L. Blackwell, Bishop of A. M. E. Z. Church, Philadelphia, Pa.; Rev. Dr. I. Garland Penn, Secretary Freedmen's Board, M. E. Church, Cincinnati, Ohio; Mr. Rolfe Cobleigh, The Congregationalist, Boston, Mass.; Rev. Dr. Williams Adams Brown, Union Theological Seminary, New York City; Dr. J. E. Moorland, International Secretary, Y. M. C. A., New York City; Rev. Dr. J. Noble Pierce, First Congregational Church, Washington, D. C.; Rev. Dr. Charles E. Jefferson, Broadway Tabernacle, New York City.

Organization of the Advisory Board of the Howard University School of Religion was effected with the Rt. Rev. Alfred Harding, Bishop of Washington, as President; Rev. Dr. Henry S. Huntington, of New York City, Secretary; and Dr. Emmett J. Scott, of Howard University, Treasurer. Bishop Harding expressed himself as being most emphatically in favor of the plan and purpose of the organization and made many helpful suggestions with reference to putting the program into operation. The general discussion shared in by the gentlemen present had a vein of enthusiasm and a deep earnestness such as usually marks the beginning of a great movement.

Judge in Star Essay Contest Ranks High Among Educators—Prof. Kelly Miller of Howard University Noted Writer and Speaker and One of Leaders of Colored Race.

As an educator, writer and speaker Prof. Kelly Miller of Howard University, one of the five judges for The Star's $1,000 prize school essay contest on the topic “The Arms Conference and Its Significance,” takes rank with the leading colored men of the United States. Bearing this in mind, The Star requested him to serve on the board of judges and he acceded willingly.

Born in Fairfield county, S. C., Prof. Miller received his early education in
the country schools and at the Fairfield Institute in Winsboro, the county seat. He then entered Howard University, where he was graduated in 1886.

While yet a student in the university he entered the classified civil service and was appointed to a clerkship in the pension office, where he served for four years. He then resigned and entered Johns Hopkins University, where he spent two years in post-graduate studies. He then was appointed teacher of mathematics in the colored high school which is now known as Dunbar High School. From this position he was called to the professorship of mathematics in Howard University where he has served continuously since 1890. He was later made dean of the College of Arts and Sciences. At present he is professor of sociology and dean of the junior college of the university.

Prof. Miller always has taken an active part in public affairs. His discussion of public questions have been widely scattered in the leading newspapers and magazines of the country, as well as in book and pamphlet form. The combined editions of his several pamphlets dealing with various phases of public questions amounts to more than 500,000 copies. His published volumes, "Race Adjustment," "Out of the House of Bondage" and "An Appeal to Conscience," are regarded as permanent contributions to the literature on the race question.

Interested in Public Schools.

Ever since his connection with Dunbar High School Prof. Miller has been actively interested in the public schools of the District and has co-operated in all movements to secure legislation and general improvement of the local school system. He is especially interested in the education of the colored race. Some years ago he was commissioned by the bureau of education to prepare a chapter on the higher education of the Negro.—*The Sunday Star*, Washington, D. C., January 8, 1922.

James Vernon Herring.

Among the new faculty members who came to the University at the beginning of this year, was Mr. James Vernon Herring, B. S. in Art, who has full charge of the Division of History and Fine Arts, in the Department of Architecture. Mr. Herring was graduated from the Normal Arts Course of Syracuse University in 1916, and, in the following year received the degree of B. S. in Art from the same institution.

In 1914 he was awarded first prize in The Francis Hendrick Competition for excellency in figures out of doors. His work is included among many valuable private collections, the most noted being those of Mr. F. R. Hazard, Mrs. Walter Burlingame and Senator Holden, all of New York. Mr. Herring has taught art for several years in colleges of the South and Middle West.
The Maynard Prize Debate of the School of Religion.

The Maynard Prize Debate of the School of Religion was held in the Rankin Memorial Chapel, on Wednesday, January 11, 1922. The debaters were ushered to their places by the Misses Lilla Martin and Hazel Harvey.

At eight-thirty P.M., Dean D. Butler Pratt announced that Reverend Sterling N. Brown would offer the Invocation. After the Invocation, Dean Pratt made a few remarks, stating the purpose of the debate and the various rules, after which Miss Helen Denizon rendered an instrumental solo which received much applause. Mr. Charles P. Harris opened the debate and presented the subject for discussion, namely, "That World Peace Would Result from the Drastic Limitation of Armaments." He stated that world peace refers to the international aspect and that it was an evolutionary question. He based his contentions on the theory of cause and effect, and said that war is the effect, while armament is the cause. His conclusion was that disarmament would remove the causes. The speaker then went into detail about the causes and effects of various wars. He also stated that armament makes a certain class eager for war, and that it breeds jealousy, which could be removed by disarmament.

Mr. Fitz Bell, the first negative speaker, began by agreeing that the subject was not a desirability and by asking if drastic limitation of armament will bring world peace. He said all countries need armaments for protection, because when there are no armaments, the conquered suffer as in the case of Belgium. He claimed that there will be no peace until fear and distrust are removed, and that all ways of disarmament will fail until this is done. "Agreement must be substituted for armament," was his next statement. The speaker referred to Mr. Gompers, who said, "The Conference will fail because it is difficult to get a system to settle the scheme of armament."

The second affirmative speaker, Mr. George A. Parker, outlined as follows: that drastic limitation of armaments would
1. Destroy temptation.
2. Eliminate classes.
3. Destroy international hatred.

He said the surest way to get peace is to prepare for it, and that the abolition of implements of war is the best method. Civilization makes armament unnecessary.

At this point the speaker became suddenly ill and was forced to stop. Dean Pratt spoke well of Mr. Parker as a student and debater. Judge Terrell announced that Mr. Parker had graduated at the head of his class from the Law School and was one of the best students they had ever had there.

The debate continued. Mr. Frank Turner was the second negative speaker. He said his opponents had taken the wrong interpretation of peace. He said, "Rome wanted peace as long as she ruled and the same is true of Germany; but now peace means that all nations will agree upon a common solution. Peace is moral and men can agree with or without armament; therefore, it will not bring world peace." He next stated that armaments have been the motive and means to an end and not the end itself. "Drastic limitation of armament is only a theory," he declared. "What is needed in Europe is good will and not disarmament."

Owing to the illness of the affirmative speaker, Mr. Parker, only one member
of each side spoke in the rebuttal, Mr. Turner for the negative and Mr. Harris for the affirmative. Dean Pratt announced that the judges would be governed by the main speeches so that all would receive justice.

Each debater received a prize of one dollar for having been selected to debate. The judges announced that the affirmative got the decision and that Mr. Fitz Bell had won the individual prize as the best speaker. Reverend James C. Olden announced the decision in behalf of the judges. Dean Pratt awarded the prizes and Reverend Brown pronounced the Benediction.

Reverend James C. Olden, Judge Robert H. Terrell, and Professor Charles H. Wesley acted as judges.

WILLIAM S. MAIZE, '22.

Alpha Phi Alpha Holds Most Inspiring Meeting in History of Negro College Life—Over 300 Delegates Present and 100 College Women as Visitors—Pilgrimage to Douglass Home Marked by Impressive Ceremonies.

No more inspiring occasion has occurred throughout the history of Negro College life than the record-breaking 14th Annual Convention of the Alpha Phi Alpha Fraternity, held during the days, December 27th to 31st, 1921, inclusive, at Baltimore, Maryland, to which over three hundred Negro college men from all parts of the United States came as representatives from 38 chapters of the Fraternity located at 60 of the largest colleges and universities in America. The inspiration of this epoch-making occasion was increased by the presence of the 100 or more college women who accompanied many of the members of the Fraternity to the Convention. From the opening day of the Convention, Tuesday, December 27th, the program of the Fraternity, filled with interesting and notable events, was followed through to its conclusion, Saturday, December 31st, at 12 P. M., 1921, with a report of successful results for the year and a pledge to greater efforts in uplift and service as the new year was ushered in.

Three Hundred Delegates at Opening Session.

The opening session of the convention was held Tuesday afternoon at 2.30 o'clock, at its Baltimore headquarters, 1619 Druid Hill Avenue, with over three hundred college men from the various colleges and universities throughout the United States in attendance, under the direction of its national officers: Simeon S. Booker, President, of Baltimore; Elmer J. Cheeks, Vice President, Cleveland; Norman L. McGhee, Secretary, of Washington; Dr. Homer Cooper, Treasurer, of Chicago; and Carl J. Murphy, Editor, of Baltimore. Among the colleges and universities represented at the convention were: Cornell, Harvard, Yale, Columbia, Howard University, Virginia Union University, University of Michigan, Chicago University, Syracuse University, Wilberforce University, University of Pittsburgh, Western Reserve, Ohio State University, University of Minnesota, Lincoln University, Temple University, Massachusetts Institute of Technology, University of Illinois, University of Kansas, Ohio University, Meharry Medical College, University of Pennsylvania, University of Cincinnati, Atlanta University, Morehouse College, Talladega College, Brown University, University of Southern California, and Northwestern University.
Impressive Ceremonies at Douglass Home.

On the second day of the Convention, the full delegation made a pilgrimage to the home of Frederick Douglass in Anacostia, D. C. Arrangements had been made for special cars over the Pennsylvania lines to take the delegates to Washington where they were met by a train of busses which conveyed them to the Douglass home to witness the ceremonies of the Fraternity in connection with its pilgrimage in honor of the great statesman, Frederick Douglass. Perhaps the most impressive ceremonies ever held by a group in honor of one of their own was conducted in the one hour stay at the Douglass Home. The simple program began with the singing of the “Battle Hymn of the Republic,” and remarks by Oscar C. Brown, the President of the Beta Chapter of the Fraternity, followed by a word of welcome by Mrs. Leila Pendleton, representing the Frederick Douglass Memorial and Historical Association, acting as hostess upon the occasion. The main feature of the program was the address of Dean George William Cook, a personal friend of the late Frederick Douglass, whose fine tribute in the words: “God made a gift to man in the Douglass person. Born for no meaner purpose than would challenge the gratitude of the world and make for itself a monument in the hearts of an appreciative race.” touched the hearts of the assemblage. “Our Pilgrimage,” as pictured by the National President of the Fraternity, Simeon S. Booker, in words which bespoke a depth of sincerity as he proclaimed to the world our answer, “Douglass, we are here,” to take up the task where Douglass left off. A minute silent tribute was paid to Frederick Douglass, after which presentation was made of the certificate read by the National Secretary, Norman L. McGhee, and placed in the hands of Mrs. Leila Pendleton, by George B. Kelly, one of the founders of the Fraternity. The inscription upon the certificate was: “Alpha Phi Alpha Fraternity in Session at Its 14th Annual Convention at the Seat of Delta-Lambda Chapter, Baltimore, Maryland: Post-Humous Membership Shingle—This is to Certify that The Honorable Frederick Douglass, Ex-Slave, Abolitionist, Orator, Advocate of Woman’s Suffrage, Editor and Statesman, has been initiated a member of the Omega Chapter of the Alpha Phi Alpha Fraternity.” As a token of the appreciation of the Alpha Phi Alpha Fraternity of the work being done by the Frederick Douglass Memorial and Historical Association, a check for $100.00 was handed to Mrs. Pendleton towards the worthy cause the Association is promoting. The ceremonies ended with the singing of “Faith of Our Fathers.”

Visit to Howard University Followed by a Number of Receptions.

Following the pilgrimage to the Douglass Home, the delegates and visiting friends of the Fraternity were conveyed by the train of busses to the Howard University for a view of its buildings and grounds, and a visit to the Beta Chapter House located at the University, after which they were served dinner in the University Dining Hall. Immediately after dinner, the members of the Fraternity were taken to the Phyllis Wheatley Y. W. C. A., where they were the guests of the College Alumnae Club of Washington, D. C., which is composed of college women of the various colleges and universities of the United States, and has as its officers, Mrs. D. O. W. Holmes, President; Miss Juanita Howard, Secretary; Miss Carrie Lee, Secretary; and Mrs. J. S. Carroll, Treasurer. The Committee in charge of the reception to the Alpha Phi Alpha Fraternity was composed of Miss Mary Gibson, Miss Mary Cromwell, Miss Bertha McNeil, Dr. Georgiana R. Simpson, and Mrs. J. T. Wilder. The Beta Chapter of the Fra-
ternity, which had charge of the arrangements in connection with the entertainment of the members of the Fraternity while in Washington, held an informal reception in the evening in honor of the members of the Fraternity and their friends at the Dunbar High School.

**Dr. George C. Hall Addresses Public Session.**

Upon the return of the entire delegation to Baltimore, the work of the Convention began in earnest Thursday morning. Sessions were held morning and afternoon, and in the evening a session was held to which the public was invited. The general theme for the public session was “Leadership.” Its relation to Alpha Phi Alpha was discussed under the subjects, “Ideals of Alpha Phi Alpha,” by George B. Kelly, one of the founders of the Fraternity, and “Alpha Phi Alpha’s Task” by the National President, Simeon S. Booker. Musical selections were rendered by L. Haven Caldwell. The principal address was delivered by Dr. George Cleveland Hall, of Chicago, upon the subject, “Leadership and Life.”

**Numerous Social Events Help.**

On Friday evening in keeping with the convention program, the Annual Formal Dance of the Fraternity was given at St. Mary’s Hall, Orchard Street, Baltimore. Throughout the week, numerous social events were given including a basketball game the evening of the opening day of the Convention by the Beta and Nu Chapters of the Fraternity, a reception by Dr. and Mrs. S. D. Hughes, a reception by Dr. and Mrs. J. H. Hilburn, Thursday afternoon and evening, and a number of house parties and dinner parties by various friends of the Fraternity during the week. On Saturday afternoon, the delegates were taken on a sight seeing tour by the Delta-Lambda Chapter, the hosts of the Convention.

**Go to High School Program to be Continued—Officers Elected.**

The final session of the Fraternity began Saturday morning, at which time action was taken looking to the continuance of the “Go to High School, Go to College” movement conducted by the Fraternity during the past two years, and which has evinced the interest and approval of the President of the United States, and received editorial praise from a number of white and colored papers throughout the country, a special editorial having appeared in the Chicago Defender in its Memorial Day issue, May, 1921. Constructive plans were outlined with reference to the conduct of the Fraternity’s program for the year 1922. At the end of the session the following officers were elected: Simeon S. Booker, President; J. H. Hilburn, Vice President; Raymond P. Alexander, Vice President; Norman L. McGhee, Secretary; Homer Cooper, Treasurer; and Carl J. Murphy, Editor. The Members of the National Commission are: Daniel W. Bowles, W. J. Powell, Homer Cooper, R. O. Lanier, W. H. Baker, Homer Brown.

Among the various members of the Fraternity present during the Convention were Dr. George C. Hall, Mr. E. C. Brown, Dr. Emmett J. Scott, Attorney James A. Cobb, Dr. S. L. Carson; Dean George W. Cook, Dr. S. B. Hughes, Dr. J. H. Hilburn, Attorney D. W. Bowles, Elmer J. Cheeks, Norman L. McGhee, L. H. Caldwell, Louis H. Russell, Attorney Cecil Rowlette, George L. Johnson, Oscar C. Brown, Dr. W. F. Jerrick, Benjamin L. Waits, Dr. E. D. Downing, Dr. A. D. Stone, Dr. Ralph J. Young, Rev. Charles Stewart, Charles W. Greene, H. L. Pelham, Benj. K. Smith, H. E. Wharton, Louis L. Redding, H. T. Miller, C. E. Dillard, W. J. Powell, and others.
The 14th Annual Convention closed with its annual banquet which was held at the Y. M. C. A. at 8 P. M., at which time announcement was made of the decision of the delegates after considering the invitations of Detroit, New York, Atlanta, Cincinnati, and St. Louis that the 15th Annual Convention of the Alpha Phi Alpha Fraternity would be held at the seat of the Epsilon Lambda Chapter, at St. Louis, Mo., December 27th to 31st, inclusive, 1922.

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Phi Beta Sigma Made a Great Impression at the Morris Brown University—

Dr. George W. Carver Delivered the Keynote Address to the Greek Fraternity.

Dr. George W. Carver, the leading Negro in the scientific world, addressed the third annual convention of the Phi Beta Fraternity last evening in the chapel of Morris Brown University. His subject was, “The Possibility of the Sweet Potato.”

He stated that the South was the wealthiest section in the country; but that its resources have not been sufficiently developed. He demonstrated this by the number of by-products to be derived from the sweet potato, namely—sugar, meal, flour, coffee, cake coloring, candies, after-dinner mints, chocolate, compounds, vinegar and paints. So far, 111 by-products have been derived from this tuber. One hundred and fifteen products have been derived from the peanut, so far.

All who heard the distinguished scientist were favorably impressed.

There were a number of other speakers at this meeting, among them being Editor Davison, of the Atlanta Independent, who delivered the welcome address to the members of the Phi Beta Sigma on behalf of the city. He stressed the progress that the Negro has made and gave some helpful ideas.

Professor Gilbers brought fraternal greetings from the Omega Psi Phi Fraternity.

Professor W. J. Robinson, president of the Zeta chapter, delivered the welcome on behalf of the fraternity.

Dr. John H. Lewis, president of Morris Brown University, an honorary member, made a very able address and made each man feel weightier the responsibilities and a stronger determination to make every effort to do something definite.

Brother Weathers, of the Kappa chapters, responded very ably to the welcome address.

Very excellent vocal numbers were rendered by Miss Gladys Freeland, Brother H. L. McLain, the Zeta Phi Beta Sorority Quartette and a violin solo by Brother C. L. Washington. The meeting was unique.

On Wednesday evening the members were entertained with a twilight dance.

Thursday morning a breakfast was given in the University dining hall, and at 2 P. M., at a dinner given by President Lewis.

Thursday the Sorority entertained with a luncheon at the home of Bishop Fountain.

Friday at 8 o’clock the Zeta chapter will give its annual formal affair in honor of the convention. This will be the last social affair.

This has been the greatest convention in the history of the fraternity, and the men attending have nothing but praise for the hospitality of Atlanta.
**Boule—Annual Convention of A. K. A. Sorority.**

The Boulé of the Alpha Kappa Alpha held its fourth annual session at Indianapolis, Ind., as the guest of Kappa chapter, December 28-31. The thirteen chapters represented by delegates were: Howard University (Myra L. Smith), Chicago University, Butler College, Kansas City, Mo., University of Illinois, University of Kansas, Cleveland, University of Cincinnati, Louisville, Ky., Wilberforce, Meharry Medical School, Ohio State, University of Pittsburgh. Those chapters who were not represented sent greetings through letter or telegram, to the Boulé and a detailed report of the work of their individual chapters.

The Boulé was composed of a group of enthusiastic, eager, hopeful young women. The session was a session of joy because of the work which has been accomplished and that which the organization purposes to do. Since the meeting of the Boulé, 1920, eight chapters have been established, four graduate chapters, and four undergraduate chapters, Rho chapter at the University of California being the farthest west, Pi chapter at Meharry Medical School, the farthest south. The year's efforts are further expressed in the publication of the Alpha Kappa Alpha "Ivy Leaf." The largest and most important work, however, has been the strengthening of the internal organization of the sorority. Our program for this year is a big one, a large part of which will be of an educational character which we hope to share with others. The delegates were held to their tasks until late on December 31 and it was a most significant and beautiful happening that our duties were completed as the bells rang the old year out, while we joined hands in one big sisterhood as the new year was rung in.

The Boulé was adjourned to convene at Kansas City, Mo., December, 1922. The officers for the year 1922 are Mrs. Lorraine Green of Chicago, Supreme Basileus; Pearl Mitchel, National Grammatus; Phyllis Waters, National Epistoleus; Helen Walker, National Tamiochus.

Miss Sadye Spence is improving slowly.

E. G. LIGHTNER, '22.

**Delta Sigma Theta Sorority Holds Convention.**

The third annual convention of Delta Sigma Theta Sorority convened Monday morning, December 27, 1921, with an open meeting in the Christian Street Branch of the I. M. C. A., at Philadelphia, Pa., Dr. Sadie T. Mossell, Grand President, presiding. Mrs. Alice Dunbar Nelson, honorary member of the sorority, was introduced by the president and delivered a most interesting and inspiring address upon "Race Pride and Consciousness."

The closed sessions of the Convention were held in the Bennett Club House, which has been recently opened by the women of the University of Pennsylvania. Gamma Chapter, one of the smallest of the Chapters, is due much praise for her untiring and successful efforts in securing it. Such an honor has never before been granted a race organization of that University.

Representatives from Wilberforce, Syracuse, Cornell, Chicago and Howard Universities, New York College of Physicians and Surgeons and Universities of Michigan, Pittsburgh, Cincinnati and Pennsylvania, were some of the number present at the Convention. Many members of Beta Beta Chapter, Washington, D. C., accompanied their delegate. Among these were Sorores Eva Dykes, Grace Coleman, Dorothy Pelham, and Dorothy Robinson, all holders of academic degrees.
The annual formal Prom of the Sorority was held Tuesday evening, at the Hotel Dale. All reported a delightful time. As a diversion from business, the Gamma girls arranged a Whist Party for Wednesday evening. Thursday afternoon, several prominent physicians of the city placed three hours of their time and their cars at the disposal of the visiting sorores that they might have a tour of the city. That evening, Delta Sigma Theta was the guest of the Geasé Club at a formal reception.

Four new chapters were added, two graduate and two undergraduate chapters. The graduate chapters are Gamma Beta at Cincinnati and Delta Beta at Xenia, Ohio. The undergraduate chapters are located, one at Brown University and one in Louisville, Ky. A memorial chapter designated as Omega, was commemorated to our deceased sorores.

Many very important topics were discussed during the Convention, but the most far reaching was that of the Federation of Fraternities and Sororities. The Grand Chapter held its last meeting Thursday afternoon. A general feeling of delight, both on account of the good attendance and the accomplishments of the Convention, prevailed.

The Executive Committee of the Board of Trustees of the Howard University at its meeting held Friday, December 9, 1921, voted to grant the petition of members of the Dental College of the Howard University for a charter granting full rights and privileges in the establishment and conduct of a Dental Fraternity, to be known as the “Cusp and Crown Fraternity” of Howard University.

The College Fraternity and Its Purpose.

By Lemuel D. Bolton, Kappa Alpha Psi.

What are college fraternities? They are groups of men organized for a purpose known only to themselves and held together by a bond stronger than any other known to the college man. What is the greatest purpose for which they can organize? Early in the history of these organizations their purposes centered around great social attainment, and not too seldom the result was bad for all concerned; but today the college fraternity is an institution with a very serious purpose, and is recognized as an institution of good influence wherever established.

This is true only because public opinion has demanded that college fraternities show good cause for their existence; that they show good results for the energy expended in their operation. At one time joining a college fraternity was similar to joining a band of social outcasts. A fraternity man was immediately placed in the same category as the morally corrupt, and the stamp of disapproval was placed upon him both by the public and the college authorities; but today a fraternity man is congratulated, rather than discountenanced, by the best public opinion.

Why has this change come about? It is due to the fact that the fraternities have changed their purposes; their aims. The old theory upon which they were first organized still remains, that the fraternity man is one of “the select”; but “select” now means something different, something better than “select” meant in the past. One who could steal another organization’s constitution or ritual won favor and was elected among the “select.” One who could be the biggest
“drunk” and amuse the group most might be considered one of the “select.” And no matter for what reason he was considered and elected among the “select”, he presented to outsiders a “better than thou” attitude and engaged in the most undemocratic practices.

In the new interpretation of today, we find the “select” to be groups of serious men, engaging in those practices which should engage the attention of serious-minded men. The spirit of rivalry still exists; but from a desire to outdo the other group in having the biggest “spree” and in obtaining members, it has changed to a desire to outdo the other in accomplishing constructive and beneficial things, the ability to do those things considered worthy of a college man; and in consequence we find the fraternities rivaling one another to secure that man who is the most promising, who has the most ability. However, this type of man has not been the only one which they have accepted into membership. Individuals have been taken into fraternities who have become better than they would have become had they drifted, uninfluenced, through their college life. Such things as these have aided much in changing public opinion in favor of the college fraternity.

When asked the question, “What should be the attitude of the faculty of a college toward fraternities?” Dean Hawkes of Columbia College, Columbia University, said, “I do not believe the fraternity system at Columbia should be abolished. It fills a distinct need in our college life and can be made to be of the utmost usefulness and assistance to the faculty.” In this very practical and material age, that thing from which no benefits come, that thing which is not useful, can not long exist. Its own lack of good purpose will be the cause of its disintegration. And here in college, whose sole aim is to educate and to inculcate in the student the greatest and the broadest principles of life, here, nothing should exist that does not in some way aid in the realization of this aim.

With this in mind we can appreciate the pronouncement of Walter Rathenau that “The only full and final object of all endeavor upon earth is the development of the human soul.” “Human soul” is taken to mean here the finer instincts of man, and as such we can appreciate it as meaning that the broadest concepts of life should be a part of us, should be an everyday thing that determines our actions, that influences our thought and our attitude towards our fellows. The development of the human soul in this sense should be the ultimate aim of every individual, of every organ of social and moral influence.

The college fraternity is an institution that seeks to influence the college man at that time of life when he can be influenced most; it is an institution that binds him to itself with a strong bond, and sets ideals before him. And it does well to embody such a purpose. It does well to bring the college man into contact with the broadest views of life, to inculcate in him concepts of life free from narrow beliefs, free from perverted standards. It should influence him to conform to the best interpretation of democratic ideals. It should seek to destroy in him any tendencies toward conceited beliefs and practices. As Mr. Irvin Armstrong has said, “A college fraternity is an educational institution striving to put the youth in touch with life.” If the college fraternity seeks to influence the college man in any manner, it should seek to influence him in this wise.

Howard's Radio Station.

The radio station of the physics department has been recently opened to stir up interest of those students who are interested in scientific experimentation and
research. The station at the present time consists mostly of apparatus remaining from the radio department of the Students Army Training Corps, which though somewhat antiquated, serves admirably well. Under favorable atmospheric conditions, this station receives radio telegraphic messages from Germany, England, France and Italy and radio musical concerts from Pittsburgh, Boston, New York and Baltimore. The lectures of the United States Public Health Service on subjects relating to public health and hygiene are also heard. A large number of students have become interested in radio work and in a short time, a course of instruction in radio telegraphy and telephony will be opened.

F. F. Terry.

Ah, I shall rest when I have done,
Beneath a burning southern sun;
Warm, clinging earth shall be my bed,
And fragrant blossoms o'er my head.
Ah, I shall rest!

Ah, I shall sleep if at the end
A sage and sinner call me friend;
When I have listened to the sea,
When trees and birds have talked to me.
Ah, I shall sleep!

Ah, let me rest when I have done,
When I my earthly course have run;
And wake me not to shame or blame
Nor stir my dust with blast of fame.
Ah, let me rest!

-Zora Neale Hurston.

The Howard Players in a Persian Romance, "As Strong as the Hills."
The Department of Dramatic Arts scored a fresh triumph in its presentation of the Howard Players in the first performance given on any stage of "As Strong as the Hills," a dramatization by Ada Townsend of the story by Matalee Lake. The romance of the play attaches itself to the authoress, Miss Lake, who is a fifteen-year-old student in the Western High School of Washington, D. C. The Howard Players were specially invited to produce the play because of the known excellence of their work. Three performances were given, one in the University Chapel and two others for the benefit of the Playgrounds of the District of Columbia, at the Dunbar High School.

The interpretation of the play by a cast of sixty players reflected great credit upon the direction of the play by Marie Moore-Forrest, who has endeared herself, not only to the players, but also to the entire University. The play was remarkable for the splendid work of several players whose names appear for the first time in leading parts. Martha Jones as Zorista, the Iberian princess, stamped herself as an actress of charm, sincerity and intelligence. Marcelle Brown as Saida displayed unusual versatility in her difficult part. Theresa Corhan, Carolyn Welch, Della Prioleau and Gladys Turner were other young ladies whose efforts won the applause of the audience. Jennings Newsome as Pharnavos, Harold Bledsoc as Govan-Titus, Joseph Nicholson as Xerxes, Horace Scott as Hakha-mir, Aaron
Payne as Kasimir and John Broadnax as Artabazos, all deserve special commendation.

A feature of the play was the elfin grace and bewitching charm of Ottie Graham and her cluster of Persian beauties in dances of the Orient. The scenery was strikingly effective and won a spontaneous applause from the spectators. Designed by Cleon Throckmorton, it was executed by T. J. Hopkins and the players in the Workshop. The costumes in their beauty of line and color gave the final touch to a real achievement in the dramatic arts of the Howard Players and were the handiwork of Evelyn Lightner and assistants. Margaret Smith, director of the publicity in connection with the play, must not be overlooked in any account of its success. It should also be noted that work of such magnitude is based on the co-operation of many persons, each essential to ultimate success. It would be impossible to name such persons, for to do so would be to enumerate all of the players whose interest, enthusiasm and devotion to the purposes and ideals of the Negro Drama are a constant source of inspiration to the directors.

The Washington Star of January 18, has the following comments to make on the play:

"The play consists of a prologue and three acts. The prologue deals with the coming of Pharnavos, an Iberian prince (Jennings Newsome), to beg the aid of Kasimir, Prince of Rustrab (Aaron Payne), in his endeavors to save his kingdom from the ravages of the barbarous Tartars. The help is given, and Pharnavos and Kasimir pledge the union of their families in the future marriage of their children. Artabazos, the son of Pharnavos (John Broadnax), learns from his mother the pledge made by his father that he should marry the Iberian princess, and also discovers that the Greeks have overrun Iberia, and that the princess has been taken to Athens by Govan Titus, a captain in the Greek army (C. H. Bledsoe). While Artabazos is attending his sick mother, a girl refugee appears at the palace and is found to be Zorista (Martha Jones), the lost daughter of the Iberian king. A marriage is arranged, but on the eve of the ceremony Artabazos is called to the field of battle. In his absence Govan Titus recaptures Zorista. When the news reaches Artabazos, he leaves the front and rescues his bride, the scene ending with festivities and dancing.

As well as the splendid rendition of the play by those who filled the various roles, the elaborate scenery and stage settings showed that there had been no stint in the effort to get from the play all that its charm afforded.

The work of the department of dramatic arts of Howard University, as shown by the Howard Players, demands the attention of every one from the way in which every detail that goes to make a successful production is cared for."

The following letter from Ada Townsend, well known as having produced the District of Columbia Pageant last year, as well as having dramatized "As Strong as the Hills," is of special interest.

Apt. 22, The Creston,
1475 Columbia Road, N. W.
Washington, D. C.,
January 19, 1922.

Professor Montgomery Gregory,
Department of Dramatic Arts,
Howard University.

My Dear Professor Gregory:

I did not have the opportunity, after the play on Tuesday evening, the 17th inst., of meeting the members of the cast who did such splendid work in the presentation of my drama, "As Strong As the Hills" and who thereby helped to make the initial performance of my play such a success.

http://dh.howard.edu/hurecord/vol16/iss4/1
I am writing, therefore, to you to express my deep appreciation of the beautiful and most effective way in which the drama was presented by the Howard University Players, and to let you know that the occasion was one of intense pleasure for me, and that I am very proud to know that my play received such careful attention, both in the interpretation of the lines and the pains taken to stage it so beautifully and in thorough keeping with the Oriental customs and atmosphere.

Very sincerely yours,

Ada Louise Townsend.

Howard Wins High Rating in Penn Relay Races—Track Team Has Schedule of Brilliant Events for Season.

Another year of brilliant indoor track and field successes is expected by the Howard University Track Team with the announcement of its entry in a number of meets for the coming season. The members of last year's track team have already reported to Coach Morrison for training and along with them have come a large number of recruits. Of the most significant events in which the Howard Track Team will participate this year is the Penn Relay Games to be held under the auspices of the University of Pennsylvania on Franklin Field, Philadelphia, in April. This year Howard has been listed to compete in the One Mile College Relay against institutions having a higher rating in this event than those against whom she competed last year. Howard's success in the One Mile College Relay last year, having taken first place, tended to increase the interest in this college sport at the University and it is predicted that although the Varsity Relay Team is to compete in a faster class this year, it will becomingly acquit itself.

Schedule Includes Four Meets.

Up to the present time, Howard University has been entered for the Melrose Games to be held at Madison Square Garden, New York City, on February 1, 1922, to compete in the 600-yard indoor run; the University is sending four men to participate in events in the Boston Athletic Association Games to be held in Boston, Mass., on the 4th of February. Two teams are to be entered in the Penn Relay Games to be held on Franklin Field, Philadelphia, Pa., on April 29 and 30, 1922. Last year only the varsity team was sent to these games, composed of Messrs. Craft, Contee, Perry and Robinson. This team won its event over a large number of competitors. A Freshman team and a Varsity team will compete in the games this year.

Howard Track Meet To Be Held in Spring.

As a closing event of the track season, Howard University will hold its Third Annual Track and Field Meet on its campus on May 13, 1922. The meet will be for the colleges and secondary schools for championships in each class and the recognized Athletic Clubs with A. A. U. standing for the open events. The college events will include: 100-yard dash; 220-yard dash; 440-yard dash; 880-yard run; 1 mile run; 220-yard hurdles; 1 mile relays; 1½ mile heel and toe race; running broad jump; pole vault; 12-pound shot put; javelin throw; running high jump; discus throw; and possibly the 56-pound hammer throw. The high school events will include: 100-yard dash; 220-yard dash; 440-yard dash; 880-yard run; 1 mile run; 1 mile relay; 12-pound shot put; running high jump; and 120-yard hurdles. The open events will include: 100-yard dash; 440-yard dash; 880-yard run; 1 mile run; 1 mile relay. A 5 mile cross country run will be held for the open events in the morning. Entries for this meet will be received from universities, colleges.
and secondary schools throughout the country. The meet this year is expected to eclipse the two previous meets held at Howard University. Banners with the names of each school participating in the meet will be awarded the winning teams as a school trophy and a suitable medal will be awarded to each individual winner.

Track Stars To Be in Attendance.

As an added attraction to the Howard Track Meet to be held in May, invitations will be sent to such men as Gourdin, the world's champion jumper, Shelbourne, Watson, and Earl Johnson, recognized track stars, requesting them to enter for special events. The Department of Physical Education of the Howard University, under whose auspices the meet is to be held, invites the representatives of the various colored newspapers to meet for the purpose of giving the general public their impressions of the meet, its object, and the results obtained by the individuals as well as the schools they represent.

Howard's Department of Physical Education to Develop Interest in Various Games.

On account of the increased enrollment at Howard University, the Department of Physical Education has recently acquired new gymnasium equipment, including dumb bells, Indian clubs, swinging booms, climbing ropes, etc. The installation of this new equipment affords opportunity for a larger number of the young men and women of the University for further development along the lines of physical education and enables the Department of Physical Education to give more intensive instruction in the gymnasium work.

Group games are being planned for the coming season both among the young women and young men of the University. Interest in volley ball, hockey, cricket, tennis, etc., will be encouraged among all in order that larger groups may have the recreational benefit of these games.

OF GENERAL INTEREST.

The Southern Workman for January contains an interesting appreciation of Booker T. Washington's life and work by Kelly Miller of Howard University. It is illustrated with a portrait of Dr. Washington and pictures of Tuskegee buildings planned and erected entirely by Negroes. Monroe N. Work of Tuskegee, editor of the "Negro Year Book," contributes an important paper on "Problems of Negro Urban Welfare," and excerpts are given from an address at Hampton Institute by Carter G. Woodson, editor of the Journal of Negro History, on "Some Things Negroes Need to Do."

Changing conditions on Indian reservations are discussed by a member at the Hampton staff after a summer's trip to various Indian tribes; and changes taking place in the development of colored Y. W. C. A. activities are illustrated in an account of the up-to-date Phyllis Wheatley Y. W. C. A. of Washington, D. C., and in an editorial describing the recent three weeks' Training Conference for Colored Secretaries held at Hampton Institute. Other editorials relate to the Virginia Women's Inter-racial Program, and to conferences of county agents, the Urban League, and the Negro Organization Society. The whole number is an excellent illustration of the constructive policy stressed by this magazine.
Problems of Urban Negro Welfare.

The Negro urban population of the United States is now, in round numbers, about 3,500,000, and even more when towns and villages of less than 2500 inhabitants are included; that is, one-third of the Negroes of the United States are now living in villages, towns, and cities.

The larger part of the increase in Negro urban population has been due to migration. In the past five years some 500,000 Negroes have moved from rural districts into the towns and cities. A large proportion, therefore, of the Negro population is new to city conditions. It is this more or less sudden change from rural to urban conditions that gives rise to the many problems of Negro urban welfare with which we are now confronted.

This movement from rural to urban centers entails a tremendous cost of life, health, and morals. Over against these losses we are of course able to place a great many gains. There is a distinct advantage in having a large number of Negroes living in urban centers. It is here that group leadership is developed. It is a distinct advantage to have a large number of Negroes living in cities. It enables them to diversify their occupations, and to have all of the activities—industrial, personal, professional, and trading—that tend to make a normal and well-rounded group.

The real question after all is not so much the cost of the change from rural to urban life as it is how this cost can be reduced. The real function of the increasing number of welfare workers among urban Negroes is to assist in helping reduce this cost by indicating the ways in which the problems of employment, family life, crime, poverty, health, sanitation, recreation, and education can be handled so that the general welfare of the Negroes will be promoted in the best way.—Monroe N. Work in the Southern Workman.

Negro Is Coming Forward Rapidly in Drama Work.*

With the same faith manifested by the dozen or more producers throughout the country who have, during the past summer, erected theaters to be supplied with colored talent, Frank Egan is about to launch a similar venture that promises to be an important local movement.

That the American Negro is rich in artistic possibility has been fully demonstrated by the work of such men as Bert Williams of the “Follies” and Charles Gilpin, whose work in “The Emperor Jones,” Kenneth Macgowan, after considering the difficulties he had to overcome, has rated as “the best among the acting of 1920-1921.”

Knowing the importance that the play holds in the success of such a venture, Mr. Eagan has been careful to select a worthwhile medium for the display of the latent ability of the Negro talent chosen.

“Africanus,” written by Eloise Bibb-Thompson, former special contributor to the magazine section of the Los Angeles Sunday Tribune, is said to be a play of tremendous possibility with emotional material great enough for the enthusiasm of any professional cast.

Olga Gray-Zacsek, under whose efficient direction the play is being rehearsed, has expressed herself as being particularly charmed with the possibilities offered to the actress in the character of Ghwana, a part as fine as any she herself has had the opportunity thus far of appearing in.

Miss Gray has lately come from Detroit, where she not only starred in
Shakespearean and modern roles, but assisted in the production of several musical successes staged by the Symphony Musical Drama Company of Detroit.

In accord with the intrinsic merit of "Africanus," Mr. Egan plans to use futuristic settings and unusual light effects in its production, which is scheduled to take place in a downtown theater at an early date in January.—Los Angeles Evening Express, Saturday, December 31, 1921.

*Editor's Note: Eloise Bibb-Thompson, the author of "Africanus," is a graduate of Howard University, Class of 1907.

Literary Prize to Negro—Prix Goncourt Awarded to West Indian Novelist.
By John O'Brien,
United Press Staff Correspondent.

PARIS, Jan. 16.—Rene Maran, a Martinique Negro, has just been awarded the prix goncourt, the highest prize which can fall to a French writer outside the charmed circle of the Immortals of the French Academy. It is the first time since the foundation of the prize more than half a century ago that a writer of Negro blood has won it.

The brothers, Goncourt, Edmund and Jules, typified the revolt of the young writers of the sixties and seventies against the traditions of the French Academy. They demanded originality.

Their own works blazed the way and they had a large following. The academy refused them admission and in order to perpetuate the revolt which they had started they left at their death sufficient funds to provide an annual prize for the author of the most striking book of the year.

Negro Hopes.

Rene Maran's success is due to his "Batouala," describing the hopes and tragedy of the Negro race. Published little more than a year ago, it won instant approval in a limited circle of French readers whose taste is for the artistic.

Maran was born 34 years ago in the island of the West Indies which has most contributed to French literature. He was educated at the Lycee of Bordeaux. Since his first literary successes he has brought to France, to be educated at the same school, his two younger brothers.


A PAMPHLET REVIEW.

The Standard of Living Among One Hundred Migrant Negro Families in Philadelphia.

By Sadie Tanner Mossell, Ph. D.

This study is an intensive analysis of the budgets of one hundred Negro families
who migrated to Philadelphia during the years 1917 and 1918 chiefly from the agricultural districts of Mississippi, Alabama, Florida, Georgia and South Carolina. The information was obtained through a house to house canvass by the investigator, Sadie Tanner Mossell. The conclusions of the investigation were presented to the faculty of the graduate school of the University of Pennsylvania in partial fulfillment of the requirements for the degree of Doctor of Philosophy. Miss Mossell received this degree in June, 1921, being the second of the first three women of the Negro race to receive the degree of Doctor of Philosophy from a reputable American university. Miss Georgiana Simpson received her doctorate in German from Chicago University; Miss Eva Dykes received hers in English from Radcliffe, both in June, 1921.

The aim of the study is to show whether or not the Negro migrant from the rural communities of the South has been able to adapt himself to the environment of the industrial economy of Philadelphia and whether his presence has helped or hindered the racial conditions in that city. To answer these questions the investigator has made an acute analysis of the incomes and expenditures of one hundred Negro families. From information thus obtained and from information gathered by certain reliable organizations, she then worked out a reasonable budget for a family of five. The organizations referred to are: (1) the Bureau of Municipal Research of Philadelphia which made a similar study at the same time in Philadelphia of two hundred and sixty-one families, white and colored; (2) the Philadelphia Visiting Nurse Society, which studied the health conditions of three hundred and sixty-five families of Philadelphia and reported in July, 1918. (3) the Health Insurance Commission of Pennsylvania, which made a report in 1919 on the health conditions of the state; (4) the United States Fuel Administration which investigated fuel and light requirements of a certain group of people; (5) the United States Bureau of Labor, which worked out a measure by which families of different sizes and composed of individuals of different sexes and ages may be reduced to equivalents in respect to adult male units. Guided by the findings of these reputable organizations and by her own investigation, Miss Mossell finds that an annual income of $1,829.48 is the minimum income necessary to maintain a Negro family of five unskilled persons in health and decency.

Sixty-four of the one hundred families investigated have incomes sufficient to maintain the required standard. Of these sixty-four families, over fifty really spend their income in an efficient manner. That is, about seventy-eight per cent of the families which are able to maintain the required standard, do maintain it. This is a very significant, although to many not an unexpected, finding. It indicates that the unskilled Negro migrant is capable of adapting himself to the economy of a large industrial city. It argues further to the effect that unskilled Negro labor does not willingly and cheerfully live on a lower plane than other labor, and it goes far towards refuting that argument for low wages which claims that since unskilled Negro labor needs less, it gets less for its share of the social income.

In respect to the second inquiry, namely, whether or not the presence of the migrant helps or hinders the racial conditions in Philadelphia, Miss Mosell has this to say. "A standard of living tells some of the truth, but it does not tell all. Quantities of goods can be purchased by the man who will work for them. But culture and education are bred after years, yes sometimes, generations of toil. With few exceptions the migrants were untrained, often illiterate, and generally void of culture. On the other hand, there stood thousands of the native Negro population of Philadelphia who had attained a high economic, intellectual

Published by Digital Howard @ Howard University,
They found suddenly thrown into their midst about forty thousand immigrants whose presence in such large numbers crushed and stagnated the progress of Negro life. * * * The pessimist groans that it (Negro culture) will never regain this position and points to the previous culture level of Philadelphia Negroes as if it had been permanently drowned by a torrent of migration. Certainly none of us can deny that the migration retarded the steady march of progress of the colored people in Philadelphia.” (Page 48.)

However, it is the opinion of the investigator that the Negro migrant is not alone responsible for this handicap. Neither can he alone remove it. The Negro church, the Negro business man, and the city itself must assist. The church must teach the masses how to live, what and how to buy. It must build fewer expensive churches and more houses. The Negro business man must provide insurance, recreation, and homes. The city as a whole must guarantee a free field and a fair fight to every person—to black and white a fair and equal favor.

The study has been reprinted from the Annals of the American Academy of Political and Social Science. It is a volume of fifty pages, and, while purely scientific in character, is very readable. I am glad to recommend it, especially to labor leaders, capitalists, and statesmen both for its facts and for its suggestiveness. It may be purchased for seventy-five cents from the American Academy, 36th Street and Woodland Avenue, Philadelphia, Pennsylvania.

WALTER DYSON,
Howard University, Washington, D. C.
Tragedy in Three Acts.

Act I (soft music). Bull and Two Matadors.
Act II (soft music, also). Bull and One Matador.
Act III (more soft music). Bull.

It was cold.
Her hands were cold, too;
And I—well, wouldn't you
If it were cold
And her hands were cold, too?

"You're an hour late. How is that?"
"Some unlucky cuss dropped a dollar in the gutter and I was getting it out"
"Did it take you so long?"
"Sure, I had to stick around 'till he went away before I could get it."

CUSTOMER: "Your cream is very good."
CLERK: "It ought to be—I just whipped it."

The gold fish think nothing of a trip around the globe.

TEACHER: "Now let us sing 'Little Drops of Water' and put some spirit in it."

"Why does a dog hang his tongue out of his mouth?"
"I don't know. Why?"
"To balance his tail."

IMPECCUNIOUS LOVER: "Be mine, Amie, and you will be treated like... angel."
MAIDEN: "Yes, I suppose so. Nothing to eat and less to wear. No, thank you."

JUDGE: "Why, Sam, is this you again? Why have you been arrested this time?"
SAM: "Nothin', Jedge, 'ceptin' fragrancy."

"Notice the foot note at the bottom of the page," laughed the court fool as
the royal attendant's shoes emitted a squeak.

"Seeing is believing."
"You're wrong. I see you every day, but I never believe you."
ATTORNEY: "Your honor, the sheriff's bull pup has gone and chewed up the court Bible."
JUDGE: "Well, make the witness kiss the bull pup. We can't adjourn court to hunt a new Bible."

CIVIL SERVICE EXAMINER (sternly to Bill, who aspires to the office of Mail Carrier): "How far is it from the earth to the moon?"
BILL (in terror): "Golly, boss, if you gonna put me on that route I don't want the job."

PATIENT: "Doc, I owe you my life."
DOCTOR: "Yes, and $500."

WIFE: "The maid has sharp ears."
HUBBY: "Yes, I noticed that the doors are scratched up around the keyholes!"

"Did you ever feel that the world was against you?"
"Sure, I felt that way this morning when I slipped on the sidewalk."

One Sunday little James, four years old, was pounding on the barn door with a hammer. His mother went out and said:
"Why, James, don't you know you mustn't pound on Sunday?"
He lisped:
"I ain't pounding on Sunday. I'm pounding on the barn door."

Pat was employed on an engineering job a few miles out of the city and was carried to his destination by an express train which accommodatingly slowed up near the scene of his labors. One day, however, the train rushed through the cut without slowing up and the foreman looked in vain for Pat. At last he saw a much battered figure approaching down the ties and called to him:
"Hello, Pat! Where did you get off?"
Pat turned, and waving his hand toward the steep embankment, sighed:
"O, all along there."

SHE: "Have you ever read 'Lines of the Hunted'?"
HE: "No. What's it about—bachelors?"

Valuable Hints to Housewives.

Did you know that:
Five thousand, two hundred and eighty sausages, each a foot long, if placed end to end, would make a line of sausages a mile long?
Ink spots on white linen table cloths never show if you put a plate over them?
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