The way of an Eagle in the air

CENTURY after century men broke their necks trying to fly. They had not troubled to discover what Solomon called "the way of an eagle in the air."

In 1891 came Samuel Pierpont Langley, secretary of the Smithsonian Institution. He wanted facts. His first step was to whirl flat surfaces in the air, to measure the air pressures required to sustain these surfaces in motion and to study the swirls and currents of the air itself. Finally, in 1896, he built a small steam-driven model which flew three-quarters of a mile.

With a Congressional appropriation of $50,000 Langley built a large man-carrying machine. Because it was improperly launched, it dropped into the Potomac River. Years later, Glenn Curtiss flew it at Hammondsport, New York.

Congress regarded Langley's attempt not as a scientific experiment but as a sad fiasco and refused to encourage him further. He died a disappointed man.

Langley's scientific study which ultimately gave us the airplane seemed unimportant in 1896. Whole newspaper pages were given up to the sixteen-to-one ratio of silver to gold.

"Sixteen-to-one" is dead politically. Thousands of airplanes cleave the air—airplanes built with the knowledge that Langley acquired.

In this work the Laboratories of the General Electric Company played their part. They aided in developing the "supercharger," whereby an engine may be supplied with the air that it needs for combustion at altitudes of four miles and more. Getting the facts first, the Langley method, made the achievement possible.

What is expedient or important today may be forgotten tomorrow. The spirit of scientific research and its achievements endure.
THE HOWARD UNIVERSITY RECORD

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Now that the Freshman lecture course has been in operation for the entire Autumn Quarter, it has become quite evident that the action of the Faculty on April 7, 1922, authorizing a course in advisory lectures for Freshmen in Problems of Social Ethics and Practical Conduct, was far-sighted and calculated to have a decidedly wholesome and beneficial effect, not only upon the young men and women of the class which is spending its first year in college, but upon many other undergraduates of higher classification, who are fortunate enough to attend.

Attendance upon these lectures, which are given from 12 to 12:45 every Monday throughout the year, is required of all Freshmen. One unit's credit is given for the course which constitutes an additional unit for graduation.

The entire list of lectures for the current year was published in the November issue of the Record. The course covers a wide range of topics, taken from the fields of Science, Art, Philosophy, and Religion, having an immediate bearing upon the practical issues of life.

About one-third of these lectures has already been delivered. The reception and response, as indicated by the attendance and interest, is highly gratifying, the voluntary attendance from other classes quite equaling that of the more than 350 Freshmen who are required to attend.

THE HOWARD PLAYERS AT WORK.

The work of the Howard Players last year will be recalled with pleasure and satisfaction. The acting of Purvis Chesson, Ottie Graham, and Helen Webb in "Simon, the Cyrenian," which was given for the representatives attending the Disarmament Conference in Washington last fall, was a sheer delight. In "As Strong as the Hills," a colossal performance,
the excellent work of Martha Jones, Della Prioleau, John Broadnax, and Harold Bledsoe reflect credit upon them and the University. But since the aim of the department is to encourage and foster original work in Negro drama, the most significant work of the year was doubtless the production in the spring, of two plays written by, about, and for Negroes. Let me quote Mr. Leonard Hall, of the *Washington Daily News*: "To see drama, one should avoid the theatre. Drama no longer exists under the white lights. On the contrary, it lives where a few earnest souls believe art may be more than a label and a laugh. It exists, the writer has found, in the Department of Dramatic Art of Howard University. There is an attempt being made to build a structure of native Negro drama, to be interpreted by people of that race. Two of the cornerstones were laid in Howard University chapel Saturday night, December 9, when the Howard Players presented two one-act plays, one by a student and one by an alumna of Howard University. The first, 'Genrifriede,' is a dramatic episode from the life of Toussaint L'Overture, by Helen I. Webb, of the class of '23, who also played the name role. Deeply tragic, it was played with excellent restraint and tragic force. The second piece is more significant as a piece of dramatic writing. It is called 'The Yellow Tree' and was written by De Reath Irene Busey of the class of '18. It is a simple study of superstition in a mid-western Negro family excellently made and powerfully written. It is *of the stuff* of which tragedy is made."

The *Crisis* recognized the work in this department as one of the significant achievements of the race for the year 1922.

The workers are starting out this year with the same enthusiastic zeal and high purpose. The aim is to present as many plays as possible by members of the race and to build, if possible, a home for Negro drama at Howard University—the Little Theatre. The general plan is to present a series of one-act plays at frequent intervals, leading up to a large performance at the end of the year.

The first program will include "The Death Dance," by Thelma Duncan, and "The Pagoda Slave," by Charles Keeler. "The Death Dance," written by Thelma Duncan in the course in Play Writing, given by the Department of Dramatic Art, deals with the rites and ceremonies of an African tribe. The action centers about the romance of Azumana, a beautiful native dancer, and Kamo, a member of the tribe. Special music has been written for the dance and this promises to be one of the most impressive performances of the Howard Players. The cast is as follows:

Azumana ...................... Kathleen Hilyer  
Kamo .......................... Purvis Chesson  
The Witch Doctor ................. Joseph Nicholson  
Alihu, Assistant to the Doctor .......... Bernard Walton

The second play, "The Pagoda Slave," is oriental in character. It has an unusually strong plot. The chief characters are taken by Margaret
Lawrence, Gladys Turner, Horace Scott, Ernest Hemby, Ernest Cherrie, and August Terrence. These two plays will be produced in chapel early in January.

Other plays that are under rehearsal and will follow soon are "Ever Young," "The Maker of Dreams," by Oliphant Down, and "The Twelve-Pound Look," a satire on English domestic life, by Sir James Barrie.

M. G. M.

WILLIAM WELLS BROWN.

William Wells Brown was one of the many fugitive slaves who escaped from bondage in this country to Canada and thence to England. The career of Mr. Brown is at once interesting and novel. Until his escape, he was a slave upon the plantation of Dr. Young in Kentucky. Without any training except that of slavery, he became universally known as an abolitionist of extraordinary powers. He was a lecturer for the Abolitionist Society of western New York. Later, he was elected a member of the Peace Congress at Paris, and in July, 1849, sailed in the Royal Mail Steamship Canada for Liverpool and from there proceeded to Paris.

While in England, he met the distinguished logician and philanthropist, Richard Cobden, and the Christian poet, James Montgomery, author of several of our hymns, both of whom were among the notables who left London for Paris to attend the Congress. Mr. Brown was warmly received in Paris. He succeeded Victor Hugo, the distinguished French novelist, as chairman of the Congress. After the Congress, M. de Locqueville, Minister of Foreign Affairs, entertained him at a soirée. Upon his return to England, Mr. Brown was received by the foremost literary men of the day. He made the acquaintance of Sir Edward Bulwer-Lytton. During the theatrical season in London, Ira Aldrige, the distinguished Shakespearian tragedian, was appearing in "Othello" at the Royal Haymarket Theatre, which was the theatre of Royalty. Mr. Brown and Sir Edward Bulwer-Lytton were seen in the audience. He was deeply impressed with Alfred Lord Tennyson. He was very severe in his criticism of Carlyle. Carlyle had published a treatise upon the Negroes of the West Indies, which, on account of its pro-slavery attitude, stirred Mr. Brown's wrath.

As a writer of personal narrative, Mr. Brown had few equals. It was in the field of literature that he made his greatest impression upon the English public. His prose is easy and familiar and resembles that of Macaulay. He published in England nearly a dozen books. His best work was "Three Years in Europe."

The Scotch Independent for June 20, 1852, says:

"We have just received 'Three Years in Europe' and it is evident that, as a writer, he (Mr. Brown) creates the most profound sensa-
tion. We may safely announce Mr. Brown as a remarkable man and a full refutation of the doctrine of the inferiority of the Negro."

The Eclectic Review, also, said:

"Though he never had a day's schooling in his life, he has produced a literary work not unworthy of an highly educated gentleman."

The London Times, in speaking of Mr. Brown, has this to say:

"If this be a fair representative of the American slaves (and we have no reason to doubt it), the sooner that our trans-Atlantic cousins abolish their hateful system, the better it will be for the character of those who profess to love Christ and to live up to his precepts. We are also glad to see that his refinements and talents are appreciated by the literary circles in London, for we observed his name among the list of notables at a party given by Mr. Charles Dickens, on the 20th. Such treatment will encourage him, while it will, at the same time, rebuke that spirit of caste, on the other side of the ocean, which excludes from society the man of true merit, on account of his colour."

Mr. Brown's career is so interesting that we have wondered why more has not been written of him in this country. He was instrumental in the downfall of the institution of slavery. The service he rendered to his downtrodden countrymen is worthy of the highest commendation. His career as an author attracted the leading literary men of his day. Several of Mr. Brown's works can be found in our Library, in the Tappan Collection of anti-slavery literature. "The Collection," so far as known, is the only collection of its kind. Mr. Tappan was a wealthy abolitionist, who collected this anti-slavery literature, which upon his death was presented to the Howard University Library.

E. J.
IT has taken the workers of America approximately a century to realize that, if they are to have the education which they feel is most fitting, they must provide it for themselves. And even yet the full significance of this fact does not seem to be appreciated. So busy are they in making good the deficiencies found in the education provided for them, a process very similar to locking the stable door after the horse is stolen, that they seem to have forgotten the strategic point of any education—the elementary school. The omission is the more noteworthy since it was their progenitors who fought so hard to establish it.

Just about a hundred years ago, with the formation of labor unions, the publishing of newspapers devoted to the interests of the workingman and the holding of conventions, the worker became articulate. Always, in voicing his demands, he asked in no uncertain terms for free, tax-supported schools. Sometimes a pledge was exacted from a political candidate, as in Philadelphia in 1829. Here the workmen asked each candidate for the legislature to make a formal declaration of the attitude he would assume toward the provision of “an equal and general system of education” for the state. In 1830, the Workingmen’s Committee of Philadelphia submitted a detailed report, after five months spent in investigating the educational conditions in the state, vigorously condemning the lack of provision for education in the state and the utterly inadequate provision where any was made. Seth Luther, in an address on “The Education of Workingmen,” delivered in 1832, declared that “a large body of human beings are ruined by neglect of education, rendered miserable in the extreme and incapable of self-government.” Stephen Simpson, in his “A Manual for Workingmen,” published in 1831, declared that “It is to education, therefore, that we must mainly look for redress of that perverted system of society which dooms the producer to ignorance, to toil and to penury, to moral degradation, physical want and social barbarism.” These are but a few among many resolutions and citations from workingmen’s papers which might be given as illustrative of the value which the worker placed upon education. However, with the usual fatuity of fate when the free, tax-supported schools arrived, they were quickly taken over by the capitalist class and the curriculum made up according to its ideas of the fitness of things. This was, doubtless, unavoidable since the workers seem not to have had any definite program.
to offer and were lacking in influence sufficient to put it over if they had formulated one. Not that one should blame the capitalist. He was simply following one of the formulas dearest to our democratic hearts. The creed that all men are born equal and that one man is as good as another is as deeply written into our national consciousness as the Declaration of Independence itself.

It is this firm conviction which makes so difficult the establishing of an education which is truly democratic in that it would provide the best and most suitable education for the various mental groups in the nation. It does not need a necromancer to foretell that a boy, no matter what his social or financial standing, who cannot advance beyond the mere rudiments of knowledge, is not destined to reach a learned profession, much less to succeed in one. Again, any student who has great trouble in completing the elementary school, who is obliged to repeat a grade or two before he receives the coveted diploma, can hardly be said to be good material for the high school or the college. Boys and girls who are handicapped by serious financial liabilities can hardly be expected to go on to college or professional school, although this is being done in exceptional cases. Since these are self-evident facts, is it not the height of folly for us to close our eyes to them, to allow the children to be eliminated from school and then to expect the workers themselves to make good the difference by their own private means or to look to private individuals for special benevolent undertakings? Since the state needs citizens educated each according to his mental capacity, the state should provide such education.

Especially does the raising of the compulsory school attendance age to fourteen years lay society under obligation to make these additional years something more than a waste of time. The feeling is growing in educational circles at least that these years should be more fruitful, particularly to those who will not go on to high school and college. An attempt is being made in the Junior High School to meet the challenge. During the six years spent in the elementary school the child may be supposed to have gained the tools of knowledge; in the senior high school he may expect to be trained for his vocation; while during the three years spent in the Junior High school opportunity should be given him to branch out into whatever fields of knowledge that may suit his fancy. This opportunity for browsing around in unexplored fields of his own choosing is of especial value to the boy or girl who will not go on to the luxury of a high school course either because of mental or financial inability and who will enter industry at an early age.

In order that this may be possible, a different attitude must obtain on the part of the public. The old idea that all men are equal must be put aside, at least as far as mentality is concerned. It must be recognized that individuals differ as regards interests and capacities; that the school,
recognizing this difference, must plan different courses of study to meet these varying needs. Above all, must it be recognized that a special body of knowledge and a different selection of details in subject matter must be made for those of diverse mental ability and, consequently, with different prospects in life.

It is just here that the crux of the education of the worker is found. The Junior High School is the pivotal point for the worker. Here must be laid the foundation of those interests and attitudes which will enrich the life of the worker and lead him to make a proper use of his working and leisure hours. However, it would be a false position to take to assume that the worker's education or, indeed, anybody's education, is limited to the few hours spent within the walls of the school. There are other agencies quite as potent which are beating upon his personality with far more effectiveness than the school, a fact which educators seem prone to forget, and which call as loudly for relief as does the inappropriate curriculum of the seventh and eighth grades. The church, the Sunday school, the streets in which he plays, the bill boards which thrust themselves on his attention, the movies, perhaps a summer outing provided by some charity organization, the crowded condition under which he lives are one and all rivals of the school.

The realization that the worker was not receiving an education fitted to make him either a good citizen or a good worker was not left to the worker himself to discover. This idea has been rife for a decade or two. To meet the challenge, various agencies have taken up the work according to the angle at which they saw it. Roughly speaking, one may divide them into public and benevolent, self-education, and education through the industry itself.

Public and benevolent education may be classified as corporation schools, continuation schools, evening lectures, libraries, evening schools, music settlements, community centers and the extension work of universities. The Young Men's Christian Association and the Young Women's Christian Association are fair examples of private continuation schools. Also evening courses offered by universities or in special institutions as Cooper Union or correspondence courses offered by universities and special schools are open to the worker. Many corporations, as the General Electric Company or the National Cash Register Company maintain schools of their own for their own workers. Public evening schools started for those not able to go to school in the day time, and some cities conduct schools in co-operation with a local industry, as in Cincinnati, Fitchburg and Beverly, Mass. Public evening lectures were begun for the same reason. Now it is claimed by the director of these lectures in New York City, that the following aims are accomplished by them—a continuation of systematic study, the Americanization of the immigrant, an interest in improved sanitation and health, and in the city government,
forums for the discussion of social and economic questions, greater efficiency and earning power, appreciation of the arts and science museums, improved reading tastes and a wider and larger interest in the finer things of life.

Public libraries, especially when conducted through branch or neighborhood libraries, are a power of ever increasing strength. Music settlements appeal to special groups, while community centers make an appeal to many interests.

The extension work of the various state and endowed universities reach a large number of people, although it is problematical how many of them belong to the wage earning class. Much more likely are the workers to be found in institutions conducted under their own auspices. The People's University of Massachusetts, which was incorporated by an act of the General Court in 1915, stand between the two types. It uses the public buildings of the state when necessary; it carries on classes in factories, department stores, and no tuition is charged. The instructors are from various colleges of the state and the course of study is prescribed by the colleges. Many thousand workers are reached in this way every year. However, a more radical departure from the capitalistic regime is demanded by many workers. One social worker reports a member of a labor committee as telling a visitor, "We'll listen to no college man unless he has shown independence enough to be black listed by the trustees." He, also, reports that a university teacher, who had been dropped from his university for teaching views which were held to be too radical, found a congenial atmosphere teaching classes of workers in a hotbed of revolt in an industrial center. To quote further: "Millions of workingmen have long carried on their own studies in their own way. With such ardor have they done this that their betters are often much afraid of them before impartial audiences. Mr. Schaffner, of Hart, Schaffner & Marks, at a meeting of the Industrial Relations Committee, said in a private conversation: "These labor representatives are really better informed on the subjects he treated and state their case better than we do."

Such being the case, it is the trade union college movement, by means of which the laborer is educating himself, which is the most significant feature of the situation. These so-called colleges are sometimes under the auspices of a single union, as the International Garment Workers' Union or under a group of unions, as with the United Labor Education Committee, or under the Central Labor Body of a city as the Boston Trade Union College, or under a state Federation of Labour as in Pennsylvania.

With more acumen than the average schoolman shows, these trade union colleges have sensed the fact that all men are not born equal and are making allowance for individual variations. They recognize three classes of workers and plan their college work to meet the needs of each group. First, there is the small group of promising youths who show
capacity for leadership; second, the more eager of the rank and file who can take on social and civic education; third, the rest of the group who must be reached by means of entertainments with a cultural slant. With the first and second groups, small discussion groups are planned in which each one will be expected to take part. The third group will be entertained for three quarters of the time, while one quarter will be given up to information in the hope that the members will be roused to greater effort.

Another sign of educational intelligence is shown by their desire to have none but the best teachers. Notice the word teacher, not lecturer. For this reason, teachers in secondary schools are preferred to college professors, as they seem to have more understanding of their pupils and use simpler language.

Text books are as hard to find as teachers. The intention seems to be to rewrite such as are in existence because they are felt to be one-sided. Certain books, however, do meet with favor, such as Mary Beard's "A Short History of the American Labour Movement," Everett Dean Martin's "Behavior of Crowds," "Trade Unions in the United States," by Robert F. Hoxie.

Trade unions colleges extend from Seattle and Los Angeles on the western coast to Washington and Boston on the eastern seaboard. They seem to be growing in number and popularity and are certainly a force to be reckoned with, especially as a challenge to other better established colleges.

As with other groups in society, there are other less formal ways by which the worker educates himself. Through social clubs, political clubs, fraternal organizations and the trade union itself, he learns self-reliance, initiative and purposive action in carrying through an enterprise as well as the need and value of co-operation and association. Very often some lack in his thinking or behavior is called to his attention through these associations.

Unfortunately, these opportunities are limited almost entirely to men. The girls have a few brief years of pleasure before an early marriage, which is followed by a life of drudgery. The Trade union colleges are an exception to this rule, as is the Women's Trade Union League.

In the industry there is, sometimes, opportunity for growth which is education. For example, workshop organization to supplement the ordinary trade union, to decide such matters as wages, piece rate, total hours of work, new processes, adapting the grades of work to the type of the machine, shop committees to handle grievances, general shop conditions and amenities such as shop rules, maintenance of discipline, working conditions, accident and sickness, shop comfort and hygiene, benevolent work. Other matters which are better discussed by a joint committee of the workers and the management afford opportunity for the more intelligent workers to make themselves felt.
This seems to be the status quo—the educational field divided into two camps. What shall be done about it? Can society afford to allow this rift in its ranks? Would not a better way be to allow both sides of a question to be taught in the same institution rather than to divide the college youth into two hostile camps? And what about the Junior High School? Can we afford to allow it to be trifled with and turned into a vocational school or to repeat the present inadequate curriculum of the seventh and eighth grades? The only solution of the whole problem lies, it seems to the writer, in an intellectually honest acknowledgment of the mental differences between people and a sympathetic determination to provide the education which will achieve the most in a well-developed personality for each.

Martha Maclear,

Associate Professor of Elementary Education.
JOHN HUSS AND MICHAEL SERVETUS—MARTYRS TO INTOLERANCE.

JOHN HUSS and Michael Servetus were martyrs to the cause of the Protestant Reformation in its early periods—the former, at the hands of an intolerant Catholic group, and the latter at the hands of an equally intolerant Protestant group. Their martyrdoms, even more than their lives, made them precursors of the Reformation. The cause of religious liberty and the freedom of conscience were advanced by their deaths. The mistake which the persecutors made was the belief that the deaths of these men would deter others from taking their places. But the apparent failures of Huss and Servetus were successes. For it was clearly shown, in the one case, that reform from within was impossible, and that more revolutionary methods were needed to prevent failure. Before these methods could be used, the contempt of the world would have to be aroused against the Papacy. The efforts of such zealots as Sixtus IV, Alexander VI and Julius II brought about this condition.

The failure of John Huss at Constance revealed the Church as failing to arise to the greatness of its opportunity. In these two factors—the failure of the pre-Reformation Reformers and the failure of the Church to meet its opportunity—there may be found the supreme importance of the period. And yet, Huss did not fail, for within a few months Bohemia was in revolt and the Thirty Years War continued the struggle.

The failure of Servetus revealed the fanaticism of the Protestants, and the fact that the real development of the Reformation was not yet attained. The Protestant Church was adopting the repressive methods of the Mother Church from which it was fleeing. Acting under a false zeal and a clouded conscience, the Church at Geneva condemned Servetus to death. Men who believed in freedom of thought were astounded by his death. Castellio and several others issued a Treatise on Heretics, which was signed with the pen name of Bellius. This was a plea for tolerance and it presented quotations from many Catholic writers advocating tolerance. The other Protestant faiths and the Christian World looked calmly on, apparently applauding the deed. Surely, a deeper and more far-reaching reformation must come in order to remove this condition.

Huss was a patriot as well as a reformer. The idea of Bohemia for Bohemians had grown so extensive that the Germans were expelled from the national university. Huss was a leader in this movement. When he came to Constance, he came not simply as John Huss, but as the voice of tens of nobles and thousands of peasants. When he met his fate, the Hussite Wars followed, and the independence of the Bohemian Church was begun and continued for two centuries.

Servetus was a scholar, a student of science, as well as a reformer. He was the leader of no great movement; and it seems very impolitic for
him to make his way to Geneva, knowing of the rigidity of Calvin’s rule. When he met his fate, isolated voices arose to protest against the action of Calvin and the Consistory. Servetus was a martyr to the cause of the liberty of the conscience. To this, his death was a far greater contribution than his life. However, the fate of these two men, Huss and Servetus, made an unconscious appeal to the thinkers of later generations for a rejection of tradition and a disavowal of a dominating religious authority.

John Huss was born at Hussinec, near the Bavarian frontier, in 1373 or 1375. He entered the University of Prague, where he received the degree of bachelor of arts, bachelor of theology and master of arts. He was appointed a lecturer and in 1401 became the dean of the philosophical faculty and for a short period he was rector of the university. In 1402 he was appointed curate of Bethlehem Chapel, which had been created for the purpose of preaching in the national language. His fame as a preacher grew rapidly and his circle of hearers widened. He was an earnest student of the writings of Wyclif, and he used many of these ideas in his treatment of religious topics. He was an enthusiastic student and a fervent churchman.

Up to 1398, Huss was in agreement with his superiors in the Church, and he was occupied with his studies and writings in the meantime. But from this period forward he gradually became an open enemy of the Church of Rome. With the exodus of the German students from Prague to Leipsic, Huss was elected rector of the University. In spite of an ecclesiastical prohibition forbidding his preaching in Bethlehem Chapel, he continued to exercise these functions. He was accused of following the teachings of Wyclif. Finally the report was made that an interdict might be issued against the entire city, because of the tolerance shown to Huss. He continued to preach, supported by the people, but he knew the consequences of an edict and he later left Prague voluntarily. In 1409 a Bull was forwarded by the Pope summoning Huss to appear before the papal tribunal. The Queen protested this summons as did the friends of Huss. He decided not to undertake the journey. In February, 1411, Cardinal Colonna, on the authority of the Pope, pronounced an excommunication against Huss for disobedience.

The attempt to establish the sale of indulgences at Prague led to great excitement among the people and to opposition from Huss and Jerome. In 1412 he left Prague and remained in practical exile from this period to 1414. The call for the Council of Constance again brought Huss to the front. He was urged to proceed to Constance and there “purge both himself and the kingdom of Bohemia from the infamous accusation. They were to inform him that the king would grant him a safe conduct which would enable him to go safely to Constance and to return safely to Bohemia.”

* Lutzow—The Life and Times of Huss, p. 184.
But on October 11, 1411, Huss left Prague accompanied by an escort selected by Emperor Sigismund. During the years preceding this journey he was preparing various theological treatises. The most important was “De Ecclesia.” This work was the principal cause of his accusation at Constance. It is said to be an abridgement of Wyclif’s treatise, “De Potestate Papae.”

When Huss arrived in Constance, he was detained, under guards, at the Bishop’s palace. A short time afterward he was taken to the Dominican Monastery, where he was imprisoned in a dungeon. The friends of Huss, in the meantime, were actively importuning Sigismund for intervention. Three commissioners were appointed to report on the case. Huss seemed to feel the need of a lawyer and requested that one should be secured for him. This request was refused on the ground that, by canon law, no aid could be given to a heretic. After an interview, the commissioners drew up a group of forty-nine articles which were in the main derived from his writings; later they were reduced to forty-five.

At one time, when John XXIII had signed the formal renunciation of the papal see and had left Constance, a panic seemed to ensue. The papal soldiers who guarded Huss left the city also, and it was possible for someone to have set him free, or perhaps even for him to have made a break for liberty. But Huss seemed to have no desire for this. While in prison he wrote to the citizens of Prague: “I beg you to pray to God for me that he may deign to be with me—if He deign now to call me to Him, be it according to His holy will; if He deigns to restore me to you, then also be His will fulfilled.” This was a resignation to whatever fate was in store for him. On March 24 the Bishop of Constance ordered Huss to be imprisoned in the castle of Gottlieben. There he was chained to a post and he suffered continually from hunger and thirst.

The nobles of Moravia appealed to Sigismund to save him. The nobles of Bohemia sent a remonstrance from Prague. The nobles who were then in Constance drew up a statement which they brought to the Council, stating that Huss has never been convicted or condemned or even heard! The protests became so large that it was decided by the Council to have him appear before the judges for trial.

On June 5 Huss was taken from the tower of Gottlieben to the Franciscan monastery. Cardinal d’Ailly and those who were to question him assembled in the refectory of the monastery. The accusations against him were read before Huss was admitted to the hall. The trial was manifestly one-sided. The accusers scarcely allowed Huss to make a statement or to answer a question. On the second day of the trial, Huss was given greater liberty to speak. The scene gradually resulted in a duel of words between d’Ailly and Huss. Emperor Sigismund and others advised Huss to recant at the end of the second day. The third day of the trial was June 8. After the articles of the accusations were
read to Huss, Cardinal d'Ailly pointed out two alternatives: either he must submit himself to the judgment and the sentence of the council, which would treat him leniently, or, refusing to submit and continuing to defend his writing, he would be in great peril. The reply of Huss was: "I do not wish to maintain any errors, but will humbly submit to the decrees of the council; but I cannot, not to offend God and my conscience, say that I held erroneous opinions, which I never held, and which I never had at heart. I beg only that hearing may be granted me that I may express my views regarding the accusations that have been made against me." He thus expected to be allowed to defend his opinions. On the contrary, the council expected only to hear him recant. Emperor Sigismund, Cardinal d'Ailly and others continued to urge him to recant. The third day of the trial closed, with the conclusion obvious to all that condemnation was but a little way off.

On July 6 Huss was brought before the council, and sixteen articles of Wyclif which he had incorporated into his writings were read as accusations. Huss asked the opportunity to explain them. This was refused. Thirty more articles were added to those noted above. Again and again he sought to explain. Finally he was granted an opportunity to speak. But sentence was passed upon him, in spite of his speech. The condemnation consisted of two parts; first, that his writings in Latin and Bohemian should be destroyed, and second, that he should be declared a heretic and turned over to the civil authorities for punishment.

Michael Servetus was born in 1511 at Tudela, in Navarre. He was sent to study law at Toulouse. He became attached to the suite of Quintana, a Confessor of Charles V. His first pamphlets were written when he was twenty years of age. In 1532 he entered the University of Paris under the name of Villeneuve, with the intention of studying medicine. It was here that he met Calvin and had discussions with him on theological matters. In 1538 he was enrolled as a student at Louvain, and practiced medicine for a short time at Avignon. He went later to Vienna on invitation of the Archbishop. At the same time he was carrying on his scientific work and inwardly pondering his religious views. In 1545 he opened a correspondence with Calvin and forwarded to him theological treatises expressing his views. Calvin sent him a copy of his Institutes, and Servetus returned it annotated with criticisms. Calvin remarked later that "there was hardly a page that is not defiled by his vomit." In 1531 Servetus published the "Errors of the Trinity" and in 1533 the "Christianismi Restitutio." In his correspondence with Calvin, he wrote under the assumed name of Michel Villeneuve. Calvin tells him that his ideas are like those of Servetus. Whereupon Villeneuve writes that while he is not Servetus, he will impersonate him for the purposes of exchanging ideas.

* Lutzow, p. 257.
1 Willis, Calvin and Servetus; p. 258-260.
Calvin had been guilty of the same practice, so it is alleged, for under the name of Guillaume Trier, he had written to the authorities at Vienna, artfully and indirectly suggesting the arraignment of "a certain heretic—countenanced among you, who ought to be burned alive, wherever he might be found—the man I refer to has been condemned in all the churches you hold in such dislike, but is suffered to live unmolested among you."

He is a Spanish-Portuguese, Michael Servetus, by name, though he now calls himself Villeneuve, and practices as a physician."

In June, 1553, he was seized and put into prison by the authorities at Vienna. He escaped from prison through the carelessness of the jailer, but under his own plan and with money which was sent to him by a friend. In spite of his absence, the authorities tried and condemned him to pay a fine of 1,000 livres tournois to the King of Dauphiny and "to be taken, together with his books, on a timbril, or dust-cart, to the place of public execution, and there burnt alive by a slow fire until his body is reduced to ashes." Following the civil authorities, the ecclesiastical authorities declared him "a most egregious heretic, and as such is hereby adjudged, convicted and condemned, his body to be burnt and his goods to be confiscated."

After his escape, Servetus took refuge in Lyons, and after wandering about southern France, he set out for Italy, and by some fate he stopped at Geneva. The news of his arrival in Geneva was conveyed to Calvin, who then brought about his arrest. The next day he was arraigned in court. He was questioned and allowed to answer at length concerning the accusations which were made against him. Doctrinal points were discussed freely, Calvin taking an important part in the prosecution. At first Servetus had answered in confident and certain terms. As his enemies grew more bold and he sensed the opinion of the assembly, he began to fence, to answer in double terms, and, as we are told, even to prevaricate. Calvin visited him and tried to convince him of his errors. Servetus, on his side, addressed letters to Calvin which he thought would win the reformer, but he was thrown into greater opposition. Finally the following resolution was carried by the court: "Having a summary of the process against the prisoner, Michel Servetus, and the reports of the parties consulted before us, it is hereby resolved, and in consideration of his great errors and blasphemies, decreed that he be taken to Champel and there burnt alive; that this sentence be carried into effect on the morrow and that his books be burned with him."

Then Servetus was led forth to the punishment which awaited him according to the sentence read above. Farel, the disciple of Calvin, accompanied him, and on the way to Champel, Farel tells us that he made fre-
quent appeals to Servetus to change his opinions regarding the trinity, but these appeals were of no avail. Servetus asked to be shown the passage of the Scriptures in which Christ was called the Son of God before his birth. Thus discussing with Farel, praying and talking with the people along the way, Servetus was drawn in the cart to his execution. Accounts differ as to his action when he reached the spot upon which he was to lose his life. Some say that he was moaning and crying, “God, have mercy on me.” Others say that he was more resigned to his fate, but accepting it prayerfully. After prayer, Servetus was bound to the stake by a chain, his books were hung about his waist, a wreath of leaves was put upon his head, the executioner lighted the fagots and the last sufferings of the martyr began. The spectators piled on more fagots. In about half an hour the deed was completed and Servetus was a martyr to the cause of the freedom of thought and expression, at the hands of Protestants who had just escaped punishment of a similar kind from others.

After the ceremony by which he was declared a heretic, John Huss was led surrounded by an armed force from the cathedral at Constance to the open space without the city known as Paradise.* As he passed through the yard of the cathedral, he saw a bon-fire made of his books. On his arrival at the place of execution, he knelt to pray and the paper crown upon his head fell off. As it was put back upon his head, the crowd derided him. But he smiled and spoke still of his trust in God. He was turned toward the East when tied to the stake, but, being a heretic, as they declared, he must not be allowed to face the East. He was placed upon fagots and a chain was drawn about his neck. When asked if he had anything to say, he replied: “In the truth of the gospel I have written, taught and preached; today I will gladly die.” Thus he continued praying, and, with lips moving, he died. His ashes were gathered and thrown into the Rhine, and his clothing was burned also to prevent his Bohemian sympathizers from seizing any parts of it as relics.

Both of these characters went to their death bravely. In Servetus, there seems to be some wavering, however small it may be, when compared with the stoic determination of Huss. Death would probably affect no two men, situated as these men were, in the same way. Servetus was not cowardly, as Calvin would have us believe. For his report of the actions of Servetus during the closing days of his life is not supported by a single authority. Calvin describes the manner in which Servetus received the announcement of his sentence as follows: “But lest idle scoundrels should glory in the insane obstinacy of the man, as in a martyrdom, whence it might be concluded that, on the subject of religion, he never was in earnest. When the sentence of death had been passed upon him he stood fixed;

* The number was variously computed, from 1,000 to 3,000. Wylie—The Council to the Death of Huss, p. 169.
now as one astounded; now he sighed deeply; and now he howled like a maniac, and at length he just gained strength enough to bellow out after the Spanish manner, 'Misericordia! Misericordia!' This description is overdrawn, as we know, to prevent Servetus from being considered a martyr, and the opening lines tell us this. Servetus may have been overcome and astonished by hearing the sentence of death passed against him, but it is not probable, in view of his later actions, that "he howled like a maniac," because of his fear of death.

Servetus was a student, a searcher for truth. He seems to have been more of a moralist at first. He was a physician and a researcher in the science of his day. For it is said that he anticipated the discovery of the circulation of the blood, although he did not complete the discovery. He published an edition of Ptolemy's geographical works and issued several medical and astronomical tracts of his own. In him there seemed to be little of the religious mysticism which produced the Christian martyrs of the Roman Empire, or even a blindness to his fate. Moreover, there was no great cause for which he might consider himself the sacrifice, or the forerunner. His one belief was the freedom to think his own thoughts with regard to the Bible and religion. Servetus may have come to Geneva hoping to secure support from the enemies of Calvin and to make Geneva his field of operations. Whatever he may have thought, and whatever his intentions, the facts show us that he stood alone. With rare courage, he refused to accept the teachings of Calvin and thus abandon his own beliefs.

Huss, on the other hand, was pre-eminently a theologian, preacher and a recognized religious leader. He was not a mystic, either, nor was he blind to his fate, but the Church was his work; he was its servant, first and above all else; and to it and to his beloved Bohemia he was giving his life. In Huss there was no faltering or wavering either of voice or actions. Supporting him, he knew that there was a majority group in Bohemia. As Rector of the University of Prague, he had aided in the movement which led to the withdrawal of German dominance from the University. He was a part of a great national as well as a great religious movement. In addition, he was the culmination of a line of Bohemian reformers who had preceded him. The religious movement there seemed to be directed toward the establishment of a national church. This movement strengthened greatly the idea of nationality. Huss was the mouthpiece of this movement. His influence in Bohemia and the manner in which he was regarded by all classes are shown in the reaction against restraint when the news of his death came. The Bohemian Revolt did not result absolutely from this cause, for it was the result of a group of circumstances: an insurrection against the authority of the Church, an up-

* Drummond, Life of Servetus, p. 144.
heaval of the national spirit, and the attempt to settle the social problems. The death of Huss was the spark which set off the conflagration.

With confidence, therefore, he might write to the faithful Bohemians: “Beloved, I exhort you not to tremble or to be struck down by fear because they have condemned my books to be burnt. Remember that they have burnt the prophecies of Jeremiah, which God had ordered him to write; yet did they not escape that which he had prophesied; for after they had been burnt, God commanded that they should again be written down and more words added; * * * but I hope to God that he will grant after me men who are braver than those of the present day, who will show better the wickedness of Anti-Christ, and lay down their lives for the truth of our Lord Jesus Christ, who will, I pray, grant you and me eternal happiness.”* In this passage Huss hoped that his work would go on, and the words breathe the presence of the belief that the work would not die, and that there would arise men who would accomplish that which he was attempting to do. The traditional saying of Huss, concerning himself as a goose which was being crushed, and the prophecy of the coming of the swan in Martin Luther, may be untrue, but historically the facts have followed the tradition. The death-song, the ugly cackle of the goose, was not stifled in the flames by the shore of the Rhine. The song, although suppressed, arose in the strong, vigorous music of the swan. It was Luther and the movement back of him which at least began to force the Church and the world to think about the liberty of conscience in thought and teaching. And yet, Luther and the Protestants were alike intolerant.

Servetus stood almost alone. The enemies of Calvin in Geneva would often make trouble for him, but they would not decide with a man who denied the Trinity and who held peculiar views concerning the baptism, the sacraments and other details of the religious life. Servetus was representative of no large movements or body of beliefs. Personally, too, he seemed unable to make friends. True it may be, that he expected to create his following in Geneva, after a disputation with Calvin. But when martyrdom was presented to him, there was none save the inner conviction which had sustained him in the past, to comfort him in his last moments. The friends of Huss were in the council of Constance. They were men of power; they were leaders not only in Bohemia, but in the council. One of them shook his hand at the close of the first day of trial. We have no record of any friendly encounter during the trial of Servetus. He may have had, and without doubt he did have, secret sympathizers, but under the firm rule of Calvin, they dared not make known their sympathy. By sheer force of will, Calvin had become the dominating figure in the city of Geneva. He hoped to link up the Church and the State so that each might contribute its highest and best to society. While these

Protestants of Geneva had withdrawn from the Catholic Church, yet they seem to hold continuously to the medieval idea of the oneness of Church and State. Into this watchtower of the Calvinist Reformation came Servetus, unknown and alone. In any disputation with Calvin, it is clear just where the bias would be. Mr. Willis says that “it was said to be more dangerous to offend John Calvin in Geneva than the King of France on his throne.” This does not appear too gross an exaggeration of the situation, but only too true. Nevertheless, in the condemnation of Servetus, Calvin and the council did not stand alone. The Church of Zurich, Bern, Basel and Shafhaussen held that he should be punished. Even Melancthon seemed to approve the action.

The fate of each of these characters was decided by organized religious bodies. Huss was the victim of the fanaticism of the Catholic Church, and Servetus was the victim of the fanaticism of the Calvinists. Equally intolerant were the Luther and Zwingli branches of the Protestant Churches, for they persecuted the Christians who differed with them. Of the three, the theocracy of Calvin, while efficient, was the more exacting. It is interesting to conjecture just what would have happened if these men had recanted: So far as the Church was concerned, Huss might have saved his life by so doing. But when the ecclesiastical authorities had declared him free, what would Sigismund do? Had he not declared that he must die, because of the discontent which he had stirred up in Bohemia? Servetus had to contend with almost the same situation. At first, he had been bold, then he had avoided questions on several occasions, but his persecutors remained the same. Calvin was there to push the contest. A recantation would have helped neither of them and it would have brought down rather righteously upon each of them the supreme contempt of all future generations.

There is not the smallest legal justification for the imprisonment and death of these men. Servetus was apparently a visitor in Geneva, or at least, he was there for a season. He had not preached his views, neither were his books in circulation in Geneva. Huss came to the Council of Constance under a safe-conduct, providing that he should be allowed to return safely to Bohemia. But in his seizure and imprisonment, this was violated. To the Catholic Council, Huss was representative of a kind of insubordination which it was eager to crush, and in the attempt, scruples of honor mattered little.

The saddest chapters in history are those which treat of the torture and martyrdom of men and women who have believed differently from the majority of their contemporaries concerning religion. The story becomes the more sad when those who call themselves reformers were just as intolerant as the Mother Church, whose intolerance they were

1 Willis, p. 335.
2 Cuthbertson, p. 46-47.
escaping. They saw the mote in the eye of their opponents, but they were unable to see the beam in their own. Individualism in thought and action had begun its real development by the opening of the sixteenth century. Yet there were two groups of thinkers—the Catholics and the Protestants—who were demanding and seeking to enforce uniformity. But the voices which were preaching the gospel of tolerance had been at work long before this period. In 1327 Marsiglio of Padua had sounded the keynote in his “Defensor Pacis.” The Humanism and the Renaissance was leading to self-expression, which of itself would soon argue for religious liberty. Some have argued that the persecutions of these men were the results of the intolerant attitude of the sixteenth century. This might have been true with reference to the Catholic Church and its attitude toward Huss. But this cannot be the explanation for the action of Calvin toward Servetus. Calvin was acquainted with persecution and intolerance himself, and he must have known the arguments for religious liberty which were the common thoughts of many average men in the middle sixteenth century.

Calvin was seeking self-preservation and this was synonymous under his regime with an intolerant spirit. Servetus was not only, from Calvin’s point of view, a dangerous heretic, but a radical reformer. In his book, “Christianismi Restitutio” (Christianity Restored), he had constructed a plan for the Church and for society. Servetus was, therefore, not simply an unbeliever, but an aggressive reformer whose thoughts, if realized, would threaten to shake the very foundations of Genevan society. Moreover, Calvin and the Protestants of Geneva seized this opportunity of freeing themselves of the reproach which was cast upon them by the Catholics. This was expressed clearly in the letter sent by the pastors of Zurich advising the punishment of Servetus: “We think it needful to show great rigor against him, and all the more as our churches are decried, in distant parts, as heretical, or as lending protection to heretics. Divine Providence now offers an opportunity to purge yourselves, and us at the same time of an unjust accusation.”* The sins of other people always seem to be worse than our own. Persecuted heretics alike have often sought to justify themselves by persecuting heretics who are more extreme than themselves. The Calvinists of Geneva were just as intolerant as their Catholic contemporaries.

Both Huss and Servetus preferred death at the stake to the acknowledgment of untruths and to the disavowal of their beliefs. Huss was more firm and faithful to his conviction, because he represented a developing belief, and a people who were eager to cast off the yoke of Rome. Servetus bravely bore his cross of shame as an obstinate heretic; and placing his life upon the stake, unknowingly, he was one among the group of the sufferers of intolerance, who set in motion the freedom of religious

* Bacon—Essays in Church History, p. 219.
thought. The death of Huss with the results which followed helped to begin the reformation of the Catholic Church, although distantly connected in action from it. The death of Servetus revealed the fact that the reformation had not gone far enough. The reformers needed to reform themselves. Slowly these convictions have been drifting into the minds of thinkers since the fate of Huss and Servetus. Men who love the great principles of life must oftimes die that those principles may live. As unrelated directly to the Reformation as the fate of these men may seem, nevertheless there is need of no argument to make manifest the fact that, without them, the development of religious liberty would have been delayed.

CHARLES H. WESLEY,
Associate Professor of History.
The Minister's Responsibility.

An attempt to summarize the responsibility of the modern minister presupposes an acquaintance with the conditions under which Christianity was introduced into the world, and the enduring tenacity with which it held out amid ravages from fire and sword till it had established itself as the steadying force of the world.

The disintegration of the Roman Empire left the church the only political, social, and economic unit which reminded the world of that extensive empire. From that remnant, modern civilization was to be modelled. The minister was the central influence of the whole structure. He ordered the goings of kings, and emperors did obeisance to him. The whole social fabric, as well as the industrial, was conducted under his supervision. It was only when pride of rule inflated him that he relaxed his efforts; and as a result of that relaxation, confusion infests the earth.

A glance at the modern world reveals a picture astonishing to the beholder. One shudders to see nations, kingdoms, and empires struggling under a terrible fit of convulsion. The once cultured nations of Europe, upon which the world has hitherto depended for ideals, are wrapped in gloom, and far and wide they are shouting "To arms! To arms!" The mighty British Empire, the great German Empire, the vast republic of France, the extensive Russian Empire, all are shouting with the voice of despair, "To arms! To arms!" The whole moral code is being trampled under foot, and strange ideas of morality are being disseminated. The whole social structure is crumbling to dust. Instead of the altruistic spirit which was wont to impel the nations, the spirit of personal aggrandizement and national individualism characterizes the age. Every attempt to harmonize the nations is failing. Confusion is being multiplied, making the world a boiling pot of strife.

Not only is there a radical change in the moral, religious, and social ideas, but the body politic is divided. The German nation is divided, because the ruling power is divided. France, Russia, and other powerful nations are divided, because their governments are divided. Even Ireland is suffering the pangs of civil war. These conditions make it difficult to diagnose Europe's case.

But not Europe alone is suffering from confusion. America also is torn by party strife. The two factors comprising her nation are at each other's throat. Their quarrels have found their way into the heart of the government, and the strife there engendered threatens the very life of the nation. America is absolutely unable to reconcile the warring nations of Europe because she herself is sick. Thus all hopes for civilization seem lost.

At such a crisis as this one naturally asks where is the church? Where
are the evidences of its existence? Of what service is it? Where are the ministers? Have they forgotten their duty, or have they assumed a passive attitude?

It is very evident that if the world is to be saved from imminent destruction, the responsibility for its salvation rests with the minister. There is no saying the contrary, for governments are failing, nations are disintegrating, and the social order is polluted. The minister must be the leaven in the world to keep it from collapse. This was the work of the early minister, and he executed it with amazing success. The modern minister cannot afford to be idle. The church, which he represents, is composed of all nations, and cannot be united when the nations are engaged in strife. The minister must operate upon national and international sentiment in order to reestablish confidence among the nations. If he fails to do his part, the blood of the world will be on his head.

The minister must seek not only to establish confidence, but to persuade the nations to substitute Christian ideals for the horrors of war. In the development of the modern nations Christianity was their only guide. It was due to a spurning of Christian ideals that the world has experienced the late cataclysm. The world needs to know that it is not benefited when millions of its men are butchered to satisfy the thirst for blood. It needs, too, to know that its richest asset is a staunch and sturdy population, high social and political ideals, and sound morals. All these can be had only through the operation of Christian principles. It is the duty of the minister to establish these principles.

Moreover, the prosperity of the world largely depends on the social status of the people. No minister doubts that the existing social conditions are far from healthy. Antagonistic individualism characterizes the actions of the average man. Little or no respect is felt for a neighbour. Self, and nothing but self, is the unuttered slogan of the day. Society, as such, is fast disappearing. The minister alone can remedy these evils. He alone can counteract the spirit of individualism and institute a spirit of altruism.

Finally, the minister must be a moral leader. History shows that the nations of antiquity prospered only so long as they had moral leaders. The Jews, the Greeks, the Romans are striking examples of such nations. Moral degeneracy always heralded national disintegration. This was the reason why the prophets were never tired of warning the people against immoral practices. The minister must embody and teach an improved system of morals, for this is his very duty. If he shuts his eyes and neglects to warn the world of its impending woe, who can intercede for him when the blood of the world cries to God for vengeance?

It is obvious, then, that the minister has no easy task. Without regard to creed or colour, he has accepted a tremendous responsibility. He should not be content with confining his activities to an isolated group,
but should enlarge the field of his endeavours to suit present needs. He must be the Physician of society to sympathize with its sufferings, and to minister to its necessities. He must be the connecting link between the many factors of Christendom. It is his duty to propagate Christian standards. He must reestablish international good-will and human brotherhood. He must inaugurate a condition of society wherein man will not seek to destroy his brother, but will contribute his best to the general welfare.

S. A. Laurie Norville,

School of Religion.
"IF I KNEW YOU AND YOU KNEW ME."

If I knew you and you knew me,
'Tis seldom we would disagree;
But, never having yet clasped hands,
Both often fail to understand
That each intends to do what's right,
And treat each other "honor bright."
How little to complain there'd be
If I knew you and you knew me.

Then let no doubting thoughts abide,
Of firm good faith on either side;
Confidence to each other give,
Living ourselves, let others live;
But any time you come this way,
That you will call I hope and pray,
Then face to face we each shall see,
And I'll know you and you'll know me.

—From Harlem Economic Association Bulletin.

CITIES ARE WHAT MEN MAKE THEM.

Cities are what men make them,
Wherever the cities may be;
Whether out on the desolate desert,
Or set by the surging sea.
Though they cleave to the breasts of the mountains,
Or nestle by rivers broad,
Cities are what men make them
On the land that is given of God.

Cities are what men make them,
What men demand they shall be,
Slothful, sloven and sleeping,
Progressive, beautiful, free.
If the hearts of the builders are noble,
In one with the day and the need,
They build into grandeur and greatness,
For so it was ever decreed.
So take up your task as you find it,
Nor grumble at what you have not,
Be one of the men to make greater
The place where you cast your lot.
If the ocean shall threaten to whelm you,
Build a dyke that will laugh at its might,
Cities are what men make them
Who are willing to labor and fight.

Daniel Lovelace.
HOWARD UNIVERSITY RECORD

HOWARD ALUMNI YOU OUGHT TO KNOW.

Thomas Russell Davis, Class of 1914.

The Record notes with pride the honor which has come to Thomas Russell Davis in his appointment to the presidency of Walden College, Nashville, Tenn. Mr. Davis, who until the present scholastic year was professor of Sociology in Philander Smith College, Little Rock, Arkansas, is well and favorably known by the majority of the present academic faculty at Howard. His scholarship, character and general attitude during his college career were such that those of us who knew him well are by no means surprised that he has been selected as the man possessing the necessary initiative, scholarship and character to raise Walden College to a high plane of culture and service.

The Southwestern Christian Advocate of November 23, 1922, has the following to say of President Davis' appointment:

"President Thomas Russell Davis was called from the Chair of Social Science and Economics at Philander Smith College, Little Rock, Arkansas, where he was having notable success, to become president of Walden College, Nashville, Tennessee.

"Walden College is the oldest of the schools under the Board of Education for Negroes.

"The institution which was Central Tennessee College, then Walden University, has had a wonderful career in the success of its graduates while subjected during the years to many reverses.

"The new day comes for it in the purchase of the new and commanding site overlooking Nashville.

"It is to be definitely known as Walden College.

"The election of President T. R. Davis is therefore of great significance in the very beginning of Walden's new day.

"With new site and new man, with old and tried backers, what may not Walden see in the days that are to come?

"President Davis is thirty-four years of age. He was graduated from Howard University with degree of B. A. and later Chicago University with the degree of M. A.

"He is one of the best educated young men in the system. In his student days he was a leader in Sunday School, Y. M. C. A., and Church.

"While a professor at Philander he was teacher of a large teacher-training class in the Wesley Chapel Methodist Episcopal Church, Little Rock. He is a Christian layman in the true sense.

"Mrs. Susie W. Davis, his wife, is a star primary and model school teacher, and will be invaluable to the Normal Department as critic teacher and helper of those students preparing for teachers.

"The couple like to work and have been putting in long hours day and night getting the new property in readiness for the opening of the institution. Here again is young life, Christian consecration, and the best scholastic preparation combined. The new Walden needs just such virile, aggressive, and compelling leadership. Success is ahead, we believe."
To our Alumni:

Says Dr. Jackson of our Medical School:

"Did you ever have a job that just HAD to be done? If such was your predicament, I know from what I hear of you, that you DID it.

Well, this is the position in which your Alma Mater is now placed. The General Education Board has given us $250,000 for our Medical School on condition that we raise a like amount by July 1, 1923, pledges to be payable on or before July 1, 1926. We must not fail, for the ruling of the American Medical Association, which is the rating association for the country, demands that with the opening of the school year 1923-24 a medical school, to retain its Class A rating must have an income, outside and beyond all fees, of at least $25,000. Those schools that cannot comply lose their Class A rating and hence their standing with other schools in the nation. Howard University has now the only Class A Medical School for colored men and women, but, unless we can meet this gift of the General Education Board, we cannot have the necessary income and therefore would lose our Class A rating. We must not fail, and I am writing to you for your help.

I understand that you know a number of the wealthiest citizens about you. For the sake of Old Howard, will you not go to them and talk over the matter of our needs very frankly and thus enlist their support? (We will be so glad to send you literature and pledge cards if you desire them.) Want you to emphasize the need of more and better trained colored physicians and the part they play in making their twelve million brethren better Americans. If you find your prospect is greatly interested and you feel that you need some persuasive help, let us know. However, the outcome, the credit shall be yours.

I am rather firm in the belief that the University can rise no higher than the manifest interest of its alumni translated into love, loyalty, and action. Today we are on trial, you are on trial, and, working together, we can and must triumph.

May I suggest that you gather about you all the alumni and former students of Howard, who live in your vicinity, and plan a campaign of action. If we can help you in this, call upon us and we shall be happy to do our utmost. Work in the ‘Spirit of Old Howard.’”

There are some things which are extremely helpful and inspiring. The beginning of the drive was made at Howard, and, up to date, the students of the University have pledged $24,735. Administration, faculties, and trustees have pledged thus far about ten thousand dollars. When all pledges are in, the faculty and students at Howard will have pledged upwards of $40,000, without a doubt. The President is not acquainted with another school in America that can show as fine a response under the circumstances.

This reveals the remarkably fine spirit of co-operation at the University and the eagerness of all to give, that Howard might go forward. The Dental Alumni Association has voted to be responsible for $20,000. The Medical Alumni are most enthusiastic and are pushing hard, having already sent in pledges of $14,000. We have one large gift of $10,000. Our total pledges up to date are $60,506.

You will want to be in on this, and we want you in to the limit!
I hereby agree to give as my subscription to the Five Hundred Thousand Dollar Endowment Fund for the Howard University School of Medicine, $………………
payable as indicated below:
Installments payable monthly quarterly; yearly; beginning (date)……………………………………………………, pledge to be paid in full on
or before July 1, 1926.

Signature……………………………… Class………………
Address…………………………………………………………

The destructive fire which recently played havoc with the city of New Bern, N. C., has given two of our graduates of last year an opportunity to come face to face with the realities of life in an unusual manner. Mr. William S. Maize and Mr. Julius T. A. Smith, who are both members of the faculty of the Eastern North Carolina Academy at New Bern, N. C., having been appointed at the beginning of this school year, gave splendid service during the first fire, which destroyed a large part of the city. Shortly afterwards another large fire swept over New Bern, and the Academy, in which these young men were employed, was burned to the ground. Mr. Maize tells the story graphically in the letters which we quote below:

"Eastern N. C. I. Academy,
New Bern, N. C., December 3, 1922.

Dean D. O. W. Holmes,
School of Education, Howard University,
Washington, D. C.

Dear Sir:

After thinking over the matter carefully, I decided to stay here. I am glad that I stayed, for I have been able to assist the city some. Three fires began at once and united. A gale swept from the Neuse and Trent Rivers which drove the flames at will. Three thousand people are homeless, penniless and hungry. A thousand homes, two churches, a theatre, a pharmacy, and factories are in ashes. Friday Professor Smith and I assisted in saving furniture, clothing, and people. Yesterday we aided the Red Cross and Salvation Army in caring for the needy and taking subscriptions. The people are raising $14,000. The white people are assisting greatly by lending cars and giving money, food, and all necessities. Neighboring towns and cities are contributing. Over a thousand factories burned down. St. Peter's Church, the largest and most beautiful one in the State, was ruined. Conference was being held there. This being an A. M. E. Zion School, I learn that the congregation may hold services in the school. All of the other schools and churches are in use, as the people eat and sleep in them. Friday night many slept in freight cars and in cemeteries.

Forty blocks of New Bern look as, I imagine, "No Man's Land" looked. An old colored lady, 105 years old, was burned to death. Smith and I saw the skeleton right where she died. Chickens and animals perished in the flames, too. I got subscriptions for seventy-five people myself yesterday. Among the number was a woman 100 years old, who lost all but what she had on her back. Another was an old man who is the father of forty-seven children. He
Howard University Record

lost all he possessed. I feel as though I have done more good here than I could have done had I gone elsewhere.

Many of our pupils are homeless, so may not be able to come to school. If so many stay out that the schools are forced to close, please look out for Smith and me, as we may need a new position shortly. Dean, conditions here are critical. The army is providing food, tents, cots, etc. I hear that portable houses are being secured. As we look out into the moonlight, for forty blocks, all we can see is desolation, as only chimneys and brick walls stand as if keeping vigilant watch during the night.

Smith sends sincere regards. He is doing well and is busy correcting papers at present. We regret that Howard lost the game, but are glad that she put up a good game. We enjoy working together and hope to be able to remain so, either here or elsewhere. Remember us to all deans, professors, and students who may inquire as to our welfare. Remember me especially to Deans Miller and Woodard.

Sincerely,

William S. Maize.”

Five days later the following communication was received:

“Eastern N. C. I. Academy,
New Bern, N. C., December 7, 1922.

Dear Dean Holmes:

Your letter received. Another large fire has swept New Bern and our Academy burned to the ground. We hope to open January 2, 1923. Smith and I are leaving Saturday. I shall relate details later. If you write me, write to 109 E. Scott Avenue, Rahway, New Jersey.

Sincerely,

William S. Maize.”
ALUMNI NOTES.

MISS ALICE J. HUSTON, Secretary, National Training School, Durham, N. C.

MISS ISADORE WILLIAMS, Psychology, English, Virginia N. & I. Institute, Petersburg, Va.

MISS FLORENCE C. MURRAY, Mathematics, Virginia Normal and Industrial Institute, Petersburg, Va.

MR. JAMES GARLAND WOOD is a candidate for the degree of Master of Science in Commerce at New York University.

MISS EMILY MAE HARPER, Mathematics, Booker T. Washington School, Sapulpa, Okla.

MISS EDITH BROWN, History, English, Caroline County Training School, Bowling Green, Va.

MISS MAUDE KENEDY, a graduate of Howard University, class 1906, College of Arts and Sciences, has recently won honors in a “Poetical Contest,” given for the benefit of the Phyllis Wheatley Branch of the Y. W. C. A., in St. Louis, Mo. Nine of the leading churches were represented, each having one contestant. Each contestant was responsible for the tickets sold by her church, and the church selling the greatest number received a beautiful loving-cup. Miss Kenedy represented Central Baptist Church, and sold tickets amounting to $243.85, which sum far outstripped that of her competitors. The speakers were judged for clearness of enunciation, expression, technique, and stage presence. One of the local papers has made this comment: “Miss Kenedy impressed the audience with giving just a little more to the expression of Longfellow’s ‘Famine’ from ‘Hiawatha’ than did any other of the contestants to their several selections. The audience appeared in full accord with the judges’ selection of Miss Kenedy as first prize winner.” Thus she was honored by being presented both the loving-cup and a beautiful gold pin.

Poro Auditorium was filled with what appeared to be representatives from every church in the city, and they expressed appreciation as well as a keen sense of rivalry for the various contestants. Miss Kenedy has been for the past fourteen years a teacher in Lincoln High School of East St. Louis, Ill., and has made for herself a wonderful record.

It will be of interest to the alumni who were in the University in the old days of the Academy to learn of the marriage of Miss Annie Rufe Barker to Dr. William S. Simpson on Saturday, October 21, at Plattsburg, New York. Mrs. Simpson was for many years a teacher in the Academy and was closely associated with Professor Cummings. All the students of a generation ago will fondly remember her.

Cards are out announcing the marriage of Miss Annie Laurie McCary of Washington, D. C., to Attorney John Gordon Dingle on Thursday, the 13th of November, 1922, Washington, D. C. Attorney and Mrs. Dingle will be at home after December 13th, at 229 West 135th Street, New York City. Both are graduates of Howard University.
Obituary.

It came as a great shock to the alumni of New Jersey and vicinity to learn of the death of Dr. Hayes J. Burnett, Academy 1900, School of Medicine 1904, which recently occurred at his home, 31 Montague Place, Montclair, New Jersey. Those who lived on the hill in the late nineties and those who attended the Medical School later will recall Dr. Burnett as he was in his student days. Always a good friend and comrade, a hale fellow well met, a good student and a sterling athlete, he was held in high esteem by all who knew him. Like many of his associates, he was compelled to fight for an education every inch of the way and he made a fight like the gallant fellow that he was and won. For many years after graduation, he was a successful practitioner at Montclair, which place he chose from the first as his field of activity.

'90 J. WELFORD HOLME, Esq., died in Pittsburgh, Pa., Friday, December 8th.
DEAN LUCY D. SLOWE made a trip during the month of November to the University of Pittsburgh, Oberlin, Cornell and Swarthmore. Miss Slowe looked into the work of the Office of the Dean of Women in these institutions with a view to placing the Dean’s office at Howard on par with that in any other university. Housing, social activities, employment, vocational guidance, as they relate to women, are some of the problems to be handled through the office of the Dean of Women. Miss Slowe plans to attack these problems in Howard University in order to systematize the women’s interests and to aid in these very vital matters.

Lecture to Students in Botany.

DR. EDGAR T. WHERRY of the United States Department of Agriculture gave a very stimulating and instructive lecture on December 11, in the Botanical Laboratory, to students and others interested, upon the subject, “Studying Plant Distribution in the Southern Mountains.”

The lecture was illustrated and the slides used were accurately and artistically colored to show how the plants and flowers discussed looked when growing under natural conditions. Some of these slides were colored by the lecturer himself, while others were done by the artist of the Wild Flower Preservation Society.

Dr. Wherry discussed in detail some of his own extensive researches upon acid soil, alkali and neutral soil plants—their systematic relationships and distribution.

He remained for an hour after the lecture demonstrating, answering questions and discussing with students and faculty members some of the problems raised in his lecture.

DR. E. E. JUST, head of the Department of Zoology, has recently contributed the following articles to the scientific journals mentioned below:


In the current volume of the Biological Bulletin, beginning with page 384, three papers on “Fertilization” and in the January number of the same journal, two papers on “Fertilization.”

The American Journal of Botany for October has a paper of about 32 pages by Professor Thomas W. Turner on “Studies of the Mechanism of the Physiological Effects of Certain Mineral Salts in altering the Ration of Top Growth in Seed Plants.” This paper is the condensed form of Professor Turner’s doctorate thesis.

The researches discussed attempt to throw some light upon the nature and localization of the effect of soil salts upon plants. The solution of this problem is of great interest both to the plant physiologist and the practical plant grower, since the fertilizer problem will not be solved either from a scientific or practical point of view until more definite information is obtained as to how the particular fertilizer used affects the plant roots, or as to how one may localize the effect of a particular treatment in the desired plant organ.
On November 10th, Hazel Harrison appeared in piano recital under the auspices of the Howard University Conservatory of Music to a capacity audience, which enthusiastically demonstrated its appreciation of the artist and gratitude for the thoroughness and discrimination of the management.

Her program was as follows:

Bach Busoni ........................................ Three Choral Vorspiel
Chopin-Liszt ........................................ Maiden's Wish
Chopin-Liszt ........................................ Nocturne
Chopin ................................................ Scherzo
Liszt ................................................ Sonate Quasi Fantasie
                             After a Lecture on Dante
Beethoven-Liszt ..................................... Song of Repentance
Smetana .............................................. By the Sea
Paganini-Liszt ...................................... The Chasse
Liszt ................................................ Rhapsody No. 12

While the only way to great musicianship passes through the acquisition of balanced and resourceful technique, it is only too true that great musicianship begins where the merely technical leaves off. Hazel Harrison has for four years been known for her brilliant and firm and resourceful technical equipment. Consistent training in practically the same school of playing has developed exceptional balance. Every one has agreed that the technical equipment of a great pianist has been acquired. The last few years, and most especially the last, have, however, been marked by an achievement and growth in interpretive power which heralds her artistic prime.

Her recent recitals and programs unmistakably demonstrate this. Hitherto her musicianship has been predominantly intellectual; it is now mellowed and glows with emotional sympathy and a warmth of interpretation which adds the only factor upon which her previous playing could warrantably be criticized. Her playing still bears the unmistakable stamp of the Liszt tradition, but she no longer plays all composers as if they had been re-written by Liszt. Even Chopin, most pianistic of all composers, is now sympathetically, indeed brilliantly, interpreted. This means, then, the final addition of virtuosity in interpretation to her already acknowledged virtuosity of technique.

Her Bach-Busoni group, three of the choral preludes, was notable for its combination of skillful pattern-playing with broad sweeping phrase delivery. Rarely is Bach played with the impression of spontaneity. The Chopin and Chopin-Liszt group, the E Minor Scherzo, and the Maiden's Wish and Nocturne were, from the lyric point of view, admirably done—a test for finer shading and pianistic idiom which Miss Harrison's broad style of playing has not always been equal to, but which was over-leaped on this occasion.

The Liszt Dante Sonata deserves a review in itself. Descriptive shading, climaxes and double climaxes, lyric interpolations, all were there in their proper place, yet fused into an organic and almost rhapsodic whole. One cannot claim much glory at this late stage in prophesying that Miss Harrison needs only world-wide hearing to gain world-wide recognition as an interpreter of Liszt. She already has in her repertoire most of the big and all of the profound Lisztian numbers, and has that triple command of heart, head and hand which is required.

The Beethoven-Liszt "Song of Repentance" was by way of relief delivered more in the idiom of the older master. Fluent harmonic interpretation is another of the maturer acquisitions of the artist. The modern group, Smetana's "By the Sea" and...
the Paganini-Liszt "Le Chasse" showed an almost undiminished fluency in the forte of her youth—brilliant passage work. The Twelfth Hungarian Rhapsody was not anti-climatic due to the resourcefulness and almost phenomenal freshness with which it was played.

One usually regrets encores to well planned programs; however, the encore number, Sapellnikoff's "Dance of the Elves," was in some ways the surprise of the evening. Feathery, pianissimi and crisp melodic outlines displayed an unexpected versatility. Miss Harrison, when she wishes, can play the music of the modern French school most acceptably, but as a devoted disciple of the Lisztian tradition we suspect she would rather not—except as delightful encores.

To any who are interested to go back of the artistry to the artist, though Miss Harrison never intrudes her personality except as an interpretative medium, it is additionally noteworthy to realize that in her years of patient work Hazel Harrison has transcended two limitations, often thought insuperable, sex and race. Her achievement, therefore, has more than an aspect of personal triumph in that it demonstrates in the exceptional case and by virtue of exceptional talent and industry the possibility of the utmost artistic success in spite of handicap.

SCHOOL OF MEDICINE.

DR. WILLIAM C. WOODWARD, the Executive Secretary of the Bureau of Legal Medicine and Legislation of the American Medical Association, is giving his annual course of lectures on "Medical Jurisprudence." The school is fortunate in being able to secure the services of so able an exponent of legal medicine as Dr. Woodward.

Many medical and dental alumni were back to witness the football game. Without exception they expressed themselves as much gratified at the progress the school was making. They all report that they are doing well in their professions and each promised to do his bit in helping to raise the endowment.

In addition to the appointment of Dr. Donowa, Dental 1922, as Chief of the X-ray Service at the Forsyth Dental Infirmary, Boston, Mass., Dr. Alexander, Dental 1922, is in charge of the morning Anesthetic Clinic, and Dr. Chiles, Dental 1922, of the afternoon Anesthetic Clinic, at the same institution.

DR. PAUL BARTSCH, Professor of Histology and Medical Zoology, lectured before the Faculty and student body of Hampton Institute on "Marine Exploration with the United States Fisheries Steamer Albatross in the Philippines." He was very graciously received by the eight hundred and more faculty members and student body who attended this lecture and during the remainder of his stay in Hampton he was called upon to lecture to the various classes on Biology and Zoology.

He took this opportunity to present to them information concerning our drive for endowment, which was met with enthusiastic applause and their promise of support.

Edward A. Balloch, Dean.
New Quarters for the School of Law.

On Monday evening, December 4, 1922, before an audience that packed the splendid new assembly hall, the Faculty of Law, with appropriate exercises, threw open the doors of the remodeled law building. The program was as follows:

Remarks, by Mr. Justice Fenton W. Booth, dean, who presided, Professor James A. Cobb and Dr. Emmett J. Scott, secretary-treasurer; "Speech," by Dr. J. Stanley Durkee, President of the University; "Alma Mater," by the students and alumni, and an address by Congressman Martin B. Madden, of Illinois, chairman of the House Committee on Appropriations.

As a result of the sudden death of his colleague, Hon. James R. Mann, Mr. Madden had to leave for Chicago as a member of the funeral party. From this the task of making the principal address fell upon President Durkee, who filled the bill completely as was to be expected. Others who spoke were Mr. Andrew F. Hilyer, an alumnus of the Law School and now a member of the Board of Trustees of the University, Professors Andrew Wilson and Charles S. Shreve, and Judge Robert H. Terrell, whose ovation at the hands of the audience was a feature of the occasion. The program was arranged by a committee composed of Professor Houston, chairman, Professor Wilson and Judge Terrell.

For more than a quarter of a century the School of Law has occupied its own home on Fifth Street, across from the Supreme Court and the Court of Appeals, but the space occupied consisted of only two class rooms, a sorely cramped library and the secretary's office. Today, the eye beholds a modern three-story and basement structure, 26 feet wide by 90 feet deep, electric lighted throughout, new plumbing, and with a splendid new heating plant, the second the school has had in two years.

The first floor is occupied by the entrance hall and two lecture rooms—the seats in the larger being terraced. The larger room will accommodate 114 students, the smaller 97.

On the second floor are the secretary's office, one class room 24 by 42 feet, accommodating 127 students, the faculty room and janitor's room. The third floor contains one class room, the ladies' room and the library. The total accommodation afforded by the four rooms will be 432 students.

The library, which is the pride and jewel of the ensemble, is a beautiful rectangular room containing more than a thousand square feet and with shelving space for ten thousand volumes. Besides the cases along the walls, the room has two double cases sitting out three feet from the north wall case, while a third double case arranged like a letter "L" is topped by a hard-wood counter for use of the circulating department.

The library is done in North Carolina pine, varnished, has five large windows and two skylights and presents by far one of the prettiest appearances to be found anywhere among libraries not separately housed.

Miscellaneous Notes.

A peculiarly happy event took place at 6 o'clock on Monday, November 13th, in the unexpected appearance of Judge Booth and Hon. William H. Lewis at the rooms of the Law School, which was then temporarily housed on the campus. Mr. Lewis, who was formerly Assistant Attorney General of the United States, had just dropped in for a brief moment, he said, but that did not prevent him from being drafted for a speech, which aroused the enthusiasm of the entire student body. The same may
be said of Dean Booth, who had just barely gotten back from an anxious vigil at the bedside of a daughter who was critically ill in Indianapolis. The occasion was an impromptu event not provided for in the regular program, but it will be recorded as one of the most enjoyable in the annals of the School of Law.

Other visitors whose presence has recently been noted at the Law School were: Mr. Gordon Dingle, '18; Charles H. Hemans, '04; William I. Lee, '90; W. C. Martin, '86; Edmund Hill, '04; Mrs. S. R. Malone, '22, and Mrs. Hilyer.

Meanwhile, the graduates continue to go over the top. Oscar C. Brown, '22, joins his brother in announcing the formation of the firm of Brown & Brown, with offices at Indianapolis. Herbert F. McGirt, '22, was one of a total of eleven who passed the South Carolina bar. Mr. McGirt has located at Spartanburg. With Howard men entered in the recent examination in Maryland and listed to enter the examinations pending in the District of Columbia, Virginia, Ohio and North Carolina, the Alma Mater is not lacking in representation in the congregations of the learned.

JAMES C. WATERS, JR.

The University of Pittsburgh Latin Department News Letter makes the following official announcement:

"By a recent ruling of the Supreme Court of Pennsylvania, an additional year of Latin (Virgil, Aeneid, I-VI) will be required of prospective law students, beginning in 1923. The total requirement will then be Caesar, B. G., I-IV; Cicero, orations against Catiline; Virgil, Aeneid, I-VI. All high school teachers and principals should call the attention of pupils looking to the study of Law to the new requirements. An excellent opportunity is also offered those interested in Latin to point out the emphasis on Latin in this new ruling."
UNDERGRADUATE LIFE.

Football Season of 1922.

Foster Sanford, veteran football coach at Rutgers College, replying to a toast to the losers at a banquet given in honor of the victorious Notre Dame eleven at New Brunswick in 1920, had this to say: “You won a hard-fought and a clean-cut victory—for which we congratulate you—but, set it down that you can never beat Rutgers, although you may gain temporary advantage over us, from time to time, because, here on the Raritan, we have acquired the spirit of competition.” Every spectator at the nineteenth annual Howard-Lincoln Football Classic, on Thanksgiving Day, saw unmistakable evidence of this spirit of competition in Captain Williams’ warriors, who, according to expert critics, put up the greatest gridiron battle ever seen at the local American League Park. The final whistle, which postponed another Howard victory, fell like sweet music upon the anxious ears of the Lincoln supporters, while their pet team, gasping heavily for breath, was most willing to plead, “Sufficient.”

Lincoln scored seven points in the second quarter, on a cleverly concealed fake play off right guard which developed into a seventy-yard sprint for a touchdown by Byrd, the brilliant right halfback, and a goal from placement by Crudop, who substituted temporarily for Skinker. Howard planted the pigskin within Lincoln’s five-yard zone twice during this quarter, but lost the ball on downs each time, once on their opponent’s three-yard line, and again on a hair-line decision which required the combined wisdom of four officials to decipher. Coach Morrison withheld his new formations, which gained ground consistently during the twilight half, throughout this period. Herein hangs the tale of Howard’s defeat. Had the quarterback been permitted to select from his full equipment of plays on these two momentous occasions, the probabilities are that the Blue would have absorbed all the Orange on the Lincoln side of the field, before the game had reached the half-way mark. However, this “waiting-game” strategy proved most efficacious for Bill Roper in the Chicago-Princeton duel. It reacted bitterly against Howard.

In the third quarter, Howard uncovered a most varied assortment of forward passes, fake plays, and shift formations which baffled their opponents so completely that Captain Williams’ gladiators marched almost the entire length of the field, to within the shadow of Lincoln’s goal-post. Here, an off-side penalty set the ball back on the twenty-five-yard line, from which it was surrendered to Lincoln after an incomplete forward pass. McLean collaborated with Skinker for a thirty-yard forward pass which put the sphere in play near midfield. Two line plays failed. When Lincoln attempted to punt on her third down, the ball was partially blocked by Crawford, but bounded high into the air and was recovered by Johnson. This break of luck was the turning point of the game because it continued the ball in Lincoln’s possession long enough to forestall another Howard march down the field before the quarter ended.

The Blue and White became most aggressive in the fourth period. Nurse blocked a kick on the thirty-yard line, which was recovered by Long, who ran twenty yards to the goal. Doneghy missed the kick for the extra count. Lincoln again forged ahead a few minutes later when McLean circled left end for a thirty-yard run which was valued at six units. Crudop failed to score the extra point.

On the next kick-off, Howard began a drive that carried the ball to the three-yard line, from which place Fullback Melton crashed through for the duplicating
touchdown. Carter missed the tying score by inches. With two minutes to go, Howard turned on full pressure and, on three long forward passes, advanced the ball deep into Lincoln's territory. Armistice was declared a second later with the ferocious "Bulldogs" closing in upon the fast-tiring "Quakers" and with the Howard "cheer-leaders" declaring, "We'll win, by golly, we'll win." Final score, Howard, 12; Lincoln, 13.

As the game was played, Lincoln merited the victory by the exact margin which the score of the game indicates. Howard showed the most versatile attack, making twenty first-down to six by Lincoln, but the latter's defense, except on one occasion, was superb in the shadow of their goal.

The line-up was as follows:

<table>
<thead>
<tr>
<th>Howard</th>
<th>Position</th>
<th>Lincoln</th>
</tr>
</thead>
<tbody>
<tr>
<td>Williams (C.)</td>
<td>L. E.</td>
<td>Skinker</td>
</tr>
<tr>
<td>Crawford</td>
<td>L. T.</td>
<td>Coston (C.)</td>
</tr>
<tr>
<td>Nurse</td>
<td>L. G.</td>
<td>Diggs</td>
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<tr>
<td>Holton</td>
<td>Center</td>
<td>Morgan</td>
</tr>
<tr>
<td>Smith</td>
<td>R. G.</td>
<td>Carter</td>
</tr>
<tr>
<td>Brooks</td>
<td>R. T.</td>
<td>Wood</td>
</tr>
<tr>
<td>Long</td>
<td>R. E.</td>
<td>Lancaster</td>
</tr>
<tr>
<td>Doneghy</td>
<td>L. H.</td>
<td>Byrd</td>
</tr>
<tr>
<td>Contee</td>
<td>R. H.</td>
<td>Johnston</td>
</tr>
<tr>
<td>Melton</td>
<td>F. B.</td>
<td>Goodman</td>
</tr>
<tr>
<td>Carter</td>
<td>Q. B.</td>
<td>McLean</td>
</tr>
</tbody>
</table>

Howard's record for 1922:

- October 14—Va. Theological Seminary .................................. 0-6
- October 21—A. and T. College ........................................... 0-40
- November 4—Morgan College ............................................. 0-52
- November 11—Va. N. I. I. .............................................. 6-7
- November 18—Hampton Institute ....................................... 13-0
- November 30—Lincoln .................................................... 13-12

T. J. A.

One interesting and unique feature which was added to the affairs connected with the "Football Classic of the Year" was the dinner given in the Howard University's New $201,000 Dining Hall to the representatives of the leading Colored newspapers of the United States who were present to report the football game. There were some 40 or more newspapers represented at the dinner.

Another feature this year was the placing of a Three Thousand Dollar Blanket Rain Insurance Policy on the "Annual Classic." This protection thus assured for the financial side of the football game made it possible for the management to spare nothing in preparing properly for the game.

Prize Football Presented to 1922 "Champions" at Coliseum—Evening Assembly and Reception Thanksgiving Day.

There was presented at The Coliseum Assembly and Reception held the evening of Thanksgiving Day after the "Football Classic of the Year" to the captain of the winning football eleven the "CHAMPIONSHIP FOOTBALL" at 12 o'clock, midnight.

The presentation was preceded by an informal program of short talks by Dr.
W. G. Alexander, Dr. George E. Cannon, and Coach John Law, representing Lincoln University; President J. Stanley Durkee and Coach W. E. Morrison, representing Howard University; and the captains of the two elevens.

This program in no way interfered with the Evening Assembly and Reception but offered opportunity to see the Lincoln and Howard teams "close up."

An elaborate decorating scheme transformed The Coliseum into a thing of beauty. Colors representing both institutions, fifty (50) immense American flags and the banners of the two Universities, together with autumnal foliage and flowers vividly portraying the Thanksgiving season, were used to secure this effect.

Mr. Louis N. Brown, the popular musical conductor, and his DeLuxe Society Orchestra were at their best and offered a musical temptation which could not be resisted by the thousands of friends who were here from all parts of the country.

The Coliseum affairs in the afternoon and at night made special appeal because they were given in the interest of and for the benefit of the Department of Physical Education of the Howard University.

Y. M. C. A. Work at Howard, 1922.

The "Y" is going strong again at Howard. Last year, due to the lack of an executive secretary, the institution suffered somewhat of a relapse. But this is another year. Under the able guidance of Mr. William B. West, the "Y" is once again coming to the fore. And so it deserves a little of your attention. The purpose of this article is simply to make you acquainted with what the Y. M. C. A. at Howard University is, what it is doing, and what its aims are for the future.

Most everyone knows what the Young Men's Christian Association is and what it stands for: its ideals are known throughout the world. The Y. M. C. A. at Howard, however, is a specialized unit of this general organization, and has a specialized purpose. This particular "Y" is composed of the whole male student body of Howard University. Yes, even those students who never enter the "Y" rooms and do not contribute to the support of the organization,—but more about that later. It is an institution of the students, and is controlled by a cabinet, or a body of student representatives from each group and school in the University. The entire organization is supervised by Mr. William B. West, the Executive Secretary. Here is a splendid executive. Mr. West was Assistant to the Executive Secretary at the New York Y. M. C. A. in 1919 and 1920, where he was very active in social service work. He spent his college days at Colby College, Maine. He is "one of the boys."

The "Y" at Howard is located in Clark Hall, the men's dormitory. At present it occupies three rooms: the "Y" office, the recreation and game room, and the reading and reception room. The recreation room is the common meeting place of the male students. Here they go to catch the latest dance hit, match their wits with the latest checker shark, or simply to learn the latest gossip. The reading room is devoted to more serious and staid amusements: reading, writing, and studying. Here are books of special interest to students which are loaned free to them: books of travel, books of information, books of experience, books of inspiration,—but especially books of inspiration. An added feature of this department, to be instituted as soon as a book-case can be procured, is a book exchange which will be operated as follows: Any student having books to sell may bring them to the "Y" and have them listed at his own price, and students desiring books may come there and purchase them without charge to either purchaser or seller. So now you have some idea of what the "Y" at Howard really is.

As to what the "Y" at Howard is doing, it is difficult to decide just where to
Perhaps it would be best to state the general aims of the institution and then try to show how these aims are carried out. In the largest sense, the aim of the "Y" is to build up a high moral character in the Negro college man so that he may in turn elevate his own race for the benefit of society. In a more restricted and definite sense, the purpose of the "Y" is, in the words of Mr. West, "to serve the entire student body; to unite the student activities; and to promote a love for the University." These things the "Y" tries to accomplish either directly or indirectly. Its motto is "Unselfish Service to All."

By "serving the entire student body," Mr. West means serving each individual male student in the University personally. Mr. West is anxious for it to be understood that, no matter who you are or where you are, if you are a student of Howard the utmost service that the Y. M. C. A. can afford is at your disposal. If affairs at home aren't going right, if you're in trouble, if you're "out of a job," if you can't get your studies, if you need advice, if you need sympathy, drop in at the "Y" office and see what the Executive Secretary can do for you. Or, if you know of some fellow-student who is sick or in trouble and without help, tell the Executive Secretary about the case. It pays! And remember: these conferences are strictly confidential.

Now, as to what the "Y" is really doing. Since July it has given employment, directly and indirectly, to almost 300 students. At present it is engaged in finding employment for members of the football squad. To accomplish this it intends carrying an advertisement in the daily papers during about twenty weeks of the college year. Besides this, invaluable aid has been rendered along the lines mentioned in the above paragraph. This is necessarily a year of adjustment in the "Y" work at Howard. Next year, by which time the work will be in full swing, the "Y" purposes sending out a circular letter at the beginning of the school year to all the sources of employment in the city. It sent this fall, and will continue to send letters of welcome to the members of the incoming freshman class. It also purposes sending letters to the various ministers acquainting them with the members of their respective denominations who are in school at Howard. These are just a few of the methods by which the "Y" is trying to serve the student body.

"Uniting the student activities" and "promoting a love for the University" really go hand in hand, for the latter is the result of the former. The "Y" has been doing much to carry out this great objective. On the evening of October 13th a Freshman Stag was given in Miner Normal School Hall, at which about 250 students were present. There were welcome speeches, "pep" talks, cheers, music, "eats," et al. That is the kind of stuff which cultivates a love for Alma Mater. The "Y" also supervised a social given in the new dining hall on November 25th. From another angle, the Sunday morning meetings with their attendant noted speakers have also aided in bringing the students together. Too much cannot be said of the influence which the daily contact of the students in the "Y" recreation room exerts in the formation of a 100 per cent student life. A thing, however, which in itself can and will eventually build up a real love for the University is that big, clean, vigorous something in the atmosphere called the "Y" spirit. But it takes time and careful fostering for this great thing to flourish.

Now, you ask, what is the price of all this. Well, there is no price; not even a membership fee. Therefore, all male students of Howard are members of the Y. M. C. A. and may enjoy the privileges thereof. BUT—no, this isn't the catch; it's the throw, if the term is permissible: the throwing of a challenge—just how much do YOU think all this service is worth? Is it worth a dime, "four bits," a dollar, ten dollars—? After you've truthfully decided that, determine whether you can afford the amount you chose, and if not the whole amount, how much of it. And then give that amount to the
Howard University Y. M. C. A. Budget, 1922-1923.

Undergraduate Employment Bureau:
- Advertising in daily papers during 20 weeks of College year: $84.00
- Printing: $20.00
- Book Exchange: $20.00
- Postage: $10.00

Social Department:
- Freshman “Stag,” 1922-1923: $50.00
- Freshman “Stag,” 1923-1924: $60.00
- Socials for the year 1922-1923: $75.00

Recreation Rooms (Clark Hall): $50.00

Fitting up "Y" Reception Room (Clark Hall): $200.00

Office Supplies: $25.00

Y. M. C. A. Library—Books and Book Case: $50.00

Song Books: $50.00

Bible Study: $50.00

Special Speakers: $50.00

Deputations to Preparatory Schools: $50.00

Advertising, Meetings, etc.: $25.00

Five Delegates to the King Mt. Conference, 1922-1923: $250.00

Three Delegates to the Middle Atlantic Student Training Conference, 1922-1923: $43.98

Three Delegates to the Middle Atlantic Student Training Conference, 1923-1924: $18.00

International Committee (Home Work): $50.00

Max Yergan Fund: $50.00

Student Fellowship Fund: $50.00

Student Field Council: $5.00

Miscellaneous: $100.00

If the subscriber has any preference, he may check against the fund for which he prefers his subscription to be used.

The regular membership fee in the “Y” has been abolished for this college year. Membership will be based solely upon service and co-operation.

Important.—All subscriptions made to the Howard University Y. M. C. A. will be used solely for the above budget, and for the promotion of student activities. NOT ONE CENT GOES FOR SALARIES.

(Signed) WILLIAM B. WEST,
Executive Secretary.

This budget speaks for itself; it is up to YOU to answer it. The drive for the budget was to have started November 1st, but due to the University’s drive for funds, the “Y” drive will not be opened until the University drive is completed. Be ready!

Y. M. C. A. Cabinet, 1922.

William B. West, Executive Secretary.
Edward W. Anderson, President.
J. W. Crawford, First Vice President.
Elvin L. Davenport, Second Vice President.
C. Glenn Carrington, Secretary.
Benjamin J. Jackson, Treasurer.
A. Leon Richardson, Chairman Membership Committee and Publicity Manager.
F. H. Robb, Chairman Deputation Committee.
D. Ward Nichols, Chairman Social Committee.
Elbert H. Beard, Chairman Committee on Speakers.
Jos. W. Nicholson, Chairman Recreation.

The Freshman-Sophomore Debate.

In this day when student activities and spirit are at so low an ebb, when so many forces are at work to destroy the initiative and vigor of student life, it was a joy to behold so dignified and impressive an affair as the Freshmen and Sophomores as they were presented by Kappa Sigma Debating Society in their annual debate, on Friday, December 8, 1922, in Rankin Memorial Chapel. The Freshmen were gathered under the traditionally auspicious west wing of the chapel with the crimson and silver blazing their way. The Sophomores gathered themselves enthusiastically under the crimson and gold on the east side. Although the chapel was not so full that, to quote Professor Tunnell, "folks were hanging on the ceiling by their eyebrows," that enthusiastic and loyal group that must perpetuate the Howard Spirit through this crisis, was there.

The program opened with invocation by Professor Tunnell, followed by an instrumental solo, beautifully rendered by Irene E. Salisbury, of the "crimson and silver." Then the president of Kappa Sigma Debating Society, Mr. Yancy L. Sims, in very dignified language spoke of the high aims of Kappa Sigma, in presenting the Freshman-Sophomore Debate. Its chief purposes are to furnish entertainment of a high order and to discover debaters for the varsity team in its intercollegiate debates with Lincoln, Union, and Atlanta Universities. Then the president read the contract upon which the two teams had agreed. Most significant in this agreement was the fact that the two teams concurred upon the definition of terms in the question to be debated. This showed the high plane to which debating has been raised by Kappa Sigma. A square, open fight alone is sought in the forum.

The question for debate was, "Resolved, that President Harding was justified in his veto of the Soldiers' Adjusted Compensation Bill." It will be remembered that President Harding vetoed this bill September 19, 1922, because the bill had provided no means of raising revenue from which the adjusted compensation was to be paid.

The Freshmen took it upon themselves to prove that President Harding was justified, (1) that the passage of the bill was detrimental to the economic and social interests of the United States; (2) that the special interests of the veterans themselves did not warrant the passage of the bill. The negative set out to prove (1) that the United States was morally obligated to adjust the compensation of the soldiers' pay to that of his brother who remained at home; (2) that public sentiment demanded it through its chosen representatives, (3) that there was enough money in the treasury to pay the compensation. Those who upheld the affirmative side were Robert H. Watson, Britton C. Baskerville and Edward P. Lovett. Those who defended the negative side were Arthur M. Brady, Greene C. Maxwell, and C. Glen Carrington.

The debate over, Professors Turner, Tunnell and Birch solemnly placed decisions on a white sheet, sealed it in a white envelope and passed them in. They
then retired into an ante-room to decide upon “the most forensic of the very forensic gladiators.”

The suspense was great and feeling ran high from the “wings” while the audience waited impatiently for the decision. In the meantime, Professor Gregory spoke in terms of praise for Kappa Sigma. The stormy applause at the close of his speech “spoke” in highest terms of praise of him who has made debating of such a lofty character, possible at Howard University. To further calm the perturbed spirits of the audience, Joseph T. Thomas, of the class of ’23, rendered a delightful cornet solo. Then came the announcement from Professor Tunnell that after “a mopping of the brow,” “a tearing of the hair,” and “a rending of the garments,” the judges had decided to award the honor of the best speaker to Mr. Britton C. Baskerville, of the affirmative side.

At this point, all eyes fastened themselves on the president, who strode forward with a sphinx-like mien, carrying three weighty white envelopes. Knowing that he held every eye, the president drew the first white sheet from the first white envelope and looked. His gaze was inscrutable. After tormenting his audience for a few long seconds, he uttered slowly, “The first decision is for”—pause—“the”—longer pause—“affirmative!” Everybody heaved a deep breath to prepare for what was to follow. The second white envelope was opened and the second white sheet removed, smoothed out on the table and cruelly abandoned with no disclosure as to what its message was. The third white envelope was slowly opened and its white sheet removed. “The second decision,” read the president, “is for the—. An eternity elapsed. Freshmen and Sophomores lived two eternities; one through defeat, one through victory. The audience calculated upon and conjured by that final word when suddenly the president bethought himself to remind the enthusiastic victors—whoever they might be—to spare the material on the speakers’ tables since it belonged to various libraries. “The second decision,” he began over again—“is—for—the”—the saying was inevitable—“affirmative!” The roof shook. Then another breathless moment when the abandoned white sheet from the abandoned white envelope was picked up again and scrutinized. “The third decision,” he began—being truly the second—“is for the affirmative!” And it was over.

This article, however, could not end without making some mention of the men who coached these two teams and made possible debating of such a high order. The coaches of the affirmative team (Freshmen) were Mr. Harold E. Bledsoe, ’22, Mr. Edward Simmons, ’23, and Mr. Elbert H. Beard, ’23. Those of the negative team (Sophomores) were Mr. Yancy L. Sims, ’23, Mr. W. R. Adams, ’23, and Mr. James A. Curry, ’23. In this group can be seen the men who have brought great honor to their Alma Mater through debating and who have borne the old blue and white to victory against Lincoln, Union, and Atlanta. It is through such an unselfish cooperative spirit that Howard University must come into her greater self. To find the best and finest in college life and to patiently instill it in the minds and hearts of those who come into his or her Alma Mater, is the sacred obligation of every college man and woman. Oh, that every group in Howard University were finding, the richest and best in the life here and by example and help were instilling it in the minds and hearts of others! What a combined, colossal force there would be to bring to realization this Greater and Better Howard.

M. G. N., ’24.

The Kappa Alpha Psi Dance.

In the gay whirl of events during the Thanksgiving holidays, perhaps the most significant was the Matinee Dance given by the Kappa Alpha Psi Fraternity, at the
Lincoln Colonnade, Friday, December 1, from 2 to 7 o'clock. This dance was given for all fraternity and sorority men and women and marks a decided step toward a closer and finer spirit between all sororities and fraternities.

M. G. N., '24.

An Innovation.

Some wise man has said that 'variety is the spice of life.” The Sophomore Class, in expressing their belief in this doctrine, has introduced the idea of a class “Night at Home.” On Tuesday, November 28, at 6:30 P. M., in chapel, the Sophomore Class held their first “Night at Home” to the University. The visitors were entertained by the talent of the class. Mr. West, the Field Secretary of the Y. M. C. A., made the opening address. For about fifteen minutes the audience listened to the thrilling tales of his Freshman and Sophomore days in a Maine University. Misses Thelma Coleman and Weida Wallace, with Mamie Horne at the piano, rendered a vocal duet. Miss Anita Turpeau gave an original reading. Miss Turpeau, in her paper, displayed the aim of the class in maintaining brotherhood between the members by holding up the activities and interests of all, for the enjoyment of all. Dean Parks congratulated the class on its movements. He wished the class much success for future meetings of this kind.

The initial “Night at Home” was a great success. Its main object is to show the University that the Sophomores can have a good time without resorting to the ordinary modes of entertainment.

HILDA A. DAVIS, '25.

Howard Women Join Health Movement.

Dean Lucy D. Slowe has been instrumental in bringing before the women of the University Dr. Lillian Welsh from Johns Hopkins University. Dr. Welsh chose from her wide store of knowledge the subject of “Sex Hygiene.” She gave three lectures on this interesting subject.

Since the visit of Dr. Welsh to the University, representatives of the Health Crusade, under the auspices of the Y. W. C. A., have come to us. Dr. Sarah Brown, once a teacher of Biology in our high schools, has been doing research work to help establish a general standard of better health. She, with her helper, Miss Clater Williams, has come to Howard to tell us of her work and the discoveries that have been made for the preservation of health.

Dr. Brown and Miss Williams have been lecturing to the girls of the gymnasium class. Miss Williams has given very helpful demonstrations of how physical examinations are given to determine defects.

Corrective exercises have been demonstrated. The women of the University have entered whole-heartedly into the movement to raise the standard of health among Howard women and all members of the race.

HILDA A. DAVIS, '25.
PHI BETA SIGMA NOTES.

Faculty Night.

Following a custom established last year and which we hope to continue in future years, the Alpha Chapter of the Phi Beta Sigma Fraternity held its second annual Faculty Night on November 18, 1922. At this time the members of the Fraternity acted as host to members of the Faculty and Administration. A short program was rendered by members of the Fraternity and the sister organization, the Zeta Phi Beta Sorority. Dr. E. L. Parks, Dean of Men, began the Open Forum with an address on the undergraduate activities in Howard University.

At Home.

On Thanksgiving afternoon, from 4 to 6, the Phi Beta Sigma Fraternity was "at home" to its friends. During the hours set, some two hundred friends called. All were loud in their praise of the boys and said that they were excellent "housekeepers." Brother George L. Eggleston very "gracefully" presided over the tea table.

Dance.

Friday, December 1, the members of the Fraternity entertained their lady friends with an informal dance in their chapter house. The chaperones were: Dr. and Mrs. T. W. Turner and Dr. and Mrs. M. T. Walker. During intermission, Miss Mae-me Moon of Syracuse University sang two selections.

E. D. J., '23.

Mediocritas Aurea.

(The Golden Mean.)

"Aequam memento rebus in arduis sevare mentem, non secus in bonis ab insolenti temperatam laetitia. Moriture Delli."

"In time of stress, maintain a composed mind, nor in your hour of greatest triumph allow extravagant gladness or insolent exultation to disturb your equilibrium."

Our modern philosopher would in his briefness say "Be moderate" and consider his admonition well delivered, but Horace one of the greatest of classic Latin authors, has embodied this thought of mental temperance in not uselessly ornate verse.

"Stand well poised and equally bathed by the sunshine and shadows of life," said our poet, and each of these elements in counterbalance should guard against excessive demonstrations of the other; thus rendering existence more ideal.

Yet, Horace does admit that of the extremes of joy and sorrow, the latter is undoubtedly the most useless and unprofitable, and further in his ode gives us his parallel version of the famous "Eat, drink and be merry, for tomorrow we die." Much of this idea is expressed in the words "Moriture Delli." Our bard addressed a friend, but the philosophy and appeal of his dictum has since become general, even universal.

The stars and success should ever be our goal, yet we must be ever watchful, for the same distance exists downward as upward and the one hundred-foot journey to the sky becomes much different and usually disastrous should a misstep occur. In just such proportion as we conserve our overflows of humor, in just such proportion are we conserved for the inevitable emergency. This should conduce to perfect self-control.

We must remember that the blustering, arrogant ruler, atop of his mountain fortress, who thunders to the intimidated rabble below, may become the sniveling impotent, mere man lying at the mountain's foot, within the twinkling of an eye.

W. J. Newsom, '23.
FROM OTHER COLLEGES.

Piedmont.

From the Piedmont College paper, we clip this illuminating statement: “To the people outside a school, three things serve to mold their opinion concerning that school; first, athletics; second, the newspaper which gives a contemporary account of athletics and other student activities, and which reflects to some extent the work done by the faculty; third, the annual which is a permanent account of the various activities.”

In spite of Piedmont’s categorical assertion, we find schools and colleges known for and interested to some extent in other departments.

Chicago.

Chicago, for example, interviewed some twenty men and ten women students with a view to finding out why they came to college:

“Athletics, social life, vocational training, general education and culture, and desire to pass time pleasantly, were the five general motives on which percentages were tabulated. Each student was given 100 points among which to distribute the relative importance of his reason for exposing himself to a college education.

“Of the total 3000 points the men gave 260 to athletics, 420 to social life, 680 to vocational training, 640 to general education and culture, and none for passing time in want of something better to do; the women gave no points to athletics, 340 to social life, none to vocational training, 500 to general education and 160 to the passing of time pleasantly.

“Two students awarded their 100 points entirely to general education and culture, one gave all to vocational training and one placed all of his points in the column of social life.”

One of the students expresses also his opinion on the type of culture presented to the inquiring mind:

“Two books, ‘Le Voyage de Monsieur Perrichon,’ a farce by Eugene Labiche and Edouard Martin, and ‘La Petite Fadette,’ a novel by Georges Sand, constitute the principal ground of complaint. We feel that these works have lost their right to a place in the courses of the Romance department. We ask Professor Coleman (or whatever gods may be) to remove them. * * *

“It is not as if the Romance department had no alternative. The history of French literature is full of the names of subtle, mature writers whose stuff, on a literary plane with that of Conrad or Dostoievsky, would give the undergraduate brain no more trouble in translation and far more genuine pleasure in reading than the puerilities of ‘La Petite Fadette’ or the poor jokes of ‘Le Voyage de Monsieur Perrichon.’”

Mills.

Mills College is quite radical in the pursuit of culture: “In one of its English courses each student is given the questions to be put away until she feels prepared to write her paper. She can write as long as she wants, the only requisite being that the time be entered on the paper. This method of examinations is used also in Girton College, Cambridge.”
Syracuse.

Syracuse University has made a new and radical attempt to raise the scholastic standard. The faculty are to receive marks exactly as the students do, except that there will be no passing or flunking. The faculty are to be graded according to the marks they give their students. A professor who gave everyone in his class, A, would get a low grade; a professor who failed a large number of students would get a high grade. The idea is to make marking more uniform and "to make the way of the college loafer increasingly hard."

Smith.

Smith is giving a most interesting new course which illustrates the trend away from economic determinism toward Carlyle's belief in history by heroes. The course is called: "Political Theories of Modern American, British, and Continental Statesmen." Among the statesmen to be studied are: Roosevelt, Hughes, Wilson, Root, Taft, Gompers, Debs, Lloyd George, Balfour, Asquith, Smuts, Clemenceau, Briand, Jaurez, Poincare, Millerand, Viviani, Ebert, Lenin, Trotsky, Miliukov, Mazaryk, Benes, Venezelos, Sonino, Giolitti. The object is not merely to know the achievements of these men and women, but from them to formulate the social theories they had or have, behind their actions. Writers, editors, business men and philosophers have been included in the list; for example: H. G. Wells, George Bernard Shaw, Lord Northcliffe, Lord Morley, Seymour, Carnegie, Rockefeller, Stephen Lausanne, Tardieu, Anatole France, Maximilian Harden. The course will be carried on as a seminar course, each student choosing for discussion, at least one American, one English and one Continental statesman.

Amherst.

Amherst has a new and brilliant idea. It appears that many of the alumni who have been twenty or thirty years out of college are most interested in knowing the developments in science and other subjects which have occurred since they ceased to study under the guidance of professors.

It is very difficult for a business or professional man to keep up with his outside interests. He would have time to read a few well selected books, but he has not the time to wade through a quantity of mediocre volumes. A plan is now under consideration for "Alumni Reading and Study." The graduates would receive selected reading lists in those subjects which interested them. The resources of the college would be at their disposal and they could have occasional week-end conferences at Amherst with the professors and other graduates on subjects of particular interest to the alumni associations throughout the country.

Here's hoping other colleges will rapidly follow suit and that alumni will no longer be reduced to close but guarded questioning of undergraduates in order to find out what they should read.

Student, Nov. 18, 1922.

Students Forever.

The story is told of an English army officer in India that when he was shut away in a precarious mountain position with a small contingent, and was asked by heliograph how long he could hold out, he answered, "Forever." So it was that
thereafter, even though he was little more than a youth, he came to be known as “Old Forever.” The graduates of Amherst College, all the way from ’78 to ’21, have just put forth a plan to help make those who were once youthful students in that institution students forever.

The scheme is to offer, through the college Faculty, continued intellectual guidance to alumni, and to promote, through conferences for them and their friends, serious and orderly study. A wide range is indicated by the subjects of the conferences that are being arranged for this week at Amherst, where the hosts will be gathering preparatory to the Amherst-Williams football game on Saturday. The object of it all is not the backward-looking one of keeping the old college loyalties, but the forward-looking, Aristotelian one of helping the graduates to employ profitably their “leisure time.”

It will be a fine service to American life to invite adults generally to this use of the free time which most of them have beyond their hours of occupational work. There is no gospel that more needs preaching in our country today with the increase of leisure time and the temptation to its prodigal or purely sensual use. And the most effectual way to preach it will be its practice by such a body of men as Amherst has scattered through this nation. Williams has done a fine bit of pioneer work in making a Summer retreat for the study of international problems. Amherst has an opportunity to do another bit of pioneer work in making her curriculum lifelong.

Elimination of Prejudice.

Ohio has set several good examples to the country along educational lines in the past, and a recent endeavor of the Ohio University looking to the “elimination of prejudice” and the cultivation among students of a purpose to see that “much may be said of both sides” is worthy of the serious attention of the people everywhere. Prof. Clarke, a sociological expert in the Ohio institution of the higher learning, has inaugurated a course on this special subject. He first emphasizes the groups against which prejudice is directed most frequently in the United States—for instance, religious, national, racial, occupational and political—and then requires of his students written statements explaining their antipathy for the group against which they have the most violent prejudice. This is followed by a rewriting of the essays with the elimination of all charges against the group as a whole incapable of proof before the United States Supreme Court. And, finally, the students are asked to frame a defense of the group under consideration, to state to what extent their antipathies are based on reason and what on prejudice, and, further, to state definitely what they propose to do to free themselves from their prejudices.

It would be hard to over-estimate the value and importance of such a course of study, if tactfully conducted and practically applied, as seems to be the case with the work at the Ohio University. For it would appear that the studies include not only the critical review of the works of modern literature, drama, etc., but meetings with and addresses by representatives of racial and other groups. Visits are made to settlement houses, schools and other institutions and addresses made by representative Negroes with the object of spreading enlightenment on the progress of the race and its achievements. One of the classes made such practical application of its studies in this direction as to establish an inter-racial conference, meeting annually at Wilberforce University to discuss race problems and their solution. This is good work and worthy of emulation and support wherever the spirit of justice and fair play rules in educational endeavor.
Fisherwoman—"Don’t you want to buy some fine crabs, sir? Look—they’re all alive."
Summer Boarder—"Yes, but are they fresh?"

Wrote a traveling friend to me,
"It seems the Belles of Normandy
Were hardly made for us to hear,
But rather made to see."

Soph—"What kind of cigarettes do you smoke?"
Fresh—"Any kind you’ve got with you."

Freshman—"What was the lecture about?"
Sophomore—"The culture of Swiss Chard."
Freshman—"I suppose it is surprising what refinement those foreigners have."

Junior—"Have you ever read Wordsworth?"
Freshman—"Yes, it’s great. Let’s see now, who wrote that?"

Professor—"Is this theme of yours original?"
Freddie—"My roommate said it was when he gave it to me."

She—"I don’t know what to get ‘Pahpah’ for his birthday."
He—"Get him a book."
She—"He has one."

Fresh—"Have you a cigarette?"
Junior—"Yes, plenty, thank you."

Painters Are Cheap.

Patron of the Arts—"Eighty-five francs? That’s rather expensive for the work of a painter who’s still alive."
Art Dealer—"Well, you might give me the money and I’ll see what can be done about it."

The Theatre of Ideas.

Fleurette—"I have been to see that new play of Machin’s."
Marie—"Full of ideas, isn’t it?"
Fleurette—"Yes, I especially noticed a skirt of lace, cross-gore'd, a coat of gray in a new shade, and an orange tunic decorated with green spots!"

The Telephone’s Monologue.

I am a telephone. While I am not broke, I am in the hands of a “receiver.”
I have a “mouth-piece”—but unlike a woman I never use it. Fellows use me to...
make dates with girls and girls use me to break said dates. Husbands call up their wives over me and wives call their husbands down over me. I never get to call anywhere, but sometimes the company comes and takes me out. I am not a bee, but I often buzz. I am the "Bell" of the town and while I do not get jewelry, I often get rings.

Soft Answer Turneth Away Wrath.

Wife—"My dear, you've forgotten again that today is my birthday."
Husband—"Er—listen, love, I know I forgot it, but there isn't a thing about you to remind me that you are a day older than you were a year ago."

The Higher Journalism.

Reporter—"I have come to interview you, sir."
Great Statesman—"Well, go back and write your interview and let me see it."
Reporter—"Here it is."

Fourteen to the Pound.

"There's the lightweight champion of our village," remarked the talkative native to a newcomer.
"Pugilist, eh?"
"Nope—the village butcher."

Where Cash Is Bulky.

A story is told of a continental traveler who brought with him into the restaurant-car an enormous bag which he deposited by the side of the table.
The conductor promptly rebuked him, saying, "You mustn't bring that bag in here. You must put your luggage in the van."
"That's not my luggage," was the reply. "I'm going to Austria; that's my purse."

Some Definitions.

"Two or three" always means at least three, or three and upward. "One or two" seldom if ever means one. "In a minute" means anywhere from five to fifty minutes. "That reminds me of a story" means "Now you keep quiet while I tell my joke." "I hold no brief for" means "But I am going to have my say out anyhow." "Of course it's no business of mine" means "I am simply devoured with curiosity." "My conduct calls for no apology and needs no explanation" is the usual introduction for an apology or an explanation. "No one could possibly have mistaken my meaning" is what we say when some has mistaken it.
LAWRENCE A. LEE
Artist’s,
Architect’s,
Engineer’s
Instruments and Supplies
CAMPUS
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