

file  
rural school  
appreciation

Johnson's first  
dict of explorers'

**NRS**  
**SIMON STUDY**

*country*  
*(Johnson's Repts)*  
Repts

MAY 7 1935

**FISK**  
UNIVERSITY

## DIGEST OF THE FIRST DIARIES OF THE EXPLORERS

One purpose of the explorers' record of observations in the communities was to provide such a picture of the life of the people as could only be obtained by a participant observer. The assumption back of this experiment was that such a picture could prove useful to the counsellors in studying the intimate educational needs of these rural people, both with respect to content and to methods of instruction. The first efforts of the explorers were handicapped by uncertainty of procedure and a diversity of activities as well as of objectives. The first diaries, thus, reflect this mixture of purposes, although they reveal many interesting facets of life.

Following the Atlanta meeting on January 4-6, 1935, more definite suggestions were given as a guide to observation. The digest herewith presented covers the first diaries only, and these, as indicated, did not lend themselves readily to summarization in any convenient frame of reference.

Some general observations are possible on the basis of these reports:

- 1) Community patterns and backgrounds vary widely and significantly and these differences are reflected in the life and traditions of the people.
- 2) The Negro community, with rare exceptions, is not an isolated unit, but a part of a larger community including the whites. The race relations within the community are affected by and in turn affect other elements of Negro life, from economic status to schooling.
- 3) Along with the overwhelming prestige of the white community, there appear in each community white residents with kindly and



helpful interests in the Negro population, variously expressed.

- 4) The cultural level of the Negro population reflects the cultural level of the white, suggesting that the level of one group cannot be raised independently.
- 5) The importance to any program of individuals who have prestige in the community is implicit in all of the reports. These frequently turn out to be persons other than one selected by the outsider as exemplary.
- 6) The school in the community is in one important respect, an imported institution to which adjustment must be made without relation to the folkways of the group, or the adjustment afterwards of those who complete the required years of schooling to community life.
- 7) There is a recurrence of evidences of half-hearted attempts at prosecuting certain institutional objectives and at the same time an eagerness to conform to patterns of behavior which give a greater measure of status and recognition from the white world.
- 8) The quality of the school is closely related to the whole round of collective life, and in this the economic element seems of primary importance.
- 9) There is, it would appear, from repeated observations, a distinct difference between the expectations of behavior enforced by a group (the family, the total community) and those formulated by the schools.
- 10) The folkways of the Negro group are similar at most points to those of the white group of the same or a slightly earlier period.
- 11) Personal relations between certain whites and Negroes are maintained without reference to general racial sentiment.
- 12) The communities seldom appear to be "integrated." Tensions are frequent; factional disputes take on importance; there is an undercurrent of insecurity and unrest which breaks through formalized modes of recreation and diversion.
- 13) There is reflected a need of patterns of behavior based upon new standards of health, cleanliness, art expression, religious worship and upon a tradition of schooling.
- 14) Contacts with the outer world are made through (a) letters from absent family members or acquaintances; (b) returned migrants; (c) occasional travellers; (d) travelling shows and circuses; (e) trips to market; (f) automobile and railroad personnel; (g) newspapers.



15) Modern conveniences, high living standards, economic security, are not yet within the tradition.

In the first group of reports with perhaps few exceptions, more attention was given to recording the reporters' impressions than to presenting a picture of the community. There is also a considerable record of the reaction of individuals to the reporter himself. Insofar as these reveal attitudes they are important, but the impressions which are incidental to the reporters adjustment to the community, while useful autobiographical data, do not tell a great deal about the community.

During the first period, there was considerable concern about explaining satisfactorily the presence of the reporter in the community. The identification of the reporter with the Rosenwald Fund in numbers of cases appeared to introduce an artificial slant into the situation, thus, conceivably jeopardizing naturalness in the groups. Further, some distortion is evident in the apparent expectation of financial aid.

In several instances there is manifest a disposition to criticize local mores, either directly or by implication, which could and in some instances apparently did contribute to hostility and aloofness toward the reporter. In other instances the criticism may have proved useful if the role of the reporter was also one of active leadership in the school or community.

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From the various reports extracts are made illuminating illustrative observations and arranged under general captions.

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In the digest of these materials there has been most valuable assistance from Dr. Donald Pierson.

WHAT DO THE PEOPLE THINK ABOUT? TALK ABOUT?

Problems Common to all: means of adjustment.

Traditional Definitions of Acts Conducive to Welfare.

(Some superstitions of the primary children).

It is bad luck to burn persimmon or sassafras wood.  
It is bad luck to permit a young baby to look into a looking glass.  
It is bad luck to step over the feet of another person.  
It is bad luck for two people to comb the hair of a third at the same time. The youngest will die soon.  
It is bad luck to tie or fasten one shoe before the other shoe is put on.  
It is bad luck to turn back when on one's way somewhere.  
If both feet itch, one will walk on strange land.  
It is bad luck to walk with one shoe on and the other off.  
Never permit a stranger to rest his hat on your bed.  
Two people must never sweep at the same time in the same room.  
When teeth are pulled, never throw them out, burn them.  
Never burn bread.  
Never carry out ashes or sweep after the sun goes down.  
If it rains in a grave that is dug before a burial, another grave will be dug soon.  
People kin to a corpse should never assist in the digging of the grave.  
Never sneeze with bread in one's mouth.  
If food drops out of one's mouth while eating, one will hear of a death.  
Cover clock faces and mirrors when a corpse is in the house.  
If a black cat crosses one's path, spit in your hat.  
If you hear a screech owl at night, tie a knot in a sheet, turn your pocket inside out, turn a chair upside down, or turn a shoe upside down.  
Never cut out a dress on Friday.  
When fishing, never let your pole cross that of another person fishing.  
It will hinder your catches for that day.

--- Red Oak School  
Stockbridge, Georgia

Case of Married Young Man: "Clothes, Shaving Soap, Razors, Football."

Neel, 20 years, is married, lives here. Married in the Spring, he nevertheless spends most of his spare time in my room, comes blustering in at all hours without knocking, and talks of clothes, shaving soap, razors, and football.

--- Fair Play,  
Morgan County, Georgia



Topics Discussed: (Grain, Bankhead Bill and Cotton, Mules better than Horses for Farm Work, Circus, CCC Camp; Eats, how cooked, Sudden Death

At store in afternoon, where topics of conversation were grain, the Bankhead Bill and cotton; whether mules were better than horses for farm work, the circus at Rutledge, the CCC camp, what the boys eat there and how it is cooked; and particularly about the carpenter there who dropped dead while he was driving a stob.

-- Fair Play,  
Morgan County, Georgia

HOW IS THE SCHOOL CONCEIVED BY MEMBERS OF COMMUNITY?

As Something Worthy of Personal Effort

Five mothers came for morning exercises. Ten fathers came to work at school. This was a surprise to us. They worked on the roof, brought wood, removed benches, mowed the grounds, plowed ground.

(E.P.Canon) went to school to varnish seats on Saturday -- about noon. The people saw my car. Fifteen came -- four men, four women, and seven children. They varnished, sewed curtains, etc. until it was dark enough to go and get lamps from the church.

Ten pupils came to school on their way to Sunday School. They stop in whenever they see the door open.

Mr. Evans came. He says the trustees and other men are coming to the school to work on Monday. (They decided this among themselves and wanted to surprise us, they said, since they saw us doing so much.

--- Red Oak School  
Stockbridge, Georgia

Children washed windows after school, with their rags freezing in their hands every two or three minutes. They certainly like to work in their school!

--- Poynter Community  
Pine Bluff, Arkansas

### As Something Worthy of Child's Undivided Attention

An old lady accompanies her grandchildren to school every day and remains all day to see that they mind the teacher. "and if they don't, she said, brandishing a wrinkled fist, "I jes clow 'em myself."

--- Poynter Community  
Pine Bluff, Arkansas

### As "Vacation" on Part of Children

Dean White of Livingstone College, who was visiting me during the holidays, and who made these visits with me, expressed surprise when the children all said they would be glad when school opened again. To them, going to school is vacation, while staying at home means very hard work, and no play at all.

--- Poynter Community  
Pine Bluff, Arkansas

### Consolidation Viewed as an Instance of Urban-Rural Conflict

"Well now, I'll tell you what a lady told me not so long ago . . . . She's a venerable old lady, and still has her fire. Now she told me that 'those town and city folks are too everlastin' busy and lazy to have chillun and raise 'em. They have to have 'em for a good big school. And so they can have 'em like that they're coming to the country where we still have time, and know how, and love to have 'em and raise 'em, and are snatchin' 'em by the hair of their heads an' are takin' 'em in to town to school. They're combing the country for 'em, when we ought to have 'em right here so we can know what's happenin' to 'em, and what's going on."

--- Fair Play,  
Morgan County, Georgia

### Judged by Its Practicality

"If I had it all to go over again, I'd do the same, 'cept my daughters wouldn't take algebra and geometry. They worried sick over that stuff, and what good is it doin' 'em. I taught 'em about all that does 'em any good now."

--- Fair Play,  
Morgan County, Georgia

### As "Our" School by Reason of Common Experiences Incident to Its Origin

This community experience is recalled with great pride by all members of the community. They speak of the school as "our school" in a sense that transcends the ordinary use of the term. Teachers have come and gone, but the memory of that united com-



munity and of their contribution centers the life of all in the institution, conceived not as an educational institution for the children, but as a social product as important to the adults as to the younger persons.

The school thus becomes the center for all community meetings and activities.

-- Washington Parish  
Louisiana

#### WHAT CONSTITUTES ENTERTAINMENT?

Social Intercourse (meeting others, conversing, singing together, being together).

Anticipation of Surprise, of Finding the Known in an Unexpected Setting (e.g., hunting, box supper, ghost stories).

They take great price in their hounds, and tell from every bark of the dogs just what is happening, and what every dog is doing. A dog on the track furnishes the sweetest of music for them. They care nothing for the fox, but want only to hear the race. We ran a red fox in the ground and could easily have dug him out. Mr. Grady said: "If we'd dug that fox out, Pete and Harvey Herrin (who were along) would of had a fit. They can't stand to catch a fox unless it's a sight race and the dogs get him."

--- Fair Play,  
Morgan County, Georgia.

While waiting for the crowd to gather, ghost stories were told:

(1) Mrs. Minter: "I sho' do believe in 'em. I went to stay all night at a house where a mean white man had died. He pulled six quilts off uv me that night. I screamed and could not stay in that room. I got in the bed with the lady and her husband, and stayed the rest of the night."

(2) Mrs. Norwood: "Well, a ghost sho' did crank that old car a settin' in my yard. Hit hadn't run in two years. I was leanin' against it when it cranked. I run in the house and locked the doors."

--- Red Oak School  
Stockbridge, Georgia

#### The Incongruous

The mothers and older folks acted as the "scholars." They dressed as children. I acted as the teacher. I had to do some frequent whipping. This was enjoyed by the audience and especially by the children of the parents getting the whippings. Mrs. Salughter, the mother of several grown children, was the "life" of the school. Sho



was dressed as a boy and she caught the spirit of the thing and did some things to harrass the teacher which bordered on the clever.

--- Red Oak School  
Stockbridge, Georgia

The Kiwanians did an excellent piece of work in putting on a program for these people. They took the lead, and made the program one in which many of the people here participated -- thread winding contests, egg races, milk through nipples from a bottle. Few was called on for a sort of welcome address: Lockman did the job. Nothing serious about the program. I saw men doubled up with laughing whom I haven't seen completely relaxed and smiling since I've been here. Rutledge and Bostwick were well represented. Madison had 30 representatives, and Fair Play "turned out," tenants and all, and there seemed to be no objection to the 25 cents charge for their plates.

--- Fair Play,  
Morgan County, Georgia

#### WHAT TENDS TO DIVIDE THE COMMUNITY?

##### Class Lines Defined by Economic Differentials

People generally do not like the Barneses because they are better fixed economically and do not mix with all in the community.

--- Red Oak School  
Stockbridge, Georgia

##### Monopoly of Attention, Recognition from Prestige Bearer

Only the two live at their house, and the preachers always stop with them. This, too, might account for some of the community feeling. All like for the preacher to honor them, but the preachers go where they can be assured of attention.

--- Red Oak School  
Stockbridge, Georgia

##### Individual with Desire for Personal Aggrandizement, Yet Able to Attach some members of Community to Himself.

..... The biggest trouble is that for a long time now, one man has run the place. I can't afford to call any names, but it won't take long for you to learn who I'm talking about. The tenants and poorer people in the community didn't like it, became dissatisfied, and a lot of 'em said 'All right, we won't send our kids down there.' "

--- Fair Play  
Morgan County, Georgia

And there is the "one-man affair" that has developed in connection with the school. Mrs. Few came here six years ago and began boarding with Gan Adair, just across the road from the school. Each time she needed anything she went to him for it, a member of the Board of Trustees, who, it seems, did as he was asked, or saw that it was done. For six years that process continued. It has had its effect upon the patrons. That has doubtless played a large part in the development of a situation in which the "patrons" of the school feel that the school is not theirs.

--- Fair Play,  
Morgan County, Georgia

#### WHAT EVIDENCES OF SUPPORT AND REENFORCEMENT OF ONE INSTITUTION BY ANOTHER?

##### Reenforcement

The preacher told me of the change in church spirit since our arrival. I asked him what particular changes could he note. He said, "They have volunteered to put in the lights." (He meant here the window panes. They had talked of doing this for months.) He also said the church activities had increased. He promised to bring his wife and family to visit and pledged his cooperation with us in whatever we attempted.

--- Red Oak School  
Stockbridge, Georgia

##### "Strain for Consistency" Injected

The pastor there, an ignorant, reactionary type who preached a doctrine of fear, stomping and spluttering, apparently to frighten the young people (and older ones, too) into cowardly goodness . . . . stated emphatically that 'edification' (with a meaningful look at us) wouldn't do people 'no good' if they didn't have the Grace of God (which he never explained) in their hearts. "I ain't never had no edification," he boasted.

--- Poynter Community  
Pine Bluff, Arkansas

*the preacher*

He ~~pictured~~ pictured the end of the earth, Judgment, "when the dead shall be raised from the grave, the righteous shall be carried to heaven, the unrighteous shall fall down as dead men." The unrighteous he then left to their fearful fate, and pictured heaven for the righteous where the women would not have to scrub clothes and cook, where the men would not have to plow, and the children "could play all the time, and never have to go to school."

--- Fair Play  
Morgan County, Georgia



We were introduced, made welcome and informed by the preacher in front of the audience that education was not necessary, that he didn't have any, all that was needed was "to be called."

--- Explorer's Diary  
Florence R. Beatty

### WHAT GIVES LIFE ZEST?

#### Moritorious Recognition Within or Outside of Group

..... I never will forget when my girl was coming along. She was taking music and her teacher wanted her to play in a recital, which meant that I would have to get a dress and other things for her that would cost twelve or fifteen dollars, and I couldn't see that much in it. I wasn't making much money then and have done better since. Well, her teacher came to see me and told me that if I wouldn't she would, and of course I wouldn't let her do that. So the dress was bought. You can't get around a woman when she's got her mind made up. Now, I went to the recital and sat in the back. When her time came she walked out on the stage, and climbed up on the stool, and played her number. There wasn't much to it, but when she finished, a friend of mine leaned over and told me how pretty she was and how well she played for her age, and he said he knew I was proud of her. Well, I thought it was about the sweetest thing I'd ever seen or heard, and I stuck out my chest just like I owned the world.

--- Fair Play,  
Morgan County, Georgia

#### Meaning Attached to Life Experiences by Religious Definitions

##### Elemental Satisfactions

*We overheard some of the F&E RA workers talking!*

Mr. Eddie: "Anything would be good ter us now, 'cause we hongry. Yer know when yer hongry, good is Jes' good anyhow."

Foreman: "I wonder ef rich folks enjoy eatin'."

Mr. Eddie: "Naw, yer know they don' like you and me. They jos eats cause its there any time ter eat, but they don' really enjoy it."



WHAT MAKES FOR COMMUNITY SOLIDARITY?  
MORALE? ESPRIT DE CORPS?

Funerals unite. Vicarious participation in bereavement of  
Another Reinforces Sentiment of belonging Together

The remains were then rolled over to the family. The sisters and brothers of the dead man looked on sadly. One sister cried out. The wife was quite pitiful when she got up to look in. All in her black veil, she leaned way over and moaned and mumbled a few things. Everybody seemed touched.

-- Red Oak School  
Stockbridge, Georgia

Common Labor

. . . . . The "chimney raising" was a regular community affair. Mr. Shell and Mr. McIntyre were the official originators of the idea, and they both worked just as hard as any of the other men. The occupant of the house, a widow, was a tenant of Mr. McIntyre's. Her chimney had fallen and, as is the custom in these parts, the men of the community -- some white and some colored -- took the day off to build a mud chimney for her. (Mr. Shell had explained to us that this is for colored as well as white tenants and that it is about the only type of the old community "bees" that is still in operation around here.) In return for the work, the widow cooked and served a big dinner to all the men.

--- Poynter Community  
Pine Bluff, Arkansas

Community Experiences

Unlike other rural communities in which the church is generally supposed to be the center of community life, the school is the center of community activity at Star Creek. The building itself, a three room Rosenwald School, was built by a remarkable exhibition of community cooperation, and the memory of this fact has created an additional bond for the community.

Immediately after the War, when the price of cotton gave economic security to the community it has never since enjoyed, the members of the community obtained a Rosenwald grant-in-aid. They then rented a small saw mill, bought some timber that was still standing, and cut the trees, sawed the timber, and hauled it to the site of the school where they erected the structure.

--- Washington Parish  
Louisiana



## Personal Crises

. . . . . The workers -- jovial but earnest, performed laborious tasks with almost loving patience, joking with each other the while. I noticed carefully to see if there was any division of labor which marked the kind of tasks the colored or white men performed. Such seemed not to be the case, as there were both white and colored engaged in every stage of the work.

Mr. Shell tells us that the same spirit prevails whenever any member of the community needs help -- whether it be sickness, death, fire, or whatever kind of calamity.

--- Poynter Community  
Pine Bluff, Arkansas

## WHO ARE PRESTIGE BEARERS?

### The Preacher

All like for the preacher to honor them, but the preachers go where they can be assured of attention.

--- Red Oak School  
Stockbridge, Georgia

### The Teacher

Miss Ruth Canady represents, in my opinion, the perfect rural teacher type. She is original, resourceful, sympathetic with and in complete adjustment to her rural surroundings. She holds the respect of the community and the school officials. She loves her children and her work; and parents sensing this in her, will follow her in any endeavor. She has been contracting for four and five months' school term at a salary of forty-five dollars per month -- most of which, it appears, is taken up in extension course fees, living expenses, and materials for her work which she cannot get from the school board. Despite this, I never heard her whine or grumble, except to lament the fact that the children have to be retarded as a result of short term school. The summer school plan came as a result of her persuasion and enthusiasm, and it has meant much to the pupils as well as to herself.

--- Poynter Community  
Pine Bluff, Arkansas

### "Big Folks" from the Outside

"Miss Ruth tol' me y'all gonna have some big folks down hyeah t'visit, and we wants to have d' church lookin' nice when dey gits hyeah." (They never think in terms of improving their surroundings for their own benefit, it seems, and Miss Canady has

to goad them on by "threatening" them with visitors.

--- Poynter Community  
Pine Bluff, Arkansas

#### The "White Man."

A school boy was intoxicated at the Hallowe'en school party. The principal left the party and drove to Calhoun to get the white deputy to arrest the boy. When asked why he did not settle the matter himself inasmuch as the lad was only a school boy, the principal said: "I mean to really break up this disorderly conduct at school affairs. I pleaded with them all last year and this is our first affair for the school year, and they are starting out. They won't listen to me but they'll listen to the white man."

--- Ouachita Parish  
Louisiana

#### Education Has Prestige Value

Spent the morning at the store where I engaged the store-keeper in conversation. He apologized over and over again for the fact that he did not get an education that was available. When he was 15 he was still in the 3rd grade because he would not attend.

--- Fair Play,  
Morgan County, Georgia

#### Not the County Agent

Then a question as to how the other people about responded to the efforts of the County agent --

"Well, you take the Hembys down the road there. They don't pay no 'tention to him much, 'cause they been farmin' all their life and their folks before them, and they figger he can't know as much as they do about farmin', 'specially when he got most o' his out'n a book; least that's what they think."

WHAT IS STATUS OF CHILDREN IN FAMILIES?

#### Labor supply

He said he would keep his older children out until the cotton was picked. He said "I would send them now, but honestly I need to keep them. When times were good, I could pay grown up neighbors to help me, but now I am unable to hire help,



and therefore have to keep my children out.

--- Fair Play  
Morgan County, Georgia

Visited school this morning. Talked possibility of organizing girls' singing group with Miss Canady. She suggested that we wait until more boys come in. Most of the larger boys still out picking cotton. It seems the girls and the smaller children get in school first, the boys being kept out to finish "scrapping" cotton.

--- Poynter Community  
Pine Bluff, Arkansas

All of the boys except the very small tots said they had to plow, and one of the girls said she did all the plowing before her brothers were old enough to do it. Most of the girls, however, only hoe and pick cotton as their share of the farm work.

--- Poynter Community  
Pine Bluff, Arkansas

Case of Stop-Child (Girl) -- Sex Object (but Condemned by Community)

On our way home we saw a woman standing in the middle of the road waving for us to stop the car. We did. It was Mrs. Norwood, one of the patrons. She was crying as she asked if we would do her a favor. We asked what it was. She said she wondered if we would pick up her child whom we would meet up the road. She said the child was hers by her first husband and that Mr. Norwood, her second husband, had put the girl out of doors. The girl, she said, was walking to Atlanta, twenty-five miles. She wanted us to pick her up and take her to her (Mrs. Norwood's) sister's house in Atlanta, on Jackson Street. The girl would be able to show us what house. Sure enough, as we went along, we overtook this girl -- about sixteen years of age, walking toward Atlanta with two large bundles. We took her in the car and carried her to Atlanta to her aunt's house. The girl said she had been driven from her stopfather's house before -- and that she had once had him arrested. After that she went to live in Atlanta, but that recently, her mother had come after her. This particular afternoon her stopfather had driven her away again.

We asked her why she had previously had her stopfather arrested. She looked ashamed and said "something bad that he wanted me to do." We then asked what was done about it. She said her step-

father had had her mother to "have the case taken up." We learned after, from rumors, that the girl was pregnant and that was why she was asked to leave this second time.

The people of the country call the Norwoods "heathon".

--- Red Oak School  
Stockbridge, Georgia

#### WHAT ATTITUDES, SENTIMENTS BETWEEN INDIVIDUALS IN FAMILY?

##### Marital

They have been married twenty years and, as they say they're "still courtin'."

--- Poynter Community  
Pine Bluff, Arkansas

##### The Clan

These family groups are extremely large, including -- with cousins, nephews, nieces, and grandchildren -- from two to three hundred persons belonging to each of the major family groups.

#### WHAT IS RESPECTABLE?

##### To Kill a "Bad Man."

"Do you really think he would have killed him?"

"Would he? He wouldna missed it. Butler knowed Mr. Johnson done killed two men and his son shot up a fellow and neither one of them ain't served no time. You see Mr. Johnson don't bother nobody. He likes his likker and his women, but he don't never try to pick no fuss or nuthin. Mr. Butler he overbearing and the white folks know it. They done told two or three folks what told them things Mr. Butler done, to kill him and they'd see to it they don't spend a day in jail."

"Do you think that's why Mr. Johnson didn't serve any time when he killed those men?"

"Yesum, I'm most sho cause the men he killed was spose to be bad guys and they kept up disturbance in the community all the time and the white folks knowed it."

--- Ouachita Parish  
Louisiana



## WHAT CALLS OUT CENSURE?

### Inconsistent Religious Affiliations

"I don't believe in that man Harvey. I don't care nothin' about listin' to him. He's two-faced as hell. Know what he done? He couldn't get a place to preach for the Methodists, so he turned Baptist so he could get a place. He's two-faced, and ain't nothin' to him.

--- Fair Play  
Morgan County, Georgia

### "Jubiloos" Singing in the Church

"Miz Lu say she don't keer for Jubiloos singin' in the church. It's all right in the schoolhouse, but it ain't right in the church. Miz Gabo asked her, 'Whyn't it all right in the church? They does it.' " (Jubilee, these minstrel-quasi troupes with secular songs mixed with others).

--- Washington Parish  
Louisiana

## EVIDENCES OF INADEQUATELY TRAINED TEACHERS

The following are jottings as made when observing teaching at Mineral Springs School: "Visit with Mr. Emanuel - Oct. 18. Pupils march in, boys keeping on their hats long after they enter. Roll call. Class in arithmetic called: 6 boys and 4 girls. Teacher: "What was the assignment?" Pupils: "Problems on page 23 and 14." (No mention or emphasis on type). Without waiting to see what pupils can do, teacher, taking lead in working problems on board for students -- little need for students to study. Group response to most questions asked. Teacher: " $\frac{1}{4}$  is  $\frac{1}{2}$  of what?" (asked and answered by teacher). Teacher: "What do you have to know to divide a fraction," (There were a few guesses -- answer supplied by teacher). Two girls in back seat not interested, apparently. Looking in candy box. . . . . Class given busy work at seats . . . . . individual coaching of a girl who continues to give the wrong answer . . . . . Papers are collected from class . . . . . Assignment given: Tomorrow we will recite table on fractional parts of a dollar; we'll have more drill on addition, subtraction, multiplication, and division of fractions. Work problems under each of these headings. You work as many as you like and bring me three under each heading, and we'll have some blackboard drills." . . . class was excused. The period was 15 minutes long.

9:55 History - "What is your assignment for today? This question was asked by the teacher four times before "Questions on page \_\_\_\_" was given as reply. "Mary, you tell us about Magellan's voyage." "Magellan's voyage was -- he took 300 men," she stood awhile, then sat down without completing her statement. Curtis stood -- "Columbus" -- looked around, fumbled with his pencil sat down. K. C.: "Don't know." Fanny: "Magellan sailed directly around the world." Lesson based on questions in book, pupils guessing at answers. Mary, trying to recall book statement, failed, sat down. K. C. called to read, did not know the place. Pupils told to check questions they could not answer. "Turn to the next chapter. European Beginnings of Our History.

- Aim: 1. To learn why Europe plays a part in the beginning of our history.  
 2. To study the introduction and learn how the people of Europe made America what it is today.  
 3. Why Did Europeans take a part in developing America,  
 4. Study questions under part 1 and 2. Class excused."

10:55 Commercial Geography.

Two boys in class, one seems backward. One is asked to read from the book. Stumbles along, mispronouncing many common words. He attempted to tell what he had read, was scarcely able to do so.

These students need fundamentals on breaking words into syllables. . . . . "Work out problems on page 28. Class excused.

11:25 General History

Ancient Egypt -- Questions on page 20. Response good. Discussing age of man as review. Simon has a good understanding. So much of this lesson could be gotten from a discussion of "Go down Moses."

--- Ouachita Parish  
 Louisiana

#### EVIDENCES OF ANTICIPATORY ATTITUDE TOWARD ROSENWALD FUND

There is no contact with these people that does not lead at once to the question as to whether or not there is any money or material help coming to them from the Fund to "build us a new school."

--- Fair Play  
 Morgan County, Georgia.





## WHAT IS NEWS?

### Means for Realizing Desires Long Repressed by Circumstances (Communist gives new definition to old problem)

People seem outwardly happy -- but underneath it all is a deep unrest concerning money, unequal distribution of federal aid, poor houses, etc. This is evidenced by conversations concerning themselves, and concerning a certain lecturer who has been speaking in the community.

Mrs. Duncan and I went to Rocky Mountain again to hear Mrs. Collier give one of her lectures. A large crowd was dispersing. The speaker had not arrived. They were very disappointed and were leaving. Upon inquiry, we learned that people had come from places as far as ten miles away.

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