

The Aframerican

SUMMER AND FALL, 1940

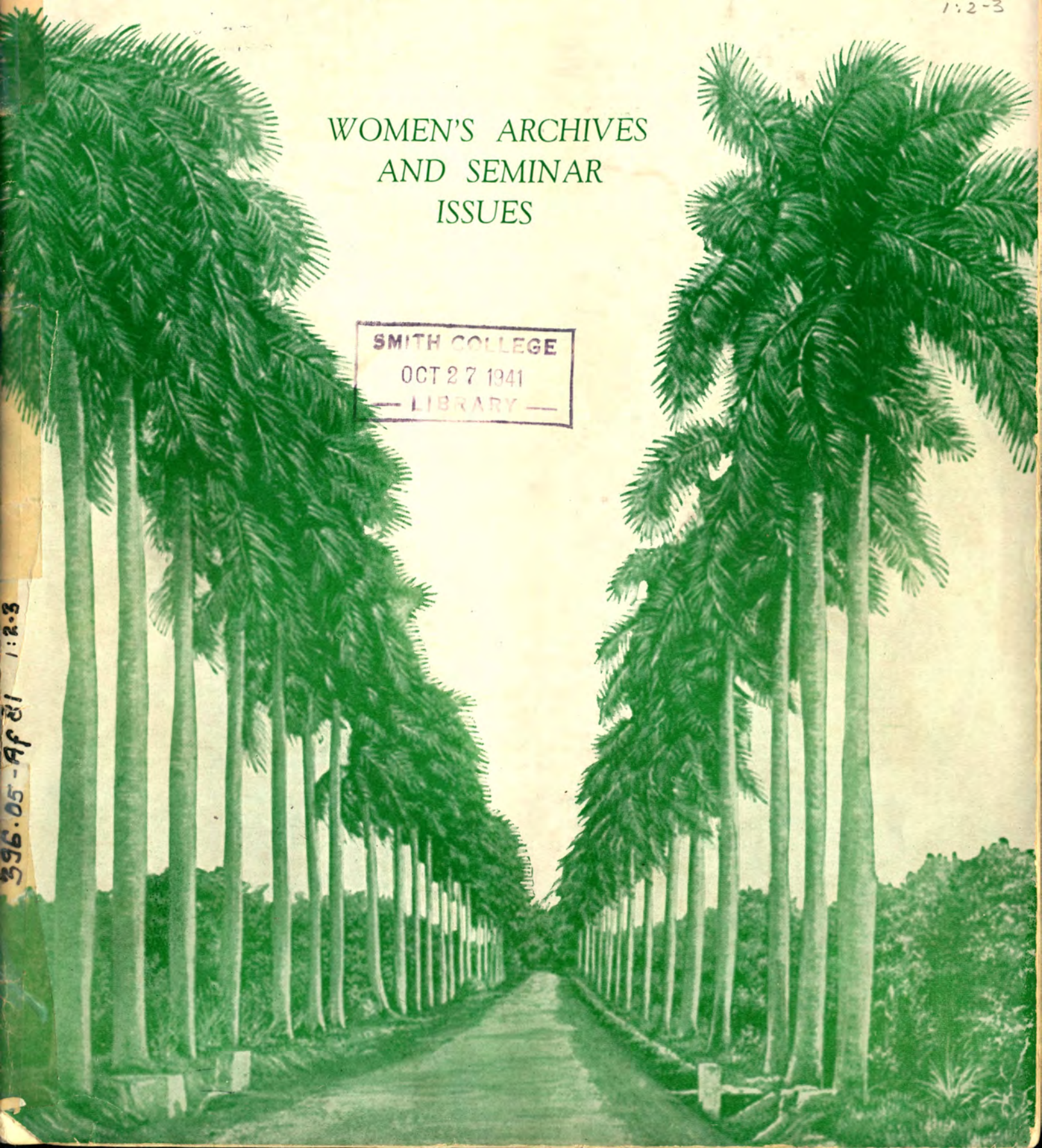
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THE AFRAMERICAN WOMAN'S JOURNAL

(Official Magazine of the National Council of Negro Women, Inc.)

Editor, MRS. SUE BAILEY THURMAN, Washington, D. C.

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THE AFRAMERICAN
WOMAN'S JOURNAL

MAGAZINE OF THE NATIONAL COUNCIL OF NEGRO WOMEN, INC.

Vol. I

Nos. 2 and 3

CONTENTS FOR SUMMER AND FALL, 1940

COUNCIL OBJECTIVES	2
LETTERS TO THE JOURNAL	2
EDITORIAL	3
THE SEMINAR IN CUBA, <i>by Sue Bailey Thurman</i>	4
"BRILLIANT HOMAGE PAID THE LADIES OF WASHINGTON BY THE GOVERNOR" <i>Re-printed from "El Pais"</i>	6
EL SEMINARIO EN CUBA	7
CUBAN SOCIAL LIFE AND THE NEGRO WOMAN, <i>by Dr. Ana Echegoyen de Canizares</i>	9
THE CUBAN NEGRO IN THE ARTS—PAINTING AND SCULPTURE, <i>by Ramos Blanco</i>	12
THE NEGRO IN THE CUBAN POLITICAL ORDER, <i>by Angel C. Pinto</i>	14
THE FIFTEENTH HUBERT HERRING SEMINAR IN MEXICO, <i>by Virginia Simmons</i>	17
A SYMPHONY IN ACTION—1940— <i>Ink Drawings by Lois Mailou Jones</i>	19
<i>Mary Church Terrell</i>	22
<i>Dr. Ana Echegoyen</i>	24
<i>Crystal Byrd Faucet</i>	26
<i>Madame Elie Lescot</i>	28
NEGRO WOMEN'S ARCHIVES	29
A COURSE IN PROGRESSIONS WITH DATES OF ACHIEVEMENTS	30
CAMEOS OF HERITAGE	33
THE HISTORY OF THE CLUB WOMEN'S MOVEMENT, <i>by Mary Church Terrell</i>	34

X59

NATIONAL COUNCIL OF
NEGRO WOMEN, INC.

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OUR PLEDGE

To make a lasting contribution to all that is finest and best in America so that her heritage of freedom and progress will be infinitely enriched by the integration of 12 million Negroes into the economic, social, cultural, civic, and political life of this country and thus achieve the glorious destiny of a true and unfettered democracy.

* * * * *

TO SERVE AS—

- A UNION of National organizations of Negro women . . .
- A CLEARING HOUSE for the dissemination of information concerning the activities of women . . .
- A TRAINING SCHOOL for leadership . . .
- A SPONSOR for a progressive plan of interracial development . . .
- A COUNCILOR in the field of consumer education . . .
- A GUIDE for the establishment of local councils . . .
- A FORCE to inspire young women to greater organizational activity . . .
- A VOICE for the 5 million Negro women of the United States . . .
- A SUPPORTER and advocate of progressive labor movements . . .

X59

LETTERS TO THE JOURNAL

From the President of the Council.

My dear Editor:

In greetings to the readers of the AFRAMERICAN WOMAN'S JOURNAL, may I express my sincere gratitude for the realization of one of our fondest dreams in a living, topnotch periodical, revealing the thoughts and aspirations of the women of our race and the fine integration of thought in the womanhood of all races.

I was not permitted to be present when Mrs. Mary R. Beard, the beloved writer of histories, "christened" the JOURNAL at the dinner in Washington, in the spring. But through your prayers and through grace, I am now sufficiently restored to have a share in pointing the way to the goals we seek.

We are looking forward to the coming annual Conference of the Council as an opportunity for profound reflection upon the perplexing problems that confront us in a day like this.

Sincerely,

MARY MCLEOD BETHUNE.

* * * * *

From Mrs. Arthur C. Holden, Patron of the World Center for Women's Archives.

Battersea Quoque, Long Island.

To the AFRAMERICAN WOMAN'S JOURNAL:

I hasten to send my congratulations to the Editor of the WOMAN'S JOURNAL. A copy came in my mail this morning and I have read every word of it and found it very exciting.

At last the Negro Woman has a magazine she can be proud of and a means to share her past experiences, her hopes, and aspirations.

I was so happy to find not only the outstanding women of today but an understanding of the value of your women in history.

I wish other women's magazines could learn the value of this balance and the importance of tradition. Please find enclosed my \$1.00, for a year's subscription—and my best wishes for every possible success for this venture.

Sincerely,

MIRIAM G. HOLDEN.

EDITORIAL

FROM NORTHFIELD TO HAVANA

AN APPRECIATION

I HAD told the girls of the Northfield Conference that I would be leaving early in order to make my way to New Bedford to visit Elizabeth Carter Brooks. Nights are soft in New England in June, and small groups of eager young spirits would gather around to sing or to hear about important personages hitherto unknown to them. Who was Elizabeth Carter Brooks? I have not often relished so much the telling of a story: She is a person who began teaching in the public schools of New Bedford, Massachusetts, when she was a young graduate of the Harrington Normal School. She was a pioneer spirit in civic and educational movements in New England and one of the organizers and early officers of the National Association of Colored Women. When the last war came she was commissioned to come to Washington and direct the building of the handsome edifice of the Phyllis Wheatley Y. W. C. A. During the years of her marriage to the nationally beloved Bishop Brooks, and since his death of recent time, she continued to give inspired leadership to women and girls throughout the far-flung A. M. E. connection. But always her work has emanated from New Bedford. So it is small wonder I was so eager to see her there, and have her become for those few brief moments the teacher for me. She had waited up for the very late train that brought me in. She served sweet cakes and cold milk, and we began to talk. I wanted to know about the Interracial Home for the Aged which she founded forty-three years ago; and about the private home of the late Sergeant William H. Carney, of "Boys, the old flag never touched the ground" fame, which she purchased with personal funds in 1939 and resold to the Martha Briggs Educational Club for a recreational center. It was a joy on the following morning to have her take me on a shopping tour to purchase supplies for a high school girls' club banquet, into department and grocery stores, restaurants, and a bank, where I met her former pupils whom she had taught during the twenty-nine years at the Taylor School in New Bedford—fathers and sons, mothers and daughters, behind counters and desks. It was the inspiration of a lifetime!

I left her bearing trophies for the Women's Archives' exhibit of the Negro Exposition in Chicago. The material she has kept would fill a small museum. We discussed the council's need of a Negro Woman's Archives Building to house the old books, letters, manuscripts, first diplomas, pictures, medals, awards, and the like, which may come to be regarded by our children as their best inheritance.

Returning to Washington, later in company with Dorothy Porter, chairman of the Archives Committee, visits in interest of the exhibit were made to two other women who have given generously of their varied gifts. Mrs. Terrell, who is mentioned in other pages of the JOURNAL, was classmate of Dr. Anna Cooper in the graduating class at Oberlin, 1884. The latter conducted adult education groups among her people in Washington, long before the school organizations had taken up the experiment. She has matured so graciously for all of her activity. Hers is a beauty of inward peace caught in the glow of soft gray hair and shining eyes. "Shall we be as beautiful, Dorothy, when we reach that age?" "No." And she is probably right.

Dr. Cooper's articles for exhibit gave promise of her forthcoming book based on the life of the famous Grimke family of Washington. Pictures from the book were included in the Chicago collections. Jeanne Young and Rosemary Lewis were the descendants of our linguists and artists for the assignment at the Exposition. They took over after I had delivered the materials and left the summer to them. Miss Lewis, a scholarship student in art at the University of Illinois, painted a mural for the back wall of the woman's archives booth. Miss Young presented, with the help of Council organizations in Chicago, teas honoring four outstanding women: Augusta Savage, the sculptor; Lorraine Green, club leader; Margaret Bush, fellowship student to India; and Florence Price, composer. The Exposition was ending just at the time the first seminar group was on its way to Cuba; otherwise we would have taken the whole exhibit there, for in the land of the mother of a Maceo, the record of the American Negro woman's achievements would join eminent company and be given a welcome place.—S. B. T.





THE DELEGATION IS MET AT THE BOAT BY A COMMITTEE INCLUDING THE REPRESENTATIVE OF SENOR EUSEBIO L. DARDET, TOURIST COMMISSIONER, AND SENORA A. RODRIGUEZ DE BOZA, PRESIDENT OF ASOCIACION CULTURAL FEMININA, HOSTESS ORGANIZATION.

The Seminar in Cuba

By SUE BAILEY THURMAN

THE AFRAMERICAN WOMAN'S JOURNAL chose Cuba for the Latin American country in which to initiate its Summer Seminars or missions of contact and study, in behalf of the membership of the National Council of Negro Women of the United States. A delegation of representatives left Washington in late August, to be received by our Cuban hostess organization, La Asociacion Cultural Feminina. A distinguished committee under the leadership of Seniorita Sylvia Grillo, Senior Jose Griñan, and the professor in the University of Havana, Dr. Ana Echegoyen, had prepared a comprehensive program of study consisting of nine conferences to be given during the Seminar period. We were met at the boat by official representatives from each of Cuba's unique and interesting Negro organizations, with the company, as escort, of a representative of Senior Eusebio L. Dardet, Commissioner of the National Tourist Division. Cuba was in a receptive mood, for the Pan American Conference had but recently been in session in Havana and overtones of graciousness and courtesy to visitors remained in the air throughout the Island.

Cuban Negro society ministers to its distinctive social, intellectual and cultural need through four or five large and diverse organizations. Our Seminar began with lectures conducted at the Headquarters of the Asociacion Feminina. For this program presentations were delivered by three of Cuba's women leaders. "The Cuban Negro Woman in Her Battle for Liberty" was the offering of Señora Adela Garcia De Falcon, for long years a teacher in the Havana school system and recently awarded the Gold Medal of Merit for distinguished service. Her lecture placed the Cuban woman in the

role of "heroic fighters for liberty in the War of Independence, equal to men." Senior Carmen Panivino, one of the founders of the Asociacion Cultural Feminina, a teacher in the public schools of Havana and vice president of the District Session of the Educational Association of Cuba, developed the "History of Education and Culture of the Negro Woman in Cuba." Dr. Echegoyen completed this session with "The Social Life of Cuba and the Negro Woman," which appears in full in this issue.

We were guests of the Union Fraternal in its spacious club house, for the second series of lectures. In the presence of a large group of his devoted countrymen, the research of Senior Angel C. Pinto was given in "The Negro in Politics and Economics." A part of this scholarly treatise has been included in this issue of the journal, with remaining portions made available to journal readers in the publication of all nine lectures (in English) now in preparation. Senior Pinto was gracious to the Seminar to permit presentation of such a painstaking study. A writer and sociologist of international repute, he is a recognized student of Economic and Social problems in Mexico, Venezuela, Brazil, and Cuba, having lectured and published works on "The Negro in the Constitution" of his own country. Following Senior Pinto, Dr. Francisco Goyri Reyes, President of the Provincial Federation of Negro Organizations, having a membership of some 50 clubs in Havana, himself a student of Civil Rights and Social Science, delivered a paper on "The Negro During the Period of Slavery in Cuba." There followed "The History of thirty years of Revolutionary action" given by the brilliant

young lawyer, a Doctor in Pedagogy as well as a Doctor in Civil Rights, Pedro Oliva Acosta, and the final lecture of this series, "The Negro in the Republic," by Dr. Juan Jimenez Pastrana, eminent historian, who in competition with all students of history throughout the island, recently won first prize, and the Honorary Medal of Distinction.

Closing the conferences on the last day of the Seminar, the Artenas Club, long distinguished for its patronage of Arts, Science and Letters, presented the scientist, Dr. Benjamin Munoz Ginarte, agricultural engineer, member of the Cuban Society of Agriculturists and Chemists, and of the Society of American Artists and Writers, in "The Cuban Negro in Science." Quoting from Leonardo Bryan, columnist for the *Havana Post*, "The last mentioned treatise brought out very conspicuously the fact that by means of the sciences, not instruction, judiciously applied in all phases of our lives, all racial, national and class barriers will give way to the light of mutual respect and understanding." Miss Ada Fisher, of our own delegation, interpreted on this occasion through eurhythmics, the worship moods of two early Negro Spirituals, a contribution warmly received by the audience. Theodore Ramos Blanco, Cuba's foremost Negro sculptor, whom we had previously known in America for the exhibition of his works at the Harmon Foundation (New York), unveiled in honor of the delegation from America the bust of the three blood strains in the New World, representing the basic unity of the White, Negro and Mestizo Woman. Following his lecture on the Cuban Negro in the Arts (Painting and Sculpture) appearing in part in this issue, this was an eloquent closing tribute to the first "conferring together" of the two distinct Negro Women's Councils, and participating groups, of the two Americas.

Words acknowledging courtesies, and expressions of warm gratitude should go to many people in Cuba, as follows:

To the aforementioned organizations, and speakers whom they presented, for the beautiful handling of a "first" seminar, setting a tradition which will be difficult to excel in future seminars of the Council.

To el Senor Pedro Portuondo Cala of the editorial staff of "El Pais," for his help and for his part in the governor's reception, at which time the chairman of the delegation responding to this most gracious testimonial, presented His Excellency, el Senor Valdes Astolfi with a first copy of the AFRAMERICAN WOMAN'S JOURNAL, inscribed with the Council's appreciation.

To the Magnetic Sports Club for the elaborate reception and the gift to individual members of the delegation, of rare tropical flowers of Cuba. To Sr. Miguel Pagola, who extended the delegation an informal banquet at the Suburban Polar Gardens, where for three hours we tasted the finest delicacies of the Cuban cuisine, and were permitted a share in the Cuban's famed and enviable capacity for enjoyment.

To Dr. Consuelo Serra, founder and president of the girls institution of the same name, for her expression of our mutual sympathies at one of the receptions, and for the personal letter of felicitation to our president, Mrs. Mary McLeod Bethune, who was recuperating at her home in Florida at that time.

To the personnel of the Committee on Arrangements, the young Senorita Sylvia Grillo, who, because of her American birth and education as well as Cuban parentage, could interpret the hopes and dreams of each group to the other, and translate summaries of the lectures into English on all occasions; and Señor Jose Griñan of indefatigable energies, and sensitive poet spirit; and to Dr. Ana Echegoyen for everything—not the least of which is her gesture to the children of the United States, in the gift of the first book in her Spanish Reader Series, autographed for a little girl who will have a fortunate introduction into Spanish literature at the hands of a really remarkable woman of today.

To our hostess organization—La Asociacion Cultural Feminina, for its formal reception; for interesting social gatherings in their homes, and for the pleasure of attending as guests, a lovely wedding and hearing there the exquisite "Ave Maria" of Sra. Zoila Galvez, the "Marion Anderson of Cuba."

To the sparkling eyes of Cuban girls for the beauty they have given the world.

To our business manager—Mr. Henry Grillo, a resident of Washington, D. C., for his help in the planning of the seminar from the beginning and for the services rendered en route, and during our sojourn in Havana.

To Mr. Evelio Grillo, recent graduate of Xavier, who has given interminable hours of faithful work and scholarship to the translation of these lectures from Spanish into English, that they may be made available to all English speaking persons who will want the opportunity to read them.

To Senora Amparo Grillo, the kind Cuban mother, for her four fine sons, and Sylvia.

To Senor E. L. Dardet, for offering so generously to our Delegation, and the Seminar Committee in Cuba, the facilities of his department and for the gracious welcome extended to future visitors, in the following letter, under date of October 4:

Mrs. Sue Bailey Thurman,
Chairman, the Council Delegation to Cuba,

Dear Madam:

This will acknowledge receipt of your very kind favor dated on the 1st inst.

We thank you for your kind remarks, which we deeply appreciate.

Please tell your friends and associates that they will always be welcome in our country.

Yours very truly,

EUSEBIO L. DARDET,
Commissioner, National Tourists' Division.

BRILLIANT HOMAGE PAID THE LADIES OF WASHINGTON BY THE GOVERNOR

Today's Affair in the Provincial Palace One of Confraternity and Democracy

AS WAS announced, today at mid-day there took place the reception which the Governor of Havana, Dr. Adelardo Valdes Astolfi, tendered in a very eloquent way to the delegation of women of the National Council of Negro Women of the United States, guests of Havana while on a mission of study of the cultural, economic, political, and social conditions of the Cuban people—especially of the Negro race.

After having visited the different government departments and after having been introduced individually to the Governor, an eloquent, expressive and sincere speech was tendered by Dr. Valdes Astolfi, who expressed his pleasure at this affair, so reflective of a fraternal regard for and just appreciation of the delegation deserving it. With sentences of exquisite courtesy he welcomed the visitors and repeated his pleasure at taking advantage of the opportunity which was being offered him to make public exposition of his Cuban and Democratic ideals and of his devotion to culture and to social justice.

Among those present were the ladies accompanying Mrs. Howard Thurman as members of the delegation of which she is the Chairman: Miss Ada C. Fisher, Mrs. Bertha Lomack, Mrs. James E. Porter, and Miss Jeanne Young. Others included Senora Ana L. Rodriguez de Boza, president of the Women's Cultural Association, Dr. Josepha Belousteguinaia, Alicia Acion, Cloty Valiente de Portuono, Georgina Blanco and a representative group of Cuban suffragettes, Dr. Carlos Valdes, secretary of government; Dr. Gaspar Garcia Varona, Engineers Antonio Erviti and Manuel Costillo, Dr. Francisco Goyri, president of the Provincial Federation of Clubs of Havana; Alfredo J. Aguilera, director of Cuban Mission of Culture, Jose L. Grinan, Luciono Torres, Mr. S. Grillo, our friend Monzanto, Garcia Garcia, Joaquin de la Cruz, Solis Amenabar, and many others.—From *El Pais*.

* * * * *

Editorial in *El Pais*, (Havana Daily), August 22, 1940.
BY PORTUONDO CALA

Last night Havana society paid its first respects to the Delegation from the National Council of Negro Women of the United States, which comes from Washington and which includes: Mrs. Howard Thurman, editor of the *AFRAMEERICAN WOMAN'S JOURNAL*, a prominent person in the affairs of the council and the wife of the Dean of the Chapel of Howard University; Mrs. James E. Porter, librarian of the same University, Director of the Archives of the Negro Women's Council of the United States, and wife of a professor of art at the same center of learning; Miss Ada C. Fisher, member of the Federation of Young Negroes, and a graduate of Howard University; Mrs. Bertha Lomack, an active figure in the Na-

tional Association for the Advancement of Colored People, and a member of the Council of Social Workers, and Miss Jeanne Young, language editor of the *AFRAMEERICAN WOMAN'S JOURNAL*, and a graduate student at the University of Chicago.

It is, to be sure, a voyage of study to collect data which shall reflect the situation and the position of the Negro in the world, with the prospect in view of the adjustment of a social, economic, and cultural order which shall better and even raise his "standard," with which concern the Americans give evidence once more of their techniques of action whose superiority in relation to ours is easily shown by their methods of collective organization in the fields of education and economics, even after one has made allowances for that which fantasy and myth might add.

When in collaboration with Señorita Sylvia Grillo and Señor L. Griñan, we considered for the first time the possibility of this visit and its effects, we insisted that this opportunity should be taken advantage of,—as in Cuba has been done—so that our organized women should have the opportunity, upon meeting the distinguished visitors, to show how and to what extent the Cuban women of the colored race and of that group which by virtue of its preparation and culture is qualified, concerns herself and works for justice and social equality and to maintain her position in the concert of progressive feminine centers. The series of cultural events (lectures, speeches, studies, etc.), which have begun to take place shall give to the delegation which honors us by its visit an idea of the progressive movement among Cuban women in general and of the significance of the National Convention of Societies and of its branches, the provincial Federations, one of the most serious and significant projects realized by the Cuban Negro in the Republic, which organization served as a forge on which were tempered the collective souls which brought about the crystallization of revered constitutional aspirations realized today in the new Constitution of our country.

One immediate lesson we can learn from this visit: the conviction which the American Negro holds that one of the basic pillars of his general progress is to be found precisely in his own organization—and that they are not satisfied solely with that which they possess, which has been made possible through the development of commercial, industrial, banking, insurance, and other enterprises, but also as is happening today, they send their delegations abroad to observe the development of groups to which they are closely drawn ethnically, so that they can observe and learn from them whatever they may have of advantage for their culture and economy.

El Seminario en Cuba

Por SUE BAILEY THURMAN

LA Revista de Mujeres Afroamericanas escogió a Cuba como el país Latinoamericano dande iniciar los Seminarios de Verano o misiones de contacto y estudio, a beneficio de los miembros del Consejo Nacional de Mujeres Negras de los Estados Unidos. Una delegación de representantes partió de Washington a fines de Agosto, para ser recibida por nuestra organización Cubana de festejos, La Asociación Cultural Femenina. Un distinguido comité bajo la dirección de la señorita Sylvia Grillo, del señor José Grinan y del profesor de la Universidad de la Habana, doctora Ana Echegoyen, habían preparado un amplio programa de estudios en forma de nueve conferencias que se darían durante el período del Seminario. Representantes oficiales de cada una de las interesantísimas organizaciones Negras de Cuba nos recibieron a la llegada del buque, en compañía del representante de Señor Eusebio L. Dardet, Comisionado de la División Nacional de Turismo, como escolta. Cuba se hallaba en un estado de completa receptividad, desde que la Conferencia Panamericana había recientemente celebrado sus sesiones en la Habana, de modo que un ambiente de cordialidad y cortesía todavía reinaba en toda la isla.

La sociedad Negra Cubana atiende a sus necesidades de índole social, intelectual y cultural por medio de cuatro o cinco diversas organizaciones de bastante importancia. Nuestro Seminario empezó con conferencias dadas en la Central de la Asociación Femenina. Para este programa, tres de las mujeres más destacadas de Cuba pronunciaron discursos de introducción. "La Mujer Cubana de la Raza Negra" fué el tema presentado por la Señora Adela García de Falcon, profesora, durante muchos años, en el sistema educacional de la Habana, quien recibió hace poco la Medalla de Oro al Mérito por servicios distinguidos. Su conferencia colocó a la mujer cubana en el papel de "heroicas luchadoras por la libertad en la Guerra de Independencia, iguales a los hombres."

La Señora Carmen Panivino, una de las fundadoras de la Asociación Cultural Femenina, profesora en las escuelas públicas de la Habana y Vicepresidenta de la Sesión de Distrito de la Asociación Educacional de Cuba, desarrolló la "Historia de la Educación y de la Cultura de la Mujer Negra en Cuba." El Doctor Echegoyen terminó esta sesión con "La Vida Social de Cuba y la

Mujer Negra," la cual semuestra íntegramente en este tema.

Fuimos huéspedes de la Unión Fraternal en su espacioso club, durante la segunda serie de conferencias. En presencia de un gran número de sus devotos compatriotas, el trabajo del Señor Angel C. Pinto sobre "El Negro en la Política y en la Economía" fué dado a conocer. Una parte de este valioso estudio ha sido incluída en este número de la revista. El resto estará a la disposición de los lectores en un número ahora en preparación que incluirá las nueve conferencias en inglés. El Señor Pinto tuvo la amabilidad para con el Seminario de permitir la presentación de tan difícil estudio. Escritor y sociólogo de reputación internacional, es un estudiante reconocido de los problemas Sociales y Económicos en México, Venezuela, Brasil y Cuba, habiendo dado conferencias y publicado estudios sobre "El Negro en la Constitución" de su mismo país. Después del Señor Pinto, el Dr. Francisco Goyri Reyes—Presidente de la Federación Provincial de Organizaciones Negras que incluyen unos 50 clubs en la Habana, siendo el mismo un estudiante de Derecho Civil y Ciencias Sociales, leyó un trabajo sobre "El Negro en el Período de al Esclavitud en Cuba." Siguió a continuación "La Historia de treinta años de acción Revolucionaria" dada por el brillante joven abogado, Dr. en Pedagogía y en Derecho Civil, Don Pedro Oliva Acosta, y la última conferencia de esta serie, "El Negro en La República," por el Dr. Juan Jiménez Pastana, eminente historiador, quien en competencia con todos los estudiantes de historia de toda la isla, recientemente ganó el primer premio y la Medalla Honoraria de Distinción.

Al cerrarse las conferencias del último día del Seminario, el Club Artenas, distinguido desde hace mucho por su protección de las Artes, Ciencias y Letras, presentó al científico, Dr. Benjamin Muñoz Ginarte, ingeniero de agricultura, miembro de la Sociedad Cubana de Agriculturistas y Químicos y de la Sociedad de Artistas y Escritores Americanos, en el tema "El Negro Cubano en la Ciencias" Citando a Leonardo Bryan, columnista del *Havana Post*, "El último tratado mencionado indicó conspicuamente el hecho de que por medio de las ciencias, no de la instrucción, juiciosamente aplicadas a todas las fases de nuestra vida, todas las barreras raciales, nacionales y de clase abrirán paso a la luz del respeto

mutuo y de la comprensión." La Señorita Ada Fisher, de nuestra delegación, interpretó en esta ocasión por medio de eurítmica, los modos de adoración de dos Canciones Negras, contribución entusiastamente recibida por la audiencia. Teodoro Ramos Blanco, el escultor negro de Cuba más destacado, a quien habíamos conocido previamente en América por la exhibición de sus trabajos en la Harmon Foundation (Nueva York), destapó en honor de la delegación americana el busto de las tres corrientes de sangre del Nuevo Mundo, representando la unidad básica de la Mujer Blanca, Negra y Mestiza. A continuación siguió con una charla sobre el Negro Cubano en las Artes (Pintura y Escultura) que aparece en parte en este número, y que fué un elocuente tributo final a la primera reunión de los dos distintos Consejos de Mujeres Negras y los grupos participantes de las dos Américas.

Palabras de cortesía y expresiones de calurosa gratitud deberían dirigirse a muchos cubanos, como sigue:

"A las ya mencionadas organizaciones y a los conferenciantes a quienes presentaron, por el maravilloso manejo de el 'primer' Seminario, estableciendo una tradición que será difícil de superar en futuras reuniones del Consejo: Al Señor Pedro Portuondo Cala del editorial del 'País' por su ayuda por su actuación en la recepción del gobernador, vez en que el presidente de la delegación contestando a este gracioso testimonio, presentó a Su Excelencia, el Señor Valdes Astolfi con la primera copia de la Revista de la Mujer Afroamericana, dedicada con el aprecio del Consejo." Al Club de Deportes Magnéticos por la elaborada recepción, y la donación a miembros de la delegación de raras flores tropicales de Cuba. Al Señor Miguel Pagola, quien ofreció a la delegación un banquete íntimo en los Jardines Suburbanos Polares, donde por tres horas saboreamos las delicias de la Cocina Cubana y nos permitimos compartir la afamada y envidiable capacidad para gozar de los cubanos. Al Dr. Consuelo Serra, fundadora y presidenta de la institución da niñas del mismo nombre, por su expresión de nuestras mutuas simpatías en una de las recepciones, y por la carta personal de felicitación a nuestra presidenta, Señora Mary McLeod Bethune, quien estaba convaleciendo en su casa de Florida en esa ocasión.

Al personal del Comité de Recepciones, Señorita Sylvia Grillo, quien, por su origen y educación americanos así como por sus relaciones cubanas, pudo interpretar las esperanzas y los anhelos de cada grupo al otro, y traducir resúmenes de las conferencias al inglés en todas ocasiones; y al Señor Jose Grillan de infatigables ener-

gías y sensitivo espíritu de poeta; y a la Doctora Ana Echegoyen por todo—no siendo lo menos su gesto hacia los hijos de los Estados Unidos, en la forma de la donación de su primer libro de sus Series de Lecturas Españolas, autografiado por una niña quien tendrá una afortunada introducción a la literatura española en las manos de una mujer realmente asombrosa. A nuestra organización dueña de casa, la Asociación Cultural Femenina, por su recepción de gala, por interesantes reuniones sociales en sus casas y por el placer de asistir como invitados a una encantadora boda y poder oír allí la exquisita "Ave María" de la Sra. Zoila Galvez, la "Marian Anderson de Cuba."

A los ojos brillantes de las cubanas por la belleza que han dado al mundo.

A nuestro director de negocios, el señor Henry Grillo, residente de Washington, D. C., por su ayuda en planear el seminario desde un principio y por los servicios prestados durante el viaje y durante nuestra estadía en la Habana.

Al señor Evelio Grillo, reciente graduado de Xavier, quien ha dedicado interminables horas de incansable trabajo e investigación a la traducción de estas conferencias del español al inglés, para que puedan ser facilitadas a todas las personas de habla inglesa que pudieren desear leerlas.

A la señora Amparo Grillo, la bondadosa madre cubana, por sus cuatro grandes hijos y Sylvia.

Al señor E. L. Dardet, por el ofrecimiento tan generoso a nuestra Delegación y al Comité del seminario en Cuba, de las facilidades de su departamento y por la gentil bienvenida extendida a los futuros visitantes, en la carta siguiente de fecha 4 de Octubre:

Sra. Sue Bailey Thurman, Presidenta de la Delegación del Consejo a Cuba.

Estimada señora: Esta acusará recibo de su atento favor de fecha 1° del presente.

La agradecemos sus bondadosas observaciones que apreciamos inmensamente.

Dig a sus amigos y asociados que ellos serán siempre bienvenidos en nuestro país.

Sinceramente suyo,

EUSEBIO L. DARDET,

Comisionado de la Corporación Nacional del Turismo.



Cuban Social Life and the Negro Woman

By DR. ANA ECHEGOYEN De CANIZARES

THE institution of the family which is losing its strength and importance in not a few countries of the world, maintains, among us, its unity and even a certain hegemony. It constitutes, thereby, a certain point of departure, a firm bases, for intercourse among the largest social communities. Our country lacks those deep and firm roots—roots anchored securely in a spirited unified characteristic past—which give precise, definite outlines to other human groups. Therefore, the soul of the nation depends to a great extent upon a coincidence of location, rather than upon the spiritual bonds of a common tradition, a unique pattern of life, or a vigorous and enthusiastic love for that which is genuinely indigenous and national.

As the phenomenon which we have just described gives rise as a cause and in no small measure to what has been referred to as "*Cuba's Negro Problem*" and as, on the other hand, we believe firmly that an explanation of the factors involved could propitiate a better future and weaken the dark misgivings which obstruct the perfect integration of our national life, we shall attempt an examination of the said causes, for thus shall the social position of the Negro group—and particularly of the Negro Woman—be best understandable.

Our population, in the beginning, fed from three sources: the primitive inhabitants of the island in the period of the discovery of America, the Spaniards, who conquered this territory and adapted it to Western Civilization, and the black man, who was introduced as a slave from the very beginnings of the conquest.

The lust for profit of the conquering elements added to his cruelty, laid waste the indigenous population, which succumbed almost completely, unable, as it was, to render the hard and rigorous effort which was exacted of it. It was displaced, in proportion to its rapid extermination and to the growing need for laborers. But the black man then occupied the position of the human element exploited by means of force—a sequel to all conquest. Which, then, were the points of support that this trilogy of population elements could offer to that spiritual unity which nourishes the soul of all groups of people? On the one hand we have the primitive groups without vigor and almost without life to establish itself as a

dominant or even an important population element, on another hand we find the conquering group, attached emotionally to the country of his origin and proud only of his transoceanic traditions. On still another hand is found the Negro group, underestimated and considered, from that early time, despite the vigor of his personality and the importance of his numbers, as a negative element in that rising nationality. Because of all of this it is not strange that the *pattern outlines* of our collective national soul may seem a trifle obscure to many; others, steeped in a rigid reactionism, do not find a solid basis for its foundation.

It is foolish and puerile to ignore what is and what cannot help but be, although we regret it. Our intimate national spirit shall reassert itself vigorously when we shall have given attention to our actual position as a people and take into consideration, without exception, all of the pertinent factors. Just as someone has said, referring very specifically to Mexico, and in a general manner to a great part of the American continent, "these shall not go forward without the Indian," this antillian corner shall go forward along the paths of a real and everlasting progress when the Negro shall have been given his place in the vehicle of this progress.

We have set forth the causes of the weakening of the national spirit, which, as we have mentioned already, has given a greater and more important place to the institution of the family. We shall see now how these integrative elements (i.e. population elements) affect this same family and how they give rise to different patterns in the manifestations of race prejudice in our country, if we compare them, above all with this form of reaction among North American groups.

The Spanish conqueror came to Cuba, in almost all cases, in expeditions in which women were not to be found and he appropriated them, once he had established himself in this country from the two remaining ethnic groups. Many Cuban families were composed of the Spaniard, and an Indian or Negro woman. It is said of this fabulous era, during which polygamy was a common thing, indulged in, above all, by the conqueror, that one of them alone fathered so many families that his progeny constituted for the most part the population

of an important town in the central province of the Island. It is easy to understand why the position of groups organized in this manner in their origins cannot be the same as far as race prejudice is concerned as that of others in which the commingling of races did not take place, as a common occurrence, by virtue of the fact the immigrants came over in families, many of which never lost their integrity in the transfer, and since for them a narrow and reactionary criterion of racial superiority was not conflicting because of any vital, urgent necessity.

Moreover, this peculiar racial admixture of family groups has had, similarly, an influence on another interesting aspect of our psychology. It is an influence which touches all of us and has been a factor determining a subtle, though perceptible coloring of the Latin American man's attitude toward his women. This is indeed a sociological fact of greater significance and vigor since it permeates all of the social states and classes, that the quality of the estimation, appreciation, and respect of the Latin American man for the mother of children is thrown into bad light if his attitude is compared to that of the North American man. This attitude is a product of those unions in which the woman was considered to be an inferior being by a husband of another race. In cases wherein we have a woman finding a mate among individuals of her own ethnic groups we also have a factor contributing to this psychology in the presence of the disdainful attitude on the part of the male, reflecting his bitterly endured resentment as he sees that the best women of his group are denied him, since these prefer men of the dominating group—who can offer the best opportunities for life.

For reasons that we have already set down, race prejudice cannot actuate with the same vigor in our country as in the United States. And although it adapts various forms more or less ostensible, only on the social level does it present itself in a radical form. There exist among us clubs and recreational associations which are separate for each race and in some cases for different color groups (dark and light-skinned) which divided us into different groups. It is necessary to make it clear here, in order to convey a true picture of the problem, that in not a few cases this separation on the social-recreational level has no intensity nor strictness in the case of very light people of mixed blood who emigrate from their groups—or in the case of individuals who enjoy political or economic preeminence and who therefore find little resistance when they are more socially with white groups.

The Negro Woman and Associations of a Social and Recreational character.

We have just pointed out that the separation between the colored and white elements in Cuba, acts with definite strength in the social sphere. We add now that from the earliest times and throughout the colonial and republican epochs, each group has maintained separately their social and recreational clubs. These clubs have taken on singular and very interesting characteristics, in accordance to the different types of social groups they served, and to the varying needs of the groups.

The point is important because among us this aspect of social life is intense. Hardly does there exist a population group of relative importance that does not possess institutions of these types.

In earliest times the groups of this type made up of the colored element had a certain religious nature. In them was permitted, besides social and recreational intercourse, the cultivation of the practices and ceremonies of African religious cults. The woman played an important part in these; her numbers equaled those of the men. When the progress of Cuba on all levels began to delineate other paths to the Negro population, these social groups took on other patterns of purpose and activity. It is significant in this regard that out of these early institutions grew many associations of instruction, and recreation. Women occupied in these groups, too, positions of importance as members of the so-called "Committees of Women" lending brilliancy to social affairs through their effort and presence. A step of great advance is marked by the "women's section" which appeared later and through which the women were conceded a certain organizational liberty within the clubs. Through this arrangement they were given the responsibility for tasks of their own proposition but this development did not prevent their rendering the old service proper to the "committee of women."

The colored elements of Cuba have already attained great heights of social progress. There exist social groups whose educational activities are carried on more as a collaboration for the betterment of society than for the immediate benefit of its members, who may not need the type of program carried on.

Women in Cuba have also established women's clubs in which they work independently. The Women's Cultural Association, which has had the great honor of taking the responsibility for the social affairs in honor of the council, is the first of these groups to have functioned with regularity, since its foundation five years ago until today.

The colored woman and the public life of the nation.

The information of a historic nature already presented here by those who have preceded me in this cycle of conferences, has set forth already the outstanding place of the colored woman in the struggle for liberty in our country. Suffice it, therefore, to point out the significant fact that there exists a monument—erected at public cost as a testimony of recognition to the Cuban Woman patriot Mariana Grajales, mother of the Maceos, a mix-breed, which stands among us as a symbol of the patriotic fervor felt most intensely in the Cuban Woman.

During the republican epoch the Negro woman has distinguished herself singularly in political struggles. Before we attained our civil equality with men, it was common to see a Negro woman leader joining the men at political meetings. Later on during the struggle for the civil equality of men and women—our groups labored untiringly with their white counterparts for the said rights.

Political parties had Negro women figures of great stature, who worked within their ranks, and lately there were delegated to the Constitutional Assembly of 1940 a woman of mixed blood delegated by the Revolutionary Communist Union Party. This assembly set forth in its fourth section which deals with fundamental rights, in article twenty-one the following: "All Cubans are equal before the law. The Republic recognizes no privileges. All discrimination because of sex, race, color, or class, or other affront to human dignity is declared illegal and punishable. The Law shall establish the sanctions which the violators of the law shall incur."

It is well to emphasize that if it is certain that race prejudice exists and that it is felt in several phases of our life, it is no less certain, that in the struggle for the recovery and progress of the Negro in Cuba, he is not alone. He is accompanied in their struggle by white men and women who feel very intensely,—as their own, the pains and injustices of this (preterition), and who attempt to rectify them in their particular fields of activity and who struggle with sincere enthusiasm and energy for the general progress of the entire Cuban populace. In the workings of the section on Racial Discrimination of the National Women's Congress which took place in Cuba in 1939, bringing together more than two thousand women, there labored on an equal basis, not only women of all races, but also representatives of all the Social classes. They collaborated, in the aforementioned division, as set forth in the minutes and records of the congress with white women from all of the highest social groups of the country.

If it is certain, as many people assert, that in our country race prejudice is on the increase because of its proximity to the southern states of the great American nation let us hope that as a compensation, this same reaction takes place, but in the opposite sense, in the Americans who visit us and who observe here a different, and, above all, a more alternated, working of race prejudice. Let us hope too, with immovable faith, that besides the ups and downs that must accompany all reformatory effort, the firm and deep dedication to the betterment and elevation of the Negro Race gain each day numerous and noble partisans.



The Cuban Negro in the Arts— Painting and Sculpture

By RAMOS BLANCO



RAMOS BLANCO

CUBA is an extremely young country and it has not yet had sufficient time to gain credit, in a universal manner, for its artistic traditions in the field of the plastic arts. Its contributions to science and to music have been recognized internationally. Though not attaining as general a recognition, its contributions to the field of plastic arts have been set forth by individuals

(in an individual manner) on more than one occasion.

Most of the exhibitions which have been held here have emphasized the influence of olden Europe—thus portraying a spirit foreign entirely to our way of feeling. No importance has been given to our own powerful soul, the brilliancy of our landscapes, nor the functional significance of our existence on this tropical island.

We have in Cuba one advanced school of painting and sculpture, San Alejandro, (St. Alexander). One cannot speak of the plastic arts in Cuba without mentioning this institution which practically marked the beginning of the study, and which has dominated the development of the arts in Cuba for the past fifty years. The faculty of this school, composed of competent professors who have studied in Europe and who are, for the most part, the outstanding national artists, has tended to give it a genuinely European structure. Its annual enrollment exceeds five hundred students of both sexes, from which there is developing a sufficiently noticeable percentage of future skilled artists and artisans; of this number about half are persons of other occupations who attend the school seeking only greater self-improvement.

The government provides a number of scholarships for artistic studies in foreign countries and there are

other scholarships, sponsored by various municipal governments for study at San Alejandro School. But poor recompense delays often the art development of the artist who almost always finds himself forced to resort to other means for a livelihood.

There exist a few institutions devoted to art, such as the Circulo de Bellas Artes (Fine Arts Center Club), the Instituto de Artes Plasticas (Institute of Plastic Arts), the Lyceum (a women's group), who opens its doors graciously to expositions of foreign as well as national art. There are also held official national exhibitions. All of this is of little economic benefit to the artist, however. Here the artist works and creates because of a pure biological or spiritual necessity. Who ever lacks an official salary or other gainful occupation finds it very difficult to live off his artistic labors. In all of the above mentioned institutions the Negro has free entrance with all of his rights and duties.

The majority of Cuban artists have come out of the class rooms of San Alejandro, an institution which has distinguished itself in art both in the nation and in foreign art circles. This institution, like all others founded during the period of slavery, did not at first open its doors to Negroes nor to persons of mixed blood. The school, which at first represented simply a school of design, founded and supported by a society called The Friends of the Country, gradually augmented its courses of instruction and increased its faculty until it reached its present status—that of a highly respected national institution having an appropriation set aside for it in the general budget of the Department of Education.

Its faculty is composed of twenty-six professors and of this number four are Negroes.* Its student body is composed of elements from all social levels; white and Negro commingle within the precincts of the school in a truly democratic spirit. The Negro students distinguish themselves for their intuition, and because of their inclination for the plastic arts and interest in them. Many of them become outstanding because of their talents, but many of them find it necessary to discon-

*Blanco is a professor at San Alejandro.

tinue their studies because extreme poverty will no longer permit study or because from malnutrition they have weakened themselves physically.

The average number of Negro students winning foreign scholarships is a creditable one, since for long years they have been outstanding as art students. But after studying under the scholarships and returning to our country, they find themselves, economically, in worse condition than any manual laborer. The principal reason for this is the economic condition of the country. Then, too, Cuban works of art have not as yet received their deserved recognition; nor have they as yet gained entree into our own galleries and homes which are for the most part filled with foreign works, some of doubtful originality, others completely lacking in any qualities indicative of good taste. Should these conditions be changed, that is to say, should economic conditions become better, and should artistic taste become more refined, a work of art produced by any Cuban would have unreserved entry into any Cuban home, without any discrimination whatsoever.

In regards to women painters, we can say that we have had some of note, but many of them have not developed their talents, preferring to dedicate themselves instead to labors of the home. We should not forget, nonetheless, a few of the women students of San Alejandro who gave great promise, such as the Delgado sisters, Landelina, and others. Moreover, it would be difficult for me to classify as Negro several of the women artists, since in the United States a person is considered colored even if his Negro blood dates as far back as the eighth generation preceding him, whereas here in Cuba one is considered white in the second generation.

* * * * *

Caridad Ramirez Medina is a sculptor and painter who was graduated from San Alejandro as an honor student. She has exhibited in Cuba and in New York and has won the acclamation of the critics. She is a talented artist who today holds the position of curator of the works of art in our National Capital.

The majority of the women who study art in Cuba do so merely for personal pleasure, except instructors of design, and Doctors of Pedagogy, who study to improve themselves technically. Due to this deliberate intention—that is to say—the taking up of the study of art with an eye to its utility—there are not developed great women painters and sculptors, for the interest vital to the creation of art is lost. This is especially true of the Negro woman, because of the life which she faces,—invariably full of privations, discrimination and progeny.

Of the national monuments placed in public squares, too few have been sculptured by Cuban hands. There

are merely one or two busts of a patriot scattered here and there throughout the isle. Here in Havana, among those that have been sculptured by Negro hands are to be found: the statuary at the entrance to Columbus Cemetery, (a work of true artistic taste); the monument to the students of '71; the statue of Marte, which is found in Central Park; the statue of Albear, the author of which was Vilarta Soavedra; the monument to the mother of the Maceo brothers, in the Maria Grajales Park; the Pantheon of the National Secret Polio in Columbus Cemetery; the Stone statue entitled "Mother and Son" in the Maternity Hospital in Vedado.

* * * * *

All the data furnished to this point leads to the statement that Cuban Negro painters and sculptors have followed a European pattern. There has not been reached as yet a true ascendancy in art of national motivation, and much less of a true sincerity in the development of our own life-portraits with the functional intent of interpreting our true beauty and fervent desire to live a better life. Nevertheless, some of us are developing in this direction, which I believe, is the right path, and attempting to leave, during this our transitory passage, an indelible impression of our constructive existence engraved in marbles, granite, and bronze.



"CUBA"—BY RAMOS BLANCO

The Negro in the Cuban Political Order

By ANGEL C. PINTO

THE political history of the Negro in Cuba is no more than the transcript of his economic position, which has conditioned his existence since he reached the island. Consequently, it is this material reality which limits and determines, generally, his state of conscience, the process of his life since freedom, and his political conduct.

The internal struggles, and the civil revolutions, have not been and are no more in Cuba, as well as outside of Cuba, than a fatal consequence of the antagonisms existent in all societies which are divided into classes. From this it can be seen that the germ of political revolution came to Cuba as says Dr. Emile Blanchet—in the already mentioned book, with the first Negro who disembarked on the island. That is to say—with the arrival of the Negro in Cuba, the cycle of political revolutions in the country began.

We have said before that though the history of Cuba was made by the slaver and the slave together, it was written, nonetheless, exclusively by the former and not by the latter. In reality, slavery, despite the enormous social significance that it has held as a system of production in the progress of human society, was considered in itself a reprehensible institution; one which did little honor to those who maintained it. From this one can understand that the history of Cuba, which was written by the slaver and not by the slave, and which can be no more than the history of their struggles, was falsified, adulterated, and confused by the historian for the purpose of justifying all of the cruelties of the slave holder and of condemning the violent reactions of the slave in the face of his oppressor.

From all of this one concludes that it is necessary to admit there is a class interest guiding the judgment and the conduct of the Cuban historian; that is to say a frank partiality towards the slaver and a hostility towards the slave. For that reason, it is important that the Cuban Negro, if he wishes to learn the causes which have determined the economic, political and social process of his predecessors in this country, go not to search for it, at least not with a passive attitude, as a simple spectator to a history of Cuba, which has been written precisely against him, with the intent of presenting him to posterity in such a manner as to justify the conduct which the slaver assumed, and still maintains in effect against him.

With that in mind, and slavery not being an exclusively Cuban social phenomenon, but on the contrary a stage in the development of society in general, the Negro must delve into history with a realistic conception of

society, as opposed to the subjective conception of the slavers, to find the universal law which guides all sociological fact, and to apply it then to his country. Only in this manner will he attain a complete knowledge of his past and his present, and what for him is more important, what his future shall be.

Thus, this shall be, therefore, the method which shall serve to guide us in this very brief historical synopsis which we propose to undertake on the role of the Negro in Cuban Politics.

Above all one fact comes into prominence in the history of the Negro in Cuba which no one shall attempt to dispute. And that is that the Negro has been obstinately opposed to slavery, that the Negro has an intense passion for liberty, and that this constitutes throughout his history from the time of his arrival in this country until today, the supreme motive behind his economic activities, and consequently behind his political endeavors. As Croce has said emphatically, it is one thing to think dialectically and another to have a logical concept of all human thought.

The Negro, that is to say, the Negro's mind, as is that of everyone, is dialectic; that is he admits life, nature, and society as a process in which everything changes, transforms and modifies itself; in which everything is in a state of constant "becoming," though it is only today that he begins to develop a logical concept of dialectical thinking.

This means simply that the Negro, in his struggles against the slave masters has not always employed the same tactics, the same method of struggle, the same form of fight. But rather, following the dialectical pattern, though unconsciously, he has continuously modified throughout, his struggles, his tactics, and technics of battle, according to the demands of each epoch, and the particular circumstances of each historic moment.

In so far as the method of form of putting them into play is concerned, the struggles of the Negro in Cuba might well be divided into two great periods. The first begins with colonization itself, that is, toward the end of the 15th century, and ends in the nineteenth century, ending about 1880. The second begins at this date and going through an unsuccessful attempt to return to the primitive tactics in 1912—continues today in full vigor.

In the first periods of colonial life the only one who had rights to regain possession of in Cuba, was the Negro, since he was the only slave, and since the Spaniard and his Cuban descendants composed the privileged class, which lived at the expense of the labor of the slave. The only exploited person was the Negro,

and it is this which constituted the real basis of antagonism in Cuban society. Consequently this struggle had to have, of necessity, as it did have, a fundamentally racist character.

In the beginning the Negro expressed his protest individually, in isolated cases; it was the only possible form of protest which his position permitted him. We have seen how, from the very moment of his disembarking upon Cuban soil, he fled to the woods and became a "Cimarron." Later, there arose mass movements—and an organizational spirit began to give these expressions the character of true acts of insurrection. On the cane plantations, above all there arose among the plantation workers uprisings sometimes spreading over an entire region, which were repressed in a bloody fashion. In these cases, in order to serve as lesson to the "black dogs," the slaveholder manifested his ferocity with singular brutality—killing masses of practically defenseless human beings.

Towards the year 1800 changes of importance took place in Cuban society because of the economic development of the country; changes sufficiently profound as to create in the country a class which, notwithstanding the fact that it was composed of individuals who were free and who were white, was nonetheless, because of its social and economic position, exploited as was the Negro, and was to be sure, very close to the latter's position.

This change in the social life of the country could not but produce as it did, a modification in the tactics which the Negro had employed up until that time in his struggle against his enslaver. In reality, it was no longer the Negro alone who was exploited mercilessly in the country. Next to him was to be found, sharing his same situation, a part of the white population. Consequently this gave place to the formation of a revolutionary spirit in that section of the population which was neither slave nor Negro, and as was natural, a kind of understanding between the two groups which were victims of the same exploiter.

A product of this change of tactic is the famous unsuccessful conspiracy of 1812, organized and directed by the great Cuban Negro revolutionary Jose Antonio Apante, a conspiracy which left so profound an impression on the conscience of the enslavers, that their historians have all exerted themselves in order to portray the Negro in history as a ferocious monster, eager to "exterminate unjustly" and because of pure voluptuousness, all of the white population of the country. With this revolutionary movement, which was not nor even approached as is well known an exclusively Negro movement, many whites having participated in it, brings to an end in Cuba until the year 1912, when Estenoz revives it with many sorrowful consequences for the Negro population, the cycle of racial or purely Negroid revolutions.

In 1850 there was an attempt at civil war whose apparent leader was General Venezolano Narciso Lopez,

but which in reality responded to the slaveholding interests of the country as well as of the southern region of the United States. The latter in their struggle with the North—a struggle which recognized as its cause commercial competition, and not the liberty of the American Negro, tried to strengthen their position by making Cuba one more state of the Union, to which end they tried to annex the island. The movement failed in its very beginning, and consequently, did not participate in it.

Towards the year 1868 a series of circumstances had accentuated the antagonisms existing for some time between the Spanish Metropolis and the high bourgeoisie and the great landowners of Oriente and Camaguey, due to the obstinate policy which Spain followed in the Island, in relation to law and commerce a policy which stagnated and ruined the economy of the country; and which precipitated the impoverishment of the rich Cuban classes. In its beginnings, this revolutionary movement was annexationist and consequently a movement of the slave holders. Nonetheless, the contradictions to be found among the revolutionaries themselves, contradictions based on slavery which as a social system of production had already become inefficacious, brought about a certain advantage to the interest of the Negro who gave the revolution his support. That is to say the white revolutionaries were divided among themselves, according to the possession or non-possession of slaves, into annexationist and independentist.

But the revolution, if it was to triumph, had to be concentrated on one objective. It had to be unified and given a concrete and definite program. Thus it was that in the so-called Congress of Representatives of the Center, which took place a short time after the proclamation of Cespedes, the independentist triumphed over the annexationist. From all of this it can be deduced that at the beginning of the Revolution of 68, that the leaders were not considering the freedom of the Negro, although Carlos Manuel de Cespedes did give his slaves their freedom, nor that slavery was brought to an end because of the pure magnanimity of the white slaveholders. But rather because production based on the work of the slave did not resist the competition that the steam machines offered them. Slavery as a social system of production was already mortally wounded and at any rate it would have come to an end, although it is necessary to admit that the ten years of struggle on the part of the Negro brought it about.

The development of the industry upon which was based and is still based, the economy of the country, that is to say, the development of the sugar industry, aided by the use of the machine, by the crisis facing the mercantile production, by the impoverishment of many of the privileged families, by the confiscation of wealth with which the Spanish Government punished the revolutionaries or those not in favor of the established order, had created by 1890, a strong group of people who were

The Ambassador spoke briefly, heralding good-will and freedom. Afterward, in lighter moments, at tea, the group had an opportunity to enjoy Mexican folk dances and such popular songs as "El Rancho Grande," "Cielito Lindo," "South of the Border."

The banker was an antiquarian par excellence. Rarely, if ever, had anyone seen such an assortment of old manuscripts, pottery, paintings, photographs, clocks, tiles, silver.

The visit at Trotsky's was a cliché on the world today and what may be the fate of one who believes differently. Said he, "Hope is much needed in such times as these."

A trip to Mexico with the Fifteenth Hubert Herring Seminar opened my eyes to the New World. As I en-

joyed a sense of companionship with other citizens of the United States traveling in Mexico, I felt brother-sister to Latin-Americans. I sensed alike the penetration of Europe and felt that here were adjoining the United States of America, frontiers where freedom, perhaps even greater than I have known, would demand my meager efforts at defense. Pan-Americanism, a greater understanding of nations in the Western Hemisphere, seemed as promised with the barriers of language overcome and expressions of genuine interest, minus the desire for gain and exploitation, increased.

World Peace, World Federation are not too much to anticipate in decades. Why must we lack in ideal, or yet retard our steps toward Pan-Americanism!

La Femme Haitienne

Naguère, la femme haïtienne partageait ses occupations entre ses devoirs de piété, son Eglise, comme elle disait, car elle a toujours été pieuse-les soins de son ménage et l'éducation de ses enfants. Depuis plus d'une trentaine d'années cependant, une évolution lente mais progressive s'est opérée chez elle, l'enfance malheureuse et les pauvres devinrent le plus constant de ses soucis. Grâce au concours du clergé et d'hommes dévoués, les femmes haïtiennes se groupèrent, particulièrement à la capitale et dans les principales villes du pays, en association et fondèrent des crèches, des ouvroirs, des patronages, etc, et malgré les difficultés financières qu'elles eurent à surmonter, ces oeuvres ont vécu et se sont développées. Une femme au grand coeur n'a-t-elle pas introduite chez nous "Les Colonies de Vacances" qui recrutent chaque année nombre de petits malheureux qu'elle fait voyager vers les endroits les plus élevés et les plus salubres du pays afin de permettre à ces pauvres enfants de respirer un air plus sain et se reposer des fatigues scolaires.

Tout cela n'a pas suffi à l'activité de la femme haïtienne, voulant aller plus en avant dans l'oeuvre de relèvement social qu'elle a entreprise, elle a formé une intéressante association, la "Ligue de l'Action Sociale Féminine" qui compte parmi ses membres les femmes les plus distinguées d'Haïti. Cette ligue travaille au relèvement moral et social de la femme, elle veille comme une sentinelle et est toujours prête à agir pour la défense du bien et de la morale.

La femme haïtienne possède deux organes de publicité: "La Voix des Femmes" et "La Semeuse." Ces deux publications dirigées avec autant de talent que de compétence font honneur à Haïti et peuvent figurer en bonne place dans toutes les bibliothèques et salles de lecture.

Là où la femme haïtienne excelle davantage et c'est aussi son grand mérite, c'est quand elle s'occupe de l'enfance et des pauvres. Le Président actuel d'Haïti, porte un nom de famille prédestiné, Vincent. En digne émule

Par MADAME ELIE LESCOT

du Grand Saint Vincent de Paul, le Président Vincent a voulu que son administration soit celle de la Charité et de la Prévoyance Sociale en Haïti. Il serait trop long d'énumérer, un peu partout dans le pays, les nombreuses fondations qui visent soit à la rééducation des petits déshérités du sort, soit à l'éducation des orphelins, soit à la propagation dans la classe pauvre des travaux de l'artisanat, soit à la protection des vieillards et des infirmes. Et les enfants des paysans malheureux qui reçoivent dans les Colonies Agricoles une éducation adéquate qui doit leur permettre de devenir demain des travailleurs compétents ne sont pas les plus négligés. Qui cependant, plus que personne a aidé le Chef de l'Etat dans ces oeuvres de Charité et de Prévoyance Sociale, ce bel apostolat auquel il s'est attelé depuis le début de son Administration, qui, sinon une femme, une femme dont le nom demeurera toujours attaché à la gigantesque réalisation charitable du Président Vincent en Haïti. Une sainte fille, sa soeur, Mademoiselle Résia Vincent, la Première Dame d'Haïti, qui a pris à coeur d'aider de toute son âme le Président, son frère, qui a fondé elle-même, entretient et surveille des oeuvres admirables pour la protection de l'enfance malheureuse.

Dans le Conseil du Gouvernement en Haïti, il existe un Département de l'Hygiène Nationale et de l'Assistance Publique dirigé par un Sous Secrétaire d'Etat. Si pour la direction de l'Hygiène et de la Santé Publique, il faut un spécialiste, cela va de soi. Pour la direction de l'Assistance Publique, une femme, spécialiste née de l'Amour, du sacrifice et du dévouement n'est-elle pas plutôt désignée. Le vœu le plus cher que je forme pour mon pays, c'est de voir créer un jour en Haïti le Département de l'Assistance Publique, le bel exemple de charité donné par le Président de la République doit être suivi par tous les Gouvernements Haïtiens de l'Avenir et c'est avec la Femme et par la Femme qu'il doit pouvoir se développer. Ce jour viendra, j'en nourris l'espoir, où dans le Conseil du Gouvernement figurera comme Ministre de l'Assistance Publique, une femme.

A
Symphony
in
Action
1940



AUTHOR—CLUB LEADER:

Mary Church Terrell will receive many honors this fall for having completed the autobiography of a most interesting and distinguished life, "A Colored Woman in a White World," with preface by the English author, H. G. Wells. In 1936, Carrie Chapman Catt wrote in appreciation of Mrs. Terrell that "there is one graduate of Oberlin that I may know better and admire more than most of her fellow alumni. Mary Church Terrell, A.B. 1884, A.M. 1888, has brought honor to her college, her sex, her race. . . . In 1904, she was invited at the request of the American Auxiliary to speak at the great Congress of the International Council of Women held in Berlin. She spoke in German, French, and English (having studied in Europe for three years after taking her second degree from Oberlin). So thoroughly did she know these languages that she was eloquent in all three. Again, she won the unanimous approbation of the convention and, in addition became the favorite of the European press. I heard both of these remarkable speeches. . . . In 1894 woman suffragists of the District of Columbia succeeded in gaining consent to the appointment of two women to the Board of Education. Mrs. Terrell was one of the two first appointed, a position she held for eleven years, a longer period than any other member had enjoyed. She helped to organize the National Association of Colored Women and was its first president for some time. She has expended her entire energies in serving good causes. Especially has she served the welfare of her race and sex. Both have profited much by her devoted and practical aid." Tall, stately, handsome—a native of Tennessee, widow of a federal judge, and woman of singular accomplishments, Mrs. Terrell has chosen to make her contribution always in the name of twelve million people. We are grateful for her latest work and the "silver mug" that Mr. Wells has brought to its christening.



EDUCATOR:

Dr. Ana Echegoyen, young educator and leader in women's social and civic movements of Cuba, is professor of pedagogy in the University of Havana, the institution at which she received a doctorate. She is at present secretary of the National Reorganization Committee of the Methods of Teaching in Primary Grades, and Member of the Academy of Education in Cuba. Supervisor of a course given for the training of teachers throughout Cuba, she has written a "Manual for Practical Methods," "New Methods for the Cuban Public Schools," "Guide of Adaptations for the New School"; and "My Book," a small beginner's Spanish Reading Book. Beloved and esteemed by all women of Cuba as a founder and Honorary President of La Asociacion Cultural Feminina, Dr. Echegoyen set up the program of the organization that received the council delegation. We hope her gracious contributions may be extended to our broad membership in a future visit to the United States.



LEGISLATOR:

Crystal Byrd Faucet came out of the East (Massachusetts), to become the inspiration of thousands of teen age girls in her position as National Girl Reserve Secretary of Young Women's Christian Associations. Afterwards she served in turn as executive secretary of the Institute of Race Relations, held in the summers, 1933-35, at Swarthmore; member of the Board of Directors of the Philadelphia branch of the Women's International League for Peace and Freedom; Interracial lecturer for the American Friend's Service Committee, and assistant supervisor of the Division of Women in Professional Projects. Last year she was awarded the Medal of Merit of the Commonwealth of Pennsylvania, with citation by Governor George H. Earle. Historians of Negro history will have the opportunity of writing that she attained highest honor in being the first Negro woman elected by the people, to a State Legislature in the United States. In 1938 she became a legislator for the Commonwealth of Pennsylvania.



DIPLOMATIC HOSTESS:

MADAME ELIE LESCOT—wife of the Minister from Haiti to the United States, prefers in her first contact with the Council to write a brief summary of the activities of Haitian women. The hostess of a legation and mother of seven children, Madame Lescot draws admiration to Haitian women by demonstrating in herself, the ideal of Haitian mother and diplomatic hostess.

To the National Council of Negro Women:

Not so very long ago, the activities of the Haitian Woman were divided largely between her devotional duties or her church, as she then called such activities—for the Haitian woman has always been devoutly inclined—the care of her home and the education and training of her children.

For a little over thirty years, however, a slow but progressive evolution has taken place in her life to the extent that, more mindful of the welfare of the community, she has been most active in the work of children's welfare and relief for the needy.

Thanks to the co-operation of the Clergy and other men dedicated to the same cause, the Haitian women organized themselves, in the capital and other principal cities of the country, in associations of different sorts: they created nurseries, orphanages, sewing groups, welfare centers, etc., and in spite of the financial handicaps which they had to overcome, these institutions have not only survived but grown in number and importance. Then came a woman with a noble heart who inaugurated in Haiti the system of Vacation Camps, thus making it possible each year for a large number of poor children to enjoy the benefits of a healthful climate in the high lands where they can breathe the invigorating mountain air and rest from the hardships of long months of school labors.

These activities, however, are not all. Going further in the field of social welfare, the Haitian women organized a most worthy association, "La Ligue de l'Action Sociale Féminine," the membership of which is made up of the most prominent women of Haiti. This League works incessantly for the social and moral uplift of womanhood and is ever alert and fighting in the defense of right.

The Haitian women own two periodicals which constitute their medium of publicity: "La Voix des Femmes" and "La Semeuse." These two publications, managed entirely by women with skill and competency, are a credit to Haiti and can favorably take their place among other publications in any library or reading room.

The field in which the Haitian woman is at her best,

however—and it is to her credit—is the care of children and the poor. The present President of Haiti, true to his family name, Vincent, is a worthy emulator of the Great Saint Vincent de Paul. He has seen to it that his administration be marked as one of charity and foresight in the planning and realization of social welfare. It would take too long to enumerate the many foundations created by him, throughout the country, either for the education and protection of the orphans, the propagation of manual training among the working classes, the protection and care of the aged and crippled. Even the children of the peasants have come in for a share of his solicitude, by the thorough training given them in the Agricultural Colonies, training that will make of them competent ploughmen and farmers. In this great undertaking, this noble task to which he devoted himself from the very beginning of his administration, the President of the Nation has been aided to a degree unequaled by any one else, by a woman whose name shall be for ever connected with the gigantic charitable accomplishments of President Vincent en Haiti, a saintly woman, his sister, Miss Rezia Vincent, the First Lady of Haiti, who beside devoting herself to the task of helping her brother, the President, has also founded, maintained and supervised many institutions for the protection and care of unfortunate children.

In the Council of the Government of Haiti, there is a Department of National Hygiene and Public Aid under the direction of an Under-Secretary of State. If, for the Direction of the Department of Hygiene and Public Health, a specialist in those sciences is required why then shouldn't a woman innately endowed with Love, Sacrifice and Devotion be at the helm in the dispensation of Public Aid and Relief.

My most sincere wish for my country is to see, some day, created in Haiti, a department exclusively concerned with public aid. The noble example of charity set by the President of the Republic must be followed by all the Governments to come, and it is by and thru Woman that it will bear fruit. That day shall come, I fervently hope, when in the Council of the Government of Haiti, there shall sit, a Minister of Public Aid, a WOMAN.

MADAME ELIE LESCOT.

Negro Women's Archives

Presented in Exhibit at the Negro Exposition, Chicago, Summer, 1940

THE contents of this case represent the effort of the Archives Committee of the National Council of Negro Women, Inc., to bring together in sequence the documentary evidence of personal achievements of Negro women and the origins and developments of National Women's Movements in the United States.

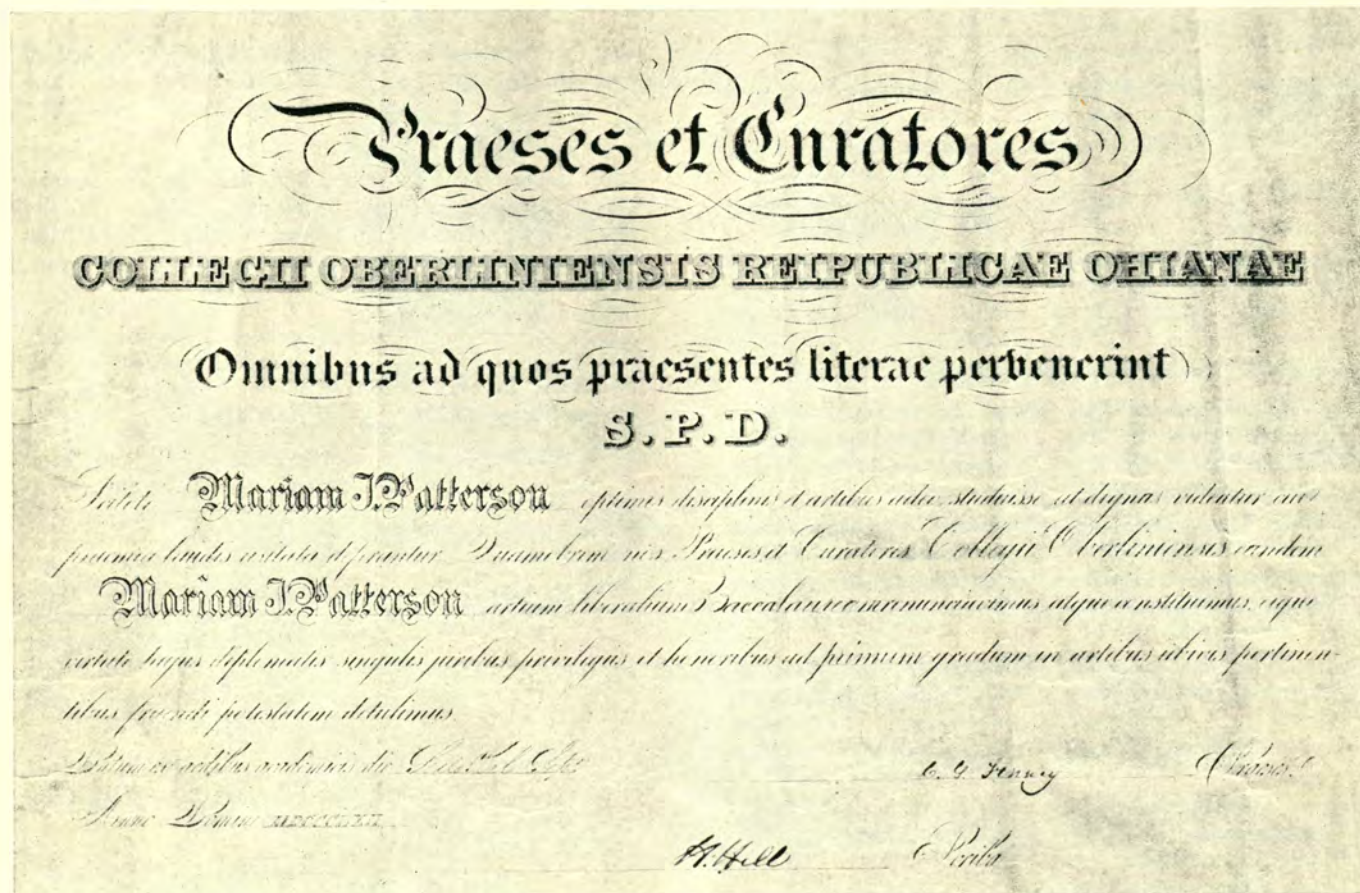
This study has been regarded as a course in progressions. (See page 30.) The attempt has been to indicate early records of Negro women in various professions of the 19th century leading up to some of the most representative and celebrated women in those same professions today.

The documents, manuscripts, photographs and papers herein contained have been collected from the several varying sources and loaned to this exhibition by persons eager to have the remarkable contributions of Negro women to American Life and Thought given broadest

and most appreciative recognition.

Special attention is directed to three most interesting features of the exhibit:

1. The first college diploma and degree received by a Negro woman in the United States, granted to Mariam J. Patterson, graduating from Oberlin College, in 1862. (Diploma at left corner, lower shelf.)
2. The second Negro woman doctor in the United States, Sara M. Loguen, graduating in Medicine from Syracuse University, 1876. (Diploma at right corner, lower shelf.)
3. Personal memoirs of Madame Elizabeth Keckley, gifted Negro modiste to Mrs. Jefferson Davis, and to Mrs. Abraham Lincoln for four years in the White House. (Her book, "Behind the Scenes," on top shelf in side case.)



REPRODUCTION OF THE FIRST COLLEGE DIPLOMA AND DEGREE RECEIVED BY A NEGRO WOMAN IN THE UNITED STATES (1862)

A Course in Progressions With Dates of Achievements

LAW

19th Century

Cordelia Ray, woman lawyer, New York City, 1891.

20th Century

Eunice Hunton Carter, first Negro woman appointed Deputy Assistant District Attorney, New York, 1938.

Jane Bolin, first Negro woman appointed Judge of a Court of Domestic Relations, New York, 1939.

SCULPTURE AND PAINTING

Edmonia Lewis, gifted sculptress of 1863.

Elizabeth Prophet, Winner of Otto Kahn Harmon Foundation prize for "Head of a Negro," 1930.

Meta Warrick Fuller, executed "Spirit of Emancipation" figure for 50th Anniversary celebration of the Emancipation Proclamation New York City, 1913.

Lois Jones, painted mural "The Light" for Cook Hall, Howard University, 1940.

MUSIC

Elizabeth Taylor Greenfield (Black Swan) 1851.

Marion Anderson, presented by Harold L. Ickes, Secretary of the Interior, in Open Air Concert attended by an audience of 75,000, Easter 1939, Washington, D. C.

Sissieretta Jones (Black Patti) 1892.

Dorothy Maynor, winner of Town Hall Endowment Series Award, New York, 1940.

SOCIAL REFORMS

Katy Ferguson, founded "Katy Ferguson School for the Poor" in New York City, eighteenth century, 1793.

Mary Church Terrell, member of the Board of Education eleven years, 1895—, Washington, D. C.

Sojourner Truth, abolitionist leader in Suffrage Movement, Speaker at National Woman's Suffrage Convention, Akron, Ohio, 1852.

Nannie H. Burroughs, leader in Missions and Christian Education for Women since 1905.

Frances Ellen Watkins Harper, engaged as permanent lecturer by Anti-Slavery Society of Maine, 1852.

Margaret Murray Washington, rendered special work to Southern farm women through efforts of Federated Women's Clubs, 1914.

Harriet Tubman, leader in "Underground Railroad" Movement, and Scout for Union Army during Civil War, 1861-1913.

Daisy Lampkin, leader in N. A.A.C.P. Movement, 1940.

LITERATURE

19th Century

Phillis Wheatley, first Negro woman poet, (eighteenth century), 1770.

Frances Ellen Watkins Harper, first woman of the race to write a novel, "Iola Leroy," 1892.

Anna J. Cooper, author of "A Voice from the South," 1896.

20th Century

Jessie Fauset, author of "Chinaberry Tree," 1931.

Zora Neale Hurston, author of "Moses, Man of the Mountain," 1939.

MEDICINE

Sara M. Loguen, graduate, Syracuse University Medical School, 1876. (Diploma exhibited at Negro Exposition, Chicago, summer, 1940.)

Dorothy Boulding - Ferebee, practitioner, Director AKA Sorority Health Project, 1936-1940.

EDUCATION

Susan Paul, teacher in Boston, 1832.

Maria Baldwin, principal of "Agassiz School," Cambridge, Massachusetts, 1899-1922.

Mary Jane Patterson, graduate of Oberlin College, 1862, diploma exhibited at Negro Exposition, Chicago, first colored principal in Washington Schools. First Negro woman in United States to receive college degree.

Elizabeth Carter Brooks, teacher, William Taylor School, New Bedford, Massachusetts, for 29 years, 1901-1930.

Lucy Laney, founder of Haines Institute, 1886.

Charlotte Hawkins Brown, founder, President of Palmer Memorial Institute, since 1901.

Mary McLeod Bethune, founder, President of Bethune-Cookman College, since 1904.

Lucy D. Slowe, first Principal of a colored Junior High School, Washington, D. C., 1919-1922, first Dean of Women, Howard University, 1922-1937.

Elise Ayer, Public School Principal, New York City, since 1935.

Maudelle Bousfield, principal Wendell Phillips High School, Chicago, since 1939.

CLUB LEADERSHIP

19th Century

Lucy Thurman, elected National Superintendent of Temperance Work Among Colored People, 1893.

Josephine St. Pierre Ruffin, issued National Call in "Woman's Era," Boston, to organize National Association of Colored Women, 1895.

20th Century

Josephine Silone-Yates, President, National Association of Colored Women, 1904-1906.

Mary Church Terrell, lecturer in French and German at meeting of International Council of Women, Berlin, Germany, 1904.

Mary B. Talbert, National Association of Colored Women, 1916-1920; restored and dedicated historic Frederick Douglas Home, Washington, D. C., 1922.

Esther Popel Shaw, leader in National Association of College Women, 1940.

Christine Smith, leader of A.M.E. Woman's Movement (1928-1940).

Jennie D. Moten, President of National Association of Colored Women, 1937-1940.

Bertha McNeil, leader in Women's Movement for Peace and Freedom, 1935-1940.

Mary McLeod Bethune, founder-President, National Council of Negro Women, Inc., 1935-1940.

JOURNALISM

Fannie Barrier Williams, columnist, essayist, contributor to leading American newspapers (1895).

Ida B. Wells, vigorous leader of Journalistic thought (1897).

Bertha Rhodes, Publisher-Editor *Philadelphia Tribune* (1940).

Charlotte S. Bass, Publisher-Editor *California Eagle*, largest Negro journal in California, 1940.

INTERNATIONAL RELATIONS

(Through platform lectures, Artist-Recital Presentations and Seminars.)

19th Century

Women singing with first Fisk Jubilee Group in Europe.

20th Century

Juliette Derricotte, lecturer at World Christian Student Federation Conference at Mysore, India, 1928. Presented also in colleges of Japan, Burma, and China.

Thyra Edwards, student-fellow and lecturer in Denmark and other parts of Europe, 1930-1940.

Etta Moten, singer and dramatic artist in South America, 1936.

Sue Bailey Thurman, on pilgrimage of friendship to University centers of India, 1936; Lecture presentations on Mexico and India established memorial to Juliette Derricotte, 1937-1940.

Juliette Derricotte Memorial Foundation Fellows (studying in Colleges of India): Marion Banfield, (Howard University), 1937; Margaret Bush, Talladega College, 1939; Elizabeth McCree, Fisk University, 1939.

Celestine Smith, Y.W.C.A. Secretary to Nigeria, 1935. American representative to World Missionary Conference, Madras, 1938.

Lillian Evanti, International artist, on tour in South America representing Pan-American Inter-Cultural relations, 1940.

National Council of Negro Women's Seminar in Cuba, 1940.

(To be continued)



Prepared by the editor of the JOURNAL in collaboration with the Chairman of the Women's Archives Committee.

*Ambassade
de la République Française
aux Etats-Unis.*

Washington, le 13 août 1925.



Madame,

J'ai l'honneur de vous adresser ci-joint le diplôme de Docteur ès-lettres, qui vous a été décerné par l'Université de Paris.

Vous voudrez bien accuser réception de cet envoi à l'Ambassade de France.

Agréez, Madame, l'hommage de mon respect.

L'Ambassadeur de France:

A handwritten signature in dark ink, appearing to be 'S. Hurmann', written in a cursive style.

Madame Cooper
201 T Street, N.W.
Washington
D.C.

(THE AMBASSADOR OF FRANCE ANNOUNCES TO DR. ANNA J. COOPER (INSET), THAT SHE WILL RECEIVE AT HIS HANDS THE DIPLOMA OF DOCTOR OF LETTERS, FROM THE UNIVERSITY OF PARIS.)

Cameos of Heritage

A DREAMER IN THE SOUTH

Last year in southeast Arkansas, she celebrated sixty continuous years of service to her people in the south. Born, Susie Ford, in Mississippi, when freedom was born—she followed the dream which took her first to St. Louis, and Sumner High School, where she received her training. Returning to Arkansas, her career began as teacher in the schools, and later as wife and assistant to a member of the Arkansas Legislature. After long years of association with him, a minister, and upon his death in 1914, her home was established as a Social and Religious Center for the community, and her work included in the program of the American Baptist Home Mission Society of the Northern Baptist Convention. She has given more than \$1,000 to the support of two schools and a hospital in Africa, and a medical center in China, as a memorial to her young son, I. G. Bailey, Jr., who died in Washington in 1918, during the world war, in which he had served as chief clerk of Selective Draft Board, No. 8. Being the only Negro appointed to a position of Chief Clerk, his had been an opportunity to render an important service. Her gifts to the schools in Africa and China were made with all funds accumulating from rent of property owned by her son, "completing his unfinished life," she says, and with income from a hundred-acre farm, still in her possession, bought in Arkansas, in 1879, with her first earnings as a teacher in her teens. Her best work, perhaps has been the boost and aid given to more than fifty brilliant boys and girls from her section whom she has encouraged to enter the various schools of the country. A loan fund has been established to perpetuate this source of student aid. "A dreamer in the south," she has achieved startling realities in her own community, and having won in her daily life the feminine title of respect from the citizenry of a conservative, southern area, proving that it can be done—she is known to all as "Mrs. S. E. Bailey."



SUMMER AND FALL, 1940



ADDIE WAITES HUNTON—

would be the choice of younger married women over the country who were called upon to exercise selective judgment in choosing their ideal of perfect balance in wife-mother and career woman. As a young person who had spent her childhood in Norfolk, attended school in Boston, and taught a while before her marriage to the National Executive of the Colored Division of Y.M.C.A.'s, Alpheus Hunton,— she gave great promise of what would be accomplished in later years. Travelling with Mr. Hunton, which took her practically everywhere, or remaining at home, during his frequent absences, she became the tower of strength, filling his place at home and sending him bright, heart-warming messages, as her excellent biography of her sainted husband modestly reveals.

Travelling took her to Europe, first with her small children in 1907-9, to study in German universities, and later to be Y.M.C.A. Canteen Secretary and hostess with Negro troops in Europe, 1918. After Mr. Hunton's death she gave years of work as field secretary of the N.A.A.C.P., working with James Weldon Johnson; president of the Woman's Service League of Brooklyn; as member of the National Board of the Y.W.C.A., and recently member of the Women's committee of the New York World's Fair. Her daughter is the distinguished young lawyer, Eunice Hunton Carter, Parliamentarian of the Council, upon whom was conferred the honorary degree of Doctor of Laws by Smith College, her Alma Mater (1938), and her son is Prof. Alpheus Hunton, of Howard University, a Harvard graduate and Ph.D. in English, who has given fine, spirited leadership to progressive young people's movements. The laurels go to Mrs. Hunton, who must look back upon her years with quiet satisfaction.

The History of the Club Women's Movement

By MARY CHURCH TERRELL

WRITING the history of the club movement among our women is a very large order for the necessarily limited space of a magazine article. But I shall present as many facts as I can, and make no statement about any phase of the subject which can not be verified by documentary evidence in my possession. The first and real reason that our women began to use clubs as a means of improving their own condition and that of their race is that they are progressive. The effort made by colored women to educate and elevate themselves would read like a fairy tale if it were written. But, unfortunately for the race, it has not been written. Ignorance for which the group was not responsible, made it impossible for newly emancipated slaves to keep a record. And after there was a general diffusion of education in the group, the necessity of keeping a record was not generally felt.

But in spite of absence of records, from rare pamphlets, occasional newspaper clippings, bits of chapters in books and conversations with those familiar with the early efforts to rise above ignorance and degradation, it is clear that the progress made by colored women in seventy-five years is little short of a miracle. From the day the colored woman's fetters were broken, her mind released from the darkness of ignorance in which it had been held for nearly three hundred years and she could stand erect in the dignity of womanhood, no longer bond but free, till this minute, generally speaking, she has been forging steadily ahead, acquiring knowledge and exerting herself strenuously to promote the welfare of the race.

For a long time colored women who had enjoyed educational advantages worked as individuals to improve their condition. In their respective communities many have often struggled single-handed and alone against the most discouraging and desperate odds to secure for themselves and their loved ones the opportunities which they so sadly needed and so ardently desired. But it dawned upon them finally that individuals working alone or in small companies might be ever so honest in purpose, so indefatigable in labor, so conscientious about methods and so wise in making plans, nevertheless, they could accomplish little compared with the possible achievement of many individuals all banded together throughout the whole land with heads and hearts fixed on the same high purpose and hands joined in united strength. The realization of this self-evident fact gave birth to the club movement among our women.

And so, in Washington, D. C., the Colored Woman's League, of which Mrs. Helen Cook was president, was organized in June, 1892. Its Preamble reads as follows:

WHEREAS, in Union there is Strength, and

WHEREAS, we, as a people, have been and are the subject of prejudice, proscription and injustice, the more successful, because of lack of unity and organization,

Resolved, That we, the colored women of Washington, associate ourselves together to collect all facts obtainable, showing the moral, intellectual, and social growth and attainments of our people; to foster unity of purpose; to consider and determine methods which will promote the best interests of the colored people in any direction that suggests itself.

Resolved, That we appeal to the colored women of the United States, interested in the objects set forth, to form similar organizations, which shall cooperate with the Washington League, thus forming a National League in which each society shall be represented.

On January 11, 1894, the Colored Woman's League was incorporated. The Act of Incorporation reads as follows:

THE COLORED WOMAN'S LEAGUE

To whom it may concern:

We, the undersigned, being of full age, citizens of the United States, and a majority of us being citizens of the District of Columbia, do hereby certify that we have united and formed ourselves into an association for industrial and educational purposes under the laws in force in the said District of Columbia, including the act approved May 5, 1870, and the act amendatory thereof, approved April 23, 1884, and all other laws in force in said District of Columbia relating thereto.

Act 1. The name of the Association shall be the Colored Woman's League.

Act 2. The term of said League shall be perpetual.

Act 3. The object of the League is the education and Improvement of Colored Women and the promotion of their interests. Also to provide a suitable building in which it may carry on its educational and industrial work.

Act 4. The number of trustees for the first year shall be nine.

Act 5. The capital stock shall not be less than \$5,000, not more than \$50,000 divided into shares of \$5 each.

In testimony whereof we have hereunto set our hands and seals this 11th day of January, 1894.

Helen A. Cook, (seal)
Charlotte F. Grimke, (seal)
Josephine B. Bruce, (seal)
Anna J. Cooper, (seal)
Mary Church Terrell, (seal)
Mary J. Patterson, (seal)
Evelyn Shaw, (seal)
Ida D. Bailey, (seal)

Acknowledged and subscribed to before

JAMES H. MERIWETHER,
Notary Public.

With the exception of Mrs. Anna J. Cooper and myself, nobody whose name appears above is living. It is interesting to note in passing that Mary J. Patterson received the degree of A.B. from Oberlin College in 1862, and was the first colored woman in the world, so far as the records show, to receive that degree.

So far as I have been able to ascertain by careful and diligent research, the Colored Woman's League was the first club organized by our women for the definite purpose of becoming national. In the 1893 May and June issue of Ringwood's *Afro-American Journal of Fashion*, a magazine published in Cleveland, Ohio, my article entitled "What the Colored Woman's League Will Do," appeared. The following excerpts from it emphasize the League's effort to become national.

"A national organization of colored women could accomplish so much good in such a variety of ways that thoughtful, provident women are strenuously urging their sisters all over the country to co-operate with them in this important matter. In unity there is strength and in unity of purpose there is much inspiration.

The Colored Woman's League, recently organized in Washington, has cordially invited women in all parts of the country to unite with it, so that we may have a national organization similar to the federated clubs of the women of the dominant race. The local societies are subject in no way whatsoever to the League." The Preamble is then quoted to show the purpose of the League.

"There is every reason for all who have the interests of the race at heart," continues the article, "to associate themselves with the League, so that there may be a vast chain of organizations extending the length and breadth of the land devising ways and means to advance our cause. We have always been equal to the highest emergencies in the past, and it remains for us now to prove to the world that we are a unit in all matters pertaining to the education and elevation of our race."

The League's desire to encourage and assist young people possessing talent is cited and the duty of gathering statistics showing what has been done in literature,

science and art is emphasized. The establishing of trade schools is urged.

"If, through the Colored Woman's League organizations should spring up all over the country, whose chief aim would be to gather under their wing as many young women as possible," says the article, "whose minds should be enlightened, whose fingers trained and whose sentiments elevated by personal contact with cultured, refined women, the race problem would be on the high road to solution. . . . Beside the practical good it will do, the League will foster the spirit of unity among us, a virtue which we so unfortunately lack and so sadly need. . . . Several organizations have already declared themselves willing to work hand in hand with it. With Mrs. J. Silone Yates as president, and Miss Anna Jones as secretary, Kansas City already boasts of a society numbering 150 members. Others will soon emulate their worthy example and the League will be an established fact, enabling us to work out our own salvation in that effective and successful manner possible only to earnest, zealous women." So far as available records show, this is the first article appearing in any publication announcing that a national organization of colored women had been formed.

No history of the Club movement of the women of our group, who had organized to become national, would be complete without relating those activities in which they were engaged. The activities of the Colored Woman's League were varied and wide in scope!

There was a night school in which classes in literature, language and other subjects were taught by teachers who volunteered their services gratuitously. A class in German and one in English Literature were taught by the writer. A member of one of these classes afterwards graduated from one of the eastern colleges for women and is now at the head of one of the important departments in our public schools.

A model kindergarten was opened with fifteen young women in the training class under a woman of national reputation. The school had two sessions daily and a total enrollment of 40 children. A free kindergarten was opened in the morning and in the afternoon one for children who could afford to pay fifty cents per month. The League started the training class and opened the kindergarten before these were incorporated in the Washington public school system. The Industrial Committee conducted a sewing class, and a course in kitchen gardening for girls under eighteen was offered. Children were taught actually to perform ordinary duties in the home. The League defrayed the expenses of a girl in the Manassas Industrial School. A Day nursery for children, whose mothers were obliged to leave home to work, was also maintained.

The Woman's Protective Union was formed. It was composed of societies in Washington, each of which had its own separate and specific object, but they all united

to form an organization whose executive committee had the power to claim their services whenever by concerted action they could advance any worthy cause. They hoped to bring about some needed reforms in the District of Columbia.

The National Council of Women invited the League to become a member of the organization in a letter dated October 9, 1894, and addressed to the corresponding secretary, Mrs. Anna J. Cooper. The League was also invited by the president, Mrs. May Wright Sewall, to be represented in a convention which was held in Washington from February 17, 1895, to March 2. Only national organizations were invited to participate.

In the 1894 November issue of the *Woman's Era* the following notice appeared:

"The National Council of Women, which convenes in Washington, D. C., in February, has invited the Colored Women's League of Washington to be represented at the Convention. The Washington League, with broadminded courtesy, has made its committee so large as to be able to include delegates from other colored women's leagues, and has invited such leagues to send delegates.

"Unfortunately, a majority of the members of the Woman's Era Club of Boston did not see the advantages of being represented, and voted not to send a delegate. In spite of this fact, which we regret very much, we hope to see the colored women of all sections represented by their best women at the coming council. In any event, Washington is prepared to ably represent the race."

The *Woman's Era* magazine was founded by Mrs. Josephine St. Pierre Ruffin, president of the Woman's Era Club, in March, 1894. The departments of the magazine were conducted by the following women: Mrs. Victoria Earle Matthews, of New York; Mrs. Fannie Barrier Williams, Chicago; Mrs. Josephine Silone Yates, Kansas City; Mrs. Elizabeth P. Ensley, Denver; Alice Ruth Moore, New Orleans (later Mrs. Paul Lawrence Dunbar); Mary Church Terrell, Washington. The writer of this article is the only woman among those whose names appear on the above editorial board who is living.

About this time something happened which caused the colored women of the country to meet to consider what should be done about a foul slander hurled against them. In a letter dated March 6, 1895, James W. Jacks, president of the Missouri Press Association, sent a scurrilous attack on colored women to Miss Florence Belgarnie, of London, Honorable Secretary of the Anti-Lynching Society of England, and a well-known friend of the race. In this letter Jacks declared that the Negroes of this country were wholly devoid of morality, the women were prostitutes and all were natural thieves and liars. Miss Belgarnie forwarded this letter to the editors of the *Woman's Era* for publication. It was not published in the *Era*, however, but it was printed and sent to leading

men and women, particularly to those in the South, for an expression of opinion.

On the editorial page of the June, 1895, issue of the *Woman's Era*, in an article entitled "Let Us Confer Together," the following notice appears: "We, the women of the Woman's Era Club of Boston, send forth a call to our sisters all over the country, members of all clubs, societies, associations, or circles to meet with us in conference in this city of Boston. And we urge upon all clubs, societies, associations and circles to take immediate action, looking towards the sending of delegates to this convention. Boston has been selected as a meeting place because it has seemed to be the general opinion that here, and here only, can be found the atmosphere which would best interpret and represent us, our position, our needs and our aims. One of the pressing needs of our cause is the education of the public mind to a just appreciation of us, and only here can we gain the attention upon which so much depends.

"It is designed to hold the convention three days, the first of which will be given up to business, the second and third to the consideration of vital questions concerning our moral, mental, physical and financial growth and well-being, these to be presented through addresses by representative women.

"Although this matter of a convention has been talked over for some time, the subject has been precipitated by a letter to England, written by a southern editor, and reflecting upon the moral character of all colored women. This letter is too indecent for publication, but a copy of it is sent with this call to all the women's bodies throughout the country. Read this document carefully and discriminatingly and decide if it be not time for us to stand before the world and declare ourselves and our principles. The time is short, but everything is ripe; and remember, earnest women can do anything. A circular letter will be sent you in the meantime. Let us hear at once from you."

As a result of this call, what is designated as "The First National Conference of Colored Women of America" was held in Boston, Massachusetts. It opened its session on Monday, July 29, 1895. Mrs. Josephine Pierre Ruffin called the meeting to order at 10 A.M. Distinguished people spoke; representative women read papers; the convention went into secret session to discuss Jack's letter; resolutions were passed, and finally, the convention discussed forming a national organization.

Mrs. Helen Cook, president of the National Colored Women's League, was present and, according to the *Era's* August, 1895, report of the meeting, "Mrs. Cook was allowed time to make the necessary explanations regarding the National League." It was "proposed that a national organization be now formed, with its own laws, officers, constitution, etc." This motion prevailed, and a committee on organization, consisting of one delegate

from each delegation, was appointed. A discussion followed as to the clause looking to a union with the Colored Women's National League. A committee was appointed to perfect the organization. Names of the candidates for whom the delegates should vote for offices, were given to the convention. It was voted "to frame the constitution, that the *Woman's Era* be made the organ of the national organization," and "that the name of the new organization be laid over." It was also voted that "the officers and Executive Board of the National organization should confer with the officers and Executive Board of the Colored Women's National League for the purpose of effecting a union." The meeting was adjourned "subject to the call of the Pres., Mrs. B. T. Washington." The names of the other officers who were elected at that meeting were not given in this report.

In this "the First National Conference of the Colored Women of America," said the 1895 October issue of the *Woman's Era*, "for the first time in American history, could be seen an audience of several hundred women, in dress, manners and general public appearance, fully up to the average presentation of a similar assembly of their sisters in white."

In this same issue there was a "CALL TO THE NATIONAL FEDERATION OF AFRO-AMERICAN WOMEN, organized in Boston, Mass., July 31, 1895," the President, Mrs. Booker T. Washington, Tuskegee, Ala. In an editorial, reference was made to the fact that many were disappointed because the President of the Woman's Era Club, who called the meeting, had not been elected president. It was also stated that "the convention unanimously voted that from this delegate body a national organization be formed looking to a union with the Woman's League of Washington, which in order to meet an emergency and grasp an opportunity to make a creditable showing for themselves, their race, and the cause they were invited to represent, had been obliged to call themselves 'national,' to be eligible to membership in the Council held in Washington in March last. This action had been taken hurriedly and nothing but praise is due the Washington League for rising to the opportunity and using any measure to make the most of it. The convention held in July was the first one ever held by our women, and as most of the states and territories were represented, either by delegates or letters, can honestly be termed national in its scope and the only legitimate source from which a national organization could spring."

The members of the League were greatly shocked, that their organization had been accused of calling itself national before it had actually acquired nationality and an unfortunate misunderstanding between the two groups ensued. The article which appeared in Ringwood's *Afro-American Journal of Fashion* in the May-June issue of 1893 had stated that the Kansas City Club with a membership of 150 women had joined the League and

that other clubs had united with it but the league had never held a convention. There is no doubt whatever that the Woman's Era Club of Boston has the distinction of calling together the first national convention of colored women in the United States. Shortly after that the Colored Woman's Congress met in Atlanta, brought together many progressive women and gave an additional impetus to the woman's movement.

In the 1896 may issue of the *Era* it was stated that the "National Federation of Afro-American Women had taken every step consistent with dignity and self respect to effect a union with the Woman's League," but that a definite reply which had been promised by the League had not been forthcoming. One of the Federation officers went to Washington, May 1st, she reports, and was informed that in its issue of April 25th, the *Colored American* announced that the League would hold a convention in Washington in July. It was then decided that the National Federation of Afro-American women would hold a convention there also "on account of the cut rates to that city for the month of July."

And so it happened that on July 14th, 15th and 16th, 1896, the First Annual Convention of the National League of Colored Women was held at the Fifteenth Street Presbyterian Church, and what was called the Second Annual Convention of the National Federation of Afro-American Women was held in the Nineteenth Street Baptist Church July 20th, 21st and 22nd. It was the consensus of opinion among women of both groups that it would be impossible successfully to maintain two national organizations at that stage of our growth and it was decided to unite them.

On Monday, July 20, 1896, the first day of the Federation's convention, a committee of seven was appointed to confer with a committee of equal number from the League, with a view to uniting the two organizations. The Federation's committee was composed of Victoria Earle Matthews of New York, Selina Butler of Atlanta, Rosa D. Bowser of Richmond, Josephine Pierre Ruffin of Boston, Libbie C. Anthony of Jefferson City, Mo., Addie Hunton of Richmond and Mary C. Terrell of Washington, D. C.

The committee from the League consisted of A. V. Thompkins of Washington, D. C., Coralie Franklin of West Virginia (now Mrs. George Cook), Anna Jones of Kansas, Julia F. Jones of Philadelphia, Fannie Jackson of Kansas City, Florence A. Barber of Norfolk, Va., and E. F. G. Merritt of Washington, D. C. The Joint Committee elected Mary Church Terrell as its chairman.

On the second day of the convention, July 21st, the Joint Committee reported as follows: It is hereby stipulated

That we do consolidate under the name of the National Association of Colored Women.

That officers shall be chosen on a basis of equality by the Joint Committee.

That neither association shall assume any of the liabilities of the other incurred prior to the consolidation.

That the new association shall support the work already planned by each of the old organizations.

That the joint committee shall draft a constitution and elect officers for the ensuing year.

Considering the difficulties encountered, merging these two organizations into one was accomplished with comparatively little friction. But it was not easy to "name the baby." The Federation wanted to have its name adopted and the League felt the same way about its name. After considerable discussion it was finally decided to call the new organization the "National Association of Colored Women."

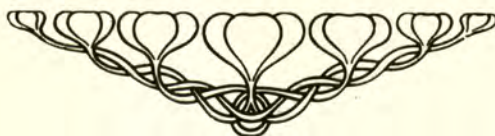
Then the most difficult task of all confronted the joint committee. Who should be the first president? That was indeed the question! It is safe to assert that while we were in the throes of electing the president, the name of no colored woman who had achieved success or prominence anywhere in the United States failed to be presented for consideration. To begin with, the name of every member of the Joint Committee was mentioned, not once, but several times during the day. When a member of this committee was nominated, the result of the poll showed that every woman on her half of the Joint Committee voted for her, while every woman on the other half voted for somebody else. Over and over again the tellers would report that Miss A had 7 votes and Miss B had 7. And this went on indefinitely, so that most of us had little hope that anybody either in the United States or out of it could ever be elected.

Several times during the committee meeting prayers

were offered by the members who sought divine guidance in accomplishing the task they were trying to perform. Like the other members of the committee, I had been nominated early in the day and had met the same fate as the others. Finally I was nominated the second time, the deadlock was broken, I received a majority of the votes cast and was elected the first president of the National Association of Colored Women. It was nearly six o'clock in the evening when this occurred. The Joint Committee had been in session all day long and had to return to the church for the evening session at eight o'clock, although each and every one of us was worn to a frazzle. I shall never forget the sensations I experienced while presiding over that Joint Committee. It was the hardest day's work I have ever done.

I presided over three conventions—one in Nashville in 1897, the year after the Association was formed; the next one in Chicago in 1899, and the third in Buffalo, New York, in 1901. Each of these earlier sessions was successful from every point of view.

This is the story of the manner in which the National Association of Colored Women was organized. It was not founded by any one woman or by any particular group of women. Owing to conditions which confronted them and obstacles which they had to surmount, colored women had reached a point in their development where they decided they must work out their own salvation as best they could. They realized they could do this more quickly and more effectively if they were banded together throughout the country with heads and hearts fixed on the same high purpose and hands joined in united strength.



National Council of Negro Women of the United States, Inc.

October 4, 1940.

TO INTERESTED, THINKING NEGRO WOMEN AND ORGANIZATIONS OF THE UNITED STATES, GREETINGS:

The National Council of Negro Women of the United States, Inc., earnestly requests you to be present at its sixth annual conference to be held in Washington, D. C., October 24 through 26, at the Department of Labor, Constitution Avenue, between 12th and 13th Streets, Northwest.

Through the cooperation of our thinking women, leaders of organizations and affairs, we hope to focus our combined attention upon a few of the important and pressing problems facing us today. The theme of the conference will be "Negro Women Continue to Face New Frontiers."

The Board of Directors, composed of presidents of affiliated organizations, heads of all standing committees and officers of the Council, will meet Thursday evening at 8:00 PM at the Headquarters of the National Association of Colored Women, 1114 O Street, Northwest.

Promptly at 9:00 AM the morning of October 25, registration will begin in the conference room of the Department of Labor. All visitors and members will pay a registration fee of \$1.00.

The conference will be made up of five representatives, including the national presidents and four others selected by the respective bodies of each member organization, individual or life members, who will have a vote, and interested visitors who might like to attend. Non-voting visitors are urged to take an active part in open discussions.

Friday morning at 10 o'clock general sessions will begin. Committees will meet at 1:00 PM. In the afternoon, Mrs. Eleanor Roosevelt will meet with the Council for a conference at the White House followed by escort over the grounds. The evening session will be a public meeting presenting prominent platform speakers and outstanding women musicians.

The dinner conference (plates \$1.50 each) will be held in the Dining Room of the Department of Labor at 8:15 PM, with Mrs. J. Borden Harriman, United States Minister to Norway, as guest speaker. Other distinguished women and leaders will be invited as honored guests.

Your interest in the problems confronting us today is imperative. WE MUST GO PLACES BUT WE MUST GO TOGETHER.

Sincerely yours,

MARY McLEOD BETHUNE, *President.*

FLORENCE K. NORMAN, *Recording Secretary.*

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