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LEST WE FORGET

Thanksgiving—a turkey dinner with all that goes with it, football games, excitement, crowds, laughter, gaiety, fun—is this what Thanksgiving means to you? Is Thanksgiving a time to make merry, a time in which to stuff ourselves as if it were our last meal, a time to throw away all the dull cares of every day existence and just have a good time? Perhaps this day has a greater significance, a deeper and far more important meaning to you. Perhaps you can see through the gaiety and happiness back to the time when the day was founded and of the meaning it held for those who first observed it.

Our minds drift back to our Pilgrim fathers who first set aside a day on which we could give thanks. This day was set aside by them as a day of reverence; a time when one could offer thanks to God for all our countless blessings. Other holidays had been observed but there was no day set aside to give thanks. So our far-thinking and wise ancestors set aside this day as a day when the entire nation could give thanks. No football games nor huge turkey dinners had they in mind. They just wanted to offer thanks for the many blessings bestowed upon them as a strange people in a strange land.

Through the years this idea has more or less given away to the idea of gaiety and festivity. Somewhere along the line this day of prayerful thanks has been changed so that the true idea has almost been forgotten. Most of us do not stop for five minutes on this day to give a moment's thought to its true meaning. If we would stop just long enough to look at the word Thanksgiving and break it up into the two words that make it up perhaps we could get its greater meaning. Thanks—just a way of letting someone know how much you appreciate their thoughtful kindness. Giving—to give thanks by prayers, a kind word or deed, or just some slight remembrance.

As we celebrate Thanksgiving this year let us try to really give thanks. Thanks that we are not among the countless thousands hungry, friendless, homeless, and lost the world over. Thanks that here—secure, happy, and satisfied we are sheltered from the tragedies that go on about us. Thanks that we are a free people in a free land, that we are loved and wanted and can return this love. Thanks that here we can really live and enjoy the 'four freedoms' which are just a mystical dream to so many.

Lest we forget—the stark, bare tragedy of human existence, the plight of millions who like us not too many years ago had time for gaiety and laughter, happiness and good times, the people we know whom life has treated a bit unfair and unjust, the thousands who are not fortunate enough to have our peace of mind and joy of contentment—let us remember to give thanks. Thanks to our parents, friends, Bennett sisters, and above all thanks to God. Remember November 27, for it is your day—it has been set aside so that you may give thanks for your many blessings.

INQUIRING REPORTER

Question: Of what significance to you is the Freedom Train?

Answers: To me, the Freedom Train symbolizes what men down through the ages have been trying to maintain—freedom and equality for all peoples. It serves as a reminder to those who have forgotten that we are all one in the sight of God, brothers under the skin. If the train can imbed into the minds of all people the idea of "in unity there is strength," I do feel that it would have accomplished its purpose.

—MADELINE PERKINS, '48.

The Freedom Train has for me no significance of any progress in men's relations because of the fact that

segregation and discrimination are found in its travels although it should symbolize the elimination of these two evils.

—PATRICIA DUCKETT, '49

In my opinion, one of the most unique methods of educating the masses through what might be called experiences is the Freedom Train. The Department of Justice as the official sponsor says that the train will by-pass all cities which plan segregation. This stand gives rise to a question as to whether the south will let such an educational opportunity pass by insisting upon segregation and whether the sponsors will really stick to their policy of non-segregation on the Freedom Train.

—LILLIE MOSBY, '49.

SYLVIA VIEWS THE NEWS

Something has been added to the international situations. The United States now has a chance to gloat and crow. There has appeared in the Russian "Times" an article stating that communism and capitalism CAN live side by side peacefully. The news and radio commentators are going wild! Speculation is high. The general consensus of opinion is that Russia has at last realized the power behind the United States' firm stand in foreign affairs and is frightened. The general shout going up is, "three cheers for the good old U.S.A.; those communist "jerks" should have known in the first place that they aren't good enough to hold a candle to us!" The common people of the United States now consider themselves important and right (a bad combination in any language).

It seems to me that the United States with all its preaching and praying about Democracy and the right to free enterprise had better stop and think. The Russian people who stood firm against the threat of all Hitler's "Blitzkrieg" are hardy folk. The communistic government that is leading the Russian people today is not a wishy-washy affair. If Russia is retracting her present stand on politics, she has something stronger and better . . . and more deadly . . . up her sleeve.

It would be a very smart thing for the American people to look askance at Russia's new move and to try to find a new foreign policy for ourselves. If we don't, we may find ourselves far behind the American "eight-ball."

On the national front, affairs are bubbling: The latest thing to strike the eyes of the public is the publication of civil rights. So far the acceptance of this publication as a good and powerful thing seems to be nationwide. I wonder, though, what the nation is going to do besides accept and approve the proposals made in the publication?

President Truman has at last acquired his sense of bearing. He has improved as president so much that the popularity of the Democratic party has again risen above that of the Republicans. Or perhaps that change is due to the capitalistic . . . oops . . . I mean Republican disregard for the common and hungry folk.

Last evening, I heard a program called "Town Hall Meeting." The policy and the ineffectualness of the United Nations Organization was being discussed. They had a fancy name, but the real thought behind it was whether or not the United Nations could solve our world problems. The conclusion was mostly fortune telling coupled with forlorn hope. If the Russian delegation will allow the U.S. and Great Britain to run over her, IF each nation at this late date will forget their own personal enterprises, and IF the democratic way of life is accepted as the gospel with freedom promised for all . . . except . . . Communists, Jews, Negroes, Catholics, Chinese, Japanese (minority groups) then we will have peace. But meanwhile let us all tremble in our boots and talk in whispers about the oncoming "World War Three."

It would do well for all Americans to be aware of the impending situations. It would be well to open our eyes and minds. If the world marches on, so do we: but if it perishes our fate is also sealed.

Home Ec Club Plans

(Continued From Page One)
 groups will be under the supervision of Misses F. L. Guenveur, Gwendolyn Jones and Mr. J. C. McMillan.

READER'S RETREAT

Kings Blood Royal

By SINCLAIR LEWIS

This story reminds me of American Democracy: it means well, but entirely misses the point. Neil Kingsblood suddenly in the midst of all his petty race hatred finds himself a Negro. It is not a lot of Negro blood, but just enough to earn him the title of "Nigger" or "Spook" or "Shine" if it is discovered. Since he finds himself made by blood a kindred to the "dusky" people, he begins to seek them out. Of course, in time Neil finds that the Negro people are just like their white brothers. They hate, love, pretend to be more than they are, and have ambitions . . . just as the white people. The more Neil understands them, the more he feels that he should ally himself with his people; his colored kin. Unfortunately, the rest of the Kingsblood family feel differently about the matter. In fact, Papa Kingsblood loses all wish to live because of this unconquerable shame. Finally, in a meeting where another of the frequent outbursts of anger against the Negro people is in progress, Neil in an endeavor to stem the tide of feeling reveals the fact that he has Negro blood. The result is dramatic. All the once dear friends drop from him, he loses his job, his wife is urged to leave him, and his child suffers the indignity of being branded a "Nigger." Finally, the good American people of Neil's community decide that it would contaminate them to live in the same neighborhood with a colored man. Neil is asked to move. Upon his refusal a small riot occurs with all Neil's friends (the colored ones) coming to his house to help him out against all his ex-friends. As the beginning barges into the middle of the Kingsblood life, so the end merely stops with Neil on his way to the courthouse with a prejudiced judge.

It is gratifying to find that such an eminent author as Sinclair Lewis is aware of the ensuing problem, it is stimulating to find that he cares enough about the problem to write about it, but it is disappointing to discover that he, with all his sincerity missed the mark. The reader is not challenged, he is told that such and such is the problem, and so is the solution. Because of the nakedness of the plot and idea, "Kingsblood Royal" misses the mark of a masterpiece and sinks into the class of all other "race ranking" books.

SENIORS RETAIN SCHOLARSHIP CUP

If you were to look over the Bennett students it would be easy for you to decide which class was the most studious, intelligent, and hard-working. You would notice the Seniors haggard and worn but still valiantly hurrying back and forth to the library. Stacks of books you'll find them carrying to their rooms to pore over until the wee hours of the night. You'll see the science students rushing to the lab to finish experiments, the English majors frantically writing papers, sociology and psychology majors in deep case studies of their fellow workers, and the social science majors quoting dates of all important historical events. The practice teachers will be found ardently discussing their theories on modern education.

Alas these poor, hard working seniors have been recognized. For their efforts the beforenamed students have received the Jane Miller Jones scholarship cup for the record they made last school year. It goes without saying that the cup will stay in the possession of the now victorious owners. Let me remind you that this class in the Junior year was the first class to obtain this honor. Congratulations for a job well done.

FACULTY CLOSE-UP

This month, The Banner wishes to salute two newcomers to the faculty—Mr. Sayles, an addition to the Science Department, and Dr. Karfoil, in the department of Social Science and History.

Mr. J. Henry Sayles, Jr., was born in San Antonio, Texas. He received his B. S. degree from Arkansas State College where he became a member of the Alpha Phi Alpha fraternity and the Beta Kappa Chi Scientific Honorary Society. Mr. Sayles then attended the University of Michigan where he received a Master of Science degree and also did further study there.

Mr. Sayles agrees that some of his most interesting experiences were received during the four years he served in the armed forces. Particularly interesting during this time were his travels in Europe. While there, he was stationed in Germany, Austria, Holland, France and England.

Mr. Sayles came to Bennett after being in the Science Department at Langston University. He says that the philosophy of the school is the thing that influenced his coming here a great deal. His major interest is in inorganic chemistry and medicine, although he finds organic chemistry quite fascinating and usually spends his spare time in the laboratory. When asked how he feels about the problem of atomic energy and whether or not it will destroy the world, Mr. Sayles states, "In view of contributions that scientists have made to humanity and science, I feel that scientists are interested only in facts and not in facts from the point of view of destroying man. I am inclined to believe that the scientists will not be the ones to destroy, but rather the ruthless men who are interested in world dominion who will use the discoveries of scientists to attain this dominion."

When not in his chemistry laboratory, Mr. Sayles may be found on his way to a lake or nearby river fishing, as this is his favorite sport. Along with fishing, Mr. Sayles finds other sports such as basketball, football, and track very interesting also.

Dr. Rose Karfoil was born in the Rhineland of Germany where she lived until she came to the United States. She received her degree from the University of Cologne and worked in the city of Cologne for a number of years in welfare organizations, where she served in the capacity of a lecturer to welfare workers.

In 1940, she left Germany by way of Italy on one of the last boats leaving to come to America. With her she brought thirty German children who were placed in foster homes here in the United States. During her first year in America, she worked at a number of odd jobs in New York City. For one year she served in the capacity of a house mother in a girls' school. Following this position, she studied at New York University and received a degree in public administration in 1947.

In November of 1945, Dr. Karfoil became a citizen of the United States. She came to Bennett through friends. Here she teaches economics and social sciences.

Her favorite pastime is reading, and she likes swimming and hiking. She is interested in all international problems and here in the United States, she would like to do all that is possible to better international relationships.

Bishop Shaw Founders' Day Speaker

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The sum of \$4,248 in cash and pledges was announced as contributions of students, graduates and faculty who made their gifts as a pledge of support to the ideals of the college. The groups contributed as follows: Students \$1,103; graduates, \$2,000; and faculty \$1,145.50.

President David D. Jones who presided described the day as one of dedication for those who are the link between what comes before and that which will come after.