Some aspects of the history of Bethune-Cookman College from 1923 to 1942

Estella Taylor

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SOME ASPECTS OF THE HISTORY OF
BETHUNE-COOKMAN COLLEGE FROM 1923 TO 1942

A THESIS
SUBMITTED TO THE FACULTY OF ATLANTA UNIVERSITY
IN PARTIAL Fulfillment OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS

BY
ESTELLA TAYLOR

DEPARTMENT OF HISTORY

ATLANTA, GEORGIA
MAY 1979
ABSTRACT

HISTORY

TAYLOR, ESTELLA  

B.A., BETHUNE-COOKMAN COLLEGE, 1977

SOME ASPECTS OF THE HISTORY OF BETHUNE-COOKMAN COLLEGE FROM 1923-1942

Advisor: Dr. Margaret Rowley

Thesis dated May 1979

This study deals with the early years of Bethune-Cookman College, from the merger in 1923 to the retirement of Mrs. Mary Jane McLeod Bethune in 1942. Included is a brief historical background of both Daytona Educational and Industrial Training School for Negro Girls and Cookman Institute. The purpose of this study is to give the history of the origin and early development of Bethune-Cookman College, which was an outgrowth of the two most significant institutions for Blacks in Florida.

Although a number of studies have been done on Mrs. Bethune, most mention only briefly the origin of the college, and no real in-depth research has been done on the history of the college itself. This study is the first step toward looking into the history of the college and, hopefully, with
further study in the future, an accurate account of the college's history can be written with the aid of this study.

The information used was taken from the Administrative Files and Registrar Office at Bethune-Cookman College and the Archives at Interdenominational Theological Center, Atlanta, Georgia. Interviews were held with people who had worked and lived with Mrs. Bethune and assisted in the growth and development of the college. Such secondary works as James P. Brawley, *Two Centuries of Methodist Concern: Bondage, Freedom, and Education of Black People*; Ella Kaiser Carruth, *She Wanted to Read: The Story of Mary McLeod Bethune*; Walter Jesses Dees, *College Built on Prayer*; and Rackham Holt, *Mary McLeod Bethune: A Biography* proved to be of great value.
# TABLE OF CONTENTS

LIST OF TABLES. ........................................ iii
PREFACE ....................................................... iv
INTRODUCTION. .............................................. 1

Chapter

I. BRIEF HISTORICAL BACKGROUND. ..................... 6

Brief History of Daytona Educational and Industrial Training School for Negro Girls
Brief History of Cookman Institute

II. THE MERGER OF DAYTONA NORMAL AND INDUSTRIAL INSTITUTE AND COOKMAN INSTITUTE 1923-1942. .... 20

Conditions Leading to Merger
History of Merger
Conditions of Merger
Problems Created by Merger

III. SOME ASPECTS OF STUDENT LIFE AND THE CURRICULUM AT BETHUNE-COOKMAN COLLEGE ............ 33

Student Life
The Curriculum

CONCLUSION. .............................................. 44
APPENDICES. .............................................. 48
BIBLIOGRAPHY. ............................................ 62
LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Student-Teacher Ratio for Selected Years.</td>
<td>16</td>
</tr>
<tr>
<td>2. Presidents and Principals of Cookman Institute.</td>
<td>17</td>
</tr>
</tbody>
</table>
PREFACE

This study deals with the early years of Bethune-Cookman College, from the merger in 1923 to the retirement of Mrs. Mary Jane McLeod Bethune in 1942. Included is a brief historical background of both Daytona Educational and Industrial Training School for Negro Girls and Cookman Institute. The purpose of this study is to give the history of the origin and early development of Bethune-Cookman College, which was an outgrowth of the two most significant institutions for Blacks in Florida.

Although a number of studies have been done on Mrs. Bethune, most mention only briefly the origin of the college, and no real in-depth research has been done on the history of the college itself. This study is the first step toward looking into the history of the college and, hopefully, with further study in the future, an accurate account of the college's history can be written with the aid of this study.

The collecting of data was done in Florida and Georgia. Several trips were made to Daytona Beach, Florida, the birthplace and present site of Bethune-Cookman College and the Mary McLeod Bethune Foundation. Here an abundant supply of data was uncovered which constitute the majority of primary materials used in this study. Other data comes from repositories around
the Atlanta University Center. The information collected shows consistency in the recording of events and facts as they occurred. These findings have enabled me to execute this study in a scholarly manner. This study uses a variety of the historical methodologies including collection of testimonies from friends of the college; a review of data from college catalogues, student handbooks, trustees reports, and a survey of unpublished bulletins, letters and other documents.

I owe special thanks to President Oswald Perry Bronson, who allowed me the opportunity and freedom to use the administrative files with complete faith and trust; Mr. Ernest C. Cook, who cheerfully assisted me in obtaining data from the file room; and Mr. James C. Wymes, who gave me permission to remove valuable catalogues and handbooks from the Registrar office to review and copy.

I wish to acknowledge the assistance of Mrs. Helen Bronson, who gave her time and knowledge to advise me of people to contact for information. Through her assistance I was able to interview people who had worked and lived with Mrs. Bethune and assisted in the growth and development of the college. Special thanks is given to Mr. Edward Rodriques, Mrs. Henerine Ward Banks and Dr. Florence Lovell Roane. Also, to the two students who assisted me in the Interdenominational Theological Center Archives, a very special thanks.

Finally, of course, I give very special thanks to everyone who believed in and supported me in order to make
this thesis happen. It is to my family, especially my mother
Mrs. Nancy B. Hankerson, Dr. Evelynn W. Sharp and the entire
Bethune-Cookman College family that I dedicate this thesis.

Estella Taylor
May 21, 1979
INTRODUCTION

The facilities for the education of Negroes in Florida on the eve of the turn of the century were very inadequate. There were several grammar schools that lasted for several months out of each year, concentrating for the most part on the elementary level. In an effort to correct this problem, the Daytona Educational and Industrial Training School for Negro Girls and Cookman Institute were founded in Daytona Beach and Jacksonville, Florida as private institutions for Black students. These two schools were established with separate identity but eventually merged and became known as Bethune-Cookman College.

The Institute for Girls in Daytona Beach was founded by a strong determined woman, Mrs. Mary Jane McLeod Bethune. She rose to become one of the greatest women in the United States during her lifetime. Born ten years after slavery, she founded the Daytona Educational and Industrial Training School for Negro Girls in 1904; was an advisor of several Presidents and was officially Director of the Division of

1James Weldon Johnson, Along This Way: The Autobiography of James Weldon Johnson (New York: Viking Press, 1933); Mary L. French and Dobbs Ferry, Chronological and Documentary Handbook of the State of Florida (New York: Oceana, 1973). For additional information see the list of bibliographies in the Chronology.
Negro Affairs of the National Youth Administration from 1936 to 1942, and was deemed a humanitarian and outstanding educator.²

In addition to Presidents, Mrs. Bethune was honored by many other Americans. Among her greatest awards and honors are eleven honorary degrees from outstanding colleges and universities, the Joel E. Spingarn Medal from the National Association for the Advancement of Colored People in 1935, the Francis A. Drexel Award presented by Xavier University in 1937, the Thomas Jefferson Award presented by the Southern Conference for Human Welfare in 1942, the "Helping to Work for Peace Award" presented by the United Nations in 1945, the Medal of Honor and Merit presented by the Republique d'Haiti in 1949, and the Star of Africa received from the Republic of Liberia in 1952.³

She was acclaimed as the "First Lady of Color in the World," one of the "Ten Most Outstanding Women in America," and the "First Lady of the Black Americans."⁴ Among her greatest achievements was the founding of the National Council of Negro Women. One of the greatest forms of recognition was


³Ibid.

⁴Jesse Walter Dees, Jr., The College Built on Prayer (New York: Ganis and Harris, 1953), p. 9; Rodriguez, Oral Interview, 12 March 1978.
given to her when a stone monument of her was unveiled in Lincoln Square in Washington, D. C. in 1974. For the first time in the history of this country, Congress made it possible for the first woman and only Black at present to achieve such a high recognition from the government by having her monument placed in Lincoln Square. Their awards and recognitions accrued to Mrs. Bethune because of her valuable contributions as educator and humanitarian.\(^5\)

Perhaps the best way to describe the remarkable contribution of Mrs. Bethune is in her own comments shared with us in her last will and testament. She stated:

We must learn also to share and mix with all men. We must make an effort to be less race conscious and more conscious of individual and human values. I have never been sensitive about my complexion. My color has never destroyed my self respect nor has it ever caused me to conduct myself in such a manner as to merit the disrespect of any person. I have risen from the cotton fields of South Carolina to found a college, administer it during its years of growth, become a public servant in the government of our country and a leader of women. I would not exchange my color for all the wealth in the world, for had I been white I might not have been able to do all that I have done or yet hope to do!\(^6\)

Indeed Mrs. Bethune had racial dignity. She instilled morals and values into the students who attended the school. All

---


\(^6\) "My Last Will and Testament," Mary McLeod Bethune, Mary McLeod Bethune Foundation, Daytona Beach, Florida.
around campus she posted slogans, the most significant of which was "Ah - my Black boys and girls, you are beautiful! Black is beautiful! I know that Black is beautiful." This slogan exemplified her value, her dignity, her perspective on her life and her race which she imparted to students, indeed to all Americans.

The second Institute was founded in Jacksonville, by the Freedmen Aid Society of the Methodist Episcopal Church in 1873. The Freedmen Aid Society was concerned with "evangelism, moral rehabilitation, the building of character, cohesiveness of the black family, citizen and political efficiency, and economic development and education." After the emancipation of slavery the Methodist Episcopal Church contributed greatly to the cause of educating Negroes. Many of the early schools that started out as elementary schools have become important colleges for Blacks in the nation today. It was the realization of the Methodist Church that Negroes were a mass of human beings with "large human capacity and potential, limited by great disadvantage and thrown into an unfavorable, and often hostile, society to

7"Sayings of Mary McLeod Bethune," Humanities Department, Bethune-Cookman College, Daytona Beach, Florida.

8Taken from James P. Brawley, Two Centuries of Methodist Concern: Bondage, Freedom and Education of Black People, (New York: Vantage Press, 1973), Preface, pp. i-ii. This book is a primary account of the schools founded and supported by the Freedmen Aid Society of the Methodist Episcopal Church, documented with accuracy. This book has become a useful tool in the completion of this study; many of the documents used in this book have also been used in this study.
begin a new way of life and to 'prove themselves.' Thus, the schools established were begun in a not-too-friendly social order by which they would be affected, and of which the schools and the freedmen had to be a part.\(^9\)

The Methodist Episcopal Church invested and continues to invest unlimited amounts of funds and thousands of dedicated lives to the cause of education "so men of vision, good will and hope may see and pursue with more determination what clearly lies ahead as duty and responsibility in a better education for Black people and in better human relations."\(^{10}\)

As these two great forces, Daytona Educational and Industrial Training School for Negro Girls and Cookman Institute, united for joint strength and became known as Bethune-Cookman College, the school has become one of the most renowned and outstanding colleges for Blacks in this nation.

\(^9\)Ibid.

\(^{10}\)Ibid.
Brief History of Daytona Educational and Industrial Training School for Negro Girls

In 1904, the Daytona Educational and Industrial Training School for Negro Girls was founded by Mrs. Mary McLeod Bethune who went to Daytona Beach, Florida, and saw the absence of schools for Negro children. Although her finances were low, she was determined to start a school for girls to train them to be good housewives and productive citizens.\(^{11}\)

The school began on October 4, 1904, with five little girls and Mrs. Bethune's son Albert in a cabin rented for $11.00 a month. Although Mrs. Bethune had only $1.50 as an initial payment she began the school with the hope that a tuition of 50¢ per week would furnish the balance.\(^{12}\)

The facilities were generally rough and crude. The furniture of the school consisted of packing crates and boxes and upturned baskets for chairs. Pencils were made from charred wood, and ink was made from the juice of wild

\(^{11}\)For a complete, detailed description on the history of Daytona Educational and Industrial Training School for Negro Girls, see in entirety Carruth, She Wanted to Read; Holt, Mary McLeod Bethune.

\(^{12}\)Dees, The College Built on Prayer, p. 22.

6
elderberries. However, vision and dedication abounded, and Mrs. Bethune began what eventually became an institution with over seventeen modern buildings, many equipped with air conditioning, and other facilities necessary for learning in today's classrooms.

At first the students were made up of the little girls whose mothers worked all day in the city. As the need for formal training and vocational training for Negro girls grew, many parents in the state who heard of Mrs. Bethune's school decided that they would like for their daughters to study there and to live in a boarding institution.

While the student body grew gradually, financial problems were a major concern. The finances of the school were obtained primarily through fund drives in the community and through contributions from philanthropists. In addition, the school attempted to become self-supporting. Mrs. Bethune trained the five little girls and Albert into a choir and they sang spirituals and hymns in some of the finest homes, churches and hotels in Daytona Beach. Mrs. Bethune would bake sweet potato pies to sell to the men on the railroad construction group in the area. Many Negro families helped by giving chicken dinners and the students sold syrup and

13 Ibid., pp. 21-22.


15 For a more detailed description of the fund raising activities and projects, see Dees, College Built on Prayer, pp. 20-21; Carruth, She Wanted to Read, pp. 74-75.
fresh vegetables from the school garden. Many philanthropists made contributions and volunteered time. Among Mrs. Bethune's early financial supporters were Henry J. Kaiser, John D. Rockefeller, James M. Gamble and Mr. Thomas White.16

When the doors of the Daytona Educational and Industrial Training School for Negro Girls opened in 1904, the curriculum was basically concerned with life as it was during the period. When Mrs. Bethune opened the school, large numbers of the White citizenry, as well as some Blacks, felt that Black people did not need a formal education due to the misconception that Blacks were inferior beings and could not be taught. With this factor in mind, she went to the Board of Education and asked permission to start a school to teach girls the basic skills and knowledge of living comfortably in a clean and respectable environment. Permission was given, and she created the first three grades of primary school with a curriculum designed to emphasize industrial skills.17 The girls learned crafts and homemaking and were taught to cook and sew, along with reading, writing and arithmetic.18

By 1907, the school had expanded rapidly to a student population of around 200. As the student population grew, Mrs. Bethune began to see the need to increase the grades in


18Carruth, She Wanted to Read, pp. 67-74.
the school and to develop a stronger Industrial Department. After going before the Board of Education for a second time, Mrs. Bethune added the additional grades to complete the grade school requirements. The first elementary class graduated in 1911. These students received certificates showing that they had finished primary school from an accredited school for Negro girls.

The school's curriculum expanded in succeeding years. By the latter part of its history the school had two general departments: Academic (comprising the Primary, Intermediate and High School) and Industrial. Among many of the new courses added to the curriculum were drawing, geography, nature study, morals and manners, singing, physiology and domestic science. Among the many courses offered in the Industrial Department were agriculture, clerical courses and practice teaching.

As the student population continued to grow, and because of the demand for health care for the Black citizens of the community, Mrs. Bethune saw a need for a hospital for training Black female students to become trained nurses in an attempt to prepare them to work in the rural communities.

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20 Holt, Mary McLeod Bethune, pp. 141-147.

In 1912, the hospital was completed and named the McLeod Hospital and Training School for Nurses in honor of Mrs. Bethune's father who died a year earlier.22

It was at the McLeod Hospital that students were trained to become qualified nurses. They were taught under the direction of Dr. T. A. Adams, a graduate of Meharry Medical College during the early 1900's. He was assisted by visiting and community nurses. This hospital was the only facility of its kind for the Black citizens of the community and school.23 The McLeod Hospital aided the community by admitting the sick (whereas they were not admitted to White hospitals due to segregation) and provided services for the students at the school who needed medical attention. It also enabled the students to serve in the Red Cross camps that opened in the state of Florida during the First World War.24

In addition to service to the community, employment was of concern to the students. To ensure student employment Mrs. Bethune turned her attention to a new area in the curriculum. She went further by adding the junior and senior high to the school. Before a student could enter junior or senior high she had to present satisfactory evidence of having completed the first six grades of a recognized school.

22Ibid., p. 9; Holt, Mary McLeod Bethune, pp. 142-145.
23Ibid.
24Ibid., pp. 148-149.
For admission to senior high school, the student had to show a certificate of graduation from a school as high as eighth grade level and, in addition, show proof that she had done satisfactory work in the ninth grade.25

Before a student could graduate from junior or senior high school, she had to complete four secondary units in junior high school. These units consisted of English, mathematics, and Latin or modern languages. For senior high school, twelve secondary units were required for graduation.26 In 1915, the first high school class graduated and received certificates.27

The addition of the junior and senior high school subjects to the curriculum opened the way for persons who were already teaching in the rural areas without a diploma to come and receive theirs during the summer term. Many teachers came during the summers, eventually leading to the creation of a Teachers' Normal Department.28 Teachers who received their high school diplomas or passed an examination were allowed to enter the Teacher Normal Department. This allowed them to acquire more skills and competences. For graduation from the Teacher Normal program students were

25Ibid., p. 143.

26Daytona-Cookman Collegiate Institute, College Catalogue, 1924-1925, Bethune-Cookman College, Daytona Beach, Florida, p. 23.

27Holt, Mary McLeod Bethune, p. 143.

28Ibid., p. 142.
required to have at least sixty units above the senior high school requirements.  

Aside from the Teachers' Normal Department, a Vocational Training Department was added to train students in all kinds of skills such as clerical, filing, radio technology and many other areas that would allow them to compete in the job market that was booming as a result of federally created jobs during World War I. The Vocational Department grew and the demand for skilled workers increased as the war came close to ending.

Central to the development of the curriculum was a core of dedicated faculty. The faculty at first consisted of a few of the older women from the community who had skills to help the girls in their educational development, and other "willing workers" who were able to teach children the alphabet and addition. In later years many faculty members were recruited, and some came because they heard of Mrs. Bethune and wanted to help improve the educational standings of Negroes. Many came as a sacrifice, both Black and White.

The college's physical development claimed much

29Daytona-Cookman Collegiate Institute, College Catalogue, 1924-1925, p. 28.


31Dees, College Built on Prayer, p. 26; Holt, Mary McLeod Bethune, pp. 102-103.

attention. When the Daytona Educational and Industrial Training School for Negro Girls was chartered in 1905, a Board of Trustees and Advisory Board were formed. A down payment of $5.00 was made on "Hell's Hole," the present site of Bethune-Cookman College, but then an old dumping ground. Much of the work of clearing the site and getting it ready for the new building was done by faculty and students. In 1907, the main building, a four story frame house, was completed and named "Faith Hall." In 1909, a farm was purchased to raise livestock and vegetables for use in the dining room and to provide practice in outdoor training for girls. In 1914, a model home was constructed to provide practical training in the care of a real home.

With new additions to the physical plant, increased student enrollment and a growing curriculum, the need for financial support increased and the development of a strong curriculum toward Junior College work evolved. In 1919, the charter of the school was changed in name to the Daytona Normal and Industrial Institute, recorded in the Records of Incorporation, Book 3, page 113, May 24, 1919.

34 Ibid.
35 Ibid.
36 Western Union from Walter Hawkins, Clerk-Circuit Court, Deland, Florida, to Mary McLeod Bethune, Bethune-Cookman College, May 4, 1935, White Hall, Administrative Files.
served as founder, principal and president of Daytona Normal and Industrial Institute during the entire separate existence.37

**Brief History of Cookman Institute**

Because of the desperate need for an institution of higher learning for Negroes in the late 1800's, Reverend Samuel B. Darnell and his wife established a night school in Jacksonville, Florida in 1872. Mr. Darnell served as the principal and Mrs. Darnell assisted as the teacher.38 The Freedmen's Aid Society donated one hundred and fifty dollars for financial support of the school.39

In 1872, at the Annual Meeting of the Board of Bishops of the Methodist Episcopal Church, an appeal was made for more money to establish two educational institutions for Negroes in the South, sponsored by the Freedmen's Aid Society and under the auspices of the Board of Education of the Methodist Episcopal Church. After careful consideration of the appeal by the Board of Bishops, two schools were to be established, one in Texas and the other in Florida.40 Since

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37 "Historical Notes," October 4, 1948, Bethune-Cookman College, White Hall, Administrative Files.

38 Fifth Annual Report of the Freedmen's Aid Society of the Methodist Episcopal Church, 1872. Interdenominational Theological Center Library Archives. It is important to note again that sources used by Brawley, Two Centuries of Methodist Concern, and sources used to document this study are the same in many instances.

39 Brawley, Two Centuries of Methodist Concern, p. 177.

40 Ibid.
the church had already made contributions through its Freedmen's Aid Society to a night school in Jacksonville, Florida, it was decided to establish the second school at that location. The night school became Cookman Institute in 1873, named in honor of the Reverend Alfred Cookman. Cookman Institute, started with fifty students, was officially the first institution of higher learning for Negroes founded in the state of Florida and for a long time the only school of its kind. Mr. Darnell remained as principal and his wife continued as the instructor. The purpose of the institution was to prepare young men for the ministry and both sexes for teachers.

The students accepted at the Institute at first were from Jacksonville and the surrounding communities only. However, in 1877 Cookman Institute became a boarding institute for students of both sexes. In that year, fifty students were listed as boarding students and over a hundred were listed as non-boarding students. The cost was $1.25 per week. No student under fourteen years of age was admitted, and each had to read, have good character, and good recommendations.

41 Ibid.; A. Cookman was a lamented minister toward Negroes.
42 Sixth Annual Report of the Freedmen's Aid Society of the Methodist Episcopal Church, 1873. Interdenominational Theological Center Library Archives.
44 Tenth Annual Report of the Freedmen's Aid Society of the Methodist Episcopal Church, 1873. Interdenominational Theological Center Library Archives.
45 Ibid.
The students' preparation was very important. These students had good backgrounds in English, arithmetic, grammar, analysis and geography. Upon acceptance they were taught natural philosophy, physiology, algebra and Latin. Advanced courses were offered in normal, biblical and classical studies. In the Industrial Department, Cookman Institute offered carpentry and domestic economy for little girls. College preparatory courses were added on the eve of its merger with Daytona Normal and Industrial Institute in 1923.46

The faculty members were well trained persons who imparted both knowledge and moral values to the students. Each year the faculty increased as well as the student body. Below is a table showing the ratio of students and teachers.

**TABLE 1***

<table>
<thead>
<tr>
<th>Year</th>
<th>Students</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1873</td>
<td>50</td>
<td>1</td>
</tr>
<tr>
<td>1881</td>
<td>166</td>
<td>5</td>
</tr>
<tr>
<td>1889</td>
<td>321</td>
<td>6</td>
</tr>
<tr>
<td>1906</td>
<td>343</td>
<td>9</td>
</tr>
<tr>
<td>1915</td>
<td>407</td>
<td>15</td>
</tr>
</tbody>
</table>

*Taken from the Annual Reports of the Freedmen's Aid Society of the Methodist Episcopal Church. Interdenominational Theological Center Library Archives.

46 Ibid.
At the time of the merger with Daytona Normal and Industrial Institute, Cookman Institute had not been legally granted full collegiate power, that is, it had not been granted a charter by the state as a collegiate institution. In 1873 it was established as an elementary and secondary institution.

A Board of Trustees was established made up of the governor of the state and Methodist ministers. In the period prior to the merger with Daytona Normal and Industrial Institute, Cookman Institute had five presidents and five principals. Table 2 lists the presidents and principals in chronological order.

**TABLE 2**

**PRESIDENTS AND PRINCIPALS OF COOKMAN INSTITUTE**

<table>
<thead>
<tr>
<th>Name</th>
<th>Period Served</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Samuel B. Darnell</td>
<td>1872-1894</td>
<td>President</td>
</tr>
<tr>
<td>Miss Lillie M. Whitney</td>
<td>1894-1895</td>
<td>Principal</td>
</tr>
<tr>
<td>Miss Lillie M. Whitney</td>
<td>1895-1896</td>
<td>Principal</td>
</tr>
<tr>
<td>Miss Lillie M. Whitney</td>
<td>1902-1904</td>
<td>Principal</td>
</tr>
<tr>
<td>Miss Cassie Fairchild</td>
<td>1895-1896</td>
<td>Principal</td>
</tr>
<tr>
<td>Miss Cassie Fairchild</td>
<td>1896-1897</td>
<td>Principal</td>
</tr>
<tr>
<td>Rev. S. W. Kemerer</td>
<td>1897-1898</td>
<td>President</td>
</tr>
<tr>
<td>Prof. H. R. Bankerdy</td>
<td>1901-1902</td>
<td>President</td>
</tr>
<tr>
<td>R. S. W. Thomas</td>
<td>1902-1904</td>
<td>Principal</td>
</tr>
<tr>
<td>Dr. James T. Docking</td>
<td>1904-1909</td>
<td>President</td>
</tr>
<tr>
<td>Rev. G. Barts Stone</td>
<td>1909-1919</td>
<td>President</td>
</tr>
<tr>
<td>Prof. Issace H. Miller</td>
<td>1919-1923</td>
<td>Principal</td>
</tr>
</tbody>
</table>

*Taken from the Annual Reports of the Freedmen's Aid Society; Brawley, Two Centuries of Methodist Concern, pp. 177-197.

47Ibid.

48Eighth Annual Report of the Freedmen's Aid Society of the Methodist Episcopal Church. Interdenominational Theological Center Library Archives; Brawley, Two Centuries of Methodist Concern, p. 177.
During the twenty-two years of service from Mr. Darnell, Cookman Institute grew tremendously in strength. After his resignation, however, the school began to weaken in its administrative structure. During a ten year span from 1894 to 1904 Cookman was left without a president to carry on the duties and responsibilities necessary for the perpetuation of a strong institution. In 1904, Cookman Institute came under the able guidance of Rev. Dr. J. T. Docking. Under his administration the school made sufficient progress, both financially and academically. The curriculum was strengthened and student enrollment increased. In 1909, Dr. Docking resigned and was replaced by Rev. G. Barts Stone. Under Mr. Stone's administration the school prospered greatly.49 Along with the strengthening of the curriculum and student enrollment, new buildings were erected and the school received a good rating in a Report on the Study of Negro Education in 1916.50 After ten years of service Mr. Stone resigned as president in 1919. Cookman Institute was then placed under the care and guidance of Clark University in Atlanta, Georgia, one of the colleges affiliated with the Methodist Church. It was at this time that the instability began to affect the structure of the school.51 Dr. Harry King, the then

49 Brawley, Two Centuries of Methodist Concern, p. 177.
50 Ibid., p. 185.
president of Clark University, named Professor Issace H. Miller as principal of Cookman Institute where he served until the merger in 1923.52

The two institutions, Daytona Normal and Industrial Institute and Cookman Institute, were founded by private initiative to meet the needs of Blacks which public education had not done at that time. One was founded by a woman and the other by the church. As the schools developed, one ran into financial problems and the other into administrative difficulties. A merger of these two institutions could provide a firm basis for a sound institution.

52Brawley, Two Centuries of Methodist Concern, pp. 183-184.
CHAPTER II

THE MERGER OF DAYTONA NORMAL AND INDUSTRIAL INSTITUTE AND COOKMAN INSTITUTE 1923-1942

Conditions Leading to Merger

In 1923, the two leading institutions of advanced study for Negroes in Florida were confronted with financial and administrative problems that had been developing for a number of years. Daytona Normal and Industrial Institute was confronted with financial instability and Cookman Institute was faced with weak administrative leadership. Both Mary McLeod Bethune and the Methodist Episcopal Church had dedicated collectively some sixty-nine years to the training of Negro men and women in spiritual leadership, academic, intellectual and moral growth in order to ensure strong productive citizens and ministers of the Gospel. After an exhaustive search a suggestion was made by a member of the Methodist denomination and also members of the Board of Trustees of the Daytona Normal and Industrial Institute to merge the two institutions to ensure longevity of training Negroes in the state of Florida.¹

¹Rodriguez, Oral Interview, 12 March 1978.
After nineteen years of seeking for funds to cover the expenses of the Daytona Normal and Industrial Institute, Mrs. Bethune (suffering with an asthmatic condition) decided it was time to stop begging for financial support for the school; and, she also realized that the Board of Trustees had given their best. It was now time to make the institution a business-like operation.

However, this was not easily accomplished. The institution did not want to receive financial backing from the state because it might mean political influence upon its affairs. Desiring to preserve the tradition of a private and nondenominational institution, Mrs. Bethune made up her mind to go before the Mission Boards of Education of the various churches seeking their aid. Since she had received her education under the auspices of the Presbyterian Board of Education for Freedmen, she sought their help first. However, this Board could not accept the responsibility of the Daytona Normal Institute due to lack of funds.

Refusing to be daunted in her efforts, Mrs. Bethune sought aid from other church groups. The Roman Catholic Church offered to sponsor the Institute with the provision that everything be turned over to them in its entirety and that the school become a Catholic institute. Mrs. Bethune thanked the Catholic Board but declined their offer because

\[\text{2Holt, Mary McLeod Bethune, pp. 155-157; Rodriguez, Oral Interview, 12 March 1978.}\]
this would interfere with her attempt to keep the Daytona
Normal Institute nondenominational.\(^3\)

The Episcopalian members of the Advisory Board sug­
gested that she go before their Board. Therefore, upon the
advice of two influential Board members, James N. Gamble and
Dr. D. H. Rutter, Mrs. Bethune went before the Board of Mana­
gers of the Methodist Episcopal Church.\(^4\) Dr. I. Garland
Penn, an executive member on the Board of Education of the
Methodist Church in charge of Negro Schools, suggested to
Mrs. Bethune that Daytona Normal and Industrial Institute
merge with Cookman Institute. She agreed to this proposal.
The Methodist Church would be the foundation the Institute
needed for financial securities and she would have full
expression in the policy making and conduct of the Institute.\(^5\)
The members of the Board of Trustees were pleased with this
proposal and made the necessary arrangements.

About this time Cookman Institute was having difficul­
ties finding a satisfactory administrator to assume the ad­
mministrative responsibilities of the school. According to
James P. Brawley's account, "The fact that the Institute was
placed under the supervision of Clark University in 1919 gave
some evidence of its inability to become a strong college in

\(^3\)Ibid.

\(^4\)Ibid.

\(^5\)Carruth, *She Wanted to Read*, pp. 91-92; Rodriguez, Oral Interview, 12 March 1978.
the future." Also, due to the strong competition of other schools of higher learning for Negroes, he points out that "it was not difficult for the Board of Education for Negroes to agree to the merger of Cookman Institute with the Daytona Normal and Industrial Institute."6

**History of Merger**

Early in 1923, representatives of the Daytona Normal and Industrial Institute went before the Board of Managers of the Methodist Episcopal Church asking that the Daytona Normal and Industrial Institute be taken over and merged with Cookman Institute, already a school of the Methodist Church.7 This merger resulted in one of the strongest institutions of higher learning for Negroes in the state of Florida and the South. A committee was appointed by the Board of Managers of the Methodist Episcopal Church to visit the Daytona Normal Institute and confer with Mrs. Bethune and the Board of Trustees of the Daytona Normal and Industrial Institute.8

Dr. I. Garland Penn, Corresponding Secretary of the Board of Education for Negroes of the Methodist Episcopal Church, played an important role in the acceptance of the

6Brawley, *Two Centuries of Methodist Concern*, pp. 183-190.

7The Christian Educator, Annual Report to the Methodist Episcopal Church, 1923. Interdenominational Theological Center Library Archives.

8Ibid.
merger. As one of the members on the committee, he exhibited great enthusiasm in carrying out the necessary measures for the proposed merger. In a letter to Dr. P. J. Maveety, member of the Board of Education for Negroes, dated February 13, 1923, Dr. Penn wrote that the Daytona Normal and Industrial Institute was "one of the best and most statesmanlike projects I have yet seen for our people." Describing the plant, he continued,

It is a plant with something like five buildings --two of them being new brick buildings representing an expenditure of not less than $125,000. One of these is used for the administration and classroom building, with a large and commodious chapel which will seat upward of 800 people. The other, a dormitory, has just been erected and will be dedicated on March 5th. This will house 150 girls...the other buildings are of wood, but neatly kept....

Paying tribute to its head, Dr. Penn said, "This institution is certainly a monument to Mrs. Bethune...who is so loyally supported by her board of white and colored trustees...." 9

Greatly impressed with the Institute, Dr. Penn suggested to Mrs. Bethune that she allow Bishop R. E. Jones, a Methodist Board member, to give the address at the dedication services of the new girls' dormitory. This suggestion, made in good faith by Dr. Penn, was an effort to bring the merger closer to agreement. Unfortunately, Bishop Jones was unable to accept the invitation which was then offered to Bishop W. F. Anderson, President of the Board of Education for

9Found in the Letter Files of Dr. I. Garland Penn, Interdenominational Theological Center Library Archives; Exact repeat in Brawley, Two Centuries of Methodist Concern pp. 186-187.
On March 9, 1923 at a meeting for the proposed merger the committee appointed by the Board of Managers of the Methodist Episcopal Church and the Board of Trustees of the Daytona Normal and Industrial Institute drew up a document containing thirteen items governing the merger. This document was to be presented to the Board of Managers of the church. The document was signed by the following members of the Board of Trustees: James N. Gamble, President; D. H. Rutter, Secretary; Mrs. C. H. Ranslow; Smith G. Young, Chairman, Finance Committee; Mary McLeod Bethune. It was understood by both the committee and Board of Trustees that before the contemplated merger should become effective and legally binding a conference would be held between the General Education Board and the Executive Committee of the Board of Trustees of the Daytona Normal and Industrial Institute. This meeting was held on April 17, 1923, the primary agenda being to discuss the merger. The document mentioned above was presented to the Board of Managers. It was reviewed, revised and approved in

10Letter from Dr. I. Garland Penn to Bishop R. E. Jones, February 20, 1923; Western Union from Bishop Jones to Dr. Penn, February 21, 1923; Acceptance Letter from Bishop Anderson to Dr. Penn, Interdenominational Theological Center Library Archives.

11Original Document--Conditions of the Merger, Bethune-Cookman College, White Hall, Administrative Files.

12Ibid.

13Ibid., Article Thirteen.
the presence of Mr. James N. Gamble, President of the Board of Trustees of the Daytona Normal and Industrial Institute; Mrs. Mary McLeod Bethune, Principal of the Institute; and Dr. C. F. Gross, member of the Board of Trustees.14 On April 18, 1923, upon the approval of the revised document by the full Board of Trustees of the Daytona Normal and Industrial Institute, the Daytona Normal and Industrial Institute became one of the schools of the Board of Education of the Methodist Episcopal Church, under the terms outlined in the document.15

Conditions of Merger

The document affecting the merger (see Appendix C) provided16 that all properties of the Daytona Normal and Industrial Institute be transferred by deed (see Appendices A and B) to the Board of Education of the Methodist Episcopal Church. In return the Board of Education of the Church was to appropriate within one year for use by the Daytona Normal and Industrial Institute the sum of $100,000.00 and to pay in cash for the construction of buildings and equipment during the year from April 1, 1924 to April 1, 1925. The Board of Education for Negroes was to recommend that from

14Revised Document--Conditions of the Merger, Bethune-Cookman College, White Hall, Administrative Files.

15Christian Educator, 1923, Annual Report to the Methodist Episcopal Church.

16Revised Document--Conditions of the Merger. This entire section is based upon this document.
April 1, 1925 to September 1, 1926 (or as soon thereafter as the funds made available by the church permitted) another $100,000.00 was to be given to the Daytona Normal and Industrial Institute for the construction of buildings and equipment. In addition, the Board was to appropriate $20,000.00 (which included the appropriations then being made to the Cookman Institute) for the maintenance of the Daytona Normal and Industrial Institute during the year April 1, 1924 to April 1, 1925. The Board was to pay annually thereafter for the maintenance of the Institute such sum as would be necessary for it to continue the work "in its present high quality."\(^{17}\)

The merger document effected some changes in the organization of the Daytona Institute. Henceforth, the majority of the members of the Board of Trustees of the Daytona Normal and Industrial Institute would be members of the Methodist Episcopal Church.\(^{18}\) However, barring any legal barriers, the name "The Daytona Normal and Industrial Institute" was to remain.\(^{19}\) Moreover, Mrs. Mary McLeod Bethune was to be

\(^{17}\)Ibid., Article Eight.

\(^{18}\)See the Charter of The Daytona-Cookman Collegiate Institute, Article V, pp. 2-3, Bethune-Cookman College, White Hall Administrative Files.

\(^{19}\)The name of the school was changed twice at the request of the Alumni Chapter of Cookman Institute. First, it was changed to Daytona-Cookman Collegiate Institute in 1925; second, it was changed to Bethune-Cookman College in 1931. (However, people had recognized the name Bethune-Cookman College before it was actually changed legally.) For documentation see The Charter of Daytona-Cookman College Institute, p. 6; Charter of Bethune-Cookman College, Inc., p. 1; Western Union from Walter Hawkins, May 4, 1935, Bethune-Cookman College, White Hall, Administrative Files.
president of the combined institutions at the will of the Board of Trustees. The institution was to become co-educational. The merger sanctioned "the continuance and development of industrial training and the training of nurses" at the same time that it looked forward to "Junior College Work, in conformity with the requirements of the state and of standardizing agencies." Finally the document expressed a desire that the policy of the present organization, especially with respect to the selection of teachers, "be retained wherever possible and feasible."20

Furthermore, it was understood that the students from Cookman Institute would be transferred to the Daytona Normal and Industrial Institute. The document contained no explanation of what was to happen to the faculty and property of Cookman Institute. However, according to the Annual Report of the Freedmen's Aid Society from 1923, the principal of Cookman Institute was transferred to the deanship of Bennett College in North Carolina (another school operated by the Methodist Church) and the faculty was placed in other church schools.21 The property was sold to the city Board of Education in Jacksonville, Florida for $45,000.00.22

20Revised Document, Article Ten.
21The Christian Educator, 1923, Annual Report to the Methodist Episcopal Church.
22Brawley, Two Centuries of Methodist Concern, p. 191.
Problems Created by Merger

The merging of the two institutions did not prove to be as successful as both parties had hoped. Problems arose that neither Board had foreseen. Perhaps the most important problem was the financial instability of the college. The Board of Education for Negroes of the Methodist Episcopal Church had not anticipated problems in allocating the funds stressed in item eight of the merger document to the Institution. In a letter dated November 20, 1923, from Dr. I. Garland Penn to Mrs. Bethune, Dr. Penn attempted to explain that the Board of Education for Negroes of the Methodist Episcopal Church was unable to send funds to the school as promised because of the financial demands from other church supported institutions, including the construction of a new building at Gammon Theological Seminary in Atlanta, Georgia. Also, additional funds were earmarked to go to Morristown Normal and Industrial College to complete their building program which was under way. Reassurances were given that the funds so desperately needed by the Daytona Normal Institute would be forthcoming from Dr. James Gamble, president of the Board of Trustees, who had been informed of the situation.23

In 1929, Mrs. Bethune was still attempting to get the first $100,000.00. In a letter to her from Dr. M. J. Holmes,

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23 Letter from I. Garland Penn to Mary McLeod Bethune, November 20, 1923, Bethune-Cookman College, White Hall, Administrative Files.
Secretary of the Board of Education for Negroes of the Methodist Church, dated January 7, 1929, the following explanation was made.

The whole situation may be summed up by saying that the Centenary movement of the Methodist Church made a pledge to the Board of Education for Negroes which were paid only in part. The unpaid part of the pledge never can be collected as the Centenary movement is no more. The Board of Education for Negroes expected to pay to Bethune-Cookman $100,000.00 of this unpaid portion. Since this money was never received by the Board, it could not be paid to Bethune-Cookman. The Board, of course, must devise some new way of securing this fund since the old source has failed. My suggestion is the matter be cared for by a campaign for $200,000.00, or more, sponsored in part by the Board of Education. If you can think of a plan by which the Board can provide for its expected gift to Bethune-Cookman equally or more satisfactorily than the one I have proposed, we shall be very glad to consider it.24

As late as 1932, the question of the $100,000.00, agreed to in the original merger proceedings, had not been settled. In a document dated June 20, 1932, and signed by the members of the Board of Education for Negroes, the financial relationship with Daytona Normal and Industrial Institute concerning the original merger agreement stated:

That the question whether or not the Bethune-Cookman College has or should have a preferential position in the allocation of the funds in the hands of the Board of Education of the Methodist Episcopal Church by reason of the terms and conditions of the conveyance and transfer of certain real property by the Daytona Normal and Industrial Institute to the said Board during the year 1925

24Letter from Dr. M. J. Holmes to Mary McLeod Bethune, January 7, 1929, Bethune-Cookman College, White Hall, Administrative Files.
shall be postponed and not determined or considered at this time.25

Exactly one year before Mrs. Bethune retired as president of the college she was still making attempts to get the $100,000.00, promised in the merger. In a letter to Dr. M. J. Holmes on July 22, 1940, Mrs. Bethune expressed this concern:

> It has come into my mind that since the Board of Education went on record as acknowledging its obligation to Dillard University, that there should be a record of acknowledgment of the one hundred thousand dollars promised Bethune-Cookman College, which remains unpaid. This should be done before we pass into new hands. I feel that if this acknowledgment is made and the obligation recorded, that this sum will come to us. If we could just get such a large gift from this source and the same amount from Mrs. Pfeiffer and from the General Education Board, we would be so near our goal for endowment, I somehow feel that the Board will think with us in this and recognize our claim as being as strong as that of Dillard University.26

There seemed to have been some feeling on the part of the Church that only a small minority of the teachers and administrators of the college belonged to the Methodist Church. Furthermore, the student enrollment of the college from Methodist families was in distinct minority. The Church apparently felt that the College was not truly denominational and thereafter did not warrant total support from the Methodist Church.27

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25 Letter from the Board of Education of the Methodist Episcopal Church to Mary McLeod Bethune, June 20, 1932, Bethune-Cookman College, White Hall, Administrative Files.

26 Letter from Mary McLeod Bethune to Dr. M. J. Holmes, July 22, 1940, Bethune-Cookman College, White Hall, Administrative Files.

27 Letter from the Southern Florida Conference of the Conference of the Central Jurisdiction of the Methodist Episcopal Church, Lakeland, Florida, to Mary McLeod Bethune, February 9, 1941, Bethune-Cookman College, White Hall, Administrative Files.
In 1923, the Daytona Normal and Industrial Institute and Cookman Institute merged and formed Bethune-Cookman College. The purpose of the merger was to give Daytona Normal and Industrial Institute the financial backing it needed and give to Cookman Institute the administrative leadership which it lacked. When these two institutions merged Mrs. Bethune remained as president and continued to give the strong direction to the development of the combined institutions. The merger brought about some unforeseen problems. The Daytona Normal and Industrial Institute did not receive the financial backing it had expected. Nor did the Church gain the true training of students in the Methodist denomination it thought the school was going to give. However, the merger brought to Daytona Normal and Industrial Institute the prestige and influence which it needed to help it survive.
CHAPTER III

SOME ASPECTS OF STUDENT LIFE AND THE CURRICULUM
AT BETHUNE-COOKMAN COLLEGE

Student Life

The merger of Cookman Institute and Daytona Normal and Industrial Institute increased the student body and introduced men to the campus for the first time. From its founding in 1904 to the merger in 1923, only 309 young women had graduated from the school in all of the programs. However, in the years from 1942 to 1945 alone there were 2,377 candidates for graduation.¹ Much of the increase in student body resulted from the addition of men.

The coming of men to the campus also necessitated the building of a new dormitory which was completed in 1925 and named Cookman Hall after Cookman Institute. This building was an exact duplicate, with only a few exceptions, of Curtis Hall, the girls' dormitory, completed in 1922. Curtis Hall and Cookman Hall remained the only dormitories for students during Mrs. Bethune's presidency.²

¹Annual Report of the President-Emeritus to the Board of Trustees of Bethune-Cookman College, March 5, 1947, p. 5, White Hall, Administrative Files.
²Daytona-Cookman Collegiate Institute, College Catalogue, pp. 15-16.
An increase in rules and regulations governing the student body followed the presence of men on the campus. The rules and regulations of the school were firmly upheld. Any student who had aspirations of attending Bethune-Cookman College had to accept and submit to these rules and regulations. The philosophy of the school held that the educational experience was a total one. To this end students were required to live on campus where Mrs. Bethune felt she was able to help the students grow and develop morals, values and the attitudes necessary to become fine and outstanding citizens. Students were taught to appreciate the necessity of becoming involved with community affairs, to experience living in a group, and survival in a greater society which discriminated against minorities. Mrs. Bethune and others, therefore, considered Bethune-Cookman College not only a college for formal classroom learning but also a model institution designed to train men and women in the art of survival. This was demonstrated through the aid of rules and regulations governing the student body.

Perhaps the most important rules and regulations were those governing dormitory life. Students under the age of fifteen were not allowed to live in the dormitory. Students from out of town were not allowed to live off campus or to work off campus unless previous arrangements had been made with the president.\(^3\) One of Mrs. Bethune's main concerns for

\(^{3}\)Ibid., p. 27.
the living conditions of the students was cleanliness. The rooms of the students received daily inspection by the housemother who assigned a grade to each room and posted it on the bulletin board. Occasionally, Mrs. Bethune herself checked rooms. Whenever she was seen approaching in white, students immediately knew that her agenda included making an inspection. Cleanliness was expected to be maintained on the grounds as well as within the buildings. It is reported that if Mrs. Bethune happened to see trash on the campus, she stopped class and instructed teachers to bring their classes out and clean up the grounds.

Strictness in regard to morals was another item on the Bethune agenda. The students were expected to conduct themselves with respect and develop morals and values. Students were not allowed to use profane language, intoxicant drugs or tobacco whether on or off campus. They were not allowed to leave the grounds without permission.

As with morals, manners were not overlooked. The rules and regulations for governing the social life of students were designed to protect and instill into them social graces. Females had to be chaperoned at all times. No freshman student could go downtown unless accompanied by an upperclass student.

4 Banks, Oral Interview, 12 March 1978.
5 Ibid.
6 Daytona-Cookman Collegiate Institute, College Catalogue, p. 27.
7 Banks, Oral Interview, 12 March 1978.
Students always had a curfew. Upperclass students had to be in at 7:00 p.m., and freshmen students had to be in at 6:00 p.m., except immediately after the movie. In the case of movies, students had a half hour to go to the drug store to buy ice cream cones and candy. The students were allowed to go to the movies once a week. In the theater, young ladies were expected to sit on one side and young men on the other side. A supervisor accompanied all students during movie outings.8

Campus dating was carefully supervised. The students were allowed to date twice a week from 6:00 till 9:00 p.m. In dating situations the young men came to the female lounge for conversation. At 9:00 p.m., the housemother flicked the lights off and on to notify young men that it was time to leave.9

The concern for proper dress was evident. Early in the history of the college Mrs. Bethune realized that many of the students were not financially able to purchase new clothing or to have a sufficient amount to attend school. She was also concerned that some students would come with more than enough. As a result, a uniform dress for students was selected in order to create an atmosphere of equality.10
The winter dress for female students included a dark blue

8Ibid.
9Ibid.
10Ibid.
suit, white blouse, small black tie at the neck, black shoes, and a compatible shade of hose. In the summer, they wore white suits, white blouses, or an all white suit, small black tie at the neck, black shoes, and a compatible shade of hose. The dress of male students included a blue suit, white shirt, black necktie, black shoes, and a blue matching cap. This uniform of dress was worn at Bethune-Cookman College until 1966.11

A semblance of family life was maintained by requiring all students to eat in the dining hall. The students took turns serving food in the dining hall. On Sundays meals were considered a very special event. As one of the usual procedures, the students lined up by twos in their uniforms and marched to the dining hall. Special grace was given at each meal during the week and on Sunday the grace was considered very special.12

Students were imbued with the spirit of community service. They were active in many community projects which render religious, social, and educational services to the Black citizens of Daytona. Some examples of these services included: conducting registration for the Rationing Program during World War II, assisting in taking X-rays during the

11Ibid.; Daytona-Cookman Collegiate Institute, College Catalogue, pp. 25-26. According to Banks, "as long as the students wore the uniform of dress, courtesies were often extended to them when they were not extended to other blacks."

county wide Tuberculosis X-ray Program, the organizing of the first Black newspaper, *Brown Voices*, the establishment of the U.S.O. Center for servicemen, and the formation of a Boy Scout troop. One of the main highlights of community activities was the Sunday Afternoon Meetings. These meetings were considered an unique experiment in inter-racial goodwill and understanding. Each Sunday the chapel was filled to capacity with guests, both black and white. The students entertained the guests with speeches, songs, poems and other forms of cultural and intellectual activities.

Students organized religious organizations to take advantage of every opportunity to participate on programs in various churches and give aid to the community. The leading religious organization on campus included the Young Men's and Women's Christian Association, organized to perpetuate a religious, intellectual, idealistic and symbolic life for students. The Methodist Student Movement and the Christian Endeavor Scoeity also contributed greatly to the Christian influence of the college. The religious activities of the students also included off campus endeavors. Among these were assistance with Tomaka Mission School and with the Sunday schools in the community.

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13 Annual Report of The President to the Board of Trustees of Bethune-Cookman College, March 28, 1944, p. 8, White Hall, Administrative Files.

14 The Sunday Afternoon Community Bulletin, Bethune-Cookman College, White Hall, Administrative Files.

15 The Daytona Educational and Industrial Institute, College Catalogue, pp. 12-13; Daytona-Cookman Collegiate Institute, College Catalogue, p. 25.
Students were also encouraged to participate in other organizations that would equip a person to live comfortably with himself and other human beings. The Literary Societies were organized to assist students in recitation, essay contests, and debates. The girls and boys Athletic Clubs were formed. A General Organization was formed, made up of all the students on campus, to promote activities sponsored by the college. The Student Council was composed of representatives from the student body. Students from different cities organized clubs; the Jaxon Club represented Jacksonville, Florida; the Tampa Club represented Tampa and its surrounding communities.16

In the latter part of the Bethune administration many social clubs were formed. Among these were Cavaliers and Cavalettes, a brother and sister club dedicated to providing fraternal life at the college. The Mummies and Zeniths were also dedicated to improving fraternal life at the college. However, it was not until the end of Mrs. Bethune's presidency that national chartered fraternal organizations were created on the campus.17

In other attempts to provide opportunity for the development of the individual, special cultural events and conferences were a part of the college offerings. Among the many

16Ibid.; Wildcat, Year Book of Bethune-Cookman College 1930, (Florida: Printed by Bethune-Cookman College, 1930), pp. 54, 62. In possession of Mr. Edward Rodriguez, Bethune-Cookman College, Daytona Beach, Florida.

17B. C. Book, Student Handbook, pp. 23-44.
cultural events sponsored by the college were the Florida Forum, the Florida Chain of Mission, and a host of outstanding speakers who specialized in world affairs.\textsuperscript{18}

During the winter the college conducted a special Open Forum for the educational development of students and the Black citizens of the community. Other college related activities dealt with matters and issues that were of concern and interest to youth during the period. The students hosted the Statewide Venereal Disease Educational Conference, the State Nurses Conference, and the Interracial Conference of the Young Women's Christian Association.\textsuperscript{19}

The school recognized the need for recreational activities as part of the life of a well rounded individual. Dancing and other social gatherings as well as sports were carefully supervised activities. The first football team was formed in 1925, and later basketball, softball, track and tennis teams were organized. Intercollegiate sports brought to the college a proud and prestigious feeling of togetherness.\textsuperscript{20}

Just as the informal experience grew to meet the needs of the students and expanded as the student body expanded, so did the formal learning experience, organized as the curriculum, expand.

\textsuperscript{18}Annual Report of The President-Emeritus, March 5, 1947, p. 13.

\textsuperscript{19}Annual Report of The President, March 28, 1944, p. 8.

\textsuperscript{20}Wildcat, Yearbook, p. 63.
In 1923, following the merger, the curriculum was expanded to offer courses of special interest for male students. The addition of courses to the present curriculum of the school included welding, radio, machine shop, woodwork, and auto mechanics as well as the continuance of the Academic, Industrial and Vocational Departments, and the Pre-Medical Training. Teacher-Education Programs expanded to the four year level. The school established a Veterans' Training Program for Black veterans who fought in World War I and expanded it to meet the needs of the Veterans of World War II. The primary purpose of the program was to restore employability which had been "lost by virtue of a handicap due to disability incurred or aggravated by service in the Armed Forces." Courses in electricity, shoe repair, tailoring, carpentry, and radio were offered. Many veterans were allowed to enter the academic areas.

In fulfilling the agreement of the merger, the officials laid the ground work for a stronger Junior College. The foundation was paved and in 1935 Bethune-Cookman College received a Class B rating as a Junior College by the Southern Association of Colleges and Secondary Schools. Also, in 1935, Daytona-Cookman Collegiate Institute, College Catalogue. The addition of new courses can be documented in all the college catalogues thereafter.

plans to discontinue the Primary, Junior and Senior Departments were made and by 1936 these departments were completely abolished. In 1935, which appeared to be a banner year of the college, graduates of the Teacher Normal Department became eligible to receive Florida Graduate Certificates. This act by the State Department opened the way for a four-year college degree program in Teacher Education. In 1941, a program was instituted for teacher training and two years later, in 1943, the first graduating class of Bethune-Cookman College received a Bachelor of Science Degree in Elementary Education.

The curriculum grew stronger and the continued addition of new courses and departments broadened the areas of interest to the students. Just five years after the resignation of Mrs. Bethune in 1942, Bethune-Cookman College received an A rating from the Southern Association of Colleges and Secondary Schools as a fully accredited four year institution.

The concept of training students at Bethune-Cookman College was not just that of formal classroom learning; it

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23 According to several of the documents mentioned throughout this study, the elementary and high school departments were discontinued in 1936 and established as a separate sector of the college, the Keyser Practice School. For documentation, see B. C. Book, Student Handbook, p. 14; "Historical Notes," October 4, 1948.


26 Ibid.
was extended into the campus to offer informal training to the students. The rules and regulations were considered very important in that they instilled a moral and value system in the students to appreciate community service, racial dignity, and self pride. The formal curriculum met the needs of the students by expanding from an elementary level to that of Junior College, with special offerings in a four year Teacher Education Program, Nursing Training Program, continuation of the Industrial and Vocational Departments and creation of the Veteran Training Program.
CONCLUSION

Bethune-Cookman College, like so many other Black institutions, was founded to educate Black children in the absence of adequate public schools for them. However, Bethune-Cookman College had a unique feature in that it was founded by "one Black women," who had no financial support from any type of philanthropic organization, while many of the other Black schools were supported by missionary societies and other forms of philanthropy. The school, as shown in the study, was very successful in its early stage, for had it not been the State of Florida would not have granted it full chartered powers as early as 1905.

As the school continued to grow and expand, the expenses of the school increased. However, it was realized that a more sound financial backing was needed to help meet the rapid demands of the financial management of the college. Mrs. Bethune in her search for a philanthropist did not really care what type of organization it would be, as evidenced in her request to the different boards for financial support. However, it was her desire to keep the school nondenominational as it had been from the start. Thus, the condition of the agreement had to be with this factor always in front. All Mrs. Bethune really desired was to find a supporter for the
school to save it from financial ruin.

After an exhaustive search and several requests to different church boards, Mrs. Bethune's search ended when the Methodist Episcopal Church agreed to a merger. The purpose of the merger, as seen through this study, was to aid the Methodist Church in another church supported school and to give to Bethune-Cookman College what it also needed desperately--financial backing.

At the time Mrs. Bethune made the request to the church for support, one of its educational institutions was experiencing administrative and program problems. Cookman Institute in Jacksonville had not been able to maintain the kind of administrative leadership which was necessary for its successful operation, nor had it been able to receive full collegiate status. The merger enabled the church to gain a strong, expanding institution which it had not been able to do with Cookman Institute and the Daytona Normal and Industrial Institute to gain the financial support it was seeking.

Although the church, after the merger, did not completely meet the financial obligations of the merger document as evident in this study, it did, however, bring to Daytona Normal and Industrial Institute the prestige and influence which it needed to help it survive. It also brought the students from Cookman, thereby turning the school that was originally founded for girls into a coeducational institution.
The school started out to meet the needs of the Black community. To teach girls reading and writing was its main objective. As the school grew the curriculum was expanded to meet the needs and demands of the various periods. It moved from an elementary level to that of a Junior College, with special offerings in a four year Teacher Education Program, Nursing Training Program, continuation of the Industrial and Vocational Training Department, and creation of the Veteran Training Program. Had it not been for the merger the school probably would not have been able to develop these areas in the curriculum.

The whole concept of the curriculum at Bethune-Cookman College was that it consisted of formal and informal training. Both were considered key factors in developing noble manhood and womanhood. Among the training experiences of the informal curriculum students were taught the necessity of survival as it appears in this study. The very fact that emphasis was placed on moral development, ethical standards and self discipline is evidence that the students' learning was not just that of the classroom.

The instilling in students of an appreciation for community service and a development of racial dignity and self pride helped to prepare them for living and working in an inter-racial yet segregated society. Mrs. Bethune imparted this training to all the students for she herself, as evident in this study, was never willing to submit to racial injustice. Nor did she want the students to submit without protest.
The church appreciated her role so much that Mrs. Bethune was designated to maintain the presidency of the school at the time of the merger and was provided for upon her retirement. Mrs. Bethune used her influence to steer the college in the direction that she wanted it to follow and thus it did.

Today Bethune-Cookman College, like so many other colleges, is faced with the financial difficulties similar to those faced at its founding. Its curriculum has expanded and continues to expand to meet the demands of the society, for this was the objective of the college in 1904 and it remains the primary responsibility of the school. Many of the traditions and practices instituted then are still very much a part of the school's curriculum. It is these traditions that keep the spirit of Mrs. Bethune alive.

The college repository houses an abundant supply of documents and information on the history of Bethune-Cookman College. However, no researcher or scholar has attempted at this present time to do an exhaustive history of the college. It is hoped that whenever that attempt is made, this study will serve as an introduction to the school's history.
APPENDICES
APPENDIX A

DEED OF DAYTONA NORMAL AND INDUSTRIAL INSTITUTE
TO THE
BOARD OF EDUCATION FOR NEGROES

THIS INDENTURE MADE this 5th day of March, A.D. 1925, between the Daytona Normal and Industrial Institute (formerly Daytona Educational and Industrial Training School for Negro Girls), a non-profit corporation heretofore organized and now existing under the laws of the State of Florida, party of the first part, and the Board of Education for Negroes, of the Methodist Episcopal Church, a corporation heretofore organized and now existing under the laws of the State of Ohio, party of the second part.

WITNESSETH: That the said party of the first part, for and in consideration of the sum of Ten (10.00) Dollars and other valuable considerations to it in hand paid by the said party of the second part, its successors and assigns, the following lots, pieces or parcels of land lying and being in the County of Volusia and State of Florida, and described as follows, to-wit:

Lots Two (2), Three (3) and Four (4), Block Fifty-four (54), and Lot Three (3), Block Fifty-five (55), according to and as shown upon Mason & Coleman's Map of their addition to Daytona,
Florida, which map is of record in the office of the Circuit Court, in and for Volusia County, Florida, AND

Also Lots Nine (9), Ten (10), Eleven (11) and Twelve (12), of John S. Kinskey's sub-division of Lot One (1) and Two (2), Block Fifty-five (55), of Mason & Coleman's Addition to the City of Daytona, according to and as shown upon the map thereof on file and of record in the office of the Clerk of the Circuit Court in and for Volusia County, Florida, AND

Also the East Three hundred sixty-five (365) feet of Lot Three (3), Block Thirty-two (32), according to and as shown upon the map is of record in Hodgman's Addition to the City of Daytona, which map is of record in the Clerk of the Circuit Court, in and for Volusia County, Florida, AND

Also all furniture, fixtures, equipment, and other personal property of whatever kind soever that may be located in or situated upon the premises herein conveyed.

(Revenue Stamp unnecessary)

To have and To Hold the same unto the said grantee, its successors and assigns; and the said grantor does hereby warrant and will forever defend the title to the above described lands against the claims of all persons whomsoever claiming or to claim the same, by, through or under the said grantor.

IN WITNESS WHEREOF the said party of the first part has hereunto caused its name to be subscribed and its corporate authority, on this the day and year first above written.

THE DAYTONA NORMAL AND INDUSTRIAL INSTITUTE

(Corporate Seal)
By James N. Gamble
As President of Board of Trustees

Mary McLeod Bethune
As Founder and President of Institute

Signed, sealed and delivered in the presence of:

Bertha N. Loving

F. P. Whitehair

ATTEST  J. Seth Hills
As Secretary
APPENDIX B

THE MERGER COMPLETED

Address of the President
of
Bethune-Cookman College
Daytona Beach, Florida

One of the most dramatic moments in the history of the College occurred on March 5th, 1925, when, at the Annual meeting of the Board of Trustees, the real and personal property of the Daytona Normal and Industrial Institute for Negro Girls was turned over, by deed of conveyance to the Board of Education of the Methodist Episcopal Church. The address of President Bethune in offering the resolution which brought into life the Daytona Collegiate Institute (now re-named Bethune-Cookman College) was such a profoundly touching expression of the innermost longings, aspirations and purposes of this lofty soul, that we print it here in full. The words came out of the innermost recesses of her heart, and they form a document which will be of priceless value in the history and development of the Institution which is the child of her brain and the expression of her soul.

"Mr. Chairman, this is a very sacred moment for me.
I realize what it means to have a dream—a vision—and to put that vision into operation—to see it come to a reality.

"As Mr. Whitehair was reading the resolution, I saw myself climbing up the hills of difficulty. Saw a great desire in my soul to do something worth while. Then I saw the door of opportunity open up to me, and I have the consciousness this morning that every opportunity that came to me was grasped. And then I saw myself, twenty years ago, coming to Daytona, with nothing but faith in God and the desire to serve. Passing through all kinds of difficulties and misunderstandings—enduring everything that a human being could endure, in order to unfold to the world a vision. As we look around this plant now, that vision is demonstrated.

And then a great yearning came into my heart for the permanency of my work—my life here upon the earth. I found it difficult to get support sufficient to have it grow and develop, and because we planned the work in faith, because we made Jesus Christ the foundation stone upon which we build, in a mysterious way this organization came on the scene and offered itself to stand back of us, and now, this morning, to culminate that, it is a great big thing to yield all. It has taken blood to do this. My feet are sore now—my limbs are tired, my mind weary, because we have gone over hills and valleys, everywhere, begging for nickels and dimes that have paid for this soil, for these buildings, for this equipment that you find here. But, to the members of my Board, and to this organization that has come to take us, I
want to bring it all this morning and cheerfully place it on the altar. I hold back nothing. But in doing this, in offering this resolution, in yielding my power, my mental power, all that I have to offer or to give to this, I am doing it with the confidence that you will never fail me. I would not put my signature to that deed, I would withdraw this morning, I would go back on everything I have promised in regard to the yielding of this if I felt that you would not permit this child of mine to grow and unfold and become her best. If I felt this morning that you would hamper us in any way, I would not permit that resolution to be passed. My Board --the splendid men who just stuck by me and believed in me when the world doubted, who stood by me by night and by day--you have trusted me, you are willing to do this morning what I want done. I just want to thank you, and I want you, with me to bring this to the altar. All that it is, its name abolished--let us forget it all, and place ourselves right here on the altar; and gentlemen, you executives who represent this great Board of Education for Negroes, I shall expect you--I shall expect the great Church, to stand by the ideas and ideals of this Institution. I am not yielding one idea that I develop it, and may the thousands yet unborn have their full chances of development. I want you to use it as an institution that stands for all that is great and noble in manhood and womanhood--I want you to use it as a life that has been given for the cause. I yield it, Mr. Chairman, with
God's Blessing upon this work--with His sure protection around all that we have done, take it--develop it--use it.

- The Advocate
APPENDIX C

CONDITION OF THE MERGER

FIRST: That the property of The Daytona Normal and Industrial Institute will be transferred by deed in fee simple to the Board of Education for Negroes, of the Methodist Episcopal Church free from any indebtedness whatsoever.

SECOND: That the Daytona Normal and Industrial Institute shall become a co-educational institution.

THIRD: That a majority of the members of the Board of Trustees of The Daytona Normal and Industrial Institute shall always be members of the Methodist Episcopal Church, and all vacancies on said Board of Trustees shall be filled on nomination by the Board of Education for Negroes, of the Methodist Episcopal Church. That the charter of The Daytona Normal and Industrial Institute shall be amended to provide for such increase in the number of the Trustees as may be necessary to give the Methodist Episcopal Church a majority of the Board of Trustees.

FOURTH: That the charter of the Daytona Normal and Industrial Institute will be amended in such a manner as may be necessary in order to make effective and legal the proposed merger.
FIFTH: That the proposed merger is to be brought about at as early a date as it can be legally effected and as may be feasible under all the circumstances.

SIXTH: It is understood that the proposed merger looks forward to Junior College work, in conformity with the requirements of the state and of standardizing agencies; it also contemplates the continuance and development of industrial training and the training of nurses, as conditions shall demand and warrant.

SEVENTH: That the name "The Daytona Normal and Industrial Institute" shall, if there are no legal barriers, be and remain the name of the school under the charter as it is proposed to be amended.

EIGHTH: The Board of Trustees, as now constituted, of The Daytona Normal and Industrial Institute, in view of the transferring and conveying to the Board of Education for Negroes, of the Methodist Episcopal Church, the fee simple title to the property now owned by The Daytona Normal and Industrial Institute, expect and understand that the Board of Education for Negroes, of the Methodist Episcopal Church, are to appropriate within one year from this date, for the use of The Daytona Normal and Industrial Institute, the sum of One Hundred Thousand Dollars ($100,000.00) (which includes any returns that may be realized from the sale of the Cookman Institute property) and to pay it in cash as required for the construction of buildings and for equipment during the year from the sale of the Cookman Institute property, and
to pay it in cash as required for the construction of buildings and for equipment during the year from April 1, 1924 to April 1, 1925. It also is expected and understood that The Board of Education for Negroes will recommend that, within and during the time from April 1, 1925, to September 1, 1925, or as soon thereafter as the funds made available by the Church for its schools for Negroes will permit, the Board appropriate and pay over for the use of The Daytona Normal and Industrial Institute another One Hundred Thousand Dollars ($100,000.00) in cash as required for the construction of buildings and for equipment.

It is expected and understood that, during the year from April 1, 1924 to April 1, 1925, the Board is to appropriate and pay over, as required during the school year for maintenance and development of The Daytona Normal and Industrial Institute, a minimum of Twenty Thousand Dollars ($20,000.00) in cash (which includes the current expense appropriation now regularly made to Cookman Institute); that, thereafter, the Board of Education for Negroes will pay annually for the maintenance of the Institute such sums as may become necessary to continue the work in its present high quality, and to provide for development commensurate with the importance of the Institute in the growing system of schools fostered by the Board of Education for Negroes; that provided this contemplated merger become effective, the Board will during the year and prior to April 1, 1924, appropriate and pay over
during the school year the sums of Twenty Thousand Dollars ($20,000.00) in cash as required for maintenance and development, provided such appropriation and payment can legally be made by the Board.

NINTH: It is understood and agreed that the present Trustees of The Daytona Normal and Industrial Institute earnestly desire that Mrs. Mary McLeod Bethune, the founder of the Institute and the present principal of the Institute, be and remain president of the merged institute as long as the Trustees of the merged institution consider her effective, and that, thereafter, she shall be pensioned under the terms adopted by the Carnegie Foundation for the Advancement of Teaching for its pensioners, or under such more favorable terms as the Trustees of the merged institution and the Board of Education for Negroes may adopt. It is understood and agreed that her time, thought and effort shall at all times first be on the growth, development and extension of The Daytona Normal and Industrial Institute. It is understood that the present Board of Trustees of The Daytona Normal and Industrial Institute have had, during all of the discussions of the contemplated merger, foremost in their minds the welfare of Mrs. Bethune and the unselfish service rendered by her since the foundation of the Institute.

TENTH: That it is agreed and understood that the Board of Trustees of The Daytona Normal and Industrial Institute desire and expect that the policy of the present
organization, especially with respect to the selection of teachers, be retained wherever possible and feasible.

ELEVENTH: That the President of the Institute and any and all authorized friends of the Institute may be and will be allowed to solicit outside contributions for the benefit of the school and in the manner as has heretofore been done, and that any and all contributions so donated and received will be used solely for the benefit to The Daytona Normal and Industrial Institute. That any and all designated funds heretofore given to The Daytona Normal and Industrial Institute and the Cookman Institute either under last wills and testaments or otherwise are to be used solely for the benefit of the merged institution, now known as The Daytona Normal and Industrial Institute.

TWELFTH: That before the contemplated merger shall become effective and legally binding it is understood by the parties hereto that representatives from the respective parties will confer with the General Education Board, the time of such conference to be hereafter determined, and seek the advice of the General Education Board in the matter of the merger.

THIRTEENTH: It is understood that before this merger is finally consummated that any and all deeds required to be made and that any and all assurances to be given, and any and all documents that are to be signed, shall be approved by the respective solicitors and attorneys for the respective parties.
If this communication is favorably passed upon by your Board, upon receipt of advice from you to that effect we shall proceed on our part as promptly as we are able to do so to consummate the transaction.

Very truly yours,

(Signed) D. H. Rutter, Secretary

Mrs. C. M. Ranslow

Smith G. Young, Chairman, Finance Committee

Mary McLeod Bethune

James N. Gamble, President

Revised Document  Cincinnati, Ohio - April 17, 1923
Original Document  Daytona, Florida - March 9, 1923
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