



Rebecca and Rick White Gallery
Lutnick Library, Haverford College

Paul B. Moses

Haverford Graduate, Trailblazing Art Historian

August 21—December 2023

Curated by Michael A. Moses and Stephanie Strother
With an accompanying essay by Emma Scharff '25

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Cover Image: Paul Moses with his painting *The Ice House*

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Paul Moses in Context

The Early History of Black Haverfordians

Emma Scharff '25

Paul B. Moses was one of Haverford College's first Black students. Born in 1929 to working class parents in Ardmore, Pennsylvania, Moses grew up less than a mile from Haverford's campus. Moses was only the second Black American undergraduate to attend the College, matriculating at Haverford in 1947. Moses was very successful at Haverford. He studied Latin and French and developed his interest in art through his relationship with the Barnes Foundation and a year abroad in France. After leaving Haverford, Moses went on to a master's degree in art history at Harvard University and an illustrious career. He was hired by the University of Chicago as an art history instructor in 1962. As a scholar, Moses studied 19th century French art, which he had become interested in as a result of his Haverford studies. In Chicago, Moses researched and curated an exhibit on French Impressionist Edgar Degas, wrote for the arts section of the *Chicago Daily News*, and taught undergraduates. Moses's life was cut tragically short when he was murdered by two young white men in 1966. Despite the brevity of his life, Paul Moses made lasting contributions to the art world as well as the history of Haverford College.¹

When he entered Haverford in 1947, Moses was the only Black student on campus. The year before, however, famed Black sociology professor Ira Reid had been hired, and the College as an institution had increasingly become invested in racial integration. This investment was, in part, connected to Haverford's evolving conception of its identity as a Quaker institution. It was also influenced by the earlier history of Black life on Haverford's campus, beginning in the early 20th century, when Black staff made significant contributions to the campus community. The experiences of foreign-born Black undergraduates and Black American graduate students in the 1920s and 1930s also established

a foothold for Moses at Haverford, influencing the environment of the campus as Moses entered it in the late 1940s. This essay will explore the experiences of earlier Black staff, students, and faculty members to help establish the context surrounding Paul Moses's time at Haverford.

Early Black Staff at Haverford

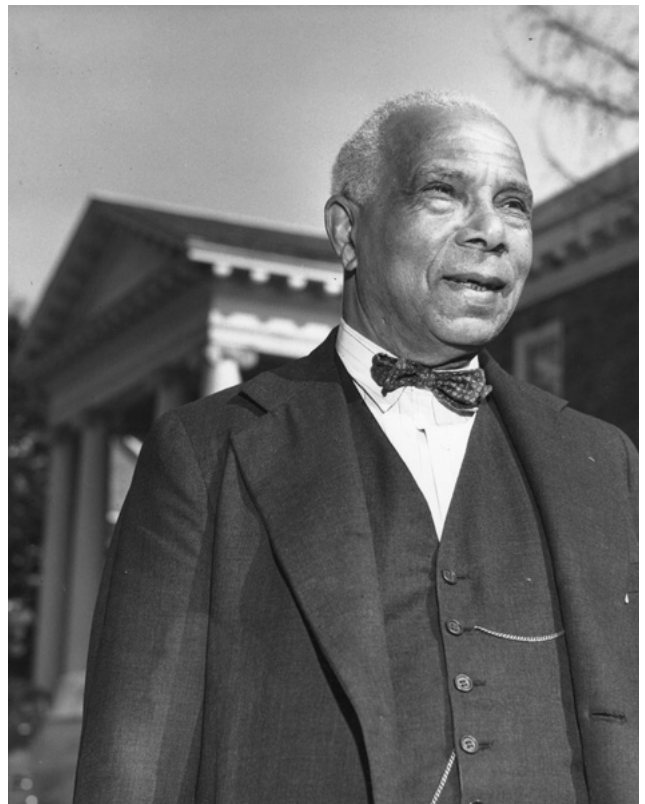
The first Black members of Haverford's campus community were staff, who came to Haverford as early as 1850.² Until at least 1880, housekeeping, custodial, and food service staff were predominantly white women born in Ireland. At the turn of the twentieth century, however, the majority of Haverford's staff were Black, a pattern that continued until at least 1950. However, Black students and faculty didn't join the institution until much later. Although there is no evidence of a formal policy barring the admission of Black students in the late nineteenth and early twentieth centuries, Haverford College, like most other American colleges of the time, was effectively restricted to white students. Haverford's first Black students entered the community after the First World War, in 1922, and the first Black faculty member, noted sociologist Ira Reid, wasn't appointed until just after the end of World War II.

In the early to mid 20th century, as Black staff members began to outnumber their white counterparts, several Black staff members became prominent figures on Haverford's campus. One such staff member was Alfred J. "Cap" Harris, for whom Harris Road on campus is named. Born in North Carolina on April 12, 1881, Harris began working at Haverford in 1906 and was employed there until 1955.³ Throughout his career, Harris lived with his wife, Belle, just off campus on Aubrey

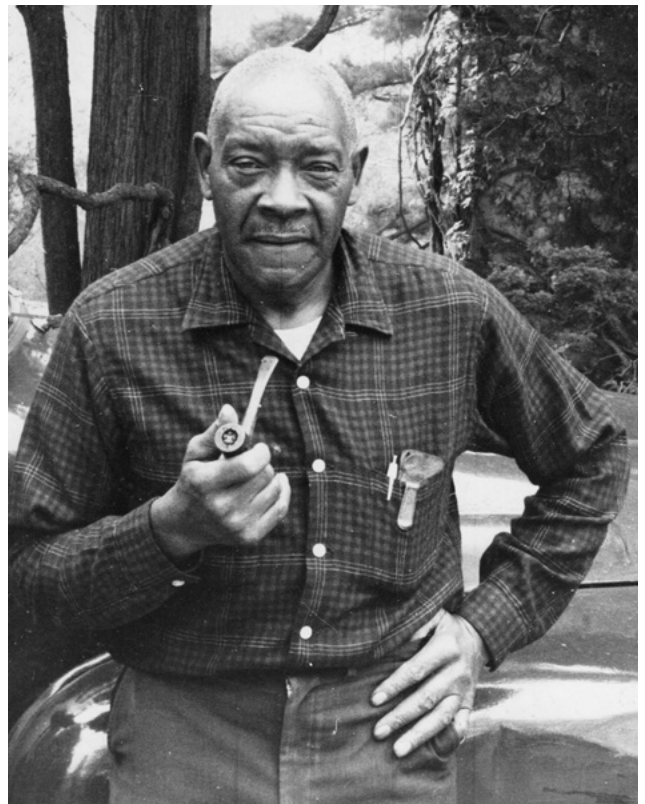
¹ Paul Moses in Context: The Early History of Black Haverfordians

Avenue in Ardmore.⁴ He passed away on April 13, 1966. Harris's namesake road was dedicated to him posthumously in 1968.⁵ Another notable Black staff member who worked at the same time as Harris was "Doc" Leake Ragland. Born in Oxford, North Carolina, Ragland moved to the Philadelphia area and worked for a family in Wynnewood before enlisting in World War I in 1917. When he returned to the United States in 1919, Ragland secured a job at Haverford as custodian of the gymnasium.⁶ Soon after, he pivoted that role into a job as athletic trainer, a position he held until he died in 1951. For the duration of his career at Haverford, Ragland lived with his family in West Philadelphia.⁷ Ragland was beloved by the Haverford community, especially the students, many of whom he interacted with regularly as athletic trainer. Near the end of his life, an affectionate tribute was made to Ragland in the 1949 yearbook, describing his capacity for remembering the details of returning alumni's lives, his penchant for storytelling, and his many contributions to Haverford's athletic teams during his career.⁸ When Ragland fell ill in 1950 and required a kidney operation, the campus raised \$250 to help pay for his medical bills. \$40 of this money was raised by the custodial staff.⁹

One of the most well-known Black staff members from this early period was Louis "Lou" Coursey, for whom Coursey Road on campus is named. Originally from Port Penn, Delaware, Coursey became part of Haverford's custodial staff in 1923 as custodian of the northern section of Lloyd Hall.¹⁰ Jim Brinkley, a Haverford custodian who worked with Coursey in the 1950s, recalled the relationship Coursey had with students on campus in a 1990 interview.¹¹ In the earlier years, before Brinkley came to Haverford, staff had more connection with students, and Coursey knew many students by name—likely because of how small the College was at that point in time.¹² Brinkley also notes that in this era Collection and Fifth Day Meeting were required for students and frequently attended by the entire campus community of staff, faculty, and students.¹³ In this period, Haverford's Quaker traditions functioned, intentionally or not, to facilitate greater connection between staff and students, including Black staff and white students. In 1936, Coursey left Haverford to work on a farm in East Stroudsburg for financial reasons.¹⁴ After a few years away, Coursey returned to the College around 1940, where he took on a larger role heading the College's security and groundskeeping on the 6 PM to 12 AM shift, a position he held until his retirement in



Alfred "Cap" Harris, ca. 1950



Lou Coursey, ca. 1965

1963.¹⁵ Coursey passed away in 1966, the same year as “Cap” Harris. Campus roads were named after both Coursey and Harris in 1968, a testament to their importance in the Haverford community.¹⁶



Photograph of Cap Harris and Lou Coursey standing near the academic procession at graduation in 1958.



Leake Ragland, ca. 1940s.

The Interwar Years and the First Black Students

Rufus Jones, a professor of philosophy and an important figure in American Quakerism, played a key role in bringing the first Black student to Haverford. The very first Black graduate of Haverford College was Osmond Pitter, a member of the Class of 1926. Pitter was raised as a Quaker in Jamaica. Prior to attending Haverford, he attended a Quaker school in the Portland province of Jamaica called Happy Grove School. To secure Pitter’s place at Haverford, the headmaster of Happy Grove, Montclair Hoffman (a Jamaican Quaker himself), exchanged several letters with Rufus Jones. Hoffman’s argument for Pitter’s admittance to Haverford was based primarily on the shared Quaker identities of Happy Grove and Haverford. Hoffman expressed his desire to have Pitter study “in that great center of Quakerism” and to bring back what he learned to Jamaica, where Quakers only numbered about 1000 in the entire country.¹⁷ Pitter’s time at Haverford isn’t especially well documented, but he was known to be a very talented cricket player.¹⁸ After graduating from Haverford, Pitter attended medical school in England at Birmingham University before becoming a doctor in Jamaica.¹⁹ During Pitter’s final year at Haverford, Happy Grove requested to send another student to Haverford. President Comfort declined, arguing that “it would be wise to wait a year until an opportunity has come to witness what the effect of four years of Haverford life has been upon the present incumbent [Pitter], the first colored man to go through Haverford College. If the experiment were considered a success, the question can be raised at a later time.”²⁰ Despite this initial uncertainty on President Comfort’s part, Cuthbert Altamont Pitter entered Haverford in 1930 and stayed at the College for two years.²¹ Cuthbert Pitter was almost certainly the younger brother of Osmond Pitter. While at Haverford, he wrote for the *Haverfordian*, including a creative essay about Jamaica that was published in the November 1931 issue.²² After leaving the College, the younger Pitter went to the University of Illinois and received a degree in architectural engineering in 1938.²³

Like the Pitters, the first Black American graduate students’ relationships with Rufus Jones were key to their attendance at Haverford. The very first Black American graduate of Haverford was Winson Coleman. Coleman received his B.A. in 1928 from



OSMOND CHESTER PITTER

Happy Grove,

Hector's River P. O., British West Indies.

Entered Freshman Year from Happy Grove School; Track Team (1, 2, 3, 4), Numerals (2), "H" (3, 4); Cricket Team (1, 2, 3, 4), "H" (1, 2, 3, 4); Freshman Track Team; Press Club.

Osmund Pitter. *The Record*, 1926.

Penn College (now William Penn University) in Iowa before coming to Haverford to pursue a graduate degree.²⁴ Coleman graduated from Haverford in 1929 with an MA in Philosophy. His Master's thesis was titled "Aristotle and the Aristotelian Way of Life."²⁵ While at Haverford, Coleman lived with most of the other graduate students in a house on campus called, fittingly, Graduate House—the house now referred to as Cadbury House. In a 1984 issue of the alumni magazine, Lawrence W. Auld, Coleman's roommate in Graduate House, provided information on Coleman. He confirmed that Coleman was, in fact, the first Black American student to graduate from Haverford. Auld noted that Coleman found Haverford difficult socially, but that he enjoyed—and succeeded—in academics.²⁶ After graduating from Haverford, Coleman asked Rufus Jones to write him a recommendation for continued graduate study at the University of Wisconsin.²⁷ While at Haverford, Coleman had taken Jones's seminar on Meister Eckhart, a German theologian, as part of his master's work, and had developed a relationship with Jones.

Another student in the same seminar on Meister Eckhart was Howard Thurman.²⁸ Thurman, a newly ordained Black Baptist minister, spent several months studying at Haverford in the spring of 1929. Even more than Coleman, Thurman's attendance at Haverford was prompted by his relationship with Rufus Jones. On June 27, 1927, Thurman wrote to Jones inquiring about the possibility of coming to Haverford to study with him.²⁹ At the time, Thurman was at Oberlin College finishing his B.A. Jones was interested in working with Thurman, so, after a brief period working as the chaplain of Morehouse College in Atlanta, Thurman matriculated as a special student in February 1929. Thurman noted that he was motivated to come to Haverford by a desire to work with Jones in particular, and that his main goal was simply to study with Jones.³⁰ While at Haverford, Thurman's work focused on religion in Europe, particularly mysticism, a topic on which Jones was an expert. According to Thurman, he and Jones did not discuss race. However, much of what he learned while studying with Jones became foundational to his later work on religion and the experiences of Black Americans.³¹

1130
PROVIDENT TRUST CO.
TRUST OFFICER
REC'D FEB 10 1932
FEB 11 1932
Charlotte, N.C.
Feb. 8, 1932.

Prof. R. M. Jones
Haverford College
Haverford, Pa.

Dear Prof. Jones:

I am planning at present to do advanced work at the University of Wisconsin. I intend to work in the field of Philosophy and should appreciate it beyond words if you would write a letter of commendation to Prof. E. B. McIlvany Chairman of the Department of Phil. University of Wisconsin Madison, W. is.

I wish to express my

2.

sincerest appreciate for the above favor in case you see fit to grant it.

I shall continue to hope for your constant success in all your future work.

Sincerely yours,
Winson Coleman.

Address:
Johnson C. Smith U.
Charlotte, N.C.

P. S.
Please find stamp enclosed.

Letter from Winson Coleman to Rufus Jones. February 8, 1932. Coleman asks Jones for a letter of recommendation.

After his time at Haverford, Thurman went on to become pastor of an interdenominational church in San Francisco. In 1949, he returned to Haverford to give the annual "library lecture" at Collection, a weekly campus gathering.³² In his speech, Thurman analyzed Jesus of Nazareth as a marginalized figure who was denied civil rights because of his identity, an apparent application of the ways he had begun thinking at Haverford about connecting religion and social transformation.

Despite the overwhelming success of the few Black Haverford students in this period, race relations and racial integration were not a focus of the College at large. Rather than being institutionalized, the integration of Black students into Haverford's community operated on an individual basis, grounded in the personal relationships the Black students established with faculty and administration at the College.

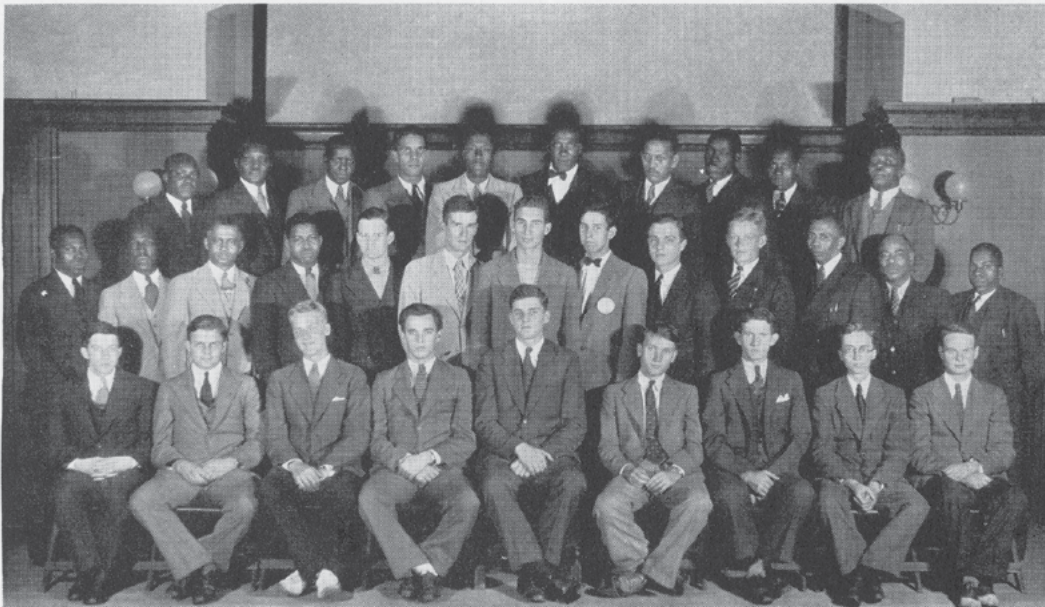
The Haverford Janitor's School

After the departure of Cuthbert Pitter from the College in 1932, there is no evidence that Haverford admitted Black students for another decade. However, this intermediate period did not go without developments in the educational experiences of Black Haverfordians. In the 1930s, white Haverford students and predominantly Black Haverford staff worked together to form the Haverford Janitor's School. The Janitor's School was conceived of in 1934 by Sidney Hollander, Class of 1935, a member of the Haverford Liberal Club. Hollander worked alongside Lou Coursey to organize and manage the school. According to a 1934 *Haverford News* article, the concept of a Janitor's School was brought to Haverford when Hollander attended a conference held by the Progressive Educational Association at Temple University on the "development of social responsi-

bility through the schools." A similar institution to the Janitor's School was said to have been operating at Bryn Mawr for several years prior.³³ The purpose of the Janitor's School, according to Hollander, was to teach courses to members of Haverford's custodial staff in order to "educate the help" and to provide interested College students with the opportunity to gain practical classroom teaching experience.³⁴ The Janitor's School, also known as the "Haverford Night School," quickly grew to include the staff of nearby institutions like the Shipley and Baldwin Schools. Lou Coursey took charge from the very beginning, doing much of the "executive work" required of the school, recruiting and enrolling staff in the school, and taking courses himself. Coursey was so successful in enrolling janitors in the school that, in 1935—only one year after its founding—50% of Haverford's janitorial staff was enrolled in the school.³⁵ By 1939, the Janitor's School had begun to admit Black students from the surrounding

community, regardless of their institutional affiliation. Coursey was devoted to the school not only as an administrator but also as a student. Over the years that the school operated, Coursey was recognized consistently as one of its top students. At the school, he studied a very wide range of subjects; in 1935, for example, he took Economics, Psychology, and History of English Literature.³⁶

Despite the success of the Janitor's School, and the active involvement of many willing Haverford students as teachers, the school still had its own complex history. On December 10, 1935, the Haverford Liberal Club—the same organization that conceived of the Janitor's School—facilitated a "Negro Rights Debate."³⁷ The debate framed as intellectual discourse the question of whether Black Pennsylvanians should have equal rights, as had been determined by a state bill passed the previous summer. Some of the very same students involved



Smith, Strothers, Lewis, Younger, Merrill, McGee, Perterson, Coursey (Head Janitor),
Litchfield, Skyers.
Crittendon, Thompson, Dancy, Bussy, Firth, Stokes, Wolf, Jaquette, Clark, Sharpless, Young,
Waters, Upchurch.
Bowman, Clement, Kreuner, Wilbur, Lester (Director), Clayton, J. D. Miller, Hoover,
A. Williams.
Not included in picture—Students: Braxton, Conway, Jackson. Teachers: Fraser, P. Page.

Photograph of students and instructors in the Janitor's School. *The Record*, 1936.

in organizing the debate were those involved with teaching Black students of the Janitor's School. That they believed equal rights to be a question suitable for debate indicates that students involved in the school may have seen the school more as an opportunity for their own self-actualization than as a genuinely altruistic opportunity for bettering the lives of their students. Despite the complex racial climate of the period, the Janitor's school remained successful for many years. The school was last mentioned in the *Haverford News* in Fall 1939 before it began dwindling away, possibly because of the threat to the College at large posed by World War II.³⁸

World War II and the Morley Years

Felix Morley, a Haverford graduate and former editor of *The Washington Post*, assumed the presidency of the College in 1940, shortly before the United States's entrance into World War II. At the start of the war, Haverford applied for a cadet training unit to prepare students for meteorological service in the Air Force. The program was controversially proposed by Morley as a "middle

path" between complete participation and complete abstinence in the war effort. The proposal was representative of Morley's goals as president: to keep Haverford afloat, even if that meant sacrificing parts of Haverford's Quaker identity. The plan successfully prevented Haverford's financial collapse by recruiting army funds. However, some members of Haverford's Managers' Board, as well as faculty and alumni, believed that the plan required severely compromising Haverford's values by contradicting the Quaker Peace Testimony, a central tenet of Quakerism. In his Haverford senior thesis, Joe Weisberg explained that "World War II severely complicated Haverford's relationship with Quakerism under President Morley. After long deliberation, Morley received the Board's approval to establish non-combatant military training units and independent programs geared toward relief and reconstruction."³⁹

Military operations of the sort that had kept Haverford running during World War II were still controversial amongst Haverford's Board of Managers, and, for many, antithetical to the Quaker ideals of the College, even as they were instituted in the 1940s. During World War II, some members of



First Row: Dominovich, Good, President; Kennedy, Clayton.
Second Row: Long, Army Representatives, Thompson.
Third Row: Rosenthal, Johnson, Coffin.

Photograph of David Johnson, seen in the center of the third row in this photograph of Students Council. *The Record*, 1946.

the Board looked to non-military methods to finance the institution during the instability of wartime. Howard Comfort, Board member and son of William Wistar Comfort, Felix Morley's predecessor (and opponent to Morley's "middle path" plan), wrote a letter to Haverford alumnus and fellow Board member Morris Leeds in November 1942 to discuss such alternate methods. Comfort argued that the military programs ushered in by Morley should not be considered the only option for maintaining Haverford's financial security. Comfort proposed that Haverford could instead "cultivate a temporary new clientele" of Black American students.⁴⁰ Aside from the financial help this "new clientele" would provide the College, Comfort noted that it was of "legitimate...Quaker interest" to begin educating Black students, implying that the goal of racial integration was in accordance with Quaker values, and with Haverford's Quaker identity. Still, Comfort's argument for admitting Black students during the War was aimed primarily at saving the College through non-military means rather than benefiting the students themselves or promoting greater racial integration. Comfort's appeal to Quaker values may also not have been particularly effective given President Morley's demonstrably looser interpretation of Haverford's Quaker ideals. Comfort's proposal additionally depended upon the recruitment of high school-age Black American students, since all college-age students, independent of race, were subject to the draft. There is no evidence that Comfort's proposal was seriously considered, although it isn't clear if the idea was dismissed due to the Board's racial prejudice, the difficulty of adjusting the curriculum for younger students, or the greater popularity of Morley's "middle path" plan.

Felix Morley's own attitudes towards Black students are made clear by a statement he made in his 1979 memoir about admitting non-WASP (White Anglo-Saxon Protestant) students to Haverford during his presidency. Morley wrote that he "was uneasy because, in a wide experience, I had never met a Jew or Negro convert to Quakerism. I could not visualize groups of black students sitting appreciatively through the essentially introverted and semi-mystical experience of compulsory Meeting. Becoming more cosmopolitan, would not the college also become less Friendly, as had already happened at Bryn Mawr and Swarthmore?"⁴¹ Morley's argument against admitting non-WASP students for the sake of preserving Haverford's Quaker identity rings hollow given his willingness to compromise

the College's Quaker values during World War II. His position is also clearly disproved by the admittance and experiences of the Pitters two decades before his tenure as president. The main reason for Osmond Pitter's interest in Haverford, as given by Happy Grove's Montclair Hoffman, a Black Quaker himself, was Haverford's Quaker identity. Osmond's "experimental" tenure at Haverford was also successful enough that, despite President Comfort's initial hesitance, Cuthbert Pitter followed his brother to Haverford. In 1944, towards the end of his presidency, Morley even more explicitly addressed what he referred to as "the racial issue" in a letter about a performance of the Main Line Community Inter-Racial Chorus at Haverford. In a letter describing Haverford's participation in the event, Morley argued that the College should "quietly, unostentatiously and above all carefully do what it can to ameliorate the racial issue."⁴² To Morley, this meant that the College should avoid "arbitrary racial prejudices" but also recognize that "some of these prejudices...have a real biological basis."⁴³ Morley's stance on admitting Black students was that the College should neither practice what would now be called affirmative action nor specifically discriminate against applicants to the College on the basis of race.

In 1943, despite Morley's reservations, the first Black American undergraduate student at Haverford, David Johnson, entered the College. In another letter, Morley expressed his satisfaction with Johnson, who he believed could help address "the racial issue" by speaking to his Haverford peers about race.⁴⁴ Morley's view was that Johnson conveniently fit into College life because he had "the good sense" not to "be aggressive on the racial issue."⁴⁵ If Morley still believed that Black students were incapable of succeeding at Haverford, Johnson once again disproved him. Johnson graduated from the College early, taking only three years to complete a Bachelor of Arts degree, and was a member of Founder's Club, an academic honor society on campus.⁴⁶ After leaving Haverford, Johnson became rector of St. Martin's Episcopal Church, which was founded by his father, Rev. John Howard Johnson, in Harlem, Manhattan.⁴⁷ In 1964, David Johnson wrote an article for *The Witness*, a publication of the Episcopal Church, titled "Myths About Integration: Negroes Should Have the Opportunity to Really Function and Not Just Be on Parade," in which he addressed issues of racial integration in the Episcopal Church.⁴⁸

The Gilbert White and Ira Reid Era

Howard Comfort's idea of admitting Black students to Haverford was promoted as a political expedient during World War II, as a way to maintain Haverford's Quaker identity and avoid military cooperation. With the presidential shift from Felix Morley to Gilbert White in 1945 and 1946, however, admitting Black students and appointing Black faculty members increasingly aligned with Haverford's recommitment to Quaker values and more intentional approach to improving "race relations." As the end of World War II dawned and Gilbert White took over the presidency, Haverford developed a more proactive attitude towards racial integration. White was deeply involved in the American Friends Service Committee (AFSC), which was also focusing more heavily on improved race relations in this period. Gilbert White's AFSC papers at Haverford include an October 31, 1945 press release from the AFSC in which the organization announced the formation of an expanded

race relations program under new leadership. In the press release, the AFSC noted that "betterment of race relations in the United States has long been a major interest of the Friends' Committee," and announced the appointment of G. James Fleming to lead the initiative.⁴⁹ Fleming wrote to Gilbert White at the start of his presidency, stating that "the Visiting Lectureship of the Race Relations Committee looks forward to continued fine relations with Haverford." In his response, White assured Fleming that he could rely on Haverford's continued "good relations" with the visiting lectureship, as well as any other initiatives of the Race Relations committee.⁵⁰ White also noted that his first appointment as president was Dr. Ira De Augustine Reid, who had taught previously for the AFSC's race relations committee as a part of their Visiting Lectureship program.⁵¹ Reid was hired as a Visiting Professor in the sociology department in 1946.

When he was hired, Ira Reid became Haverford's first Black professor. Reid attended the historically

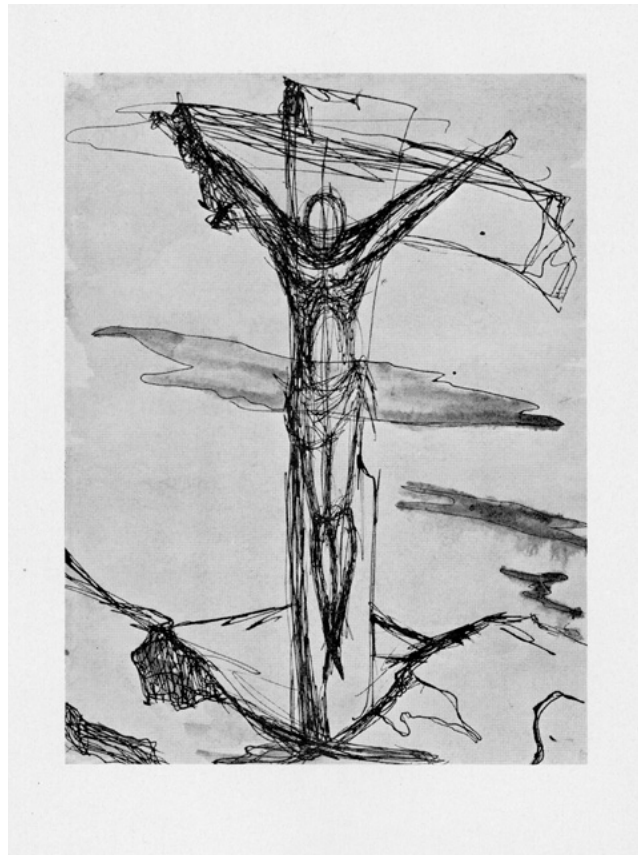


Ira Reid with students, ca. 1965

Black (HBCU) Morehouse College for his undergraduate education, followed by the University of Pittsburgh and Columbia University for his master's and doctoral degrees in philosophy.⁵² A scholar of sociology who focused primarily on the Black American experience, Reid's hiring was reflective of Haverford's increasing commitment to improving race relations under Gilbert White. Before his hiring, on April 9, 1946, Reid came to speak at Haverford during Collection. The speech focused on Reid's scholarship around racial oppression in the South.⁵³ Reid's words so affected the student body that the *Haverford News* published an editorial titled "A Humble Recommendation" two weeks after the speech. The piece strongly recommended Reid, on behalf of the student body, for hiring in the sociology department.⁵⁴ The editorial sang Reid's praises as a speaker and scholar. The overwhelming student support for his hiring was seconded by the faculty of the College, who said they "want[ed] a man like him on our faculty."⁵⁵ By October 9, 1946, Reid had been hired as visiting professor. In 1948, Reid received a tenure-track position and became head of the sociology department.⁵⁶ He remained at Haverford until his retirement in 1966. Reid's contributions to Haverford were tremendous. He was particularly influential to the College's understanding of the Black experience in the United States, and his scholarship on the ways racism and injustice were (and are) baked into the United States's systems of power is still deeply relevant today.⁵⁷

Paul Moses at Haverford

Paul Moses, Haverford's second Black American undergraduate and a resident of neighboring Ardmore, entered the College in the second year of Gilbert White's presidency and a year after Ira Reid was hired as its first Black professor. He grew up close to campus, and went to Lower Merion High School. Despite the administration's focus on improved "race relations," Moses's Haverford experience was immediately marked by racism: he was forced to live at home his first year, as no student would room with him because of his race.⁵⁸ Moses did live on campus his sophomore year, however, in Government House (now Cadbury House). The house, formerly known as Graduate House, was where Winson Coleman and Howard Thurman had lived twenty years before. Despite the early prejudice and exclusion he faced, Moses became involved with a number of activities on campus beginning his freshman year, including



Paul Moses. "Crucifixion." *Counterpoint*, summer 1949.

the JV football team and Founder's Club, the same prestigious honors society to which David Johnson had belonged. Moses also won a number of awards while at the College, including several prizes for Latin—the Class of 1902 Prize in Latin for Freshmen and the Class of 1896 Prize in Latin for Sophomores.⁵⁹

Moses was also a leader in the Haverford art scene. In his first year at Haverford, Moses's work was displayed alongside the work of his friend William Wixom in the Student Union (now Union Hall) on Spring Day, a then-annual event. *The Haverford News* account of that day made special note that "one piece of work that attracted a great many admirers was Paul Moses's 'The Preacher,' a forceful study of a fire-and-brimstone preacher."⁶⁰ Moses also had art pieces published in the 1949 and 1950 issues of the Bi-College journal *Counterpoint*.⁶¹ Moses's senior profile in the 1951 yearbook describes how he was known on campus—as an artist and art lover. Other students often requested his help with posters, and he was known for single-handedly running art exhibits on campus.⁶²



Paul Moses. "Nude." *Counterpoint*, fall 1950.

Moses's love of art was encouraged by his relationship with the Barnes Foundation—and with Albert Barnes himself—in his time at Haverford. Moses first took an art appreciation class at the Barnes Foundation his sophomore year alongside five other Haverford students, one of whom was his friend William Wixom. In investigating whether to allow Haverford students to take the Barnes course, President Gilbert White described the Barnes Foundation's "educational objectives" as "sound and in harmony with those of the College." One of the objectives of the Barnes Foundation, as expressed in Albert Barnes' correspondence from this time, was "improved race relations."⁶³ Letters Moses wrote to Barnes after the course imply that it was a very good experience for him, and a part of what led him to study at the Sorbonne in France the following year. Moses stayed in contact with Barnes, and appears to have had even closer relationships with employees of the Barnes Foundation, while in France. In fact, the Foundation sent Moses a book he needed for his art studies in Paris from Philadelphia while he was abroad in 1950.⁶⁴ Albert Barnes personally wrote to Moses with guidance about where to meet scholars of art in Paris: At Café du

Dôme in the Montparnasse district, one of the most famous centers of literary and artistic gathering during and after the interwar period.⁶⁵ Barnes also put Moses in touch with his friend Yvon Bizardel, then-director of the Beaux-Arts de Paris.⁶⁶ While in Paris, Moses learned about Degas, which influenced his later work at the University of Chicago.

Moses's time in France was funded by a scholarship through Haverford. The scholarship money came from several sources, the most significant of which was the Friends' Freedmen's Association.⁶⁷ The Association was founded in March 1862 as "the Women's Aid Association on behalf of the destitute freed Negroes in the Southern States." It first focused primarily on aid, especially with the creation of Quaker schools for the children of formerly enslaved people. By the 1950s, however, the Association's main purpose was giving scholarships to fund the education of Black students like Paul Moses.⁶⁸

When Moses returned from France in 1950, he wrote to the Barnes Foundation requesting a place in a Barnes class offered to students of Lincoln University.⁶⁹ At this time, Albert Barnes, much like President Gilbert White and the AFSC, had taken an interest in "improving race relations" and was working to create an experimental program at the Barnes Foundation for students of Lincoln University, an HBCU in the area.⁷⁰ Though Moses's appeal to join the course as a student was rejected, that was not the end of his relationship to the Barnes Foundation. The year after Moses graduated, he was hired jointly by the Barnes Foundation and Lincoln University to teach a one year introductory art course at the Barnes for first year Lincoln University students.⁷¹ Securing this position allowed Moses to defer entering the draft for a year.⁷² After this year of teaching at the Barnes, Moses enlisted in the army and then taught at an international school in Rome. Once he returned to the United States, Moses became a graduate student at Harvard University, where he studied for two years before earning his master's degree in the history of art in 1961. He also began work on his doctoral dissertation at this time. His work focused on the etchings and monotypes of Edgar Degas, the French artist famous for his depictions of ballet dancers.⁷³ Moses had first seen Degas's work during his year abroad from Haverford. In 1962, Moses became a faculty member in the Art department at the University of Chicago. The following year, he returned to Haverford's campus to give a lecture on 19th

century French artist Honoré Daumier. The lecture took place on December 17, 1963 and was entitled “Daumier and his Circle of Political Caricaturists.”⁷⁴ This was likely the last time that Moses was on Haverford’s campus.

Paul Moses’s time at Haverford was the start of an era in which increasing numbers of Blacks students came to Haverford. His experience at the College helped to lay a path for those who followed him. The experiences of the Black students who entered Haverford in the 1950s were similar to Moses’s in many ways. One student, Hal Weaver, who graduated in the Class of 1956, was heavily involved with activities on campus, including several varsity sports. He was also elected as class president on Students’ Council. In a 2021 interview he gave as part of the Documenting Student Life Alumni Oral History Project, Weaver noted that he was not aware of racial issues occurring on campus during his Haverford experience. Still, he said, exclusion and segregation did occur during off campus trips, such as when he visited Washington, D.C. with other Political Science majors—and the College did little to prevent this, even when it was sponsoring these trips. Years after he graduated, Weaver received a call from one of his former classmates apologizing for excluding him, on the basis of race, from a secret fraternity that existed on campus at the time.⁷⁵ This experience serves as testament to the fact that, despite the seeming lack of overt racism at Haverford as more Black students began attending, exclusion and prejudice still marked the experiences of Black Haverford students, whether it was acknowledged or not. In the decades that followed, it continued to be difficult to be Black at Haverford. Increasing discontent among the growing population of Haverford students of color culminated in the 1972 boycott, a response to the College’s inability to adequately support the students of color they continued to slowly admit in increasing numbers into the 1970s. Though the College has taken significant steps since the time of Paul Moses, this struggle is an ongoing one, evidenced by the 2020 Student Strike. Understanding the legacies of Paul Moses and the other early Black Haverfordians is crucial to appreciating the full history of Haverford, and a fundamental step towards creating a more equitable community.



Paul Moses, undated.

Endnotes

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