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ALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.—John viii:32.

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CATHOLIC WOMAN'S COLLEGE HEAD TELLS OF LIFTING OF COLOR BAN

New York—(C)—The lifting of the color ban at Manhattanville College of the Sacred Heart is explained in detail by Mother Dammann, President, in a statement in the college publication, "The Tower Postscript," Summer number. The decision last Spring to let down the bars to colored girls caused the circulation of an anonymous letter among the college alumni, but replies proved the alumni to be overwhelmingly behind the administration. The statement by President Dammann reads in part:

"For some years we have known that the racial problem in Catholic education would have to be met by us not in theory only but in practice, and we have been educating our students in the principles by which it should be met. This Spring for the first time a young colored girl who fulfills all the requirements applied for admission to the Freshman class of next September.

"Now what are these requirements? First of all, high scholastic attainments. . . This candidate meets our requirements. Other students from her high school, white girls with the same qualifications, would be accepted without demur. Would it be just to refuse her?

"Second, all applicants, unless they have qualified for a scholarship by special examination and by proven test, must meet the fees stated in the Bulletin. . . This prospective student will meet all the required fees for a registered day student.

"Third, we have cultural requirements. And this is because it is impossible to give our type of education unless there is well-prepared soil in which to sow its seeds. When we have taken students with a home background in which books are not loved, in which truth and goodness and beauty, unselfishness and respect for authority are not held in honor—even when there has been a certain veneer of manners and the material advantages that money gives—we have not succeeded in developing the ideal I traced for you a moment ago. This particular student meets this requirement also. Her father and mother are college graduates with dignity, tact, gentleness, good breeding and the virtues that a devout Catholic home life develops. She is not coming to college to make 'social contacts.' Her ambitions are far wider and deeper than that. She is coming for an education that will equip her to work for the uplifting of her own racial group. She needs such an education for leadership. We are a Catholic college equipped to give it to her. Can we in conscience refuse to do so?

"Knowing that this step—no matter how just and consistent—would rouse some opposition, we put the question before the Trustees. They saw it as a duty to be fulfilled and as an opportunity to 'do the truth in charity.' We made our decision on the following principles—the general principle of the sacredness of human personality from which so many others flow—underlying all that we considered:

"1. There are no scientific facts and no rational principles which support the theory of an innate racial inferiority.

"2. There are revealed doctrines on the oneness and equality of the human race which show racial discrimination to be an unjust and therefore an immoral and un-Christian thing. Moreover, the Pope through a letter which the Sacred Congregation of Seminaries and Universities has recently sent out (we learnt of this after we made our decision) has condemned vigorously and roundly the theories of racism. This condemnation is directly against those theories of Nordic supe-

riority which obtain in Germany, but it applies equally to theories of innate racial inferiority.

"3. The democratic principles of our Government have found expression in the laws of many States by which institutions which draw a color line lay themselves open to the loss of their charters. All the first-class Eastern colleges for women admit colored students when properly qualified, with no consequent 'loss of prestige.' Is a Catholic College founded on supernatural principles to refuse to do what Bryn Mawr, Wellesley, Smith, Radcliffe and other privately controlled and supported colleges do on merely rational and democratic grounds? I know of one of these colleges where there are Negro girls so embittered against their religion by the refusal of Catholic colleges to receive them that they are open to allurements of the Communists, who are only too ready to make capital of such an attitude on the part of Catholic institutions.

"4. The Pope and the Bishops insist upon Catholic education on all levels for Catholic students. A Catholic colored girl who meets the requirements of a Catholic college and applies for a Catholic education has a right to it and in consequence the college has a duty to give it to her.

"5. It is the duty of Catholic colleges to advance Catholic Action under the guidance of the Bishops by training a Catholic intelligentsia, in the meaning of this term. By helping the lawfully ambitious Catholic members of the Negro group to get such a training we and other Catholic colleges will prepare them to resist those subversive influences which are working to win them over to Communistic and atheistic doctrines and activities. Even the mere instinct of self-preservation would dictate this. The call of the Holy Father gives us a nobler and more inspiring motive. . . ."

NEGRO PUPILS ARE OFTEN IN HIGHER GRADE THAN WHITE

That white pupils, much more frequently than Negro children, are found in a lower school grade than their mental age would indicate, was one bit of evidence found from a recent survey of white and Negro graded school pupils in Piedmont North Carolina.

The study was made by Dr. Harry V. Bice under the sponsorship of the State Board of Charities and Public Welfare and its participating divisions of Mental Hygiene and Child Welfare.

The question of whether or not North Carolina should establish a special grade for mentally handicapped children in its public school system, while far from being answered by the results learned in the survey, has a great deal of affirmative evidence for the establishment.

State Superintendent of Public Instruction, Clyde A. Erwin, in the foreword to the pamphlet, was of the opinion that in accordance with past practice in the State "the child must fit the system rather than the system fit the needs of the child." Facts now clearly indicate that modifications must be made if the public school is to prepare all pupils equally well.

"When handicapped pupils and normal are mingled in classes, and a uniform curriculum is placed before both, both suffer. The earlier in the school life of the child the facts of his ability are known, the better it will be for the child and the more completely can the program be fitted to his needs.

"Compared with pupils in States having eight years of work in preparation for high school, the North Carolina pu-

pil is at a disadvantage," Erwin stated.

In conclusions drawn from data gathered in his survey, Dr. Bice said it was now up to colleges to sift out those not really able to do the work or else to lower their standards.

Facts of the study showed that "an increasing number of mentally handicapped children prevented even a good teacher from achieving normal success with the non-handicapped portion of her pupils."

Study of the mental ages of the pupils showed that the mean for the Negro in each grade is lower than is that for white students, while chronological ages showed the mean for the Negro in each grade to be greater than that for the white.

Both group and individual tests were used by white and Negro examiners of the students in the two schools which were located in a county in the piedmont section of the State.

Finding it impossible to make the study on a statewide basis, selection of a representative county was the only course open to Dr. Bice, the county chosen being led by, and itself leading, 49 other counties in economic and social considerations.

"Our study indicated," said Dr. Bice, "that elimination of the mentally unfit from the professions does not begin at an early enough point in their educational career. The public school should assume a greater portion of this burden."

Establishment of the special grade for those mentally handicapped, he pointed out, would help alleviate the situation.

REV. C. H. WHITE ELECTED SEC.-TREAS. OF CATAWBA SYNODICAL YOUNG PEOPLE'S SUMMER CONFERENCE

Upon the resignation of Rev. Frank C. Shirley as Secretary-Treasurer of the Catawba Synodical Young People's Summer Conference, Rev. C. H. White, one of our wide awake, energetic, and aggressive young ministers, was unanimously elected by the Board of Directors to succeed him. Mr. White has been closely identified in an official capacity with the work of the Conference for a number of years, and is well qualified to serve the Conference as Secretary-Treasurer.

For the present Rev. Mr. White is serving the Cherry Street Presbyterian church in High Point, N. C. He has been on this field for the last 8 or 9 years, and has done a commendable piece of work there. We understand he is resigning the pastorate of this church on Oct. 1st. We do not know yet just where Mr. White is going from High Point, but this we do know, wherever he does go the church will be fortunate and blessed that receives his service, for he is a young man of sterling character, he knows the program of the Presbyterian Church and knows how to put that program into action in the local church. He is a splendid organizer, an excellent pastor, and is thorough in the presentation of the Word of God.

The Catawba Synodical Young People's Summer Conference has honored itself in selecting the Rev. Mr. White as its Secretary-Treasurer, and the church to which he goes from High Point will receive in him a rich blessing.

FRANK C. SHIRLEY, Retiring Sec.-Treas., Catawba Synodical Young People's Summer Conference.

STICK TO IT

Plan for more than you can do,
Then do it.
Bite off more than you can chew,
Then chew it.
Hitch your wagon to a star,
Keep your seat, and there you are.—Sel.

Books are the best things well used; abused, among the worst.—Emerson.

"SURVEYING THE FIELD OF MISSION CHURCHES"

By Rev. S. D. Mallard

On Saturday, August 20, between the hours of 11:30 A. M. and 12 M., a soft-voiced, cultured gentleman invaded the city of Ardmore, Okla. Accompanying him was a young man of quiet disposition and yet seemingly firm in his convictions. These gentlemen, riding in a sports model coupe, which carried a Georgia license plate, stopped at 25 F. Street, N. E. The soft-voiced gentleman alighted and knocked at the door. I responded. His inquiry was, "Is this Rev. Mallard?" My answer was in the affirmative. I said, "Who is this?" He said, "Guess." Then said I, "Dr. McCoy," and he confessed that he was, to my surprise.

Dr. A. B. McCoy is a business man of great ability and stamina. After introducing him and Mr. Pinckney to Mrs. Mallard, and Mr. and Mrs. A. L. Batchelor, with whom we make our home, his next move was to get down to business. He said, "Let us go and see the tent."

The city of Ardmore has a population of 18000. This includes whites, Negroes and Indians. In this little town in the Southwest there are twelve Negro churches. Here they are: 5 Baptist, 3 Methodist, (this includes the A. M. E., C. M. E. and M. E.), 2 Holiness, 1 Church of Christ, 1 Church of God—Pillar and Ground of Truth, and our church.

Being admitted into the Kiamichi Presbytery Sept. 15, 1937, I was immediately assigned to this point and to Ada, succeeding the Rev. W. H. Lane, who reported eleven members of the newly organized mission of Ardmore. The supposed place of worship was in one of the school buildings. I arrived here September 23rd, and began at once an Every Member Canvass. I contacted two hundred and twenty-five homes, and made inquiry for Presbyterians. Each person told me, "I am a Baptist," or "I am a Methodist," etc. Finally, after several months of toil, I contacted five Presbyterians.

Having no place of worship we secured the Odd Fellows Hall. Not having any success there, we remained only two months. Another location was found on Eighth Ave., N. E., with the Church of God—Pillar and Ground of Truth. We experienced the same fate as in the former places, so we moved out from our kindred and friends into a land that we knew not of.

Having a vision the thought came to me to purchase a tent and be to ourselves. Where was the money coming from? The next thought was to make a "brief" and solicit funds. This was done. I took it to the City Manager who O. K'd it and started me off with 50c. At this point my campaign began. From this beginning I raised \$37.50, all of which came from the white business men except \$3.50. Let me say the white man injects business into his religion. Mention should be made of the two white Presbyterian ministers, the Rev. Horace Cassey, and the Rev. D. C. Cox. The former gave a check for \$5.

From the above amount a tent 16x20 feet was purchased and erected on Main and G Sts., N. E., and equipped with seats, a pulpit, and electric lights. Thus the Siloam Presbyterian church is centrally located for the advancement of kingdom building.

We began a series of nightly meetings with the cooperation of the Ministerial Alliance. Working alone so far as membership goes, we have a tent, the first in the history of Ardmore that was purchased for a church by our group.

"Let us go and see the tent." We responded to Dr. McCoy's request, for it is as a city that is set on a hill and cannot be hid.

YADKIN CENTRAL DISTRICT CONFERENCE

By Mrs. A. W. Waddell, Secretary-Treasurer

The Sunday School Convention and Summer Conference of the Central District of Yadkin Presbytery convened with the Presbyterian church at Mebane, Rev. John Lee White, pastor, July 12-15, 1938. Our theme was: "I Would Be True."

Tuesday evening, July 12, was the time of the first meeting of the Conference. It opened with a song service, after which devotions were led by Rev. John Lee White. At the close of this very impressive devotional period, Elder D. A. Murray gave the welcome address, in which he made us welcome to the churches, homes, and city of Mebane. Miss Bettie Sullivan responded to this most hearty welcome given by Elder Murray which she accepted on the part of the Conference members.

Next was the annual address, which was delivered by the President, Mr. Frank Caldwell. His subject was, "Life's Journey." He stated that in life's journey there are three periods: 1. Preparation. 2. Beginning. 3. Ending. This was a well prepared address, and the Conference listened attentively.

After this address our Sunday School Missionary, Miss Naomi Freeman, gave some helpful remarks.

Wednesday morning, July 13, the Conference opened with devotions led by the Dean, Mr. C. W. Robinson. At 9:45 classes began. The Bible Hour was conducted by Rev. C. H. C. White each morning. Rev. White had a very interesting discussion which was enjoyed by all. His subject for this period was the Ten Commandments. Much interest was aroused in the young people. 10:45 to 11:30 The Work of the Sunday School Officers was taught each day by Mr. C. W. Robinson. Recreational Leadership was taught by Mrs. Sarah Barber. How to Interest People in Missions was taught by Mrs. R. E. McNair. Problems of Young People was taught by Miss Naomi Freeman. Much knowledge was gained in these courses and the interest was high.

Each day from 11:30 to 12 was the Convention Music Hour. This was conducted by the Music Director, Mrs. Sarah Barber. Mrs. Barber always had music suitable for the occasion.

Each day from 12 to 12:30 was assembly hour, conducted by Dr. H. C. Miller. His subject was, "Our Presbyterian Church." His addresses were helpful and gave much information concerning the Presbyterian Church.

After supper each evening vesper services were led by Rev. A. W. Waddell. His subjects were "Interrupted Life," and "The Art of Living." These vesper services were enjoyed by all.

On Wednesday night a popular program was presented with the President presiding. The program was as follows: Prayer, Scripture, Music. "The Work of the Church," discussed by Mr. Matthew Black, President of Young People's League of the Central District; "How the Church Can Advance Through Music," Mrs. Sarah Barber; and "Through the Missionary Society of the Church," by Mrs. R. E. McNair. There was a solo by Miss Carolyn Robinson. "Why a Sunday School Convention?" was answered by Miss Naomi Freeman. "Development of Our Work Through Our Conference," was discussed by Mr. C. W. Robinson.

Thursday evening a program was given by the young people. Each took an active part and made the program very interesting.

At the close of the program Little Aundra Lee Spaulding White, the daughter of Rev. and Mrs. John Lee White, was baptized by Dr. H. C. Miller. Rev. A. W. Waddell offer-

ed prayer. The Purpose of Baptism was stated by Rev. C. H. C. White. This was an impressive period. The elders who assisted were Mr. C. W. Robinson and Mr. Murray. Music and adjournment.

We could see much growth in our Conference. Sixty-two persons registered. The Sunday schools that have paid their assessment are on the Honor Roll. They are Mebane church; Groveland church, Durham; Lloyd church, Winston-Salem; Cherry St. church, High Point; Shadyside church, Lexington; Second church, Thomasville.

Much interest was shown by the leadership staff in making the work interesting and in trying to put over the program. "Blessed are those servants who when their Lord comes, shall find them so doing."

THE TRI-PARISH OF ADAM'S RUN, EDISTO AND WADMALAW ISLANDS

The Parish Council was organized at Adam's Run by the efficient S. S. Missionary, Mr. R. H. Pinckney, and officers elected. Mrs. W. H. Paden is President; Mrs. Patsy Dent, Recording Secretary; Mrs. Juanita Grumble, Treasurer; Mrs. Henderson and Mrs. Metz were elected Vice-Presidents. Mrs. Metz was also elected Corresponding Secretary. The meetings were opened with devotionals conducted by the President. The Parish Worker did not come on the field until June.

The next meeting was held at St. Paul's church, Adam's Run, June 15th. At that time the Parish Worker, Mrs. M. V. Marion, was present and was introduced by Dr. Metz. Mrs. Marion then gave some outlines of what she hoped to accomplish.

The 3rd meeting also was held at the same place, July 21, with a much larger attendance and more enthusiasm. The topic of the meeting was "The Wisdom of God," which was discussed by the President, Mrs. W. H. Paden.

There were three classes held. The Teachers' Training class conducted by Mr. Pinckney, and the Sunday School Secretaries' class conducted by Mrs. M. V. Marion.

Rev. G. E. Henderson gave an interesting address emphasizing religious education in our work and on our several fields.

Interesting remarks were made by our visitors, Revs. J. R. Pearson and M. A. Sanders, also Miss Anna Belle Singleton, of Walterboro, who, with a number of young people on their way to Charleston to attend the Presbyterian Y. P. Conference, visited the Council meeting.

The Adam's Run field was represented by two delegates besides Mrs. Paden, the President, and Mrs. Patsy Dent, Secretary. Wadmalaw was represented by Mrs. G. E. Henderson and little daughter and Mrs. Juanita Grumble. Edisto Island brought a splendid delegation represented by Mrs. Metz and nine young people who are energetic and enthusiastic workers in the Sabbath school and in the Cedar Hall Mission Sunday school.

There were six Sunday school Superintendents, three Secretaries, seven Sunday school teachers, five ministers, one Sunday School Missionary and the Parish Worker present.

Teachers were appointed for the next meeting which will be held at the Edisto Presbyterian church, Edisto Island, S. C., Sept. 21, 1938. We are expecting a large delegation from the fields and an interesting meeting.

MRS. W. L. METZ, Corresponding Secretary, Edisto Island, S. C.

Everybody finds out, sooner or later, that all success worth having is founded on Christian rules of conduct.—H. M. Field. Though you think you are wrestling with men or with your circumstances—it is God. It is hard to see it, but it is true, nevertheless.—Nelson.