



CROSS AND COLOR

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FIRST REGIONAL MEETING OF INTERRACIAL CLUBS

The first regional meeting of Interracial Clubs this year was held at Fordham on February 11. Joan Kervick presided. Representatives from St. Rose, New Rochelle, Iona, Seton Hall, Manhattan, Fordham and Manhattanville Colleges discussed The Responsibility of the College Student to Promote Better Race Relations. The College of St. Rose made the suggestion that the colleges invite speakers representing various racial groups to present their views. However, it was agreed that more than this was needed as a stimulus.

Several suggestions were made regarding prejudice. It was agreed that a beginning should be made by showing younger generations the injustice of prejudice, that an attempt should be made to form positive opinion in those who are unsure about the race problem, that colleges should compile a bibliography on the problem of prejudice.

The most discussed topic was one concerning courses on the subject of human relations. It was suggested that such a course be recommended to our Catholic colleges as a required part of their curricula. The course should include the study of the theoretical aspects of human relations, but should concentrate on the

practical aspects.

The meeting closed with a reminder of Bishop Waters' Mass at Fordham on March 14 and the second meeting to be held at Manhattanville on March 21.

SEGREGATION AND THE SUPREME COURT

The crucial question before the Supreme Court is: Should segregation in the public schools be abolished? The Court's decision is awaited with intense interest, for this decision will affect twelve million school children in seventeen states and the District of Columbia. This decision will also affect U.S. prestige and leadership in world affairs.

The five individual cases before the Court involve the constitutionality of state laws relating to separate schools for white and Negro children.

The South Carolina case is an appeal from a lower court decision regarding the constitutionality of South Carolina's law providing separate schools for children of white and colored races. In the Virginia case, the Negroes argue that the high school facilities provided for them were inferior to those furnished to white pupils. The Kansas case involves a provision in the state constitution which allows school boards in first-class cities having more than fifteen thousand in population to establish separate schools in elementary grades only. Negro parents are asking that the statute

SEGREGATION, cont.

be invalidated.

In the Delaware case, the state is asking the Court to declare its law regarding segregation constitutional. The District of Columbia case involves several Negro children who sought to enter a school maintained for white pupils. Their lawyers brought suit against the District of Columbia School Board. In October, 1952, the Supreme Court indicated that it would grant a petition to hear the case.

The four state cases were brought under the equal protection clause of the Fourteenth Amendment, which provides that "no state shall make or enforce any law which shall abridge the privileges or immunities of any citizen of the United States... nor deny to any person within its jurisdiction the equal protection of the laws. The District of Columbia case was brought under the Fifth Amendment, which provides that no person shall be deprived of "life, liberty, or property without due process of the law."

Not as a party to any of the suits, but as a "friend of the court", the Federal Government, through the Attorney General, has told the Court that it has the power to outlaw school segregation and should do so.

John W. Davis, a prominent national figure and dean of the nation's constitutional lawyers, heads the delegation for segregation. Mr. Davis took on the case partly because of his friendship with South Carolina's Governor Byrnes and partly as a matter of states' rights and social convictions. He maintains that separate schools are not only constitutional, but often better for the Negroes.

Thurgood Marshall, the official counsel for N.A.A.C.P. and the unofficial "Mr. Civil

Rights" told the Court that the defenders of school segregation were asking for "an inherent determination that the people who were formerly in slavery... shall be kept as near that stage as possible. Now is the time... that this Court should make it clear that that is not what our Constitution stands for."

It is impossible to predict the decision of the Court. Besides its immediate effect on the school children, the decision will go to the heart of the problem of the powers of the state versus those of the Federal Government. It will touch, and no doubt irritate, highly sensitive areas of the nation.

COLOR EBONY

Color Ebony, the autobiography of a young Negro woman, Helen Caldwell Day, is a book which should be of special interest to every Catholic. Here there is no clouding of the issue; Mrs. Day shows that the solution to the oft-perplexing problem lies in the teachings of Christ and His Church. She shows that also when His followers place reservations on His words in the interest of "prudence", critics of the Catholic Church find basis for harsh judgment. As Mrs. Day writes, the Southern priest who closes the doors of his church to his Negro parishoners in order to "help the Negro and keep down racial friction" has forgotten that "that kind of prudence has no place in the Mystical Body".

The story of Helen Day should be an inspiration and an aid to all who feel as she does that the Christian life is to be lived in its entirety, not admired from afar.

THE CATHOLIC CHURCH AND
THE JEWISH PEOPLE

It is a mistake to consider the Jewish question purely as an economic, racial, social or political problem. This is only seeing half of the picture. The Jew is related to Christians basically by ties of religion. The faithful followers of the Law of Moses represent a body of belief which Christ came not to destroy but to fulfill. He preached to the Jews, ministered to their sick and poor and when they spurned His offer of spiritual help, He proved His love by offering His life on the cross for their salvation as well as the rest of mankind. With His dying breath He asked His Father to forgive them.

While the Church does not close its eyes to the refusal of the Jewish people to accept Jesus Christ, she nevertheless counsels our cooperation with the Jews in social and civic spheres of life. Both Christians and Jews insist on eternal values which a belief in God can alone provide. Together we must work to strengthen the spiritual values of our society and to bring about a better social order by applying the moral law to all human relations. The National Conference of Christians and Jews has done wonderful work in this line. The attitude of a good Catholic should reflect this view of the Church. He should insist on the natural and civil rights of the Jews and offer them cooperation whenever possible.

Anti-semitism is a subtle form of self-flattery, as is all group-hatred. It creates a delusion of superiority and aloof strength among Gentiles. This attitude is the antithesis of the Christian concept of society. The Mystical Body of Christ is a true democracy - it admits all races and all

ranks on the same footing of union with God through grace. This is a sacred fellowship united by the bonds of faith and love.

The most authoritative leaders of the Catholic Church have openly condemned all unjust oppression of the Jews. The Congregation of the Holy Office in Rome, with the approval of Pope Pius XI, stated that the Church "condemns in an especial manner the hatred against the people once chosen by God, that hatred, namely, which nowadays is commonly called 'Anti-Semitism'." It is unfortunate that so many Catholics harbor ill-will against the Jews without realizing the danger of aligning themselves with the enemies of their own Church. As stated by the Catholic Association for International Peace: "It is the bounden duty of every Christian today to expose, wherever and whenever this may be necessary, all the errors inherent in the practical side of the contemporary Jewish question."

J. ERNEST WILKINS

On March 4, J. Ernest Wilkins was appointed Assistant Secretary of Labor by President Eisenhower. This appointment is a milestone in the fight against racial prejudice because Mr. Wilkins is only the second Negro ever to hold sub-cabinet rank.

A Chicago lawyer, Mr. Wilkins will now be in charge of international labor affairs. He feels that the fact that he is a Negro will aid his work abroad, for it will demonstrate better than words

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Angeline Matri

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that the U.S. gives equal opportunity to all her citizens, regardless of color. Three-fourths of the world's population belong to races other than white, and the idea that the U.S. is prejudiced has harmful affects our foreign relations.

Mr. Wilkins' acceptance of the appointment is also a good sign. In 1949, Ralph Bunche was offered the post of Assistant Secretary of State, but declined on the grounds that racial discrimination in Washington was such that he preferred to remain in New York. Mr. Wilkins is not worried about this situation because the capital has done much to eliminate segregation in the last two or three years.

Born in Farmington, Mo., Mr. Wilkins graduated from the University of Illinois in 1918 and then studied law at the University of Chicago. He has practised law in Chicago since 1921 and is member of the Phi Beta Kappa honor society. He was formerly president of the Cook County, Ill., Bar Association.

THE PUERTO RICAN PROBLEM

Speaking on the topic: "Puerto Ricans; Menace or Promise", Father Joseph Fitzpatrick, S.J., assistant professor of sociology at Fordham, told the students of New Rochelle College that New York has always been a refuge for strangers from distant lands. This mingling of nations and races has made New York what it is today, a "melting Pot." Among the aspects of the Puerto Rican migration which Father Fitzpatrick singled out for particular attention were the

problems of housing and delinquency.

Pointing out the part that prejudice plays in increasing the problems of the Puerto Ricans, Father Fitzpatrick said: "You cannot simply say that Puerto Ricans or any other group of the poor create a slum. They move into them because they are too poor to move into better houses. Or when they have the money, the 'respectable citizens' do not want them around." This attitude on the part of New Yorkers encourages unscrupulous landlords to exploit the Puerto Ricans. Any speculating landlord can turn an apartment into a slum by overcrowding it. "The neighbors then make it worse by running away, selling their houses for whatever they can get because: 'The Spanish are coming.'"

With regard to the problem of delinquency, Father Fitzpatrick pointed out that delinquency is not something that Puerto Ricans bring with them, but something that may happen to them here. It is part of the problem of their "uprooting" from their native land, of being lost as strangers in a strange world. Here, too, they are faced with prejudice and rejection in many cases. Father Fitzpatrick pointed out that when we think of the Puerto Ricans, we should center our attention not on the relatively small number of troublesome families, but on that large majority of sincere and honest people, trying to bring up good families in the midst of trying circumstances. We can do much to help prevent or diminish the Puerto Rican problem, not by casting criticism at the Puerto Ricans, but by trying to make the "uprooting" a little easier through our understanding and charity.

THE EDUCATIONAL PROBLEM OF THE INDIANS

The Indian problem of today cannot really be considered one of interracial relations. What must be done for the Indian cannot be done from without. The problem is primarily that of old ideas challenged by new ones. The integration of these ideas will have to take place among the Indians. The "White Father" can help them materially but their mental and spiritual attitude must be adjusted by the Indians themselves.

This problem is outstanding in Indian education. The Indian has a noble heritage, one founded in the ages and kept lovingly among them. The modern generation must learn to appreciate and maintain this heritage, but they must learn too, the ways of white men. How can they do this? The Indians must have teachers and leaders in all fields. This will come about through the further education of worthy Indians, not by sending white men into their reservations.

In 1942, a survey showed that 1) only a small percentage of Indians do go to college; 2) of these, 90-98% return home, but the majority of these are either unemployed or work at something other than that for which they were trained. Because of the small percentage who do go to college, there is a great lack of teachers, engineers, and doctors who know their own people and can adjust customs to more modern standards. Those who are educated should not be side-tracked into other fields, but should use their knowledge to further the disappearing Indian crafts and to promote the development of neglected resources.

Conflict will necessarily arise between the youth and their elders. The youth should be ready to show that they are not trying to destroy the Indian heritage but to rebuild it. In the matter of difficulties with the government, the education of Indians will give this country men and women well-w-equipped to fight for their rights and win them when they are ready.

INTERRACIAL COLLEGE NEWS

Fordham University

Bishop Waters of North Carolina celebrated a high mass at Fordham on March 14. The mass was sung by the Madrigal society of Manhattanville College. Bishop Waters last year ordered the integration of the Negro and white Catholic churches in North Carolina.

Manhattan College

During Brotherhood Week, a very inspiring and informative speech was given by Mr. Jackson of the Urban League. Mr. Jackson would probably be available for lectures at other colleges.

Manhattan is featuring its spring forum on April 9 in the Alumni room of the library. The time is 8:15. The speaker is Monsignor Drew of St. Charles Borromeo Church. Manhattan urges students from all colleges to come and participate.

St. Elizabeth's College

A Brotherhood Week display was arranged in the library. Material for the display was obtained from the Council against Discrimination in America and the National Conference of Christians and Jews.

College of St. Rose

An issue of the Sodality paper,

COLLEGE NEWS (cont.)

Marian Petals, was dedicated to the theme of brotherhood. Panel discussions led by sociology majors were also held during Brotherhood Week.

Manhattanville College

A smoker was held at Manhattanville on the topic: The Responsibility of the College Student to Promote Better Race Relations.

During Interracial Week, an exhibit was set up in the library. The exhibit showed the contributions of the various races to our own civilization.

SECOND INTERRACIAL DISCUSSION

The second interracial discussion was held at Manhattanville on March 21. The topic under discussion was Race Relations in the Professions. Mother O'Eyrne, president of Manhattanville, opened the meeting with a speech of welcome in which she pointed out the position and responsibilities of College students in striving for better race relations. The chairman, Joan Kervick of Manhattanville, opened the discussion with a few brief remarks on the topic.

The first speaker was Mary Frances Wallingford of Manhattanville, who spoke on race relations in the field of medicine. Mary Frances emphasized the educational advances and the improvement in the attitude toward Negro doctors in recent years. The race problem, however, is far from solved.

Joe Collins of Fordham gave several reasons why Negroes have been kept out of the law profession. There is a Southern tradition that Negroes should be represented by a white lawyer before a white judge. The Negro in the South has little opportunity to build a practice. Added to this, many Negro lawyers are judged by a few disreputable types.

The other speakers and their topics were:

Rosalie Cooper of St. Elizabeth's - Education

Muriel Tobin of Ladycliffe - Entertainment

Elaine Loughran of Manhattanville - Sports

Gloria Galamb of Manhattanville - Business Management

Ray Williams of Iona - The Military Field.

It was evident that a great deal of progress has been made in all fields. However, it is even more evident that a great deal remains to be done.

The possibility of a third discussion in the series was brought up and tentative plans were made to have the meeting in the early part of May.

The editors of this newspaper would appreciate your help. We need articles and especially news items from other colleges. We would also appreciate any suggestions you may have for improving our newspaper. Contributions can be sent either to Angeline Mastri or Kate Chaplin at Manhattanville College, Purchase, New York.

HAPPY EASTER