

1950

Buff & Blue Articles on Black Deaf

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one needs and capacities, those whom we instruct.

Many people confuse the deaf with the hard of hearing. When they hear that a person is deaf they often raise their voices, expecting this is all that is necessary to make themselves understood. Unless teachers explain the situation carefully, visitors to our schools may go away with the idea that deaf children are a homogeneous group taught by one pattern, instead of a heterogeneous group, some totally deaf, some partially deaf, some born deaf and some congenitally deaf, and in need of various educational approaches to obtain best results. Some parents of deaf children are likely to assume that lip reading will completely take the place of hearing. Many know that there are free schools for the deaf throughout the country, but they may not know that there are in some states long waiting lists of deaf children who cannot be admitted to school because of lack of accommodations. Probably only a few people realize that our deaf children do not have the opportunity to pursue broad and varied courses in secondary schools, such as their hearing brothers and sisters have. It is doubtful, if our average citizens know that by special training and persistence, together with natural ability, a considerable number of the deaf have successfully entered the fields of ministry to the deaf, education of the deaf, chemistry, bacteriology, architecture, insurance, and even law and dentistry.

Perhaps a great majority of the public are confused in respect to two very different means of communication among the deaf. One of these is the sign language and the other is the manual alphabet. The language of signs as used throughout the United States and Canada is a language in which motions of the body, or parts of it, together with facial expressions convey ideas. Many of these motions or gestures are quite natural and easily understood by anyone. There are, however, many conventional signs which needs explaining to be understood and which may differ in different countries. It is easy for anyone to learn a few simple signs, but it is quite difficult for a hearing person to become a master of the sign language. This can be done, however, and in such cases the hearing person may be of greater value in interpreting for groups of deaf people the spoken words of an address. He does not convey ideas word by word, but gives the thoughts behind the words. The sign language is a most useful vehicle of expression in dramatics, in lectures, and in all large gatherings of deaf persons. A master of the sign language may move those who see, hear to laughter or to tears.

ual alphabet. It would be fairly easy and useful accomplishment for our hearing boys and girls to learn and use this method of communication.

Some twenty-five years ago an extensive survey of some forty schools for the deaf of various types was made by Dr. Pintner of Columbia and Professors Day and Fusteld of Gallaudet College. Among other inquiries, tests were given to the older children in these schools to bring out their educational achievement as compared with their natural ability. The school making the best showing in these tests was one in which the manual alphabet was freely used among the pupils especially the older ones, and one in which real secondary educational work was carried on in such subjects as mathematics, Latin, French, and science. The free use of the manual alphabet in our schools for the deaf might well lead to larger vocabularies, and to more correct use of the English language. It is certainly necessary in successful instruction of the deaf in foreign languages. Research into the question regarding the proper educational level at which the free use of the manual alphabet might be efficiently introduced into the classroom could possibly lead to most interesting and valuable results, and bring to an end some of the long continued arguments as to methods employed in teaching the deaf.

The language of signs and the manual alphabet are not the same, but they both may be important factors in the general education and progress of the deaf.

...

The Education of the Negro Deaf in the South (By Joseph P. Youngs)

A recent issue of Life discusses the problem of the education of the Negro in the U.S. South and points out that in this region the Negro "takes the leavings in education as in other things, and Americans have come to accept that fact, like it or not." When one considers this grim statement and attempts to reconcile it with the problem of the Negro deaf in that area, the conclusion is that the picture cannot be a very pretty one. Such is not exactly the case, though some instances may seem to justify the statement in Life.

It has long been accepted by many that the Negro deaf must take a back seat in education because the whole situation in the field of the education of the deaf has been plagued with such problems as securing adequate financial support, of trying to obtain more and better trained

(Continued on page 5)

and blue tile arranged in a quadrant style. It has been said that this tile was imported from England, however, there is no known evidence of this. Old records state

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Kappa Gamma O.

An expression of pleasure etched the face of Vishnu upon the placement of Bros. Hassell and Tiberio on the 1950-51 edition of Who's Who Among Students in Colleges and Universities of America.

A word from Kalkheet, winged messenger of Vishnu, acknowledged that Bro. Francis Kantze is with the faculty of the Arizona School for the Deaf.

The Mother Shrine convulsed with spasms of surprise upon news that Bro. Kopas was recently deprived of his fraternity badge in favor of a fascinating Miss Betty Lydick. Congratulations!

More tidings reached the Kappa Gamma caverns regarding the growing employment of graduate students. Bro. Wido Codano has landed a printing instructorship at the Wisconsin School for the Deaf. Bro. John Schumacher heads the Graphic Arts Department at the Minnesota School. Quote Bro. Schumacher, "Contentment is the word for my present undertaking."

A printing firm in Morganton, North Carolina finds Bro. Frank Deselein involved in a motoring capacity. Bro. Lawrence Newman has taken over teaching chores at the Rome, N. Y. School for the Deaf in replacement of Bro. Nathan Zimble who transferred to the vocation of Jeweler. Bro. Newman aspires to end a private grade work at New York University for a Ph.D. Degree. Good Luck, Bro. Newman. The Mother Shrine sends wishes for a Happy Landing.

Bro. Marshall finally deserted bachelor ranks this past summer to walk up the long aisle with the former Miss Teresa Millette. It's to a pleasant journey, Marvin!

(Continued on page 7)

The O.W. the coming annual play the evening second. It is the greatest presented. It's advantage we will have first to us stage, and t'ing new usual play plays are hearing, for the big

Sister M. class of weeks' vacation. Eleanor, because at Gals will rest where she

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Sister M. opportunity to greatest to history of twenty first work and teacher at School for are lots o months.

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(Cont.

Buff & Blue Nov 22, 1950



he regular text book experiments!"

ferences. Wednesday was given over to sight-seeing. The delegates visited the Colorado School, the "Garden of the Gods", and the "Cave of the Winds" in the morning, and then stopped at "Thunderbird Ranch" for a picnic lunch at noon. In the afternoon they visited the gold mining camps at "Cripple Creek." In the evening they saw a square dance demonstration given by the pupils of the Colorado School.

Dr. Doctor took advantage of his leave of absence to visit other worthy organizations which are working for the welfare of the deaf and blind. On Saturday, October fourteenth, he spent the day at the headquarters of the National Association for Crippled Children, Inc.,

President-Emeritus . . .

Dr. Hall Speaks To Teaching Methods Class

On Wednesday evening, October 18, the members of the Methods of Teaching class had a guest speaker in the person of Dr. Percival Hall, president-emeritus of Gallaudet College.

Dr. Hall talked especially about the early educators of the deaf, whom we all well know. The names of the pioneers were: Ponce de Leon, Juan Bonet, Abbe de l'Epee, Abbe Sicard, Thomas Braidwood, Thomas Hopkins Gallaudet, Laurent Clerc, and Alexander G. Bell.

Another point in Dr. Hall's talk was the acceleration with which education has grown the past years. Through the endeavors of the aforementioned educators, the education of the deaf grew likewise, to such an extent that it almost has "horizons unlimited."

The Methods of Teaching class will have guest speakers from time to time, so as to familiarize the students with the fundamentals of general education, as well as with the education of the deaf.

This class is offered only to the seniors. Many of the seniors consider taking teaching careers, and it is to their advantage that such a subject, under Miss Isabelle Walker, is offered.

— B & B —

Negro Education . . .

(continued from page 2)

teachers, of controversies on methods, and the dilemma of curricula planning. When one considers these problems in connection with the more complex problem of meeting the educational needs of the Negro deaf in an area rife with racial tensions, one wonders that the Negro deaf child has been able to secure any education at all!

in the United States, except in very small numbers. The Negro colleges in the South had no programs to offer in this work. Consequently, the teachers had to embark on a trial-and-error method of instruction in their classrooms, counting heavily on assistance from teachers in nearby schools for the white deaf. This unsatisfactory situation, coupled with the unusually low pay scales of these schools, tended to keep out many potentially good teachers. Thus, the Negro deaf child was hampered right from the start by having sincere but inexperienced teachers.

The past ten years have seen the establishment of training facilities for the Negro teachers of the deaf in several colleges in the South. One of the largest and most successful of these training centers is the one operating during summer sessions at Hampton Institute, Hampton, Virginia. To this great and honored college for Negroes have come teachers from every state in the South to devote their summers in advancing their professional knowledge in the field of the education of the deaf. Upon the completion of their course of studies, usually requiring three nine-week summer sessions, these teachers are awarded the Master of Arts degrees. Armed with these degrees, they have been able to return to their schools, apply their experiences in their classrooms, and obtain higher salary schedules.

It may be of interest to the students at Gallaudet College to point out that a large measure of the credit for the expansion of teacher training opportunities for the Negro teachers of the deaf belongs to members of the faculty of the college and The Kendall School. For many summers, several members of the faculty have been conducting the teacher training program at Hampton Institute. There, they have had the chance to learn of the great problems with which the Negro teachers have had to work and to admire these determined and devoted teachers as they gave up their summers in the pursuit of greater knowledge to

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fourteenth, he spent the day at the headquarters of the National Society for Crippled Children, Inc., in Chicago. This organization is doing work in speech and hearing problems. On his return he spent Saturday, October twenty-first with a committee from the University of Kansas Medical School in Kansas City, that is doing research work on the deaf. On Monday the twenty-third, he observed classroom work at the St. Joseph School for the Deaf in St. Louis, Missouri, and visited classes at the Central Institute in St. Louis.

Dr. Elstad and Mr. Schunhoff also visited the Central Institute Saturday afternoon on their way home from the conference. Lastly, Dr. Doctor visited the new half-million dollar research building of this school that has been erected for research work on problems of deafness. He had a very interesting two weeks and may be quoted, "It was nice seeing so many former Normals of Gallaudet and talking about the old days spent on Kendall Green."

— B & B —

First Co-ed: "Say, do you have a match?"

Second Co-ed: "Of course not. Old maids don't have matches."

it is to their advantage that such a subject, under Miss Isabelle Walker, is offered.

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(continued from page 2)

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Before one hastens to condemn southern educators, one must consider the facts. In most schools for the Negro deaf in the South one finds evidences of great personal contributions and sacrifices on the part of administrators and teachers, both Negro and white. In these schools, hampered, even more so than the schools for the white deaf, by lack of funds, inferior school plants, inadequate recruitment of pupils, and lack of qualified teachers, there has been going on a long and tireless crusade to advance the cause of the Negro deaf.

The past ten years has begun to see this crusade pay off in greater returns than in the entire preceding forty years. The greatest gain has been made in the area of securing trained teachers. As the same issue of Life points out, "... many of the best teachers being trained today are Negroes." This statement might also be true of the Negro teachers of the deaf.

For many years Negro teachers who desired to obtain professional training in the education of the deaf were unable to gain entry into the leading training centers

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Today, the Negro deaf child may begin to look to the future with greater confidence than at any time in the past. In such states as Louisiana, South Carolina and Virginia, modern classroom, vocational, and dormitory facilities are being erected. In North Carolina, Louisiana, West Virginia, and Virginia the Negro teachers have obtained higher minimum pay scales than would have been dreamed possible ten years ago. Gradually the Negro deaf is coming into his own and largely through the determined efforts of his own people.

Another encouraging sign of the progress being made is the recent successful admission to Gallaudet College of a young Negro deaf man from Texas. It is a sign of progress, not for the college which has been ready to accept all qualified deaf students, but for the South which, at last, is preparing to educate the Negro deaf children so that they may take their places in the American community and make the contributions which have long been denied them.

Dr. Editor of the of the Deaf, gave the Status of the of the Deaf in America." He re increase in the among various universities inter and the hard of

discussed at the with methods of classification in deaf, the moral, the welfare of the education training eraation between af, and descriptions. Said Dr. asks as if we shall education films the deaf student satisfaction from available to hear- e was spent in



W. S. Gilbert's PYGMALION And GALATEA

Presented by the O.W.L.S.

*"If thoughts of love should be haply crowned on thee
There stands my other self, tell them to her;"*

CHAPEL HALL

NOVEMBER 22

8:00 P.M.

Admission 75 cents

The Buff and Blue

Published once a month during November, January, February and April; twice a month during October, December, and March, and three times during May, during the academic year at Gallaudet College. Entered at the Post Office in Washington, D. C., as second class mail.

Subscription Price.....\$1.50 per year
(Payable in advance)

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The Negro Question

The wall against "Jim Crow" education is slowly cracking as can be verified by the following data from *Time* magazine:

Last week the first major cracks appeared in the wall of Jim Crow education:

Delaware, one of 17 states with Jim Crow laws, announced that it would admit Negro students to the University of Delaware to any course not offered by the Delaware State College for Negroes. The trustees said they had taken the hint from the U. S. Supreme Court's recent decision in the *Ada Siquel* case (*TIME*, Jan. 19).

The University of Maryland, which quietly admitted its first Negro to the law school 13 years ago, and has already graduated four, now has 23 Negro law students. Johns Hopkins University at Baltimore, a private school under no legal compulsion to admit Negroes, has also admitted "a few" Negroes into graduate work.

Gallaudet College, the only college in the world for the deaf, has never admitted Negro deaf students. The reasons are not too obvious and if one were to inquire, confusion and contradictions might result. Some say that the schools for the Negro deaf in the South have been slow in rising to the educational standards of schools for the white in order to meet the college requirements. However, as the schools for these pupils

other minority group. It is ironic that such fine fellows as Mitchell Payne and Raymond Jackson, Negro deaf boys, who have made such a fine name for themselves in the sport world and who have such good scholastic standing, will never be able to carry on their fine work at Gallaudet College. Payne, a student of the Western Pennsylvania School for the Deaf, has been offered a free scholarship at the University of Pittsburgh. Raymond Jackson, of the New York School for the Deaf at White Plains, New York, was offered a free scholarship at Springfield College and led a military procession in New York City, witnessed by two million people. The other members of his military corps were all white. These two boys are well-liked by many, yet, their chances of entering Gallaudet are lessened because their skin is dark and, therefore, they are different.

Only when the Gallaudet College students themselves and the faculty members come together and talk this problem over in a liberal and impartial way, will future Jacksons and Paynes find opportunities for higher learning and greater achievements in a place that was basically constructed to educate human beings who have hearing deficiencies.

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During the past summer, Prof. Elizabeth Benson and Dr. Powrie Doctor of the Gallaudet College faculty and Mrs. Mary LaRue of Kendall School taught a group of Negro teachers of the deaf at Hampton Institute. The class included both hearing and deaf teachers. One of the deaf members was Mr. William King, a graduate of the Indiana State School for the Deaf, who will be graduated in June from the West Virginia State College in Institute, West Virginia.

According to the January, 1947 *Annals*, 1,342 deaf students in the U. S. last year were Negroes. This was almost eight percent of the number of deaf students enrolled in residential, day, private and denominational schools. There were 1,160 Negro deaf students out of the 12,399 students enrolled in the residential schools. It is interesting to note that of the residential schools in the North, the Mt. Airy School for the Deaf in Philadelphia, Pa., had the largest Negro enrollment of any, a total of 34 out of 514. This is the third oldest school for the deaf in the United States, having been founded in 1820.

If Gallaudet College were to admit Negro students it would only be following the precedent of other much larger colleges. Catholic University in Washington, D. C., is now admitting Negro students into all departments.

It is rather ironic that one minority group should refuse to acknowledge the rights of an-

MAY 26, 1951

Close-up Inquiry

By Anthony Papalia

(An interview with visitors of the college in the students' dining room on May 12.)

Question:

What do you think of Gallaudet?

Donald Majocka, Western Penna. School for Deaf: The freedom of the students and the homelike atmosphere of Gallaudet is what I like best. Since this college has students from all over the country, knowing one another becomes interesting socially and otherwise. On the whole, I think Gallaudet is swell.



Patricia Dorsey, Junior, Iowa School for the Deaf: The things I like best about Gallaudet are the coeds, the wonderful social life, and the historical surroundings. This being my first visit, I feel thrilled at the sight of the old, vine-covered buildings and the deep green color of the beautiful campus.



Bill Kautzky, Sophomore, Iowa School for Deaf: Gallaudet is okay with me even if it is rather odd. What I like most about Gallaudet is the social life. The entrance exams are hard to pass but I am willing to enter some day.



I know a higher education is necessary for building a brighter future.

Robert Moore, Sophomore, Iowa School for Deaf: Well, as far as I can see, Gallaudet is really a swell place. I don't think I'll ever attend college since I am more interested in sports than studying. However, being a Sophomore, I still have time to think it over and might change my mind.



Connie Patyka, Western Penna. School for Deaf: My first visit to Gallaudet has been both interesting and profitable. I think it is really a wonderful place. If I succeed in passing my entrance exams and learn to



Choc'lat' Revel

By Regina Kane and Otis Massey



Geese . . .

It's Spring, sigh! . . . Anybody else notice?

And wouldn't you have just bet that it would show up about this time! Mama Nature takes all she can for months, and then she "busts." And when she "busts," she "busts!" Colors dance through the cracks and get so doggedly sociable in our atmosphere that even the most grasping among us can catch one hue and hold on to it for long. We're green one minute, blue the next, etc. . . . Well, that's the way Spring is. It has arrived; it will leave. And if you'll pardon our optimism, we say it will come again.

You know what an optimist is, don't you? A typical example of one is the guy who fell from a window on the twentieth floor of a hotel. On his way down he waved gaily and yelled to horrified friends who were watching from a tenth floor window: "all right, so far!"

If you need a more concrete example of an optimist, study O'Rourke closely. The conversation veered around to the subject of twins. It was talk on how the lives of one set may take two, completely different courses though the twins are inseparable, and how another couple, never together, lead identical lives. O'Rourke, who has a twin brother now studying to be a priest, added his bit: "Our lives may not be following parallel courses, but our hopes for the ultimate ends are identical . . . I mean . . . We both want to become fathers!"

Pretty Jeanne Pettit probably got that way 'cause she knows that true beauty, even for a Lux gal, is more than skin deep. Jane Barham mixed a powerful potion of Lux Flakes and water and Jeanne, so we hear, upped and drank it. . . or else, drank it and then "upped."

There's a grabby little "lady" on the campus named Dunn. When asked how many miles it would be to her and Spellman's hitching party, she replied: "Twenty-five dollars from the Snack Bar, round trip."

Referring to the same wedding, which should take place sometime in August, Posa was asked: "Are you going to see your pal get married?" Posa: "Naw, I've got enough troubles of my own."

Incidentally, congratulations to du Dunn and Spellman, and also to Oblinger and Vasmick on their engagements. Good Luck!

The thought of marriage . . . please excuse. We're only teasing . . . makes us remember how the usually quiet Miss Teer shocked us recently. While looking at the hearse in a funeral procession which was going down Fla. Ave., she remarked, self-pityingly: "I never get to go anywhere!"

Mr. Youngs (quoting): It's funny. Everybody wants to go to heaven, but nobody wants to die."

Busch is going somewhere. In her own words . . . I'm going to P.H. to see if I've got any male."

Davida: "Why is it that teachers of philosophy and men of science spend all week trying to discourage the belief that God is responsible for the universe, then on Sundays, they themselves go to Church to pray to God?"

Benn: (innocently) "Oh, they go to ask God for forgiveness for what they said during the week. Then on Monday they again take up their teachings, knowing that they can go to Church the next Sunday."

Black: "I'm improving." (Honey baby, if they laugh, kick 'em in the teeth.)

Brugg to Henriks, who was still wearing her black traveling dress the first morning after Easter vacation: "Pre-term paper morning?"

The Rats picnic was a complete washout. Lister and Walker having been caught in the down-pour, emerged looking slightly like drowned rats. Malley and Diamond (big show offs ya know) got "enslaved stranded on a little island in Great Falls, which required quite an effort by their brother rats to rescue them. When they finally reached safely, they were high and dry, but still wet behind the ears. . . . Speaking of picnics, those unfortunate seniors who went along on the ASP picnic May 6th were given a ducking in Chesapeake Bay, their first bath of the season.

Quite a lot of people are doing some singing around here, for instance Swamin and Holladay, both painted up with white ornament and singing:

What's his is hers.
And what's hers is his;
What he's got, she's got,



I know a higher education is necessary for building a brighter future.

Robert Moore, Sophomore, Iowa School for Deaf, Well, as far as I can see, Gallaudet is really a swell place. I don't think I'll ever attend college since I am more interested in sports than studying. However, being a Sophomore, I still have time to think it over and might change my mind.

Connie Patyka, Western Penna. School for Deaf: My first visit to Gallaudet has been both interesting and profitable. I think it is really a wonderful place. If I succeed in passing my entrance exams and learn to associate with the deaf better than I do now, I believe entering in the Fall will be worthwhile.

Don J. Kidd, University of Toronto: The minute I approached Kendall Green, my eyes were literally opened. What I had expected was a college for the deaf which consisted of one large building, a tower, and a few houses for the staff. Gallaudet turned out to be not only more than I expected but also to be far more than nine buildings, 92 acres, and some 239 students. What impressed me the most was the way the students, real individuals with personalities of their own, mixed with one another without the slightest impediment whatever.

Jerry Taylor, Junior, Iowa School for Deaf: The first things that impressed me when I arrived here were the Chapel tower and the beauty of Kendall Green. I have been hearing many nice things about Gallaudet, especially the social life of the students. Even the old buildings impress me and I am glad to say that I have enjoyed my visit very much.



"Now, I've got enough troubles of my own."

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What's his is hers,
And what's hers is his;
What he's got, she's got,
And what she's got, he's got.
Oh! For!

And as long as we are singing:

Early to bed
And early to rise,
Keeps your roommate
From using your ties.

Down on H street recently, Eugene Thomure, (N) was stopped by a small boy who asked: "Shine mister?"

Thomure: "No."

Boy: "I can shine 'em so that you can see your face in 'em."

Thomure: "I said no!"

Boy: "Coward."

Nut: "Why does your watch run backwards?"

Rap: "Because I run backwards."

The head senior (Hassell) was completely without his dignity at the social on May 5th . . . very fleet of foot, that lad.

Ah, the things girls say about boys: Brown to Farman: "Did you know that when a girl breaks a date, she usually has to, but when a boy breaks a date, he usually has to?"

Maasey, after having run 440 yards in the 1 mile relay and almost collapsing was asked what he thought of the 440. His reply: "440!" (We couldn't understand it, either, and even if we could, we would not dare to print it.)

A false fire alarm in Fowler Hall, really brought the gale out in a hurry . . . a regular stampede, so we hear. Oh, yes! As most of you are aware, Dr. Poss-um has been installed as president. Following in his definition of a lecture:

"A lecture is that process whereby ideas pass from the notebook of the instructor to the notebook of the student, without effecting the mind of either." (is right)

Barber: "I nodded my head."

Auerbach: "Well, you didn't expect me to hear it rattle way up here, did you?"

One more item and we say, "Dat's all folks!"

Rucker having seen Maasey's friend Crawford around the campus remarked: "If that boy comes here next year the Negro population of Gallaudet will be double!"

Ah a dat's all folks!

The Bufl and Blue

Published once a month during November, January, February and April; twice a month during October, December, and March, and three times during May, during the academic year at Gallaudet College. Entered at the Post Office in Washington, D. C., as second-class mail.

Subscription Price.....\$1.50 per year
(Payable in advance)

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other minority group. It is ironic that such fine fellows as Mitchell Payne and Raymond Jackson, Negro deaf boys, who have made such a fine name for themselves in the sport world and who have such good scholastic standing, will never be able to carry on their fine work at Gallaudet College. Payne, a student of the Western Pennsylvania School for the Deaf, has been offered a free scholarship at the University of Pittsburgh. Raymond Jackson, of the New York School for the Deaf at White Plains, New York, was offered a free scholarship at Springfield College and led a military procession in New York City, witnessed by two million people. The other members of his military corps were all white. These two boys are well-liked by many, yet, their chances of entering Gallaudet are lessened because their skin is dark and, therefore, they are different.

Only when the Gallaudet College students themselves and the faculty members come together and talk this problem over in a liberal and impartial way, will future Jacksons and Paynes find opportunities for higher learning and greater achievements in a place that was basically constructed to educate human beings who have hearing deficiencies.

The Negro Question

The wall against "Jim Crow" education is slowly cracking as can be verified by the following data from *Time* magazine:

Last week the first major cracks appeared in the wall of Jim Crow education:

Delaware, one of 17 states with Jim Crow laws, announced that it would admit Negro students to the University of Delaware to any course not offered by the Delaware State College for Negroes. The trustees said they had taken the hint from the U. S. Supreme Court's recent decision in the *Ada Sipuel* case (*TIME*, Jan. 19).

The University of Maryland, which quietly admitted its first Negro to the law school 13 years ago, and has already graduated four, now has 23 Negro law students. Johns Hopkins University at Baltimore, a private school under no legal compulsion to admit Negroes, has also admitted "a few" Negroes to graduate work.

Gallaudet College, the only college in the world for the deaf, has never admitted Negro deaf students. The reasons are not too obvious and if one were to inquire, confusion and contradictions might result. Something that the schools for the Negro deaf in the South have been slow in rising to the educational standards of schools for the white in order to meet the college requirements. However, as the schools for the pupils

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During the past summer, Prof. Elizabeth Bepson and Dr. Powrie Doctor of the Gallaudet College faculty and Mrs. Mary LeRue of Kendall School taught a group of Negro teachers of the deaf at Hampton Institute. The class included both hearing and deaf teachers. One of the deaf members was Mr. William King, a graduate of the Indiana State School for the Deaf, who will be graduated in June from the West Virginia State College in Institute, West Virginia.

According to the January, 1947 *Annals*, 1,342 deaf students in the U. S. last year were Negroes. This was almost eight percent of the number of deaf students enrolled in residential, day, private and denominational schools. There were 1,160 Negro deaf students out of the 12,399 students enrolled in the residential schools. It is interesting to note that of the residential schools in the North, the Mt. Airy School for the Deaf in Philadelphia, Pa., had the largest Negro enrollment of any, a total of 34 out of 514. This is the third oldest school for the deaf in the United States, having been founded in 1820.

If Gallaudet College were to admit Negro students it would only be following the precedent of other much larger colleges. Catholic University in Washington, D. C., is now admitting Negro students into all departments.

It is rather ironic that one minority group should refuse to acknowledge the rights of an-

Gallaudet, namely the
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need on page 5)
—B & B—

17 Gift Buys on the Deaf

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e class of 1947 and
ued on page 4)

to the boys of Gallaudet. Highest
point totals in the senior group
from participating in the varsity
sports program.

The highlight of the evening
was the presentation of a portrait
of Dr. Elizabeth Peet, in behalf
of the Alumni and undergraduates
of Gallaudet College, by Mrs.
Margaret Gillen, '13.

Dr. Elstad accepted the portrait
in behalf of the college, and stated
that Dr. Peet has well deserved
the honor of being entered into
Gallaudet's Hall of Fame.

The atmosphere seemed tense

thanks, and advanced to the pul-
pit. Again she paused to look at
her children and found them still
applauding. She extended her
thanks once again and when the
audience was seated she began
her speech, which was as follows:
"On entering Gallaudet's Hall
of Fame," where I look around and
see so many friends and those
whom I have called "My children"
in the days gone by, I am deeply
touched. I feel humb'le that you
have honored me by placing my

(Continued on page 5)

one to Carmen Tiberio, for his
achievement as Editor-in-chief, and
the other to Jerome Freeman, in
recognition of his plugging away
as Business Manager.

The Olaf Hanson Service Award
is an award that is given to the
male student who has done the
most in the field of service for the
college, and who shows the most
promise as a leader, both on and
off the campus. Since the decision
for this year's award was a close
one, and since the award com-

(Continued on page 5)

feld, N.-16. Mary E. O'Wilder, di-
rector of the Office of Vocational
Rehabilitation Federal Security
Agency acted as moderator, with
the assistance of Max Friedman,
'31, secretary of the Panel and
co-editor of the Gallaudet Alumni
Bulletin.

(Continued on page 5)

—B & B—

LATE NEWS BULLETIN

Dr. Powrie V. Doctor recently
returned from Hampden, Virginia,
where he was present to interpret
the speech of the Governor of
Virginia at the occasion of the
dedication of new buildings at the
Virginia School for the Deaf and
Blind. These new buildings are
for the exclusive use of the colored
pupils of the school.

Mr. Harland J. Lewis of the
Faculty has received a Carnegie
Fellowship to further his studies
in Geography. Mr. Lewis plans to
study at McGill University this
summer in preparation for a Ph.D.

Prof. Schunoff will attend a
meeting of the American Associa-
tion on Mental Deficiency in New
York City. At a Panel Discussion
entitled, "Speech and Hearing
Problems Associated with Mental
Deficiency," he will read a paper
prepared by James R. MacPherson,
of the Normal Class of Gallaudet
College, and Prof. Schunoff, en-
titled, "What about the Deaf and/
or Hard of Hearing Mentally Defi-
cient?"

—B & B—

Where to Look

Close-up Inquiry	3
Choc'lat Revel	3
Sports	6
Alumni	8

The Departing Class of 1951 . . .



—Photo by Malloy

First row (from left to right): I. Konno, S. Mathis, A. Krpan, J. Hassell, P. Stack, F. Hutchinson, E. Elmanson,
A. Vassiek, J. Barnett, L. Stafford. Second row: W. Simpson, J. Pettit, C. Tiberio, D. Busch, M. Wait, D. Kopecky,
F. Slater, V. Miller, R. Stecker, G. Scott, V. Galloway. Third row: R. Foss, B. Henrichs, K. Shaffer, B. Gallagher, C.
Broecker, J. Kelsch, J. Spellman.

For What It's Worth

by E. A. Kleberg

This is my answer to Tom Bell's moving and very well written article, "The Negro at Columbia," in News and Views, Vol. 1, No. 1, April 8, 1968, edited by Dr. Roger.

I know this sounds incredible, but there are people who do not have and were not aware of the true state of affairs until later, much later, I know because I was one of them. The wonder is that Negroes waited so long as they did before agitating for their rights as human beings, to be treated like human beings.

All my life I never thought of Negroes as inferior beings. They are just as good God's children as we are. I want one of the Three Wise Men who journeyed great distances to see the infant Jesus a Negro? Who ever thought differently by looking through a colored hat.

When I was very little, I had a Negro aunt and when my mother gave me one of her occasional big parties (mostly clan gatherings), my aunt's husband would bring a few more would come in a while later to see her home in Harlem to show me off to her family who owned a laundry. The smell of steam, of hot kitchen soap and the iron smells was so to this day though I could never smell more than three or four years old. They were all so kind and very sweet to me, I can still taste the rice with brown gravy they served me in their home behind the laundry.

A colored woman came to do the weekly washing for my mother and brought her little girl for me to play with. We played very closely together. Mother was running a rooming house for Columbia University students as my father's notion died two months before I was born left her somewhat impoverished. On 13th Street where we lived, there was a restaurant owned by a Dane, Mr. Holst who was very well liked by all Negroes still. I used to come everything to the kitchen to visit them and chat with them. Before I left, they always gave me a dish of the ice cream of the day, sent Aunt to my home lived the white superintendent of a big apartment building when I often visited, and one day I went down to pay him another visit and found instead in his apartment a white stranger who was about to assault me. Fortunately for me, a Negro father was passing by, and realized what was going on, he barged in and smashed me away from the new superintendent who apparently fired him for his price as I never saw my father again.

I knew all the doctors in my neighborhood, I had the wonderland as a child and one day I had wandered down from 13th Street to 14th Street! One of the Negro doctors saw me and asked where my mother was. I shrugged my shoulder and he repeated his question. I finally admitted that I was alone. Alarmed, he took me home on the street car, treating me tenderly as if I was very valuable and precious.

In P.S. 47 for the Deal where I had attended school, a colored girl from Virginia named Mildred Stewart joined my 3rd grade class. She was the neatest, cleanest, and one of the sweetest I had ever known. We became great friends. We always walked together in the file of Protestant children walking to the weekly Bible class every Monday after school and sat together. As I grew older, sister of Mildred, my contacts with colored people were practically all until one day, while living on 118th Street, a girl friend suggested that we go for a walk outward instead of on Riverside 7th.

We went. We

students approached us and made an indirect proposition. We were 10 years old and did not understand what they were talking about. Fortunately for us, a Spanish stranger who happened to be a Negro heard them and eagerly told us to go home, as far away from these two fellows as possible. It was not until many years later that I recalled the incident and realized the implication of their improper suggestion.

After graduation from P.S. 47, I attended a hearing high school soon. There were some courses I wanted to take that were not offered by the school, so I was transferred to the main building which happened to be in Harlem and which offered all kinds of courses: college preparatory, commercial and industrial. The student body was predominantly Negro. As colored people had been kind to me all my life, I was not in the least bit nervous. My twin who did not share by my white classmates who stood together and were amused whenever I started to sit with the Negro girls - those who were friendly to me, I am sorry to say that most of the other colored girls were hostile and even to the white ones. I often wonder later about the hostility of the two separate groups toward each other.

One summer in 1945, my brother, his wife, and I were taking a motor trip from Chicago where they were from living and we took a boat race taking place in North Haven, Conn. I had to go to the father's room and without seeing my sister above the doorway, I entered and found myself to be the only white person there. A colored woman came and suggested that I go out there to the one for white folks. Puzzled, I complied. I covered my head with my sister-in-law and she pointed to the place above the doorway: "White Ladies Only" and "For Colored Women." In my attitude, I wondered why colored did not sit white people enough to share their public bathrooms with them!

In June, 1944, I read a speech made by Clara South Luce at the National Republican Convention in the newspaper, in "Jim Crowism." Though I understood that she was referring to Negroes, I wondered what she meant by Jim Crowism.

The full import of her speech reached me one day in June 1951, Mark and I were waiting for a Southern Railway train to take us to Houston, Texas after our honeymoon in New Orleans. There were quite a few other people also waiting for the train, mostly Negroes. When the train finally arrived, a conductor led us to a seat in a very nice, air-conditioned car. Other white people were seated here and there, but there would have been enough seats for all those who had been waiting for the train. Instead, all the Negroes were led to seats in a glass-partitioned section at the end of the car on a slight incline. During the trip I noticed looks of repugnance on their foreheads. When the conductor returned for more passengers or other, I asked him why the Negroes sit in it in such a bad part of the train and not in the cool air-conditioned one. He answered: "You are out from the South, are you? I thought as much. Well, they have to sit there. Why? Because the law says so!"

I was amazed. Then I began to recall things for instance, the white train for white and colored and Clara South Luce's Jim Crowism speech of several years earlier. I wondered if that was what she meant by Jim Crowism. When the conductor came again, I asked him if the Negro section was part of Jim-Crowism. He nodded sadly and had the grade to black.

While waiting my husband's mother in California that summer, we would take the bus downtown to do some shopping or

to see a movie. The first time he accompanied me to, in New York, I wanted to sit in the back because it was quieter and easier to get out. I did the same thing on that first bus in Texas. Everyone gaped in shock. The busdriver stopped the bus and walked over to tell me I was supposed to sit up front with the white ladies. This time was another example of Jim-Crowism. But only Negroes had the back seats. Most of the time, the bus was also treated as second-class when people were "sitting." They frequented the Mexican cafes. At Howard Beach, the whites had most of the beach and the best part to themselves. Negroes and Mexicans weren't allowed to go swimming with the whites. This collection of minority groups was something we saw and my heart felt heavy.

I got to thinking of my cousin, Carl, who in his freshman year at Rutgers had received and accepted a bid from one of the fraternities to sit in the back of his colored room. He had not received a bid for racial reasons, Carl himself from the fraternity bid. The other white boys had the same restrictions as Carl, but, and several more. Some students started a club of their own called The Scarlet Barbs. I still have a pin from a club that Carl gave me for my first birthday. He and Carl are still very close friends and they with their wives and children still visit one another from time to time. Carl joined the N.A.A.C.P. and I think he still belongs. He is not a false liberal like those that Tim Ford referred to. He is no wild-eyed radical on the handle fringe, but a sober, God-fearing Quaker, and a well-respected citizen.

In the past ten years or so since the marches for human rights, I've also realized that the Negroes also discriminate against Negroes but they are more subtle about it and hence more insidious. I think I gleaned from the autobiographies by a life photographer Gordon Parks and other Negroes. They are not pleasant reading. They are heart-breaking stories of abuse, white condemnation, discrimination, rag-gang by racists who charged them more for rent in substandard tenements than they did the whites in cleaner, nicer homes, despite, loquaciousness and -- you name it!

About two years ago in the Ladies' Home Journal, Lillian Smith, the famous author, wrote about her childhood in a small Southern town. One day as a child, she and her father were waiting for a train. There were some Negroes would be passengers at the station. They were sitting their own business and had not bothered anybody when two sheriffs came and mowed them. They applied cuffs to the most private parts of the Negroes' bodies and Lillian Smith's brother and sister ran to the bathroom and vomited after seeing that part.

No wonder many of the Negroes hate an whites. Isn't it time - long overdue - that we read them as equals? The old myth about the moral inferiority of Negroes is just as much hogwash. All they need is education. We have had several Negroes who have made the Dream's list not once but several times. I only hope it is not too late for us to make amends, not only with money, jobs, housing, but also by treating them as equals.

P.S. Recommended reading: (Dostoy, Ernst, "Memo to Lili" - New America first - if you can." Look, Vol. 23, No. 8, April 21, 1968, p. 45.

the cit. of S. B. 40
N. Portland where City College
of New York was. Two white