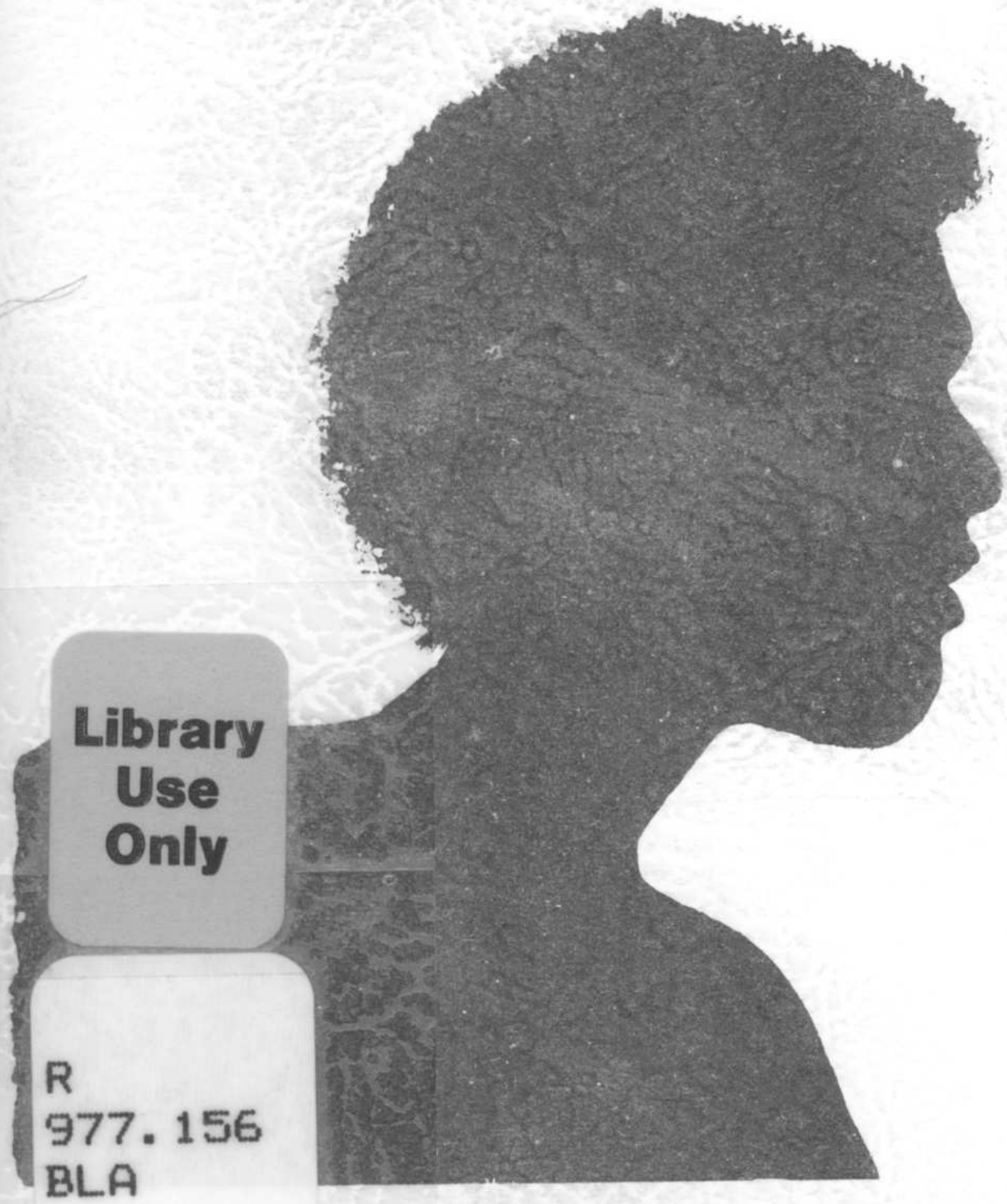
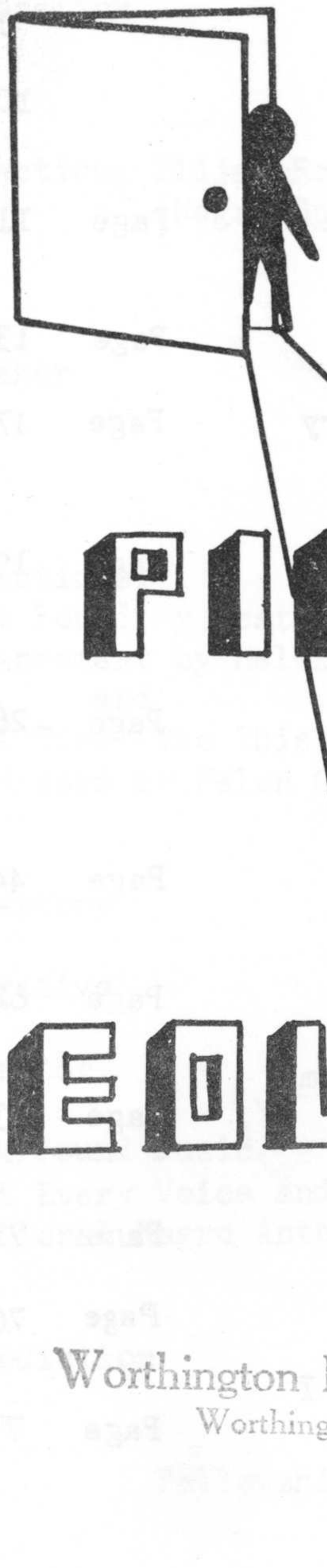
black pioneers in education





BLACK PIONEERS IN EDUCATION

C O N T E N T S

P R O G R A M

February 14, 1971 — Sunday at 3:30 P.M.

Invocation	Dr. W. Edge Dixon, Minister, Worthington United Methodist Church
Selection; Elijah Rock, (Negro Spiritual)	Worthington H-School Choir; R. Joel Haney, Director
Speaker	Harold Horton, Asst. Prof. Capital Univ. College of Education research Asso. at O.S.U.
Selections: Done Found My Lost Sheep, (Arrangement by Helen Carter) and At A Time Like This (Composed by Helen Carter)	Frazier Ensemble, Frazier Director
	Frazier Ensemble, Frazier Director
Offertory	
Narrative	Black Pioneers in Education,
Narrator	Mary Emma Washington
Background Music	By: Frazier Ensemble, Michael Frazier, Director
Lift Every Voice and Sing, (National Negro Anthem)	Worthington Hi-School Choir, R. Joel Haney, Director.
Benediction	By, Rev. Vance Milligan, Minister of St. John's A.M.E. Church

Fellowship Following Program.

LIFT EVERY VOICE AND SING

(National Negro Anthem)

Lift ev'ry voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea. –
Sing a song full of the faith that the dark past has taught us
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered
We have come, treading our path thro' the blood of the slaughtered,
Out from the gloomy past, Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who has brought us thus far on the way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met Thee,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand,
May we forever stand,
True to our God,
True to our native land.

Words by James Weldon Johnson
Music by J. Rosamond Johnson

Compliments of Joseph D. Hill

SPECIAL CREDITS

Sterling Paper	Plates, Napkins & Cups
Wasserstrom	Spoons
Warner's Linworth Market	Punch
Albers' , Westerville	Coffee
Keeblers	Cookies
Backman Bakery	Cookies
Flemings' Bakery	Cookies
House of Lairds	Stirrer
Big Bear	Food
Krogers	Food
Sharon Square Carry-out	Paper Cups
Fogels	Fruit Punch
Planter's Peanut	Nuts
Anderson's Garden Center	Flowers, Center-pieces
Slemmons' Garden Inc.	Flowers
Central Ohio Paper Co.	Paper
Columbus Business Machine	Typewriters
Gilman Calkins	Adds
Jill Bowser	Publicity
Amherst Florists	Flowers

COMMITTEES – Chairman, THOS. L. CARTER
Co-Chairman, LAWRENCE P. FIELDS

PROGRAM COMMITTEE – Thomas L. Carter, Lawrence P. Fields, Richard Macer, Rose Fields

PUBLICITY COMMITTEE – Jill Bowser, Thomas L. Carter

PATRON – ADS – Mary Chandler

BROCHURE – COMMITTEE – Rev. & Mrs. Milligan, Leona Wheatley, Jeanne Woodward, Mrs. Viola Fields, Juanita Jones, Wayne Wheatley, Clarence Green, Thomas L. Carter, Lawrence Fields

HOSTESS – COMMITTEE – Ruby Carter, Kimberly Carter, Ada Beatty, Barbara Jones, Susan Jones, Cathy Fluellen, Patty Reynolds, Patty Fluellen, Rose Marie Reynolds

REFRESHMENT COMMITTEE – Chairman, Geneva Colston

HOSTESS COMMITTEE – Diane Russell, Chris Woodward

WORTHINGTON ART DEPARTMENT –

COVER – by Susie Hesner
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CENTER PAGE – by Neta Goodwin

ST. JOHN AFRICAN METHODIST EPISCOPAL CHURCH

Founded 1897

COUNCIL · MANAGER · GOVERNMENT

CITY OF

WORTHINGTON

FOUNDED IN 1803

- P R O C L A M A T I O N -

I, James J. Lorimer, Mayor of the City of Worthington, Ohio, do proclaim the period of February 7th through February 14th, 1971, as "NEGRO HISTORY WEEK" and do set aside the day of February 14th as a special day honoring the Afro-American and his contributions to Education.

"NEGRO HISTORY WEEK"

James J. Lorimer

JAMES J. LORIMER,
MAYOR OF THE CITY OF
WORTHINGTON, OHIO.

RUTHERFORD CORBIN

BEST WISHES

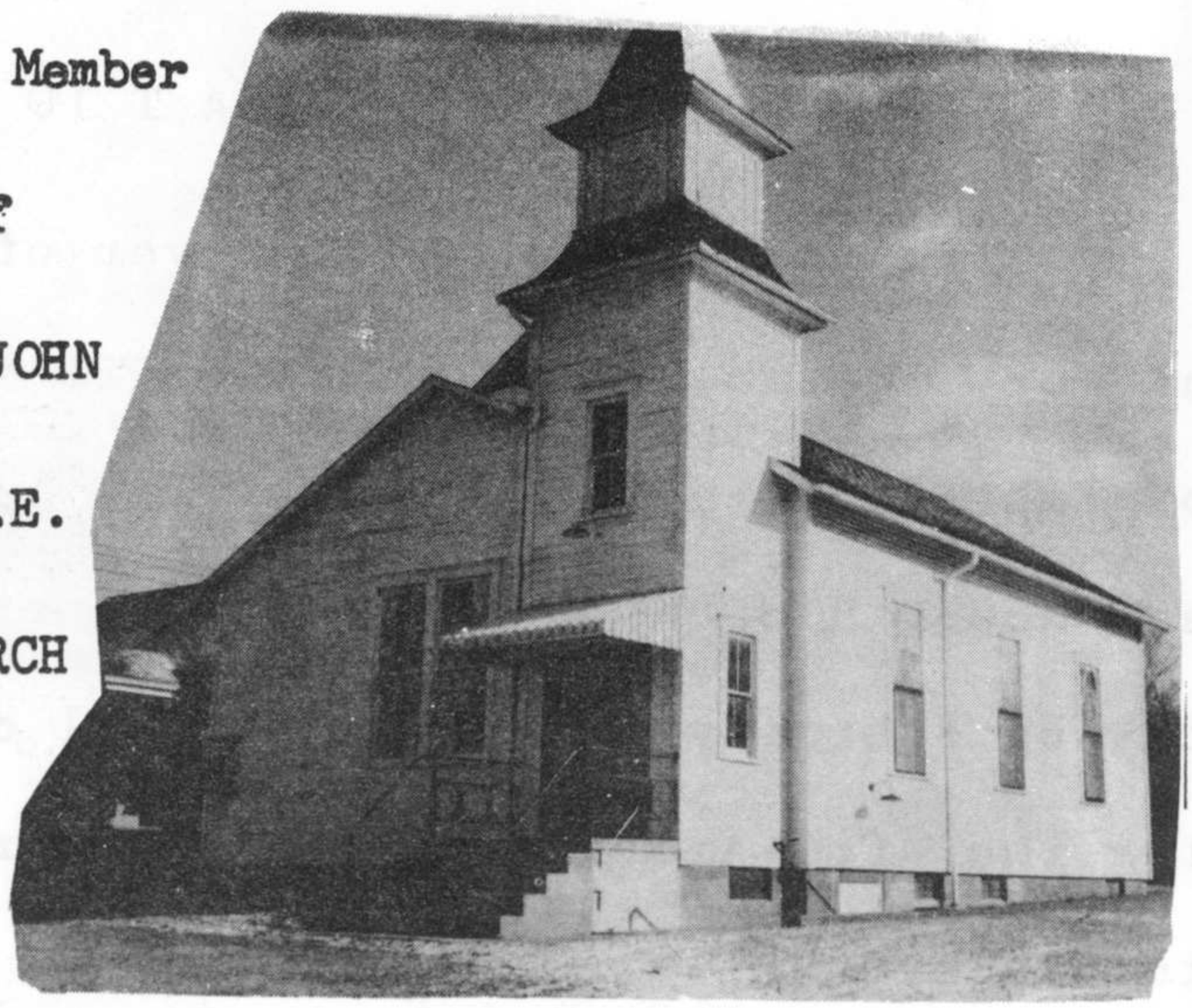
from a Member

of

ST. JOHN

A.M.E.

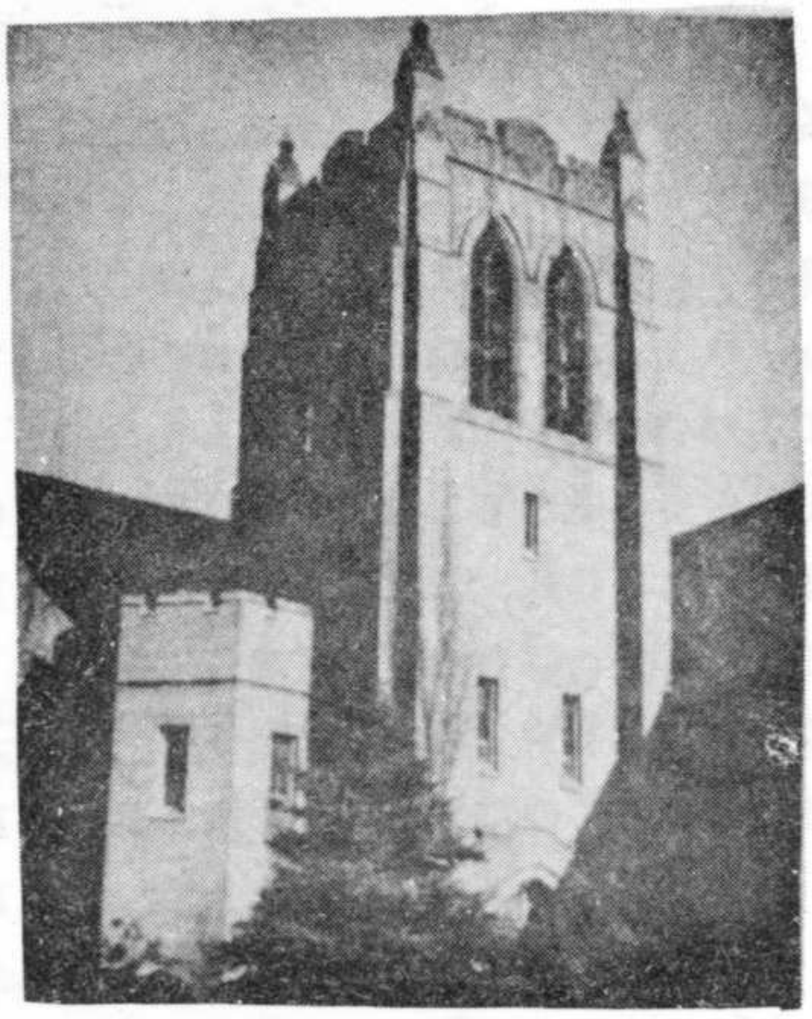
CHURCH



COMPLIMENTS OF

A Friend

NORTH BROADWAY UNITED METHODIST CHURCH



Worship Services: 8:00 a.m.
9:00 a.m.*
10:45 a.m.*

* Church School

NORTH BROADWAY UNITED METHODIST CHURCH

3434 Broadway Place, Columbus 43214 Ph. 268-8626

Compliments of the
COMMISSION ON SOCIAL CONCERNS AND FRIENDS

PASTORAL LETTER

VANCE L. MILLIGAN

Welcome to our third annual Negro History week Program. This progress and fellowship tea culminates a week of activity. This year the Pastor, members and friends of St. John A.M.E. Church have chosen for our Theme "The Afro American and his Education." Education, by simple definition, is the process of training and developing the knowledge, skill, mind and character, especially by formal schooling, teaching and training. Education is intellectual discipline and acquired knowledge through process of training and development of native abilities.

The extent of one's committment to education determines to a large degree his sense of values. Based on the premise that education represents and reflects the progress and quality of a society's culture, we conclude that education is both desirable and necessary. The ideal society must provide equal opportunity for all of its citizens. The mirror reflection does not show the true image of the black man of America. Not only has our society deprived him of equal educational opportunity, it has deleted him from its' written History. This wrong should be corrected in America and in our Community. The Community of Worthington has begun to make progress in the realm of education for the black man. A sincere effort is being made to inculcate a Black Studies Program in the curricula of our public schools. We now have four(4)black teachers in our school system. We consider this to be an encouraging light to our young

people. In times past the black people of Worthington found it to be a disheartening experience for our people to be born here, attend our public schools, go away and receive a good education and have the door shut in our faces when we tried to get a teaching job in our school system.

I encourage our School Board to move forward by working with the Human Relations Council, the Council of Churches and other organizations dedicated to making Worthington the ideal American Community. "A journey of a thousand miles begins with one step." We have made the first few steps; let us continue. I call upon all our leaders, professional and those who recognize the worth of this coveted thing called education to help develop leadership education in our public schools, parish schools and in our continued educational program.

The answer to our race problem lies in education. The old statement yet has merit: "Give the people light and they will find their own way." <u>EDUCATION IS THAT LIGHT</u>.

Pastor Vance L. Milligan

<u>A. M. E. LEADERS IN EDUCATION</u>

A.M.E. Bishops were the leaders in the struggle to make education available to Negroes. Nearly every A.M.E. Church building, beginning with Mother Bethel in Philadelphia, Pa.,

founded by Richard Allen, was a school house during week days. The first large school building on any college campus named for a Negro was Allen University in Columbia, S.C.. The second was Morris Brown in Atlanta, Georgia.

The first Negro Ph.D. from Harvard University got his first job in an A.M.E. School, Wilberforce University. His name was W.E.B. Dubois.

Bishop Daniel A. Payne almost single-handed founded Wilberforce University, the first effort of Negroes in America in higher education. If A.M.E. Bishops had taken their hands off, it is likely that every one of our colleges would have failed because our people had not yet seen the great value of education.

The first Negro man elected president of Howard University was a Bishop of the A.M.E. Church, Bishop John A. Gregg. He did not accept, for there was no position of influence higher than that of a Bishop.

Bishop H.M. Turner went to West Africa to set up the A.M.E. Church in 1891. This was the first effort to connect an American Negro Religious Organization with the mother country. In 1898, he introduced the A.M.E. Church into South Africa. He traveled all over America exalting Africa, and most people laughed at him for doing it. At that time most Negroes were being taught and were believing that Africans were cannibals, and they had no relationship with them. To-day a most powerful force in Africa is the A.M.E. Church. Many of the present African leaders were brought to the U.S.A. as students and received their training in our A.M.E. Schools.

The A.M.E. Church publishes the world's oldest Negro religious weekly, "The Christian Recorder," started in 1841. Negroes who could afford enough to receive education to be able to read learned to read first by the Bible and second, by the A.M.E. Christian Recorder.

Bishop R.R. Wright, Jr., has published the biggest book ever edited and published exclusively by Negroes.

* * * * * * * * * *

THE BLACK STUDENT'S EDUCATION IN WORTHINGTON

This Article more or less reflects the happenings in education in Worthington Schools during the period of the early nineteen thirties through the mid-forties with some contrast of the present time.

School began for us in an old two story building which stood close to the present Worthington Public Library on the property where the James Kilbourne School is now located. The rooms were about average size for twenty-five to thirty students. There were old fashioned desks with fold up seats and slots to hold pencils or ink in the desk tops. Large registers were located in the floors where the pupils would gather on cold

mornings before school started or would dry their mittens and gloves after a lively recess of playing in the snow. There was a long flight of fire escape steps located at the back of the building located on this property, which was one story tall. It had regular class rooms, a music room and gymnasium. The high school that was attended at that time still stands on the school property west of High Street.

You would find about one or two black students in a class in the Worthington Schools at this time. Very little notice was made publicly about race or skin color, but you could observe an un-easiness and quick glances at the black student in a music class when songs such as "Old Black Joe" were sung.

In thinking back to the period of time this Article refers to there was the same push for all students to learn the three R's, but for the black student the history or social studies' class seemed to be barely related to him. The text and class room discussion mentioned his people only in connection with the slave trade, slavery in the South, the Reconstruction Period, or In "Uncle Tom's Cabin." There was very slight mention of Tuskegee Institute and George Washington Carver. In the literature books there were no compositions by black writers. If the teacher happened to read Huckleberry Finn to the class, you would hear some of the antics of his black friend. A few Negro spirituals were sung in music classes. It was almost impossible to get reference ma-

terial or compositions by any outstanding black musician or writers.

Even in the nineteen-fifties, you could find only two books that were written by or about the black man in the Worthington Public Library; they were the collection of poems by Paul Lawrence Dunbar and a small book of brief character sketches of Carver, Booker T. Washington, Harriet Tubman, Mary McLeod Bethune, and Fredrick Douglas. There were many volumes of books being printed at this time and even before about the black man in America. They were being stored in the Congressional Library in Washington. The universities of the South that were for the black students and our own Wilberforce University used much of this information. Our Worthington Library today has many books by black writers or concerning these people in the United States.

New interest and race pride were raised for the young black people, who attended St. John A.M.E. Church when two outstanding black educators, Dr. Wright and Dr. Arthur P. Stokes of Wilberforce University, came to speak to them at different times about the accomplishments of the Negro and goals for which they should strive. They were encouraged to work diligently for observance of Negro History Week in their own local area.

In Social Studies today, the ideal way to handle the teaching of Black History, the discoveries, and invention made by black people would be to parallel this matter chronologically with the teaching or all other history. On the higher grade level a more in depth study ~~could be selective for those desiring such~~.

This more or less is the approach our Worthington Schools are evolving into today.

I think that every black student who has attended Worthington Schools or graduated from the Worthington High School could truthfully say they had been offered the highest quality education they could receive anywhere and with the proper effort on the part of the student, they are prepared to meet the challenge of higher education.

A great need of the Worthington student was met with the hiring of black teachers into the school system. It gives all students a chance to see the reqard of applying ones ability to think and to act, and to see that a fair chance to have a job for which you are properly prepared can be available. The experience of being instructed by a black teacher broadens the cultural exposure for all students.

The black girl student in earlier days had very little to look forward to after graduation other than domestic type work. Even if clerical courses were taken, the jobs were not available to her. It is a fact that even with a college degree that blacks could not always get a job in the field for which they had trained. Thanks to the many people who have pushed for equal rights and education for all, that these statements do not hold true as often as they did.

One of the greatest contrasts that I notice with students today and students of the earlier times is in their social actions. Socially, for the black student, he seemed to

end all such contact with the white student with the closing of the school door. The occassions were rare and far between to be invited to visit in the home, church, or to go anywhere with the white students. A social change is quite evident to all. It is so good to see black and white, rich and poor, playing or working together for the good of one great nation, and continuing this social attitude on into their adult lives.

By: _____
Juanita Jones

* * * * * * * *

Some Available Material in Black History

Titles and authors of the first six books in the series are:

The Lost Promise: Reconstruction in the South by Dr. W. Sherman Jackson, Department of History, Miami University, Oxford, Ohio.

The Reign of Jim Crow: Separation and the Black Response by Dr. Robert E. Moran, Department of History, Southern University, Baton Rouge, Louisiana.

Northward Bound: From Share-cropping to City Living by Dr. Oscar R. Williams, Department of History, Bradley University, Peoria, Illinois.

The Glory Road: The Visible Black Man by Dr. Donnie Bellamy, University of Missouri, Columbia, Mississippi.

Struggle for a Nation's Conscience: Civic Rights by Dr. Earl E. Thorpe.

Pride and Power: From Watts to Mexico City by Raymond H. Giles, Jr., former Director of In-Service Teacher Education Program, the African-American Institute.

BEST WISHES

Mr. and Mrs. Andy V. English

Cheryl Young

&

G. Rodderick Young

BLACK RESIDENTS OF THE WORTHINGTON SCHOOL DISTRICT, WORKING IN EDUCATION

Oris Amos, received her BS from Virginia State College, and her MA from O.S.U.. she is presently working on her PH.D. at OSU..

Bessie Bauman, graduated from Allen University, she has taught school ten years. She is presently at Franklin High School as an Occupation Work Adjustment Co-ordinator.

Laureen Dean, received her BS and M A from OSU. She has taught school twenty-three years. She is presently a Counselor at Winsor Terrace Elementary School.

Marie English, received her BS and M A from OSU.. She has taught for twenty-years. Before she retired, she was a Counselor at Champion Jr. High School.

Helen Epps, graduated from Wilberforce University. She has taught sixteen years. She is now a leading Specialist at Hamilton Elementary School.

Clarence Green, graduated from the University of Cincinnati, receiving his BS and M A.. He now is a Supervisor of Vocational Education with the State Department of Education.

Jean Green, graduated from OSU.. She has taught for six years. She is presently at Wienland Park Elementary School.

Lawrence Fields, received his BS from Otterbein College. He has taught twelve years. At present, he is a teacher on Special Assignment with the Columbus Board of Education.

Margaret Fields, graduated from Wilberforce University. She has taught for ten years. At present she is a Counselor at Libby High School in Toledo, Ohio.

Eleanor Hicks, received her BS from Spelman College and her M A from the University of Pennsylvania, she has taught twenty-four years. At present is teaching at Linmoor Jr. High.

Molly Gregory, graduated from Kentucky State College. She has taught for two years.

Ethel Nichols, graduated from West Liberty State College. She is now a first year teacher at Worthington High School.

Gustave Smith, received her BS. at Central State and her M A from OSU. She has taught twenty-eight years, at present she is teaching at Monroe Jr. High School.

Charlene Sudderth, graduated from Huston-Tillaton College; she has taught twenty-five years. At present she is teaching at Bellows Elementary School.

Erma Thomas, received her BS from West Virginia State College and her M A from West Virginia University. She has taught nineteen years; at present she is a Director of Instructional Resource and Material Center.

Helen Ware, received her BS from Otterbein and her M A from Xavier University; she has taught four years. At present is teaching at West High School.

Mildred Washington, graduated from OSU. She has taught for two years; she now is a Music Specialist in Columbus School System.

Leona Wheatley, received her BS at Otterbein College. She has taught for 8 years; she is presently teaching at Duxberry Park.

Edward Willis, received his BS and M A from OSU., He has taught for sixteen years. At present he is principle of Champion Jr. High School.

Catherine Willis, received her BS at Kent State University. She is presently teaching at Trevitt elementary School.

Compliments

Of

Worthington Area Council of Churches

Gethsemane Lutheran

Lord of Life Lutheran

Linworth United Methodist

Worthington United Methodist

Worthington Presbyterian

North Baptist

St. Michael Catholic

United Church of Christ

St. John's Episcopal

All Saints Lutheran

St. John African Methodist Episcopal

A *LEGACY*

FROM

MR. and MRS. V. C. LAWS, SR.

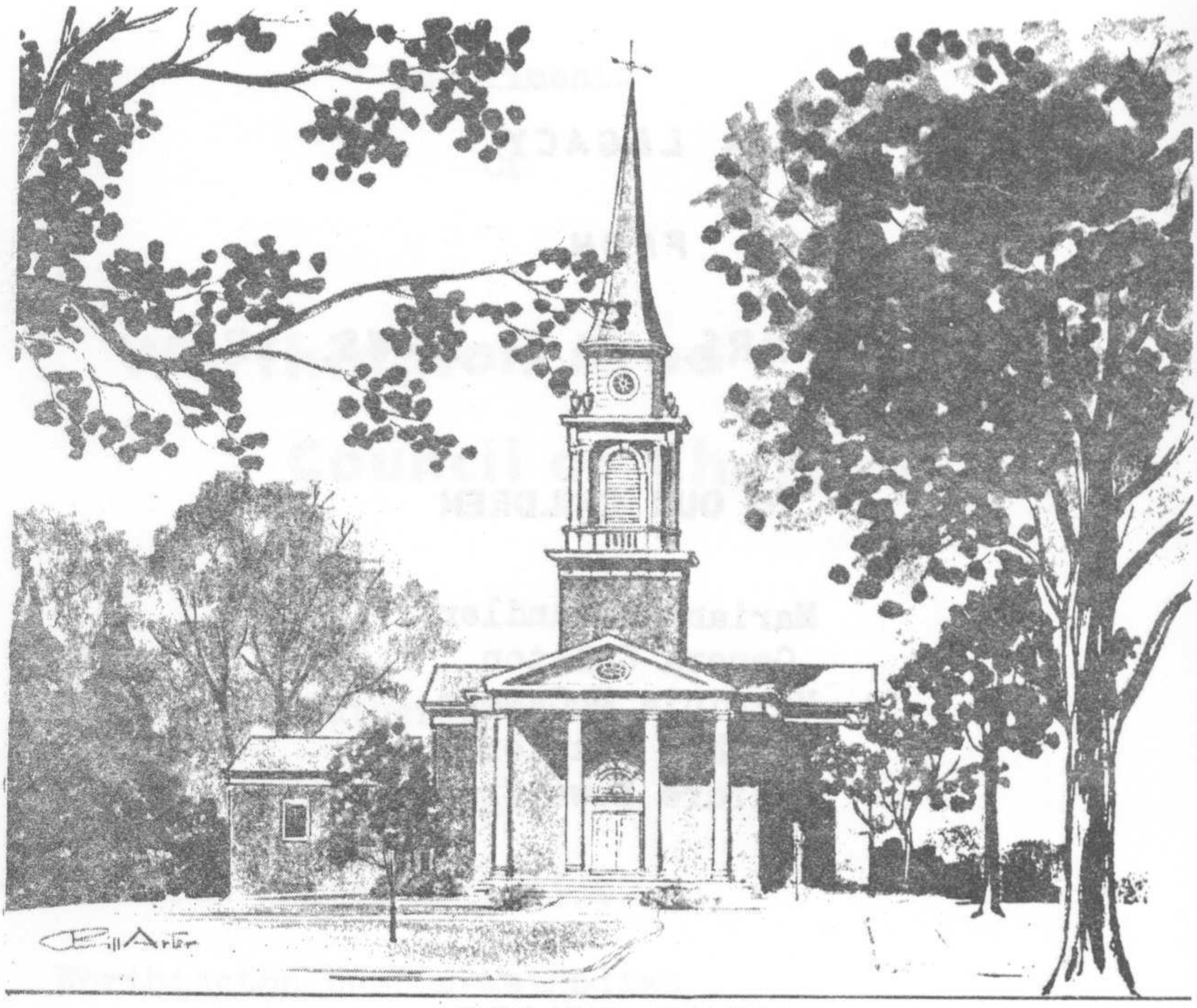
TO OUR CHILDREN

Marianne Chandler
Geneva Colston
Virginia McCammon
Ethel Traylor
Virdre Laws, Jr.

GRAND-CHILDREN

Gayle Colston
Rick McCammon
Dennis McCammon
Wayne Holmes
Shazar Chandler
Darron Colston

AND TO THE GENERATIONS WHO SUCCEED US.



Worthington United Presbyterian Church

Paul W. Johnston, B.Th., D.D. – Pastor
Church Phone: 885-5355 – Manse: 885-6105

Charles B. Robinson, B.Th., S.T.M. – Minister of Pastoral Care
Church Phone: 885-5358 – Residence: 888-3609

Wm. Ideson Johnson, B.D., M.Ed. – Minister to Youth and Adults
Church Phone: 885-5357 – Residence: 888-3019

Mrs. Richard E. Plummer, M.A. – Director of Christian Education
Church Phone: 885-3765 – Residence: 888-3775

Roger G. McMurrin, M.A. – Director of Music
Phones: 882-5035 and 882-3601

SERVICES

9:30 A.M. & 11:00 A.M.

A HISTORY OF THE NEGRO'S

EDUCATION IN THE UNITED STATES

Brought from the African wild to constitute the laboring class of a pioneering society of the new world the heathen slaves had to be trained to meet the needs of their environment. It required little argument to convince intelligent masters that slaves who had some conception of modern civilization and understood the language of their owners would be more valuable than rude men with whom one could not communicate. The questions, however, as to exactly what kind of training these Negroes should have, and how far it should go, were to the white race then as much a matter of perplexity as they are now. Yet, believing that slaves could not be enlightened without developing in them a longing for liberty, not a few masters maintained that the more brutish the bondsman the more pliant they became for purposes of exploitation. It was this class of slaveholders that finally won the majority of southerner to their way of thinking and determined that Negroes should not be educated.

The history of the edcation of the antebellum Negroes, therefore, falls into two periods. The first extends from the time of the introduction of slavery to the climax of the insurrectionary movement about 1835, when the majority of the people in this country answered in the affirmative the question whether or not it was prudent to educate their slaves. Then followed the second

period, when the industrial revolution changed slavery from a patriarchal to an economic institution, and when intelligent Negroes, encouraged by abolitionists, made so many attempts to organize servile insurrections that the pendulum began to swing the other way. By this time most southern white people reached the conclusion that it was impossible to cultivate the minds of Negroes without arousing much self-assertion.

The early advocates of the education of Negroes were of two classes; first, masters who desired to increase the economic efficiency of their labor supply; second, sympathetic persons who wished to help the oppressed; and third, zealous missionaries who, believing that the message of divine love came equally to all, taught slaves the English language that they might learn the principles of the Christian religion. Through the kindness of the first class, slaves had their best chance for mental improvement. Each slaveholder dealt with the situation to suit himself, regardless of public opinion. Later, when measures were passed to prohibit the education of slaves, some masters always a law unto themselves, continued to teach their Negroes in defiance of hostile legislation. Sympathetic persons were not able to accomplish much because they were usually reformers, who not only did not own slaves, but dwelt in practically free settlements far from the plantations on which the bondsmen lived. The Spanish and French missionaries, the first to face this problem, set an example which influenced the education of the Negroes throughout America. Some of these early heralds of Catholicism manifested more interest in the Indian than Negro, and advocated the enslavement of the African rather than

that of the Red Man. But being anxious to see the Negroes enlightened and brought into the Church, they courageously directed their attention to the teaching of their slaves, provided for the instruction of the numerous mixed-breed offsprings, and granted freedmen the educational privileges of the highest classes. Put to shame by this noble example of the Catholics, the English colonists had to find a way to overcome the objections of those who, granting that the enlightment of the slaves might not lead to servile insurrection; nevertheless feared that their conversion might work manumission.

As early as 1634 Paul Le Jeune, a Jesuit missionary in Canada, rejoiced that he had again become a real preceptor in that he was teaching a little Negro the alphabet. After 1716, when Jesuits were taking over slaves in larger numbers, and especially after 1726, when Law's Company was importing many to meet the demand for laborers in Louisiana; we read of more instances of the instruction of Negroes by the French Catholics. The Code Noir obliged every planter to have his Negroes instructed and baptized.

The Anglican Church had its active workers, such as Rev. Morgan Goodwyn and Bishops Fleetwood, Lowth, and Sanderson. Complaints from men of this type let to systematic efforts to enlighten the blacks. In 1727, Bishop Gibson of London Issued an appeal in behalf of the bondsmen, addressing the clergy and laymen in two letters. A much more effective policy of Negro education was brought forward in 1741 by Bishop Secker. He suggested: the employment of young Negroes prudently chosen to teach their

countrymen. A building costing about three-Hundred and eight pounds was erected in Charleston, South Carolina. In the school which opened in this building in 1744, Harry and Andrew served as teachers. Because the progress of Negro education had been rather rapid, South Carolina enacted that year a law prohibiting any person from teaching or causing a slave to be taught, or from employing or using a slave as a scribe in any manner of writing.

In 1751, Reverend Hugh Neill, once a Presbyterian minister of New Jersey, became a missionary to the Negroes of Pennsylvania. He worked among them fifteen years. Dr. Smith, Provost of the College of Philadelphia, devoted a part of his time to the work, and at the death of Neill in 1766, enlisted as a regular missionary.

The Methodist Episcopal Church, best expression of the ideals of John Locke, Jonathan Boucher and John Woolman. In 1784, this Sect then boldly declared: "We view it as contrary to the golden law of God and the prophets and the inalienable rights of mankind as well as every principle of the Revolution to hold in deepest abasement, in a more abject slavery than is perhaps to be found in any part of the world, except America, so many souls that are capable of the image of God".

In 1788, the efforts of Benezet reached their culmination in the construction of a schoolhouse, with additional funds obtained from David Barclay of London and Thomas Sidney, a colored man of Philadelphia. With respect to conceding the Negroes' claim to a better education; Thaddeus Kosciuszko, the Polish General, saw in education the powerful lever-

age which would place colored people in the position to enjoy the newly won rights of man.

By the year 1790, Negro preachers were in charge of congregations in Charles City, Petersburg, and Allen's Creek, in Lunenburg County, Virginia. Lemuel Haynes was then widely known as a well-educated minister of the Protestant Episcopal Church. John Gloucester, who had been trained under Gideon Blackburn of Tennessee, distinguished himself in Pliladelphia where he founded the African Presbyterian Church; one of the most interesting of these preachers was Josiah Bishop. By 1791, he was called to the pastorate of the First Baptist Church (white) of Portsmouth, Virginia. After serving his white bretheren a number of years, he went to New York to take charge of the Abyssinian Baptist Church.

This favorable condition of affairs could not exist after the aristocratic element in the country began to recover some of the ground it had lost during the social upheaval of the revolutionary era. It was the objection to treating Negroes as members on a plane of equality with all, that led to the establishment of colored Baptist Churches and to the secession of the Negro Methodists under the leadership of Richard Allen in 1794. The importance of this movement to the student of education lies in the fact that a larger number of Negroes had to be educated to carry on the work of the new churches.

The intellectual progress of the colored people of that day, however, was not restricted to their clergymen. Other Negroes were learning to excel in various walks of life. Two such persons were found in North Carolina. One of these was known as Caesar, the author

of a collection of poems, which when published in that State, attained a popularity equal to that of Bloomfield's. The other noted NEGRO OF North Carolina was mentioned in 1799, by Buchan, in his "Domestic Medicine as the discoverer of a remedy for the bite of rattlesnakes. Buchan learned from Dr. Brooks that, in view of the benefits resulting from the discovery of this slave, the General Assembly of North Carolina purchased his freedom and gave him a Hundred Pounds per annum for the remainder of his life.

To this bright class of Negroes belonged Thomas Fuller, a native African, who resided near Alexandria, Virginia, where he startled the students of his time by his unusual attainments in mathematics, despite the fact that he could neither read nor write. Once acquainted with the power of numbers, he commenced his education by counting the hairs of the tail of the horse with which he worked the fields. He soon devised processes for shortening his modes of calculation, attaining such skill and accuracy as to solve the most difficult problems. Depending upon his own system of mental arithmetic, he learned to obtain accurate results just as quickly as Mr. Zerah Colburn, a noted calculator of that day, who tested the Negro mathematician.

Among other brainy persons were Dr. James Durham, Dr. Benjamin Rush, Phyllis Wheatly and Benjamin Banneker.

An epoch in the history of Negro education in New England was marked in 1820, when the city of Boston opened its first primary school for the education of colored children.

Some of the other schools for colored children were: The African Church of Boston, and the Sunday-school in the African Improved Church of New Haven. In 1828 there were three in Boston, one in Salem, and one in Portland, Maine. Outside of the city of New York, not so much interest was shown in the education of Negroes in the States, which had a large colored population. In 1787, the New York African Free School was organized. Among those interested in this organization were Melancthon Smith, John Bleecker, James Cogswell, Jacob Seaman, White Matlock, Matthe W. Clarkson, Nathaniel Lawrence, and John Murray Jr.. The school opened in 1790, with Cornelius Davis as a teacher of forty pupils.

The history of the Negro denominations in America is a story of a struggle against terrible odds, resulting from poverty, ignorance, and economic discrimination, by maintaining organizations independent of the great parent bodies from which they sprang. Bishop Tanner thus tersely expresses the basic impulses that led to the separation of the African Methodists from the parent body: "The great crime committed by the Founders of the African Methodist Episcopal Church, against the prejudiced white America, and the timid black---the crime, which seems unpardonable, was that they dared to organize a Church of men; men to think for themselves; men to talk for themselves; men to act for themselves; a Church of men who support from their own substance, however scanty, the ministrations of the Word, which they receive; men who sprun to have their churches built for them, and their pastors supported from the

coffers of some charitable organizations; men who prefer to live by the sweat of their brow and be free. Not that the members of this communion are filled with evil pride, for they exhibit a spirit no more haughty nor overbearing than Paul, who never neglected to remind the world that he was a man and a Roman Citizen. Slavery and prejudice stood up like demons before Allen and his compeers, and forbade them to use the talents which God had given. Slavery bellowed in one ear, "You may obey but you shall not rule". Prejudice thundered in the other, "You may hear but you shall not speak". And to utterly break their spirits, they both took up the daming refrain, "God may permit you to be Levites, but not Priests".

As a result of dissatisfaction at their treatment by the Methodist Episcopal Church, sixteen delegates from Pennsylvania, Delaware, and New Jersey, at a convention held in Baltimore, Maryland in 1816, organized an independent denomination of Negroes with the title the African Methodist Episcopal Church. The Reverend Richard Allen was the first Bishop elected, and until his death he was one of the leading spirits of the denomination. Before the Civil War the denomination grew slowly, confining its activities mainly to the Northern states. During its first forty years, it increased to ten conferences and 20,000 members. By 1866, after the close of the Civil War, there were ten conferences and 75,000 members, the increase, being due to the extension of the denomination into the Southern States. Since that date the denomination has spread to every State in the Union.

As a group the founders of the church were ignorant men, most of them illiterates. During the early years of the organization, nothing seems to have been done with reference to the establishment of educational institutions in marked distinction to the educational activities of the parent body of Methodism from which schools and churches were inseparable. Not until 1833 does there appear in the record any specific references to the need of educational agencies for the promotion of the people. In that year the following resolutions were adopted at the annual meeting of the Ohio Conference; Resolved, 1st. As the sense of this house, that common schools, Sunday-schools and temperance societies are of the highest importance to all people, but more especially to our people. Resolved, 2nd. That it shall be the duty of every member of this conference to do all in his power to promote and establish these useful institutions among our people.

In 1843, at the annual conference in Philadelphia, resolutions were adopted containing the outline of a course of study for traveling and local preachers. This resolution by vote was ordered to be presented at the next General Conference of the denomination for adoption so that it would apply to the entire convention. There was actual opposition to the movement toward an educated ministry, based upon a fear that "if the measure proposed be adopted by the General Conference, discord and dissolution will necessarily take place in the church between the ignorant and intelligent portions of it."

At the first education convention of the

church, held in Philadelphia, two rival schemes were presented for the purpose of insuring an educated ministry. The first was the organization of an educational association to raise funds to defray the expenses of promising young men who would attend any of the admit Negro students. The second was to found and maintain a collegiate institution for the education of youth, owned and control - led by the church. Both plans were adopted, but neither was brought to fruition by the Conferences of the East, which compsed the Convention.

It was the Ohio Annual Conference which first set up an educational institution on a tract of land about fourteen miles from Columbus, Ohio. In describing this school the historian say: "The Institution was called Union Seminary." It did not succeed. Much time was spent in collecting funds to buy the land (one hundred and eighty acres more or less), and to erect a comparatively small frame building upon it. A primary school was kept up for several years, but it was such a school as no intelligent parent would send a child from Columbus, Ohio, fourteen miles away, by State funds, were at their command and at their threshold in all the large towns of Ohio."

This reason given for the failure of this school indicates the difference between conditions in Ohio in 1856 and in the Southern States immediately following the close of the Civil War. In Ohio a poor school for Negroes could not succeed because of the competition of public schools which Negroes could attend.

In the South, almost any kind of school for Negroes would be eagerly attended and considered successful in the absence of anything better.

Meanwhile the Cincinnati Conference of the Methodist Episcopal Church had been working out a plan for the establishment of an educational institution for the Negroes of Ohio, which resulted in the establishment, in 1856, of Wilberforce University, at Tawawa Springs, a few miles from Xenia, Ohio. This school was named in honor of William Wilberforce, the English Abolitionist and Philanthropist. It did work of elementary grade until 1863, when it was offered to the African Methodist Episcopal Church for $10,000, a sum which covered its indebtedness, and accepted for the church by Bishop Daniel A. Payne, who served for thirteen years as the first president of the school.

The general plan of the denomination was to place its institutions of higher learning at strategic points in as many of the States of the South as possible, consistent with reasonable possibilities. In accordance with this idea, institutions doing the work of college grades were established in six of these States at the places and times shown below:

Allen University, Columbia, S.C.....;1870
Paul Quinn College, Waco Texas.....1881
Edward Walters College, Jacksonville, Fla.
1883
Morris Brown College, Atlanta, Ga....1885
Kittrell College, Kittrell, N.C.....1885
Shorter College, Little Rock, Ark....1886

The bulk of the educational work on the college level promoted by the Baptist denomination has been carried on by the American Baptist Home Mission Society. The colleges now supported and controlled by the Negro Baptist Conventions with the dates of founding are as follows:

Four - Year Colleges	Date of Founding
Arkansas Baptist College, Little Rock, Ark	1885
Selma University, Selma, Ala.	1878
Natchez College, Natchez, Miss.	1885
Shaw University, Raleigh, N.C.	1865
Virginia College and Seminary, Lynchburg, Virginia	1888
Junior Colleges	
Central City College, Macon, Ga.	1899
Coleman College, Gibsland, La.	1890
Friendship College, Rock Hill,S.C.	
Morris College, Sumter, S.C.	1905
Guadalupe College, Seguin, Tex.	1887

Although the privately supported institutions bore the major burden of education for the Negro immediately after the emancipation and still constitues the most important group for higher education, yet during the past twenty-five years the state-supported schools have constantly assumed a larger and larger share of this function. There are seventeen land-grant colleges for Negroes at the present time, one in each State that maintain a dual system of schools. They came into existence as a result of the first Morrill Act (passed July 2nd 1862). A second Morrill Act of

August 30th 1890 specifically provided that the land-grant funds be equitably divided where separate schools for the two races were maintained. The names of the land-grant colleges for Negroes are as follows:

State Agriculture and Mechanical Institute, Alabama.....1875
Agricultural, Mechanical and Normal College, Arkansas.....1872
State College for Colored Students.. Delaware.....1891
Florida Agriculture and Mechanical College.....Florida.....1887
Georgia State Industrial College.....
Georgia.....1890
Kentucky State Industrial College.....
Kentucky.....1887
Southern University and A & M College....
Louisiana.....1880
Princess Anne Academy.....Md....1887
Alcorn A & M College.....Miss...1871
Lincoln University.... Mo.....1866
The Negro A & T College... N.C...1894
Colored A & N. University..Okl...1897
State Colored N & I & A & M College of S. C.....S.C...1896
Tennessee State Teachers A & I.....
Tennessee.....1913
Prairie View State N & I College.....
Texas.....1879
Virginia State College for Negroes.....
Virginia.....1883
West Virginia State College.....
West Virginia.....1892

It is interesting to note here that Tuskegee N & I was founded in 1881; Howard University 1867; Fisk University 1865 and Bethune-Cookman College 1904.

All of these institutions of higher learning are independently supported and controled with the exception of Bethune-Cookman, it is supported and controled by the Methodist Church.

It must be pointed out that the private colleges for Negroes depend largely upon philanthropy for their support. The funds from this source naturally come from America's accumulated wealth, which is almost entirely in the hands of the white race. The foundations which have been exclusively devoted to the education of the Negro are the John F. Slater Fund, the Daniel Hand Fund, the Julius Rosenwald Fund, and the Anna T. Jeanes Fund. The principal foundations established for education in general and shared by the Negro are the Peabody Education Fund, the Duke Endowment, and the General Education Board. There is also the Phelps-Stokes Fund established April 23rd 1910, and incorporated by the State of New York, May 10, 1911, in accordance with the Will of Mrs. Caroline Phelps-Stokes of New York City.

When we consider all of the aspects of the history of the Negro in America, that relates to his education, there should be a profound sense of pride felt by all Americans whose Churches had an influence in providing educational opportunities for Black people in this country.

Although school segregation was sanctioned by law and official policy in Southern cities until 1954, when the United States' Supreme Court ruled that De Jure segregation was unconstitutional. Until this ruling was handed down, there was a legacy of govern-

mentally sanctioned school segregation in the North as well. State statutes authorizing racially separate public schools were on the books in New York until 1938, in Indiana until 1949, and in New Mexico and Wyoming until 1954. Although not sanctioned by law in other States, separate schools were maintained for Negroes in some communities in New Jersey, Illinois, and Ohio, as late as the 1940's and 1950's. In some cities such as New Rochelle, N.Y., and Hillsboro, Ohio, the Courts found that school district lines have been gerrymandered for the purpose of racial segregation.

Geographical zoning is the common method of determining school attendance and the neighborhood school is the predominant attendance unit. When these are imposed upon the existing pattern of residential segregation, racial isolation in the schools is the inevitable result. In addition, the day-to-day operating decisions and the policies of local school-boards---in matters involving the location of new school facilities, transfer policies, methods of relieving overcrowded schools, and the determination of the boundary lines of attendance areas--often have reinforced racial separation. In many instances there were alternatives that would have reduced racial concentrations. The modern problems of black education are many. One of those problems is busing. There are many Americans in favor of busing and many Americans oppose to busing. The answers should not be based on emotions but based on the facts of the issue.

In a 1967 report by the United States Commission on Civil Rights, the following

sults of racially isolated education are thus stated: "The results of education for all students are influenced by a number of factors, including the student's home background, the quality of education provided in the schools they attend, and the social class background of their classmates. For Negro students, the racial composition of the schools also is important. Racially isolated schools tend to lower Negro students' achievement and restrict their aspirations.

"A dis-advantaged student in school with a majority of more advantaged students performs at a higher level than a dis-advantaged student in school with a majority of dis-advantaged students". "This has a special significance for Negro students. "Since there are fewer middle-class Negroes, any remedy for social class isolation would entail substantial racial de-segregation."

"There also a strong relationship between the attitudes and achievement of Negro students and the racial composition of the schools which they attend. Relatively dis-advantaged Negro students perform better when they are in a class with a majority of similarly white students than when they are in a class with a majority of equally dis-advantaged Negroes. "When more advantaged Negro students are in school with similarly advantaged whites they achieve better than those in school with similarly advantaged Negroes. When dis-advantaged Negro students are in class with more advantaged whites, their average performance is improved by as much as two grade levels." "There are differences in the quality of education available to Nero and white students in the Nation's Metro-

politan Areas. For example, schools attended by white children often have more library volumes per student, advanced courses, and fewer pupils per teacher than schools attended by Negro children."

"Negro students are more likely than whites to have teachers with lower verbal achievement levels, to have substitute teachers, and to have teachers who are dissatisfied with their school assignment. Do these differences in school qualities account for the apparent effect of racial isolation?" "The quality of teaching has an important influence on students' achievement. Yet, Negro students in majority-white schools with poorer teachers generally achieve better than similar Negro students in majority-Negro schools with better teachers."

"Racially isolated schools are regarded by the community as inferior institutions. Teachers and students in racially isolated schools recognize the stigma of inferiority which is attached to their schools and this has a negative effect on their attitudes and achievement. "The time spent in a given kind of class-room setting has an impact on student attitudes and achievements. The longer Negro students are in de-segregated schools, the higher their performances.

"The cumulative effects of education in income and occupation. Negro adults who attended de-segregated schools are more likely to be holding white collar jobs and to be earning more than otherwise similarly situated

Negroes, who attended racially isolated schools." "Racial isolation in the schools also fosters attitudes and behavior that perpetuate isolation in other areas of American life. Negro adults who attended racially isolated schools are more likely to have lower self-esteem and to accept the assignment of inferior status. Attendance by whites at racially isolated schools also tends to re-inforce the very attitude that assign inferior status to Negroes. White adults who attended all-white schools are more apt than other whites to regard Negro institutions as inferior and to resist measures designed to overcome discrimination against Negroes."

"There is no general agreement among educators and concerned citizens on the best way to remedy the academic dis-advantage of Negro school children. School systems generally have taken one of two basic approaches; the institution of compensatory education programs in majority-Negro schools, or desegregation. "The central truth which emerges from this U.S. Commission on Civil Rights Report is simply this: Negro children suffer serious harm when their education takes place in public schools, which are racially segregated, whatever the source of such seg-regation may be..

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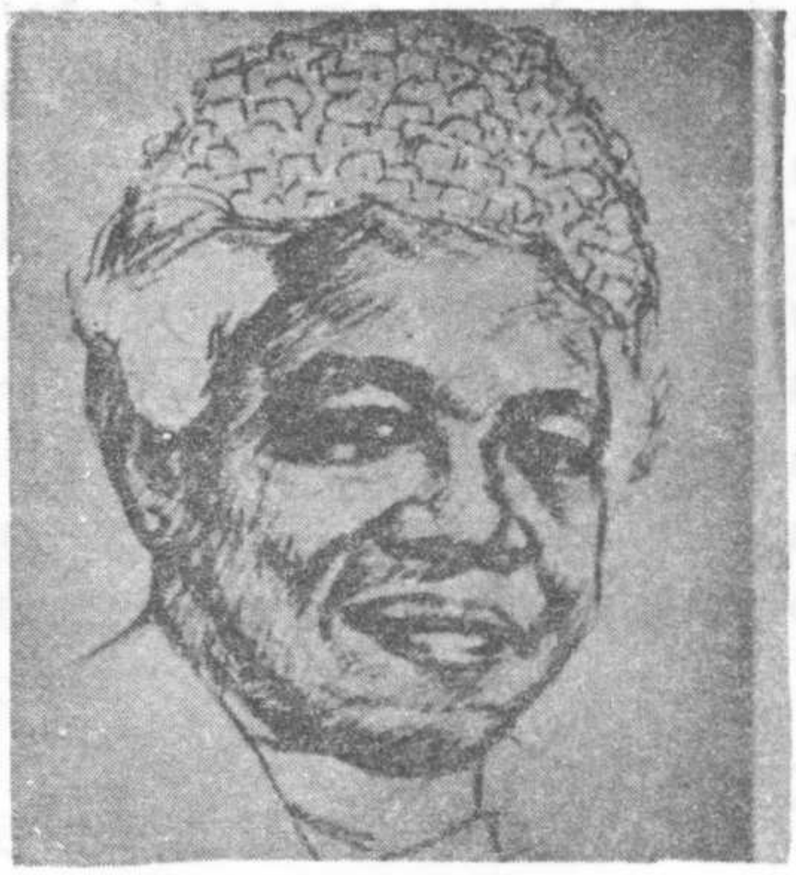
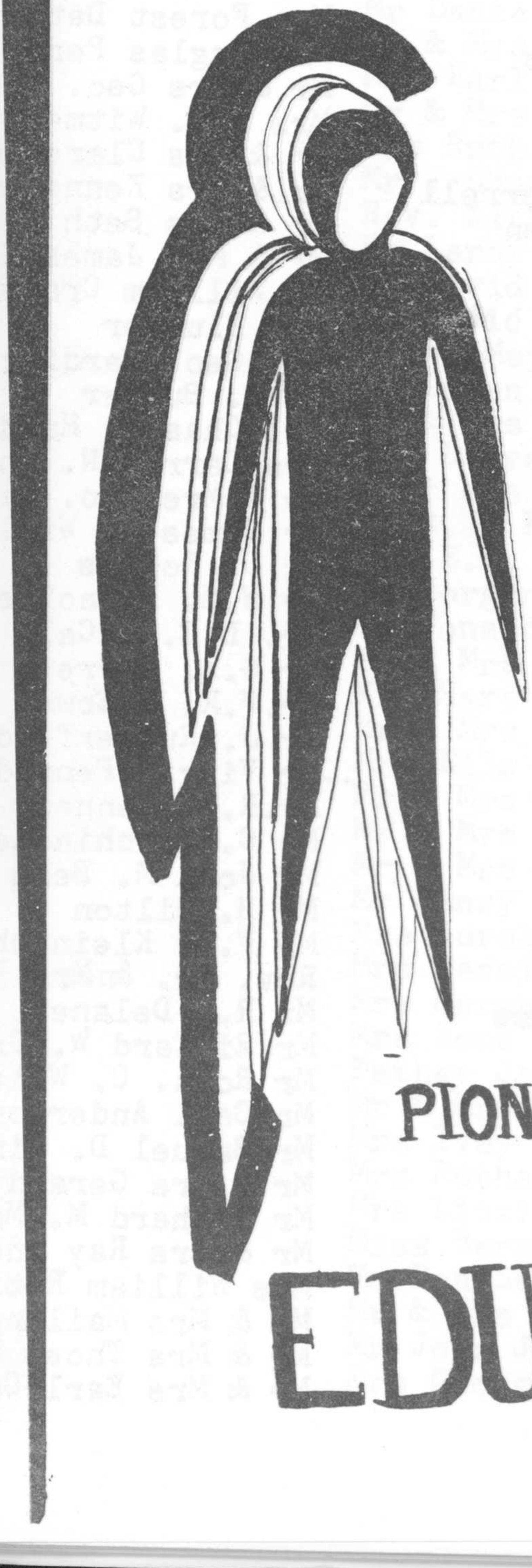
BIOGRAPHIES OF BLACK EDUCATORS

MARY McLEOD BETHUNE(1875-1955), who founded Bethune-Cookman College at Daytona Beach, Florida, in 1904, with one dollar and fifty cents and five pupils, was born in Mayesville, South Carolina. She received her education at the Scotia Seminary in North Carolina and studied further at Moody Bible Institute in Chicago. A person of foresight and dynamic leadership, she received many awards, such as the Medal of Merit from the Republic of Haiti and the NAACP'S Spingarn Award. Under Franklin D. Roosevelt's administration, she served as director of the Negro Affairs Division of the National Youth Administration and as a consultant to the founding conference of the United Nations. After the





BLACK

PIONEERS

IN

EDUCATION

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Mrs Marjorie Hairsine
Miss Lillian O'Rourke
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Mr & Mrs Walter Coffman
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avow the interpretation of his program as an acceptance of the principles of biracial segregation. New and interesting viewpoints are being advanced about Washington's role as a leader.

BACKGROUND FOR EDUCATION

Col. James A. Kilbourne and his Connecticut Yankees put a priority on education. From the first timber cut the first schoolhouse in Worthington was built. Its doors opened within a month after the first families arrived. The year was 1803.

That school building was the largest of 12 log cabins built on the northeast portion of the Village Green. It was used for chasęs during the week, as a community house on week-ends and as the Episcopal Church Sundays.

Our New England forefathers gave Worthington's educational future an almost priceless gift -80 acres of select land north of State Road (Rt. 161) and from the western boundary of the village to the Olentangy River. A 2½--acre town plot, one of the 160 platted to make the village, was also reserved for school purposes.

School was changed from place to place in the early days, among the sites being the 100F Bldg., Granville and Hartford, and the old Medical College Bldg., site of the pre-

sent Kilbourne Memorial Library.

A building dedicated in 1874 on the site of the present Worthington Elementary was where, in 1880, Worthington graduated its first two students. In 1916, the school board built a new high school, on the "school farm" -first of a number that were to become today's beautiful high school plant.

Worthington became an exemted school district on July 1, 1951. Prior to that it had been part of the Franklin County school system.

Today, the district extends north to the Franklin-Delaware County line. The future is thrilling to contemplate. We are asked to keep faith with forefathers who gave education equal status with religious and social needs.

BLACK TEACHERS IN THE WORTHINGTON SYSTEM

The Worthington school system did not have any black teachers for many years, but as the population of the area, especially on the peripheral, as well as in the city of Worthington increased, especially with black folks, the system did hire one black teacher for the elementary school, who has since moved to the middle school.

Today in the year of our Lord, 1970, the Worthington school system is to be congratulated for its efforts to increase its black faculty members. Through the efforts of many students, parents, teachers,and administrators the Worthington system now have four black faculty members--one in the elementary

grade, one in the middle school (previously mentioned) --and for the first time ever two black teachers at the high school.

The black community of Worthington sincerely hope that the efforts to hire more black teachers in the system continue, as well as in other areas. Worthington has a progressive school system and it excels in academic excellence of all its students, this includes those social experiences that help to make a well rounded person.

All students, white, black, and other minority groups, as well as other members of the faculty groups will benefit from the experiences that a black teacher can bring to the system.

COMPLIMENTS OF

ST. MICHAEL PARISH

5750 N. High St.

Pastor: Rev. John P. Byrne

Asst. Pastor: Rev. David Kunkler

NOTES

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May the Heavenly Father
that has Love enough for all mankind
help us to show such Brotherly Love
to all we meet.

Mr. & Mrs. HAROLD JONES

and Family

IN MEMORY

of my Grandparents

JACOB and MARY ANDERSON

WILLIAM and MARGARET FIELDS

Mary Frances Fields

Best Wishes
from friends at

WORTHINGTON UNITED
METHODIST CHURCH

600 High St., Worthington

DR. W. EDGE DIXON
Senior Minister

M. DONALD WELLER
Associate Minister

ROBERT L. LINDAMOOD
Associate Minister

THOMAS HENKALINE
Student Minister

MAURICE CASEY
Director of Music

Church Services
9:30 and 11:00 a.m.

Church School
9:30 and 11:00 a.m.

C O M P L I M E N T S

o f

DELLA BOWEN

to the

MISSIONARY SOCIETY

EDUCATION FOR BLACKS IN WORTHINGTON

Education for blacks in Worthington, Ohio had its beginning before the child reached school for his formal education. As the writer reflects back on the black family in Worthington, I see that Worthington was blessed with some unusual black parents. In all of these homes the children were given an opportunity to go as far in education as they wished. Some of these parents had a limited formal education but they had to prepare their children to enter the Worthington Public Schools and compete with 'white' children who were often children of professors at Ohio State or leading business personalities of both Columbus and Worthington. Many of these 'white students' had been given a year or two of private nursery school since the Worthington Schools didn't have kindergarten until 1957. I know of no preschool black children who were able to attend a nursery school in Worthington either because of discrimination or the cost of the nursery school.

For most of the black children in Worthington the first education or training outside of the home was the religious training they received at St. John A.M.E. Church. The Sunday School was under the leadership of such faithful Sunday School teachers as Mrs. Fannie Payne, Mrs. Emerson Cabel, Mrs. George Miller, Mrs. Farris Vaughn, Mrs. V.C. Laws, Mrs. George Blake, Mrs. Harold Jones.

Upon entering the Worthington Public

School I believe that the black student felt he was able to receive a first class education. Black students were given an opportunity to take part in all school sponsored academic and extra curricular activities. Through the 60's, the black student was given an opportunity to participate although he still had some limits. It would have been impossible for a black to have had a lead in a dramatic role unless the play or operetta had a part for a black servant. Black History, I would say, was limited to the period of slavery, and the three or four black Americans who were discussed in most predominate white schools (George Washington Carver, Booker T. Washington, Marion Anderson, Jesse Owens).

Many of the black students were active in athletics and went on to plat athletics in college. One of the first black athletes in Worthington was Clinton Turner in the early 30's. If you would have attended a football game in Worthington 1937-1940 you might have seen three blacks in the backfield, Emerson Cabel, Harold Jones, William "Pete" Fields. Playing on some of the great basketball teams of Ray Heishman in the 40's were Harold Blake Henry Blaake, Earl Nash. In the late 40's and early 50's playing in the backfield or on the baseball teams of Don Nelson were Kenny Shear, Lawrence "Pete" Fields, Harry Todd, Buddy Butler. It was during the season of 1955-56 Worthington had its frist black cheerleader, Ethel Laws. Playing for many of the Worthington High School Teams in the late 50's and 60's were black athletes, Junior Laws, Dennis and Paul Jones, Julian Goode,

and Billy Fields. Many of the afore mentioned athletes also participated on some of Worthington's great track teams.

Let us now look at some of the achievement at some of the former black students of Worthington. To list all of the students at this time would be impossible, but following is a list of many of the students, their profession, college attended and graduated and city they are now working. Not included are many other students that attended college or business school and are now working in various occupations.

Continued on page--- 75.

CONGRATULATIONS

from

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414 EAST NORTH BROADWAY

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Compliments of

WORTHINGTON STEEL

THE FIELD OF EDUCATION

Jessie Scott Hathsock-Ohio State-Retired Dayton Teacher.

Ruth Burkhead Hoaglan-Wilberforce-Former Teacher in Baltimore Maryland - Deceased.

Ethel Burkhead Mays - Columbus Normal School-Retired Columbus Teacher.

Catherine Burkhead Trimbull - Central State - Teacher in Delaware, Ohio.

Earl Nash - Xavier University - New Orleans, Louisiana - Dean Office - Knoxville College.

Lawrence Fields - Otterbein College - Teacher in Columbus, Ohio.

Rosalyn Lawson - Ohio State University -Teacher in Los Angeles, California.

Margaret Fields - Wilberforce University, Wilberforce, Ohio - Toledo, Ohio.

Paul Jones - Yale University, New Haven, Conn. -Dean Office at Yale University.

DENTIST and PHARMACIST

Lewis "Buddy" Butler - Howard University - Washington, D.C. - Practicing dentist in Washington, D.C..

NURSE

Laura Thompson - Mt. Carmel School of Nursing

- Practicing in Welch, West Virginia.

SOCIAL WORKER

Emerson Cabel - U.C.L.A. - Working in Los Angeles, California.

Kenny Shearer - Ohio State University - Working in Denver, Colorado.

Virginia Laws - Ohio State University -Riverside School for Girls.

Barbara Jones - Ohio State University -Columbus, Ohio.

ARCHITECTURAL ENGINEER

Dennis Jones - Michigan University - Working in Chicago, Illinois.

BUSINESS ADMINISTRATION

Santie Burkhead - Wilberforce - Retired Secretary - Treasurer from B & T. Metals -Columbus, Ohio.

REMARKS OF A FIFTY-YEAR OLD GRADUATE

It has been 50 years since I graduated from Worthington High School. There were two Negroes in the Class, Steve Milton and I. Mr, Milton now lives in Columbus. At that time I think there were 8 or 10 Negro students in the whole Worthington High School.

The classes were small and you had more direct contact with your teachers. The teachers at that time seemed to take more interest in all of the students, both black and white.

There were not many jobs at that time for Negro students in Worthington, so most of them left town for Columbus. Some went to Columbus Normal School and some to Wilberforce University. It was an A.M.E. Sponsored School. The first one North of the Mason-Dixon Line, and was and still in the A.M.E. Conference.

THE INSIDE AND OUTSIDE OF EDUCATION AS I SEE IT

I once saw a sign which read, "The key to success is learning." If we are to succeed in this vast complicated world, we must acquire all the knowledge possible.

As a black student, I am aware of the need for some changes in the subjects taught in our schools. Most of the courses are geared ~~for the middle-class white student~~.

I feel that more attention should be given to a curriculum that can provide a student sith the necessary academic, vocational, social and personal guidance to prepare him for tomorrow. A more individualized approach to education will give all students an opportunity to learn how to think and how to make decisions according to his needs, abilities and goals.

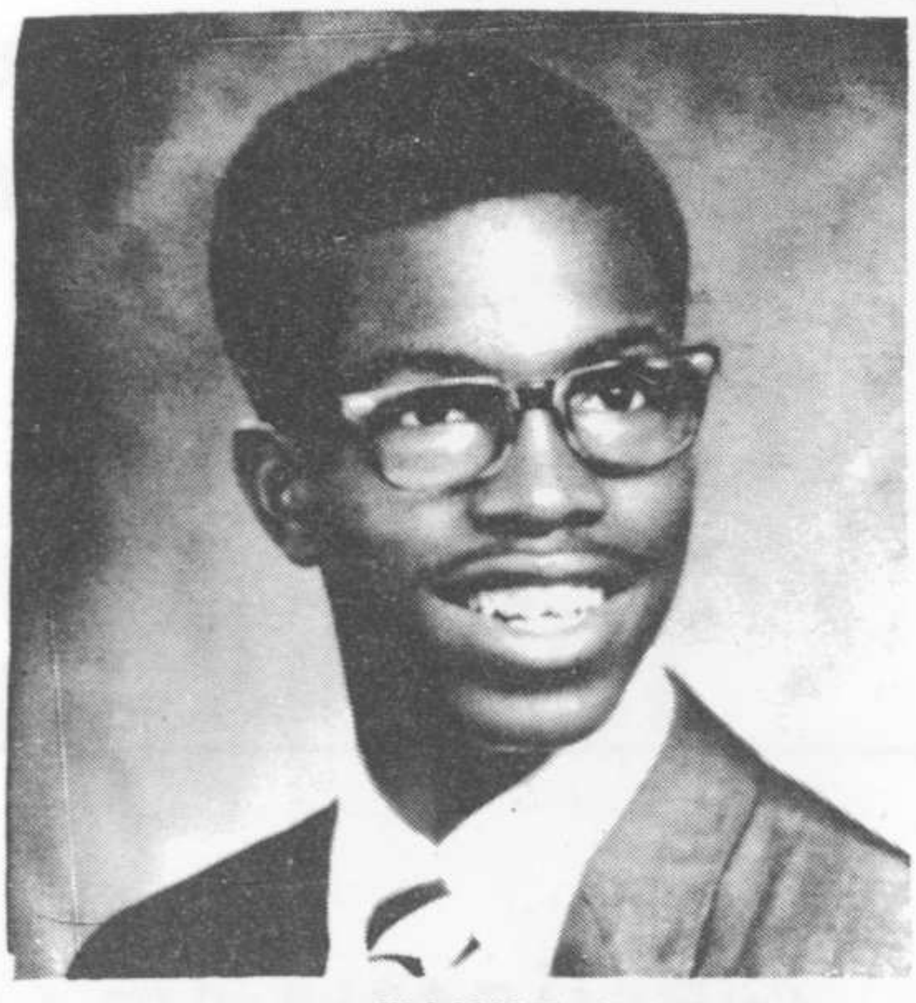
In my grand-parents' days, a Black Student that graduated from college was looked upon as a genius and given a high place of honor in his community. When my parents finished high school, more and more Black Students were able to continue their education in higher institutions of learning. now that I am ready to graduate from high school, it is almost a must that I get more education. Automation have taken jobs that men once performed, and there are very few jobs that are available for a high school graduate.

The parents of Black Students are aware of the need for higher education, but not until a few years ago have they been financially able to send their children to college. Our parents realized that without education we are handicapped, but with an education we are able to meet and help solve some of the problems that we must face each day.

Now most black students will tell you some of the problems they have encountered in gaining their education. Not too many years ago Black Girls were trained in Home Economic Classes, while Black Boys were trained in Industrial Arts. Later Black Boys

and Girls were allowed to take Business Education and College Preparatory Courses. We are aware that there are a few die-hards around that have the mistaken idea that some groups of people should be trained to use their hands and not their heads. Thank goodness there are only a few of this kind still around. The majority of America's intelligent thinking citizens are aware that in order for America to continue as a number One Nation, she must mend her ways and see that all American-Citizens, black, brown, green with purple stripes, get the learning he needs to develop him into a useful citizen. If one segment of America is denied this privilege, America will have a weak link. A weak link that is not mended will soon break. As a Russian Leader once said, "We will not have to bear arms against America, because she will destroy her-self from within." Not all Americans are as-sleep. A few have awaken and realize that they must free their black brother and prepare him for help to strengthen our Nation. We are grateful to these struggling few.

We, as black students must stop making excuses, and take advantage of all opportunities offered us. We must continue to develop a sense of responsibility for our own education and insist on equal education for all Americans. In these days of strife, student unrest, and the cry of racism, I still believe that the time is coming when "any person who has ability and the willingness to work hard has a chance of being successful.



WAYNE A. WHEATLEY

Written by Wayne A. Wheatley
--Student Body President of
Worthington High School.

A LEGACY

from

Mr. & Mrs. Walter Fluellen, Sr.

to our children

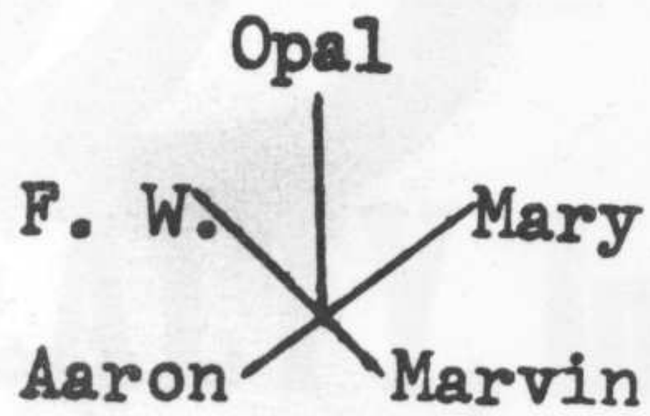
Walter, Jr.
Catherine
Patricia
Michael
Jeffrey

and to all generations
who succeed us.

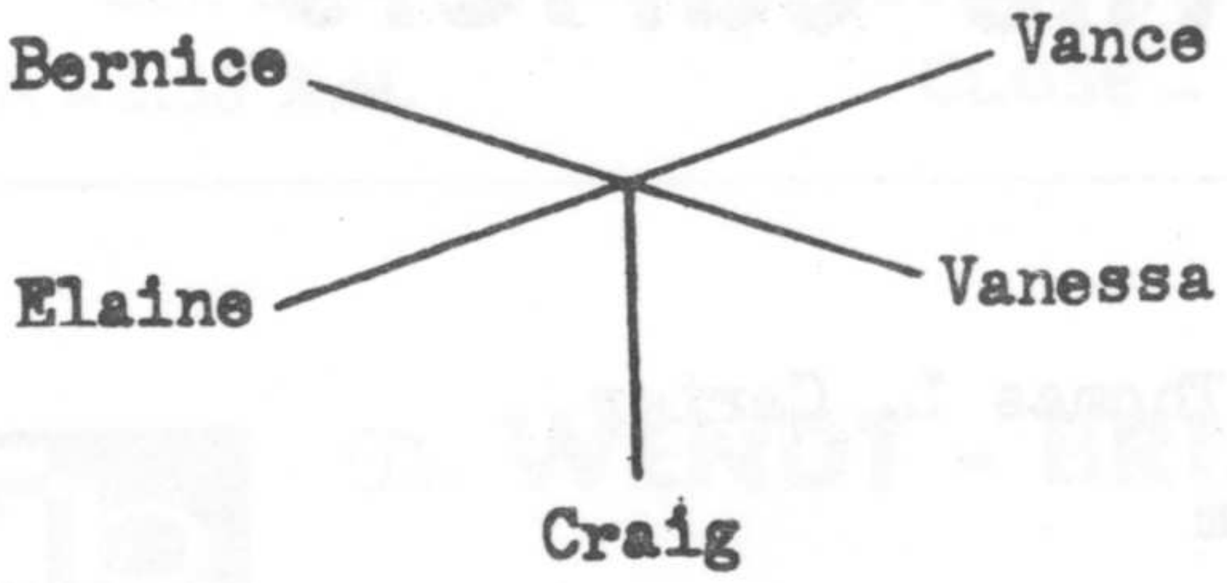
Best Wishes

from

THE WALKER FAMILY



REV. MILLIGAN & FAMILY



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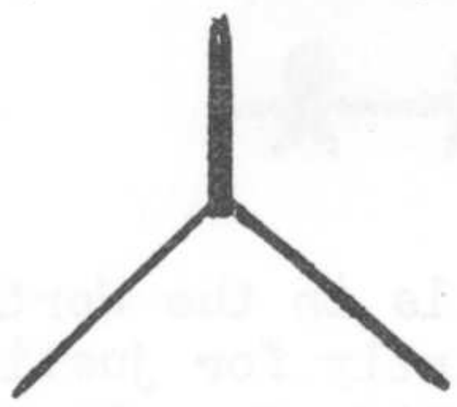
and

B R O T H E R H O O D

Forest and Ada Thompson

Dr. Aubry and Laura Jackson



Aubry, Jr. Kelly

Carl

A L E G A C Y

from

Mr. & Mrs. Alexander Wheatley

to our children

Wayne

Michael

Robert

and to all generations

who succeed us.

We Salute

National Negro History Week

OUR PLEDGE

Our organization believes that brotherhood and equality of opportunity are basic to our Judeo-Christian heritage and that these ideals should be a reality for all peoples regardless of race, creed, or national origin; and we, The Worthington Human Relations Council, will endeavor to achieve these ideals in this community.

we also enthusiastically commend the

ST. JOHN A.M.E. CHURCH

for their continuous zeal and efforts
to bring the above principles into
reality in our community

and we thank the many individuals in the Worthington Area who are striving significantly for justice and equal opportunity and a better life for all persons

WORTHINGTON HUMAN RELATIONS COUNCIL

Thomas Carter, president; Harold B. Jones, vice president; Olwen Firestone, secretary; Bruce Bennett, treasurer; Winsom Amos, Clarence Green, Richard Patchen, Margaret Turnbull, Judy Weld, trustees

"Separate school children by wealth and the result is Class mis-understanding and hatred. Separate them by race and the result is War; separate them by color and they grow up without learning the tremendous truth that it is impossible to judge the mind of a man by the color of his face."

W. E. B. DU BOIS