

# Clarence Patrick, founder of WFU sociology department, dies at 91

■ He guided influential survey on desegregating lunch counters in Winston

By Lorenzo Perez  
JOURNAL REPORTER

Clarence H. Patrick, a professor who founded Wake Forest University's sociology department, died yesterday at his home. He was 91.

Patrick retired from Wake Forest as a professor emeritus in 1978 after teaching sociology for 32 years.

Edwin G. Wilson, Wake Forest' provost during Patrick's tenure on the faculty, called Patrick a dedicated scholar and citizen.

"He was a professor who took seriously one's obligation to society," Wilson said in a statement released by Wake Forest. "He not only taught in the classroom, but also took an interest in the larger problems of the outside world."

Patrick was credited with an influential survey of local views on lunch-counter segregation.

When blacks and whites began holding sit-ins to protest the segregation of Winston-Salem's lunch counters in 1960, store managers gave Patrick and his students permission to interview white customers. Of the 842 customers interviewed for Patrick's study, 91 percent said they would eat at desegregated lunch counters.

**PATRICK SERVED** on a city committee that then negotiated with local merchants over the desegregation of Winston-Salem's lunch counters.

Winston-Salem was the first Southern city to voluntarily desegregate its lunch counters. Patrick's poll was distributed by the U.S. Information Agency as an example of a Southern city's peaceful desegregation.

"The report in itself presented some factual basis to indicate what the trends were," Patrick said in a 1978

*Winston-Salem Journal* profile. "Change was virtually inevitable."

Patrick also earned statewide recognition as an authority on criminology.

Beginning in 1953, he took a three-year leave of absence from Wake Forest to help the state implement a study that he wrote that recommended changing from a one-man parole commission to a more independent three-person parole board.

Patrick, an advocate of prisoner rehabilitation, served as chairman of the newly formed board the first three years. He continued to serve as a member or chairman until 1970.

Patrick also served on the state's inmate-grievance commission.

Patrick, a 1931 graduate of Wake Forest, received his doctorate at Duke University.

He is survived by a daughter, a sister and several nieces and nephews.

Memorial services will be at 2 p.m. Saturday at Davis Chapel on the Wake Forest campus.

## PATRICK

Dr. Clarence Hodges Patrick, 91, of 1199 Hayes Forest Dr., died Wednesday, March 17, 1999, at his residence. He was born December 25, 1907 in Winchester, Tenn. to the late Jesse C. and Nettie Hodges Patrick. Dr. Patrick was a retired Professor of Sociology. He was Professor Emeritus at Wake Forest University and had taught earlier at Shorter College in Rome, Ga. and Meredith College in Raleigh. Dr. Patrick was Chairman of the N.C. Board of Paroles, 1953-1955, and was member and chairman of the N.C. Probation System, 1957-1970. He was preceded in death by his wife, Elizabeth Fleischmann Patrick who died in 1981. Dr. Patrick is survived by one daughter, Dr. Adele Patrick of Athens, Ga., one sister, Alice Burnette of Black Mountain, N.C., two nephews, Todd Somers of Wilkes County, N.C., and Preston Somers of Durango, Colo., and several nieces and nephews. Memorial services will be at 2:00 p.m. Saturday at Davis Chapel, Wake Forest University. Chaplain Ed Christman will officiate. The family will receive friends following the service. Memorials may be made to the Patrick Lectureship Fund, P.O. Box 7808, Department of Sociology at Wake Forest University.

# Old Values Guide a Changing Wake Forest

Dr. Clarence H. Patrick

Special to The Sentinel

After 32 years at Wake Forest, I retired from teaching in the spring of 1978. Since then a number of friends, colleagues, and former students have asked what I regard as the most outstanding events and impressions of my years at the school. It would be impossible to list all of the many significant and memorable things of those years. However, among them, I will mention four which I consider as having the most far-reaching influence on the life and character of the institution.

Moving Wake Forest to Winston-Salem in 1956 was undoubtedly, in my opinion, the most dramatic and important change in the history of the college since its founding in 1834. The town of Wake Forest where the institution had its birth served as a good home for the college for more than 120 years. That historic community and its people will continue to be remembered with affection and appreciation, and certainly close ties with them will endure.

It was because of the vastly changing times and conditions that the institution needed the advantages of an urban environment and the expanded resources which the move entailed. Winston-Salem has proved to be an ideal place for Wake Forest. Its people, government, business, and industry have been genuinely receptive and supportive, and with them the school has established solid and meaningful relationships.

Wake Forest's becoming an excellent university is the second event or development I will mention. The institution was fortunate in having able leadership in its earlier history. Following the guidance of such figures as Wingate, Taylor and Poteat solid foundations were laid and a first-rate college was developed. Under the leadership of the three most recent presidents — Kitchin, Tribble and Scales — there has been rapid and balanced growth in both quality and quantity. Virtually every facet of the institution has been enlarged and strengthened, including the student body, faculty, administration, library and physical plant. A large number of



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disciplines and excellent departments have been added. The schools of law and medicine have been expanded and become even more noted.

Other impressive additions to Wake Forest are the graduate school and the Babcock School of Management. Also, the university now has small valuable centers of study in England, France, and Italy where a limited number of regular students may spend at least one semester. Adding to its breadth, the population of the university community has become increasingly more diversified. The school's catalogue for the year 1977-1978 indicates the enrollment of students from each of North Carolina's counties, all of the 50 states, and 29 foreign countries. Thus, the institution benefits from a diversity of people, cultures, and thought which contribute immeasurably to both the broadening of perspective and the advancement of knowledge.

One of the strongest impressions I have of Wake Forest is that she continues to be undergirded by the same basic principles and values that are characteristic of her past. A large part of the battle for academic freedom, particularly in the South, was fought and won at Wake Forest. Today throughout the university the policy of free and open inquiry continues to be practiced and unquestioned. The

university's motto, "Pro Humanitate," has gained increasing meaning and is applied on a broader scale than ever. This is evidenced by Wake Forest's doors being more widely open than at any time in the past. Thus the university community embraces a broad spectrum of people from the standpoint of nation, region, race, sex, and creed.

There continues to prevail on the campus, as there did in the past, a sound intellectual atmosphere without intellectual arrogance. Also, with physical facilities and surroundings that are greatly improved over those of earlier years, while not spurning the enjoyable and beautiful, there is no lofty elegance or extravagance.

Most importantly, emphasis at Wake Forest continues to be on both the mundane and the transcendental. Religion is regarded as being fundamental in the life and affairs of the university. It was with considered thought that the first cornerstone of a building laid on the Winston-Salem campus was of Wait Chapel. The chapel's steeple towers above all else at the school. It serves as a symbol to remind the members of the university community that they should reach above and beyond their greatest endeavors and attainments.

Finally, I believe that pride may be taken in the fact that Wake Forest is a private, denominational institution. A

rich Baptist heritage has contributed much to the character, strength, and independent spirit of the school. Noteworthy among the basic principles for which Baptists have stood throughout their history are local autonomy, diversity, liberty to search for truth, and freedom of belief. Thus, by building into their system grounds for differing personal beliefs, Baptists provided room for the widely varying points of view of such men as Harry Emerson Fosdick and George W. Truett or W. A. Criswell and W. W. Finlator. Because Baptists comprise an extremely heterogeneous population they are not easily categorized. Consequently, many stereotypes and caricatures of Baptists have missed the mark. They are creations of people who have little or no knowledge of Baptists or their history.

The principles of freedom and independence which Baptists have strongly espoused are also indispensable ingredients of a university. Without them no institution of higher learning can thrive or realize a respectable and scholarly existence. Throughout the years those fundamental principles have been cherished and guarded by both Baptists and Wake Forest.

Herein lies much of the affinity between this institution and North Carolina Baptists. They have meant much to each other for almost 150 years. In my opinion, their continuation of a meaningful and workable relationship will be valuable to both, and without it each would be the poorer. I believe North Carolina Baptists need what Wake Forest, an excellent university, can continue to mean to them because of what the institution stands for and has to offer. I further believe that Wake Forest needs a continuing identity with and the support of North Carolina Baptists, a large and notable body of people.

Dr. Patrick, emeritus professor of sociology, is a Wake Forest graduate. He joined the faculty in 1947. He has served as chairman of the state Board of Paroles, and chairman of the state probation system.

# Old Values Guide a Changing Wake Forest

Dr. Clarence H. Patrick

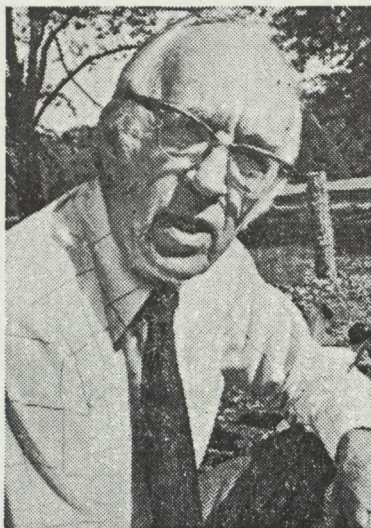
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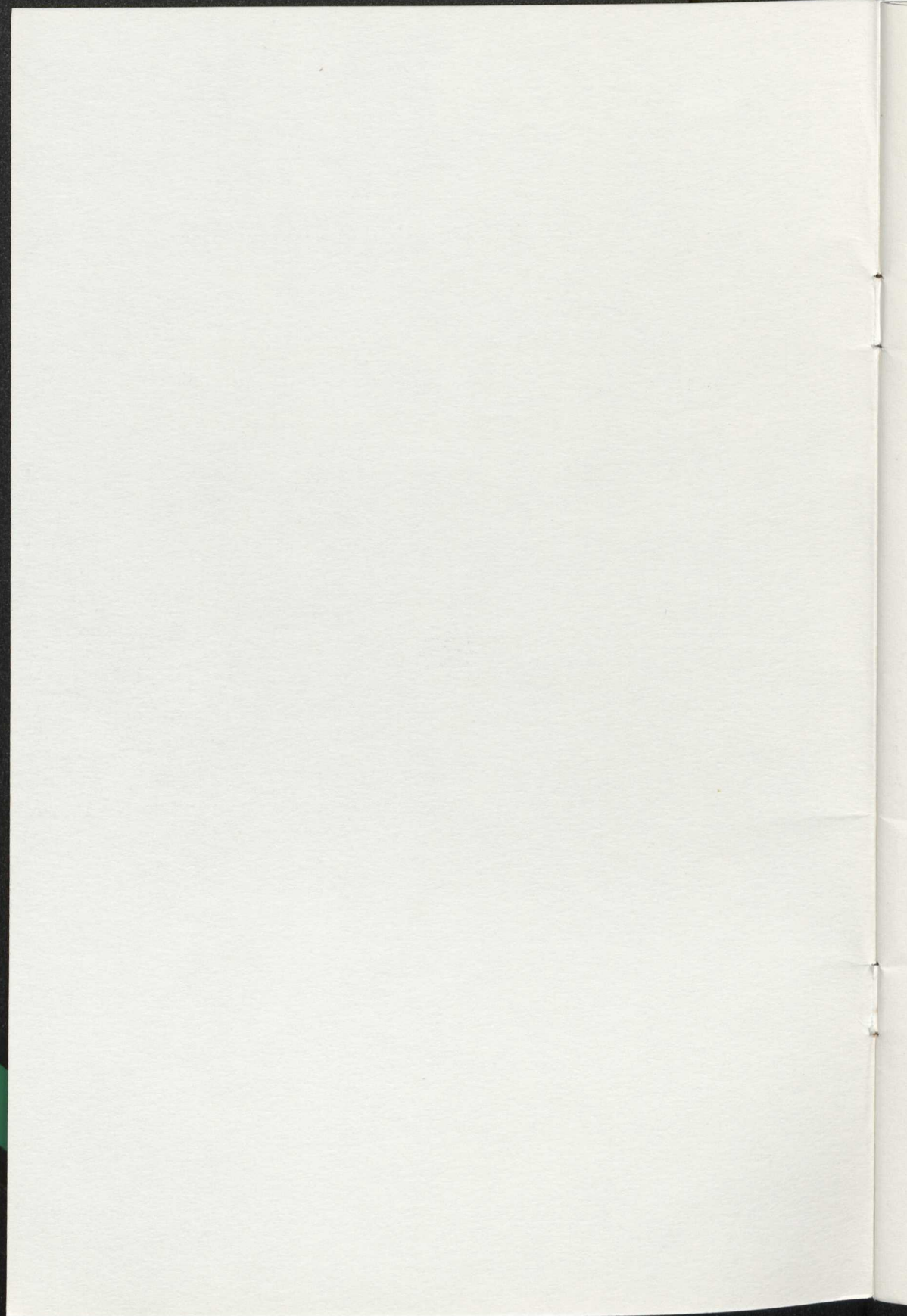
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LUNCH-COUNTER DESEGREGATION  
IN  
WINSTON-SALEM NORTH CAROLINA



By  
CLARENCE H. PATRICK  
*Chairman, Department of Sociology*  
WAKE FOREST COLLEGE

July 25, 1960



**LUNCH-COUNTER DESEGREGATION IN  
WINSTON-SALEM, NORTH CAROLINA**

*By* CLARENCE H. PATRICK  
*Chairman, Department of Sociology,*  
Wake Forest College

July 25, 1960

## *Statement of The Mayor of Winston-Salem*

For the past eleven years it has been my good pleasure to serve the city of Winston-Salem as Mayor. During that time I have had the opportunity of becoming more intimately acquainted with the character of the city and its population. Winston-Salem is truly a city with a heart. It seeks to provide the best possible facilities for the enrichment of the lives of all its citizens. It insists on fair and just treatment to all people. It is willing to make wise and necessary changes. Thus I feel that our city justly merits its recent award as an All-American City.

When the time appeared appropriate I appointed a Goodwill Committee to give careful study to the lunch counter problem which came to our attention early in February of this year. I am proud of the work and accomplishments of that committee. It served as industriously and intelligently as any committee I have ever appointed. It endeavored to examine carefully every possible facet of the problem. I am convinced that the conclusions which the committee and the merchants reached were fair, just, and wise. They were in keeping with the character of our city and its people.

Also, I take considerable pride in the manner in which our people have accepted the change, and they, both Negroes and whites, have done so in a calm and courteous manner.

MARSHALL C. KURFEES, *Mayor*

## THE CITY OF WINSTON-SALEM

Winston-Salem is largely an industrial city having a population of approximately 110,000 people, Negroes numbering about 46,000, and whites 64,000. By both Negroes and whites it is generally recognized as being a community where reasonable racial harmony exists. Its citizens take considerable pride in that fact. The city, on the basis of fair-play and expediency, has, when the occasion arose, been willing to break "the cake of custom." Numerous and significant changes have been made in customs involving interracial relations—some voluntarily and others by request, some freely and others grudgingly. The important fact to note is that they have been made, and all without incident.

The following are some of the alterations in interracial customs which the city has made: desegregation of the following: the public schools (if only token), public libraries, city buses, ministers' conferences, the public golf course; removal of signs indicating separate restrooms and drinking fountains in public buildings; abandonment of separate seating arrangements at the Reynolds Auditorium, the Coliseum, the baseball park, and community center; employment of some Negroes as mail carriers, police officers, and members of the fire department. Both Salem College and Wake Forest College have concerts and lectures that are open to the public and all people are seated on an integrated basis. Each school invites and entertains integrated learned societies and other educational groups. Wake Forest meets and entertains on its campus desegregated debating and athletic teams.

Winston-Salem was one of the eleven cities in the United States accorded All-American status for 1959 by *Look* magazine and the National Municipal League.

### *Eating Facilities for Negroes*

Before desegregation of the lunch counters occurred two variety stores had separate sit-down counters, with complete menus,



for Negroes. Both of these stores, as well as several others, maintain non-segregated stand-up counters where drinks, sandwiches, pies, and cakes are served. At some of those counters Negro waitresses are employed. At most of the other downtown eating places Negroes may enter and purchase what they want on a take-out basis.

Bordering the main downtown section is the principal Negro business district. Several eating establishments are maintained in that area.

### *The Demonstrations*<sup>1</sup>

Protest against segregated service at sit-down lunch counters began in Winston-Salem about noon on February 8, 1960. A Negro transportation worker, Carl Matthews, a college graduate, took a seat in a variety store at a white lunch counter and requested food service. He was not served. After an hour or so of sitting he was served water. In the meantime he sat and smoked. He described his action as part of a Christian movement seeking fair treatment for Negroes.

Later in the afternoon of Matthews' sit-in demonstration, after the news had spread by radio broadcasts, he was joined by about twenty-five Negro sympathizers, including students from Winston-Salem Teachers College. Also, two teen-age white boys and two white men took seats at a counter and waved Confederate flags. They identified themselves as being from a town about twenty miles away. One Negro distributed American flags to the demonstrators.

A Negro boy bought a Confederate flag from a white boy, then tore it up. Matthews, the leader of the sit-ins, did not approve of that action. He said: "We are not here to start any violence or any trouble. We are here just to get something to eat . . . Don't say anything to people with Confederate flags no matter what they do to you. This is a peaceful movement just to get decent treatment for Negro customers."

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<sup>1</sup>Data for much of this section were obtained from the *Winston-Salem Journal* and *Sentinel*.

Some of the demonstrators who later joined Matthews said they were a part of a group of 100 or more persons who met Sunday, February 7, to plan such action, "but Carl beat us to the punch."

### ***Objectives***

In a statement given to reporters, Matthews said his objectives were as follows:

1. "To gain freedom for my people in every walk of life."
2. "To test the authenticity of 'The All-American City.'"
3. "To assure the students of A & T College and Bennett College of Greensboro (where sit-ins began on February 1, that they are not alone in their stand."
4. "To keep democracy alive."

Matthews further stated:

"My stand here today is symbolic to Daniel in the Lion's Den, but it truly represents the American Negro face to face with tyranny and being an American. I will not accept a back seat. I will not accept being cast aside. I will not accept being ignored because I am a Negro. With the help of God I intend to vigorously exercise my democratic and civil rights to the fullest extent. This is my city, an All American City . . . Today, I will either get served at the counter at which I am seated or get thrown out, or stay seated from the time I arrived here until the store closes . . ."

The sit-in continued until the bell rang for the store to close at the end of the day. Matthews gathered the demonstrators around him and led them in repeating aloud the 23rd Psalm.

During the following month, February 9 to March 8, the demonstrations followed, in general, the usual pattern of those in other southern cities. Most of the stores involved were determined to keep their lunch counters open. The Negro protesters were determined to continue demonstrations whenever the counters were open on a segregated basis. There were numerous re-openings of the lunch counters and then immediate re-closings when the sit-ins were resumed.

## ***22 Persons Arrested***

The management of the stores followed the policy of avoiding arrests. However, the manager of one variety store departed from that policy on February 23 when he had twenty-two persons arrested and charged with trespassing at his white lunch counter. (Signs at the entrance to the lunch counter stated that the area was private and was for store employees and their guests only.) Included in the arrested group were eleven Negro students of Winston-Salem Teachers College, ten white students from Wake Forest College, and Carl Matthews, the Chairman of the Negro Passive Resistance Protest Group (as the protest movement was then called).

The entire group, charged with trespassing, was convicted on March 2 in the Municipal Court. The judge first suspended judgment in all twenty-two cases, but after the counsel for the twelve Negroes gave notice of appeal to the Superior Court, he revised his decision and continued prayer for judgment for twelve months. The result was that the twenty-two defendants were guilty as charged but the convictions could not be appealed since no final judgment had been reached.

## ***March 7 Demonstration***

On March 7 the Negro college students staged their biggest and largest demonstration up to that time. Approximately seventy-five demonstrators, carrying placards and singing songs, paraded in the downtown area for two hours. They were strongly warned by the chief of police that another such demonstration would result in arrests on charges of staging a parade without a permit.

During the course of the demonstration on March 7 Negro protestors were served at a sit-down lunch counter in a large hardware store. However, before opening for business the next morning all the stools at the counter were removed and the store began operating its lunch counter on a policy of serving all customers on a stand-up basis.

## ***Behavior of Negroes and Whites***

Throughout the various demonstrations both white and Negro people behaved themselves remarkably well. There was a minimum of heckling and jeering from either group. No serious incident occurred at any time. In any event, it appeared that the city police had the situation well in hand. Plain clothesmen and police officers were carefully instructed and stationed in strategic areas.

## ***Mass Meetings***

At various times mass meetings of the demonstrators were held. At one of the earlier meetings 500 (estimated) Negro college students and high school students pledged themselves to continue their "passive resistance" movement against segregated lunch counters in downtown stores until the counters became desegregated. At that meeting a number of local representatives of the National Association for the Advancement of Colored People were on the program. They assured the students of local and national support from the NAACP.

## ***Boycott***

In addition to demonstrations the Negro protest leaders called for a boycott. The press reported the president of the Winston-Salem chapter of the NAACP as saying that the ministers of all Negro churches in the city had been asked to urge their congregations to boycott the stores with segregated lunch counters. He further said: "We don't call it a boycott. We call it a protest." (There are indications that the boycott reduced considerably the business of the stores involved.)

## ***Protestors Seek a Mediator***

The demonstrators several times sought unsuccessfully for someone to organize and mediate a meeting between them and the store managers in an attempt to resolve the antisegregation movement on the basis of some mutual agreement. The leaders of the protest never met, as a group, with the managers of the stores where the protests occurred.

### ***Protestors Not Subject to Interference***

At no time were the demonstrators subjected to any interference from college or high school faculties and administrative officers or public officials. They were not advised to either refrain from or continue demonstrations that were of an orderly nature and in keeping with city ordinances.

### ***Attitude of Citizens and Officials***

The attitude of most of the white community leaders in Winston-Salem was that the lunch counter problem involved a policy matter that would ultimately have to be resolved by each individual business establishment. However, as the situation continued to develop into a serious problem involving civic peace and order, some official views were expressed.

On February 27 the Chief of Police, James I. Waller, said that, as he saw it then, the stores had three choices:

1. Keep the counters closed.
2. Open them and serve customers on an integrated basis.
3. Open them on a segregated basis and continue having trespassers arrested.

On the same day, Mayor Marshall C. Kurfees said:

“The stores can do one of two things. They can keep the counters closed, or they can open and feed everybody.”

### ***Reactions Toward the Protest Movement***

At no time was there any extremely vocal or organized effort directed against the desegregation of the lunch counter movement. There were those who were opposed to the movement but they seemed to be content to express their views in private conversation and through “Letters to the Editor” in the local papers. The Goodwill Committee, that was eventually established, received surprisingly few letters or phone calls.

It appears that the Negro leaders of the community, without exception, were in accord with the objectives of the protestors.

## *Sympathetic Expressions*

There were numerous private and public expressions which gave sympathetic support to the movement. Given below are some of the public expressions which gave support to the Negro students and their objectives.

### *Motion of Ministers' Fellowship*

On March 7, the interracial and interdenominational Forsyth Ministers' Fellowship passed a motion (although not unanimously) to endorse the city's Unitarian Fellowship's statement in extending "sympathy and admiration" to the Negroes involved in lunch counter sit-down demonstrations in Winston-Salem.

### *Petition of College Professors*

On March 8, the following petition signed by 60 Wake Forest faculty members was sent to the managers of five local stores where "sit-ins" had occurred:

We, members of the Wake Forest College faculty, speaking as private citizens, urge the managers of local stores operating lunch counters to exercise their legal right to open such counters to all customers without reference to race.

Although the stores in question are privately owned, they invite the patronage of the general public. In stores open to the general public, no customer has, and certainly no customer expects, the privileges of the private club. The customer recognizes that he shops and lunches "in public" rather than "in private" when he is in your store. More and more, our citizens are accepting the view that "public" segregation on the basis of race is unfair to Negro citizens, that it robs them of their dignity as individuals and as a group, that it is undemocratic, and that it is un-Christian.

Any change of habit or custom requires "getting used to," but we feel that the citizens of this community will accept the change rather quickly once it is put into effect.

## *Editorial of Local Paper*

On March 17, a local paper, *The Twin City Sentinel*, carried the following editorial:

### *When Lunch Counters Reopen, They Should Serve All Customers*

Negroes who seek service without discrimination at lunch counters in Winston-Salem variety stores now have the backing of two substantial groups in the community. Last week a majority of members present at a meeting of the Forsyth Ministers Fellowship expressed "sympathy and admiration" for the lunch counter protest. On Tuesday, 60 members of the Wake Forest College faculty, speaking as "private citizens," asked the managers of five stores to open their lunch counters to all customers, regardless of race.

Winston-Salem's experience in the field of race relations tend to support the belief of the Wake Forest faculty members that the community would accept the change rather quickly, once it is put into effect. This community, moreover, has avoided the disorder that has accompanied the lunch counter protest in other Southern cities. One reason we have not had serious trouble here is that the store managers have had the good judgment to keep the lunch counters closed most of the time since the protest started, rather than to try to operate them on a segregated basis.

It may be wise to keep the lunch counters closed here for the time being. But it is logical to suggest that when they are opened again that they be opened on a desegregated basis.

Such action will not solve all of Winston-Salem's race problems. They cannot be solved here or anywhere else by a single stroke. But such a move would tell the Negro citizens that the white community is receptive to reasonable requests for removing racial discrimination. That in itself could advance the cause of good race relations in the community.

A private business, of course, has the legal right to serve or to refuse any customer. Unwanted customers can be arrested for trespass if they disobey an order to leave the premises. But arrests for trespass are not the answer to the lunch counter protest.

The current protests are directed at business establishments that cater, in all departments except one, to customers without regard to race or color. The Negroes thus can logically complain of unfair discrimination when they are segregated or denied service at the lunch counter.

Winston-Salem has already moved away from enforced segregation in its public school system, on city buses, on its public golf courses and in Memorial Coliseum. Desegregation in these areas has been accomplished with little or no fanfare. It is an accomplished and accepted fact. We would reasonably expect a similar result if lunch counters were added to the list.

### ***Desegregation of the Lunch Counters: How It Came About***

Approximately two weeks after the sit-in demonstrations began in Winston-Salem the city manager, the secretary of the Retail Merchants Association and the writer of this report discussed the possible approaches to an objective and thorough study and possible solutions to the lunch counter problem. These three persons and the chief of police held a meeting with the managers of the principal stores involved. It was agreed at that meeting that a factual study of the situation should be made. There, however, was some question about who should sponsor and underwrite the study. With the encouragement of most of the merchants involved and a number of leading citizens this writer agreed to make the study on his own and without compensation. He spent approximately a month conferring with leading Negro and white citizens and store managers, conducting an opinion poll among variety store customers, and preparing a re-



port on his findings. About the time the report was completed, at an informal meeting of several interested citizens, it was agreed that the mayor should be requested to appoint a committee to hear the report and then do whatever it could in helping resolve the problem.

### ***Goodwill Committee Appointed***

On April 1 the mayor appointed a committee, called the Goodwill Committee, composed of ten Negro men and ten white men. The ten white members were: Gordon Hanes, president of Hanes Hosiery Mills; Joe S. Rice, president of Dr. Pepper Bottling Company; James G. Hanes, formerly head of Hanes Hosiery Mills and formerly a County Commissioner for three decades; J. Ernest Yarbrough, secretary of the Retail Merchants Association and member of the City-County Planning Board; Dr. Clarence H. Patrick, Chairman of the department of Sociology of Wake Forest College; Paul Essex, assistant superintendent of public relations at Western Electric; Irving Carlyle, a member of the legal firm of Womble, Carlyle, Sandridge, and Rice, city attorney, and a former State Senator; James A. Gray, publisher of the *Journal* and *Sentinel*; E. S. Heefner, Jr., Judge of Forsyth County Juvenile and Domestic Relations Court; and Dr. Mark Depp, pastor of Centenary Methodist Church.

The Negro members were: Kenneth R. William, professor at Winston-Salem Teachers College and former City Alderman; Curtis Todd, attorney; the Reverend Jerry Drayton, pastor of New Bethel Baptist Church; the Reverend David R. Hedgley, pastor of the First Baptist Church; A. H. Anderson, principal of Atkins High School; Sam Harvey, executive director of the Winston-Salem Urban League; Edward E. Hill, president of Winston Mutual Life Insurance Company; C. I. Sawyer, teacher at Paisley Junior High School; Dr. E. L. Davis, chief of the medical staff of Kate Bitting Reynolds Memorial Hospital; and the Reverend H. W. Wiley, pastor of Second Mount Zion Baptist Church.

### ***First Meeting of Committee***

The Committee met on April 2 and heard the following report:

# A STUDY OF THE LUNCH COUNTER SITUATION IN WINSTON-SALEM, N. C.<sup>1</sup>

By CLARENCE H. PATRICK

## *The Larger Scene*

The question of beside whom people sit at lunch counters is only one of the problems of the larger southern scene—a rapidly changing scene of which we are all inextricably a part. All but gone are many of the conditions and ways of our fathers and grandfathers. The South as they knew it, the land of cotton, sharecropping, salt pork, meal and molasses, has largely given way. The South today is one of the fastest, if not the fastest, changing regions of the United States. Trim modern factories, schools, hospitals, churches, and homes are springing up everywhere. The result is inevitable—a changing people. Among both Negroes and whites a new type of generation has appeared which stresses the importance of status, freedom, and human dignity.

More and more, to the new generations, the patterns of adjustment, or accommodation, which were an integral part of the Old South are no longer regarded as acceptable or workable. Ancient and established customs and traditions are being modified. Old ways are breaking down faster than new ways are being established. Many of these changes have not appeared uniformly either in degree or time in all parts of the South; changes are occurring at a more rapid pace in some states than in others. There are significant differences even between the various sections of some states.

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<sup>1</sup>A second section, "The Local Scene" is not included since it is virtually the same as section one of the present document.

## *What the Negro Wants*

The lunch counter demonstrations and "sit-ins" by Negro students which have occurred this year in Winston-Salem and numerous other cities are evidences of the new generation. The desire for lunch counter service on a non-segregated basis is a genuine desire. However, it would be short-sighted not to recognize it as a symbol of a more far reaching matter, the desire of the Negro to be treated no differently from anybody else in public. The Negro does not want to be singled out for differential treatment—segregated service. To him segregation is a form of ostracism implying inferiority. Thus he is asking for the same treatment—no better, no worse, not even equal if it is separate. This all adds up to the fact that the new generation Negro is jealous of his self respect, dignity and honor.

### *Public Opinion (Local)*

What the variety stores will do or can do about the lunch counter situation depends considerably upon local public sentiment. Obviously, their success as business concerns rests largely upon a favorable public opinion. It often is difficult to know what the public actually thinks. Some segments of this community have expressed their sentiment on the lunch counter problem. A number of people have spoken publicly, petitioned, and written. As this study progressed it became evident that we needed to find out what the people who trade at the variety stores think. Thus, two types of interviews were used to obtain the opinions of the stores' customers. One was a brief interview which elicited a spontaneous, off-the-cuff response. The other was a depth interview, involving more time and more probing questions, which obtained a considered opinion. The study began with the depth interview which was used again (with the same results) when we saw the responses to the two types of interviews varied considerably. The persons interviewed were white customers chosen at random during shopping hours.

The responses received to the following statement (made in both types of interviews)<sup>1</sup> were:

The variety stores want to find a workable solution to the lunch counter problem. If they decide to open the lunch counters and serve everybody without regard to race:

	<i>790 Brief Interviews<sup>a</sup></i>		<i>52 Depth Interviews<sup>b</sup></i>	
	NUMBER	PER CENT	NUMBER	PER CENT
1. Do you think most people would accept that plan?				
Yes .....	253	32	36	69
Undecided or Don't Know....	113	14	14	27
No .....	424	54	2	4
2. Do you ever eat at these stores?				
Yes .....	628	79	41	79
No .....	162	21	11	21
3. Would you accept the plan?				
Yes .....	368	47	38	73
Undecided or Don't Know....	39	5	1	2
No .....	383	48	13	25
4. Would you continue to trade at these stores?				
Yes .....	700	89	49	94
Undecided or Don't Know....	16	2	1	2
No .....	74	9	2	4

<sup>1</sup>Made in four variety stores in Winston-Salem, N. C., March, 1960.

<sup>a</sup>Made by Dr. Patrick's Social Research Class, (15 seniors), Wake Forest College.

<sup>b</sup>Made by Dr. Patrick and Dr. E. Pendleton Banks, anthropologist, Wake Forest College.

In interpreting the results of this survey caution must be exercised. It cannot be said that people will always behave in terms of their stated opinions. In fact, it is well known that people generally behave more liberally than their commitments would indicate. For example, several years ago the Army polled sample groups of men in several divisions to discover how the attitudes of men who had served with Negroes differed from those who had not. In divisions where there were no Negroes, 62 per cent

of the soldiers said they would dislike very much to serve in mixed companies. Of white soldiers who had actually served in the same companies with Negroes, only 7 per cent said they disliked it very much.

### *Possible Courses of Action*

The lunch counter problem must be settled eventually on some basis. Finding an acceptable and workable way out of the dilemma will be more difficult for some communities than others. In any case the alternatives are limited. Serious consideration, for very practical reasons, cannot be given to some suggestions that have been advanced. For example, a stand-up policy, that may work satisfactorily at a snack-bar, does not seem feasible for a lunch counter. A sandwich and a drink can be handled while standing up. Managing to eat a plate lunch in a standing position would be awkward, to say the least. Thus, the choices of action in Winston-Salem are few, possibly three or less.

One course is to maintain segregation. That policy would probably result in continued demonstrations, tests of strength, development of an atmosphere where potential violence would be latent; it also could alienate a large segment of our Negro population.

A second choice is to eliminate the lunch counters. For a community to follow the principles and philosophy which such a course implies could be disastrous. It would mean, if we were consistent, that we would keep on abolishing something each time a problem arises—and we can be sure problems will continue to arise. The end result of this course might very well be that few, if any, of our basic community services, agencies, and institutions would be left.

A third, and final, alternative is equal treatment to all at the same lunch counters on a sit-down basis. If our citizens are as sensible and manifest the same attitude of fair play and good manners as they have in the past, this plan could succeed.

Without a large measure of tolerance and willingness to make adjustments, it probably would fail.

### ***Committee Appoints Subcommittee***

After the Goodwill Committee heard the report on the lunch counter problem, the majority of the members, at first, seemed to favor recommending that portion of the report which offered as one possible solution "equal treatment to all at the same lunch counters on a sit-down basis." However, several members wisely (as later developments in Winston-Salem and elsewhere indicated) persuaded the Committee that such action would be hasty and ill-advised without first conferring with the managers of the stores involved. A subcommittee of five (two Negro and three white persons) was then named to confer with the merchants. Also, the Goodwill Committee passed a motion which urged that there be no more demonstrations by any group and that the store managers not open their sit-down counters until a definite recommendation was made by the Committee. All parties, except two or three drug stores, agreed to that recommendation. Until the agreement was suspended on May 9, there were no further demonstrations and the variety store sit-down counters remained closed.

### ***Subcommittee Works With Merchants***

The subcommittee met numerous times with the merchants individually and as a group. It also conferred by phone, in cooperation with local managers, with the district and home offices of the variety stores.

The members of the subcommittee reached what was probably an extremely important decision. It decided that it would be unwise and perhaps fatal to make any sort of recommendation which the merchants could justly feel was something which was being imposed upon them. The committee concluded that its function should be to discuss every possible facet of the problem with the merchants and then with them reach a mutual agreement as to what seemed to be the most intelligent, fair, and workable solution. Significantly at one of the early meetings with the merchants, the manager of one of the variety stores proposed that the eventual solution would be desegregation of the sit-down counters.

## *Solution Almost Reached*

At various times it appeared that a solution to the problem was imminent. The principal stores with sit-down lunch counters indicated a willingness to desegregate their counters on the condition that virtually all stores that sell merchandise and food on a sit-down basis follow the same policy. It was at this point that considerable difficulty was encountered. A list of stores that might be expected to follow the plan was given to the subcommittee. It had conferences with the managers of those stores. Some, two or three, non-variety stores, maintained that because of their unique situation they could not and probably should not be expected to go along with the desegregation plan.

## *Merchants Become Impatient*

In the meantime five or six weeks had passed with the lunch counters of the variety stores closed and with no demonstrations. (Overlooked by some was the agreement of the protestors not to demonstrate during that period.) Some of the managers were beginning to think that the protest movement had about spent itself. Some drug stores were observed doing an impressive business at their lunch counters. The variety store managers were understandably becoming impatient. They naturally wanted to reopen their lunch counters and get back into business.

The subcommittee held a meeting with the merchants on May 7. A final report on the stores that were willing to go along with the desegregation plan was given. The store managers present said the list was not sufficiently inclusive and thus without others they were not willing to desegregate their lunch counters. The subcommittee felt that it could do no more under the circumstances at that time. It was disappointed but did not have a feeling that the situation was hopeless. It simply admitted that, as yet, a solution had not and could not be reached; that the situation would probably get worse before it improved. The stores and the protestors were released from the agreement not to reopen the counters and not to demonstrate.

## ***Counters Re-Open; Demonstrations Resumed***

The stores re-opened their segregated lunch counters on May 9. The Negro protestors renewed their efforts by staging their largest demonstration on May 10. Several hundred protestors marched into one store after another, milling around, making noises, and handling merchandise. The situation was sufficiently grave to cause genuine apprehension. The city manager and the chief of police were alert and with forthrightness and good sense restored order. They entered one of the stores where several hundred protestors (according to newspaper reports) had congregated and addressed them by saying that Winston-Salem has a city ordinance against such crowds which constitute a parade. (They had been so warned by the chief of police in February.) The city manager said: "I suggest that you break up into small groups and then stay downtown or go anywhere you wish . . . But do not be parading in such a large crowd." A local paper reported: "Most of the Negroes booed and shouted loudly. A leader, Donald Bradley, jumped forward and said, 'He says there's a law against a parade. I say the Constitution gives us equal rights.'" Police immediately arrested Bradley and took him to jail, charging him with participating in an unlawful congregation without a permit. (Bradley was convicted, fined \$50.00, later reduced to \$25.00, and costs and given a 30-day suspended sentence.) There were no reports of any heckling and no angry vocal exchanges between white and Negro spectators during the demonstration.

The protestors carried signs which read:

"Segregation must go, go, go. We fought together, died together; why can't we eat together. Stand up for America plus equality. Does slavery still exist? We cook it, why can't we eat it together. We want first class citizenship . . ."

The demonstrators left the store and moved to the City Hall. The city manager told them that he would be glad to have a committee of their selection in his chambers. About twelve demonstrators went into the city manager's office and talked with him and the chief of police. As a result of the conference, one of the protesting leaders issued a statement saying, "We are calling off



the (downtown) demonstrations now . . . We shall table our demonstration until something can be worked out with the managers."

### ***Committee Meets Again; Decision Is Reached***

The subcommittee immediately resumed discussions with the store managers. After several days of discussion a meeting of the Goodwill Committee and the store managers was called. The result of that meeting was a decision to re-open the lunch counters on a desegregated basis. Although higher management of one variety store agreed to the decision to desegregate the lunch counters in Winston-Salem, the local manager (after thirty-seven years of service with that Company) resigned rather than support the plan. The Committee and merchants agreed that the following public statement be issued:

### ***Statement of Mayor's Goodwill Committee***

#### ***Winston-Salem, North Carolina***

"At 3:30 o'clock Monday, May 23, 1960, the Mayor's Goodwill Committee met with the merchants at the Community Center. The committee unanimously recommended that the lunch counters be desegregated. The merchants agreed with this recommendation and with the committee are working out a plan to put it into effect in the near future.

The Committee appreciates the patience and cooperation of the people of this community and is confident that everyone will continue to exercise the same restraint and good judgment in this matter as they have in previous undertakings involving community relations."

### ***Treatment by the Press***

The local papers presented a factual account of the Goodwill Committee's statement, including background material about the Committee and its work. Only a two-column headline was used in announcing the decision to desegregate. It read "Store Managers to Desegregate Lunch Counters."

The *Twin City Sentinel* also carried the following editorial:

***Lunch Counter Decision Calls  
For Restraint and Good Will***

In recommending that downtown lunch counters in Winston-Salem be desegregated, the Mayor's Goodwill Committee has acted with a courage born of patience, sound judgment and the good will which its name indicates. In agreeing to the recommendation, the affected merchants have demonstrated this same spirit of good will and sense of community responsibility.

It now remains for these two groups to put a plan of desegregation into effect, and for the people of both races in this community to accept it with the restraint and good judgment with which it has been presented. For, in a sense, this whole community is the Mayor's Goodwill Committee. The 20 men of both races who bore the name were charged only with the mission of leading the way for a peaceable settlement of the lunch counter dispute. This they have done, and for their patient and painstaking efforts, they merit this community's deepest appreciation.

But the mission of good will in race relations is one with which all responsible citizens of both races are charged. And in these next weeks and months, we are being given an opportunity to respond to this obligation with patience, conscience and confidence.

***The Plan***

A relatively simple plan for desegregation of the lunch counters was worked out. In essence, it provided that the stores would open the lunch counters on Wednesday, May 25, and that when the demonstrators began eating at the lunch counters, they, during the first two or three weeks, would have no more than two or three of their group in a store at one time and that they would avoid rush hours and Saturdays.

It was also agreed that the subcommittee meet with the managers again on June 7 for a progress report and be prepared to make any changes necessary.

## ***How Desegregation of the Lunch Counters Has Worked***

Two months have passed since the lunch counters were desegregated in Winston-Salem. A manager of one of the larger variety stores, describing desegregated eating at his counters said: "You would think it had been going on for fifty years. I am tickled to death over the situation."

All of the managers report that their general business is back to about normal; one reported an increase. They report their lunch counter business somewhat under, equal to, or above what it was a year ago, varying with the facilities and location of the various stores. They all agree that they see only improvement in the future. One manager said that the only regret he has is that the step was not taken four months ago.

The demonstrators adhered to the agreements in the plan for desegregation. The general Negro shopper probably had no way of knowing about the restrictions in the plan with reference to numbers, rush hours, and Saturdays. (The plan was begun on a Wednesday thus no announcements could be made beforehand at the Negro churches.) Thus from the very beginning there were a considerable number of Negro lunch counter customers in most of the stores; some during the first week had as many as 142 in one day. The stores that are nearest to the Negro shopping district understandably attract more Negro lunch counter customers.

The public has accepted the change with unusual calm. There have been no unusual or ugly incidents. Neither the police nor the store managers has been called upon to handle a serious situation. There have been no such situations. One manager says he is having more white people sit at his "former colored counter than colored people sit at the former white counter."

After the plan had been in operation for two weeks the managers agreed that desegregation was working so smoothly the

time was ready to lift all the restrictions. Thus the counters are now operating on a completely desegregated basis without any limitations.

### ***Some Factors Contributing to Desegregation***

The following factors have probably played some role in desegregation of the lunch counters in Winston-Salem:

1. Winston-Salem is a community where a marked degree of racial harmony and fair-play exist. That fact is shown by the number of important areas that have been desegregated in the past. It would be expected, therefore, that the city would be as willing and prepared as any southern city to desegregate its lunch counters.

2. The city has a sizable and respected group of both white and Negro business and professional men through whom channels of communication between the races have been developed and kept open. Through the local Urban League (the only one in North Carolina) and other interracial groups, leading Negro and white people, for many years, have sat at the same table to discuss problems of common interest.

3. The municipal leaders including the mayor, the city manager, and the chief of police, are men who believe in justice, fair-play, and protection of the rights of all citizens. They, from the beginning, took the position that the protestors, so long as they obeyed the law, would be protected and not abused. They at no time took a partisan attitude. Alert and prompt police supervision prevented possible disorder and conflict which would have made a solution even more difficult.

4. Excellent cooperation by the local radio, television, and press were manifested. They were present each time the full Goodwill Committee met but not at the meetings of the subcommittee. They agreed to permit the members of the Committee to speak off the record at any time. Publicity was kept at a minimum. The reports which were released to the public were factual, and of a non-sensational nature. None were of the sort that

might stir up or further racial antagonisms. The editorials which appeared in the two local papers, the *Journal* and the *Sentinel*, certainly helped shape a public opinion favorable to desegregation of the lunch counters.

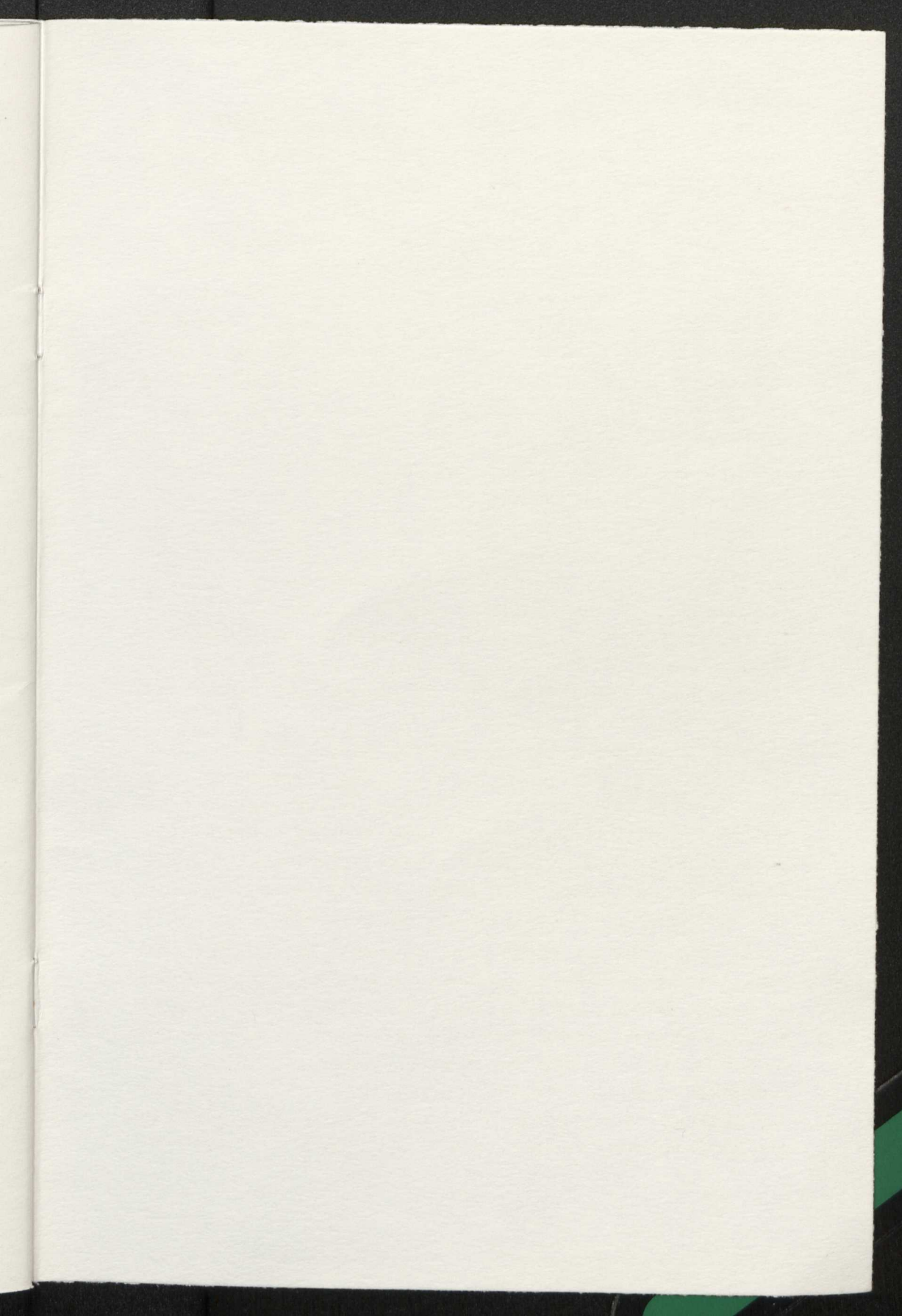
5. The Winston-Salem store managers and the companies which they represented acted in an intelligent, restrained and fair-minded manner. They refused to abuse anyone or engage in arrests (with the exception mentioned above, which apparently was regretted and regarded as being a mistake at the time). They cooperated fully in the initial study that was made and with the efforts of the Goodwill Committee.

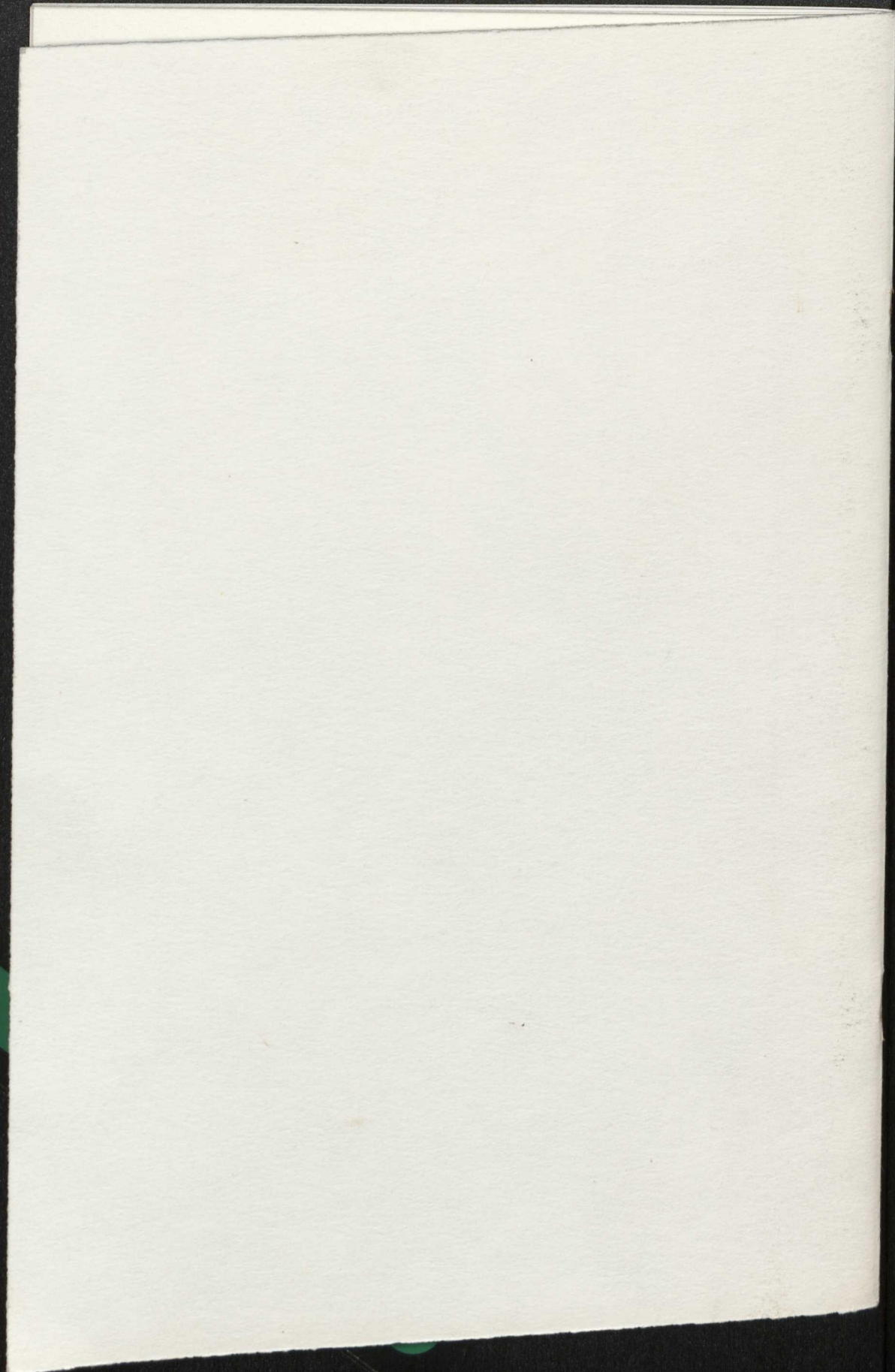
6. Of major importance is the fact that the Committee worked directly with the store managers and at no time sought to impose a solution on them.

7. Considerable weight would have to be given to the membership, attitude, and work of the Goodwill Committee. It was made up of highly respected and successful business and professional men. They sought to study the problem intelligently and objectively in the light of the conditions that existed in Winston-Salem. The problem was not solved by preconceived notions but by facts and ideas that became revealed as the Committee dealt with the situation.

8. The role played by the Negro members of the Goodwill Committee and other Negro leaders in the community was of immeasurable importance. It was largely through their wise and able leadership that the protestors were persuaded not to demonstrate during the period the Goodwill Committee was working. In fact, they are perhaps due much credit for the way in which the entire Negro community acted with good sense.

9. Time was one of the most important factors. The committee was probably over-optimistic in thinking that a solution in Winston-Salem could be decided upon at the very outset of the problem. People needed time to reason and to let their feelings moderate. Thus as more time passed members of the committee, merchants, and many citizens reported that an increasing number of people were saying, "Why don't you go ahead and open the lunch counters and serve everybody alike."





PATRICK, CLARENCE HODGES

b. Winchester, Tenn., Dec. 25, 1907. W. F. C. 1931; S. B. T. S. 1931-32; ord. Mars Hill, N. C., May 27, 1928; p. Dillingham, 1928-29; Glen Royal ch., Wake Forest, and Hickory Rock ch., Louisburg, 1930-31; grad. stud., N. T. I. 1934-35; ad. c/o Duke University, Durham, N. C.

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# Church Is Urged To Speak Out

DURHAM (UPI) — Dr. Clarence Patrick, head of the Wake Forest College sociology department, says the Christian church must not remain silent in the face of violence, hate-mongering and denial of rights.

Patrick told the North Carolina Baptist Pastors Conference Monday that "hate sheets" are "printing the Christian vocabulary in order to accomplish their evil purposes."

## Use Religious Terms

He said they are using such terms as "the cross," "Christian heritage" and "crown of thorns" in their publications.

"They are not only trying to ridicule and circumvent the law of the land, but when they spread hate and fear they are trying to circumvent the law of God," said the former chairman of the State Paroles Commission.

Patrick told the 1,500 pastors attending the conference "These are difficult and trying days for ministers of the gospel. It takes more courage to be a hero in the moral and spiritual realm than it does on the battlefield."

The conference was one of several preliminaries to the 123rd annual session of the Baptist State Convention opening here today.

## Calls For Equality

Patrick told the ministers, "It is time for us to make up our minds once and for all that men are equal, not only in the sight of God, but also in the sight of men. Does anyone believe that man's standards are higher than God's standards? There is no place in a Christian country for second-class citizenship for any group of people . . ."

At Monday night's session, Editor Henry Belk of the Goldsboro News-Argus urged the creation of a public information department within the Baptist State Convention.

Belk also advised the pastors regarding steps to follow in obtaining publicity for church activities. He also suggested that more newspapers should establish the post of religious editor.

"We have sports editors, political editors, business editors, but we have all too few religious editors serving the lay press," he said. "Yet religion is possibly the greatest force of interest to man."

he h Sociologist Makes Study *Biog*

*Journal & Sentinel*  
*4/13/60*

# Patrick Is a Scientist

The man who made an extensive study of the lunch counter situation in Winston-Salem is recognized as one of North Carolina's outstanding sociologists.

Dr. Clarence H. Patrick, 52, head of the sociology department at Wake Forest College, presented his report yesterday to the mayor's Goodwill Committee appointed to study the situation.

The committee is expected to lean heavily on the report in preparing its recommendation. The report also will be available to store managers and store officials on the national level.

The report, which includes the results of a public opinion survey and a description of possible solutions, may turn out to be another in a series of public services by Dr. Patrick.

In 1952, Dr. Patrick published a book titled "Alcohol, Culture and Society." It was a study of the relation of alcoholic beverages and society and the misuse of the beverages. The professor is also author of numerous articles on sociological subjects.

In the summer of 1952, Dr. Patrick led the state's Advisory Paroles Board in a study of parole systems in the 43 states. That led to a recommendation for a State Parole Board. Previously, the governor had made paroles with the help of a commissioner.

In 1953, Dr. Patrick became chairman of the State Board of Paroles. He held that position while on leave of absence from Wake Forest until 1956, when he returned to the college and be-



DR. C. H. PATRICK  
... WF professor ...

came a resident of Winston-Salem.

The professor has specialized somewhat in criminology. He has held that punishment is not the solution to crime, citing a need for emphasis on correction and rehabilitation.

"I'm relatively a new citizen in Winston-Salem," Dr. Patrick said yesterday. "Personally, I like Winston-Salem." He said he joined the Wake Forest faculty because he saw great possibilities in its move to the Twin City.

Immediately after the sitdown demonstrations against segregated lunch counters began here early in February, Dr. Patrick told city officials he

wanted to offer his services as a citizen, as an individual and as a Wake Forest representative.

The community has been good to Wake Forest in the mutual relationship between the two, Dr. Patrick said. He felt an obligation to give his services in return.

Dr. Patrick said his study was requested by a group of interested citizens. He promised the store managers and others that he would work as a social scientist, not as a reformer. "This report is made as a scientist," he said. (The 15 college seniors who helped in the interview phase of the study still do not know his personal opinions.)

The professor said he did not realize that the project would become so highly involved. He spent 225 hours on it before getting the report into final form late Friday. He conducted most of the 52 depth interviews himself.

Dr. Patrick said that he did not sign a petition of 60 Wake Forest faculty members asking for desegregation of lunch counters. "I was making the study," he said, "and had to remain neutral."

In addition to his work in the field of sociology, Dr. Patrick also was active in the Baptist ministry from 1934 to 1941.

A native of Tennessee, the professor is a Wake Forest graduate. He also holds degrees from Duke University and Newton Andover Theological School. The Patricks, who live on Faculty Drive, have one daughter.

# WFU Sociologist Plans Trip to Asia

A Wake Forest University sociologist whose special interests are criminology and social deviation will leave Oct. 15 for a working trip to Europe and Asia.

The primary purpose of Dr. Clarence H. Patrick's five-week trip is a study of the criminal tribes in India, particularly one called the Mang Garudis.

He also hopes to get a look at the penal systems of a number of countries, including Russia.

The Mang Garudis, Patrick said, were among about 200 tribes and castes that were notified of being criminal tribes by the British government in 1871. Most of the tribe lives in and around Poona, where two men have been doing field work for Patrick for the past year. Poona is near Bombay.

In India, Patrick will work in libraries, talk with scholars and visit some of the communities where tribe members live.

His study ties in with his graduate course in sociology, where each student is doing a study of of a similar society. He has a foundation grant for the trip.

In London, Moscow, Manila, Tokyo and Anchorage, as well as in India, he will visit universities and will lead discussions on probation, parole and work release programs in America; capital punishment; or criminal tribes and communities.

In each city, he said, he will observe what is being done in sociology and anthropology and, briefly, what the country is doing in the field of correction.

Patrick is professor of sociology and anthropology at Wake Forest. For three years he was chairman of the North Carolina Board of Paroles and he is chairman of the state's probation system. He has published a number of articles on criminology and race relations.

## Mrs. Kennedy Gets Applause At Expo 67

MONTREAL (AP) — Mrs. John F. Kennedy received a smattering of applause when she entered the British Pavilion at Expo 67 Saturday. There was no repetition of boos that marred her first arrival at the world's fair Friday night.

The boos were heard when the widow of President Kennedy arrived at the extremely popular Czech pavilion in 40-degree temperatures. A line of visitors had been shivering outside for more than an hour.

Surrounded by security guard and Royal Canadian Mounted Police she alighted from her car outside the pavilion, which had been closed to the public for more than an hour in anticipation of the visit.

The waiting spectators were in no mood to cheer when the obviously VIP-carrying limousine arrived. But as some spectators recognized Mrs. Kennedy, they switched from booing to clapping and cheering.

## *On Inmate Grievances*

# Professor Named to Panel

Dr. Clarence H. Patrick, a Wake Forest University sociology professor, was appointed to the state's new Inmates Grievance Commission yesterday.

Patrick was appointed to the five-member commission by Gov. James E. Holshouser Jr. He will be sworn in at 3 p.m. today in the governor's office in Raleigh.

He succeeds Fred G. Morrison Jr., who resigned after being named the commission's executive director.

The new commission is aimed at providing a structure for airing and investigating prisoner's grievances and complaints.

Patrick, 66, had been a professor at Wake Forest since 1947, specializing in

criminology and deviant behavior.

He served as chairman of the state Board of Paroles from 1953 to 1956 and was later chairman of the state Probation Commission.

Morrison also said he plans to name John D. Campbell, an ex-inmate, as one of the commission's hearing examiners.

In April 1970 Campbell was sentenced to eight years in prison for holding up a supermarket in Stoney Point. He spent two years in Central Prison in Raleigh

and became involved in correctional counseling. Last year he received the G. W. Randall Memorial Award for being an outstanding correctional officer. He has also been active in the North Carolina Jaycees' program of in-prison Jaycee chapters.

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# WFU Prof Publishes In Journal

W.F.U. Faculty Activities

A paper by Dr. Clarence H. Patrick, professor of sociology and anthropology at Wake Forest University, has been published in "Man in India," a leading anthropological journal in India.

The article is titled "The Criminal Tribes of India with Special Emphasis on the Mang Garudi: A Preliminary Report." It is based on a study Patrick completed during a trip to India in 1967.

The Mang Garudi, Patrick says, is a poverty-stricken tribe that traditionally has lived principally by begging, theft and conjuring tricks. Most of the tribe's 10,000 members live around Poona, where two men had been doing field work for Patrick for a year before his visit.

In his paper, Patrick concludes that the condition of the Mang Garudis is similar to that of minority groups in other societies who occupy the lowest socio-economic status. He says that the tribe increasingly is adopting accepted means of achieving goals and seeking more identity with the larger society.

The paper was first read by Patrick a year ago at the southeastern regional meeting of the Association for Asian Studies at Duke University.

# 'New Officer' Gets Book He's Wanted

THE POLICE, CRIME AND SOCIETY. Compiled and edited by Clarence H. Patrick. Charles C. Thomas, Publisher. 292 pages.

WITHIN THE LAST decade there has been a movement in police education which has turned its attention to the areas which had so often been overlooked in preparing a police officer to be an effective servant of the people.

Except in some isolated islands of enlightenment, police training in the United States has been, for the most part, on-the-job training. A young man is employed to be a policeman, he is given a badge, a belt, a can of mace, a club and a gun. He then is "given" to an older "experienced" officer who will teach him the ropes. We have paid dearly for this kind of training in America. We haven't quite recovered from it yet. This kind of training hasn't been eliminated either.

But, there is relief in sight! Because certain officials, certain enlightened police administrators and pressures from other sources, the task a police officer must perform in a community has been reexamined. Someone has discovered that most of his work is with people and that the tools he needs are not hanging on his belt.

When police departments started to look for places

where their personnel could be educated in those "tools" necessary to do a good job, they turned to the colleges and universities of the land. Course offerings proliferated and some community colleges became solvent almost on their "police science" offerings alone. Then a new problem was discovered. There weren't any really good texts available for these courses.

For the "new school" officer, a book was needed which would put him in touch with the consensus on certain theoretical propositions, a book which could be handled easily by persons who were not committed college types, which neither talked down to this newly motivate police officer nor tried to show him with professional jargon.

Clarence Patrick, a professor of sociology at Wake Forest University, put such a book together. Of course he could put it together because he is at home in the report room of a police station as he is in the university classroom.

The opening chapter on Social Control is the best summary of the theory of social control it has been my pleasure to read. Whole books are written on this topic which do not make as much sense.

Patrick has had top-flight people write key chapters. Marden and Meyer published one of the leading texts in the



Clarence Patrick

study of minority groups in America. Their contribution is "The Significance of Minorities in American Society." Nothing better has been in the area of prejudice than Gordon Allport's "The Nature of Prejudice." Patrick has wisely included that classic study.

Some very serious questions are raised by Karl Menninger in his chapter, "The Crime of Punishment." If a person involved with the enforcing of the law were introduced to Menninger's chapter, he would have to examine his entire philosophy of punishment.

Many of us need to do that. In light of current discussions and proposed legislation in North Carolina in the area of punishment and rehabilitation, we all need to know more.

—ROBERT L. WENDT

WIS JOURNAL SENTINEL, OCTOBER 8, 1972

# 'New Officer' Gets Book He's Wanted

THE POLICE, CRIME AND SOCIETY. Compiled and edited by Clarence H. Patrick. Charles C. Thomas, Publisher. 292 pages.

WITHIN THE LAST decade there has been a movement in police education which has turned its attention to the areas which had so often been overlooked in preparing a police officer to be an effective servant of the people.

Except in some isolated islands of enlightenment, police training in the United States has been, for the most part, on-the-job training. A young man is employed to be a policeman, he is given a badge, a belt, a can of mace, a club and a gun. He then is "given" to an older "experienced" officer who will teach him the ropes. We have paid dearly for this kind of training in America. We haven't quite recovered from it yet. This kind of training hasn't been eliminated either.

But, there is relief in sight! Because certain officials, certain enlightened police administrators and pressures from other sources, the task a police officer must perform in a community has been reexamined. Someone has discovered that most of his work is with people and that the tools he needs are not hanging on his belt.

When police departments started to look for places

where their personnel could be educated in those "tools" necessary to do a good job, they turned to the colleges and universities of the land. Course offerings proliferated and some community colleges became solvent almost on their "police science" offerings alone. Then a new problem was discovered. There weren't any really good texts available for these courses.

For the "new school" officer, a book was needed which would put him in touch with the concensus on certain theoretical propositions, a book which could be handled easily by persons who were not committed college types, which neither talked down to this newly motivate police officer nor tried to show him with professional jargon.

Clarence Patrick, a professor of sociology at Wake Forest University, put such a book together. Of course he could put it together because he is at home in the report room of a police station as he is in the university classroom.

The opening chapter on Social Control is the best summary of the theory of social control it has been my pleasure to read. Whole books are written on this topic which do not make as much sense.

Patrick has had top-flight people write key chapters. Marden and Meyer published one of the leading texts in the



Clarence Patrick

study of minority groups in America. Their contribution is "The Significance of Minorities in American Society." Nothing better has been in the area of prejudice than Gordon Allport's "The Nature of Prejudice." Patrick has wisely included that classic study.

Some very serious questions are raised by Karl Menninger in his chapter, "The Crime of Punishment." If a person involved with the enforcing of the law were introduced to Menninger's chapter, he would have to examine his entire philosophy of punishment.

Many of us need to do that. In light of current discussions and proposed legislation in North Carolina in the area of punishment and rehabilitation, we all need to know more.

—ROBERT L. WENDT

# Old Values Guide a Changing Wake Forest

Dr. Clarence H. Patrick

Special to The Sentinel

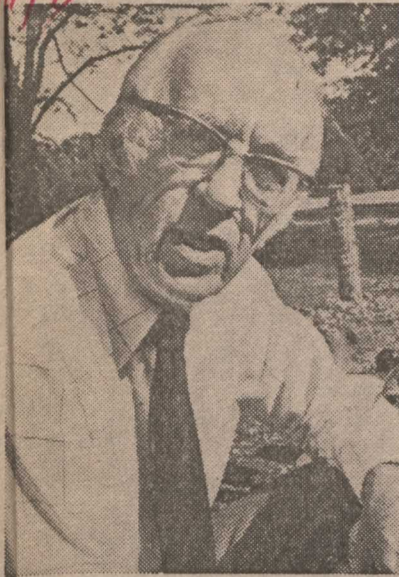
5/11/79

After 32 years at Wake Forest, I retired from teaching in the spring of 1978. Since then a number of friends, colleagues, and former students have asked what I regard as the most outstanding events and impressions of my years at the school. It would be impossible to list all of the many significant and memorable things of those years. However, among them, I will mention four which I consider as having the most far-reaching influence on the life and character of the institution.

Moving Wake Forest to Winston-Salem in 1956 was undoubtedly, in my opinion, the most dramatic and important change in the history of the college since its founding in 1834. The town of Wake Forest where the institution had its birth served as a good home for the college for more than 120 years. That historic community and its people will continue to be remembered with affection and appreciation, and certainly close ties with them will endure.

It was because of the vastly changing times and conditions that the institution needed the advantages of an urban environment and the expanded resources which the move entailed. Winston-Salem has proved to be an ideal place for Wake Forest. Its people, government, business, and industry have been genuinely receptive and supportive, and with them the school has established solid and meaningful relationships.

Wake Forest's becoming an excellent university is the second event or development I will mention. The institution was fortunate in having able leadership in its earlier history. Following the guidance of such figures as Wingate, Taylor and Potat solid foundations were laid and a first-rate college was developed. Under the leadership of the three most recent presidents — Kitchin, Tribble and Scales — there has been rapid and balanced growth in both quality and quantity. Virtually every facet of the institution has been enlarged and strengthened, including the student body, faculty, administration, library and physical plant. A large number of



*"I believe that pride may be taken in the fact that Wake Forest is a private, denominational institution. A rich Baptist heritage has contributed much to the character, strength, and independent spirit of the school."*

disciplines and excellent departments have been added. The schools of law and medicine have been expanded and become even more noted.

Other impressive additions to Wake Forest are the graduate school and the Babcock School of Management. Also, the university now has small valuable centers of study in England, France, and Italy where a limited number of regular students may spend at least one semester. Adding to its breadth, the population of the university community has become increasingly more diversified. The school's catalogue for the year 1977-1978 indicates the enrollment of students from each of North Carolina's counties, all of the 50 states, and 29 foreign countries. Thus, the institution benefits from a diversity of people, cultures, and thought which contribute immeasurably to both the broadening of perspective and the advancement of knowledge.

One of the strongest impressions I have of Wake Forest is that she continues to be undergirded by the same basic principles and values that are characteristic of her past. A large part of the battle for academic freedom, particularly in the South, was fought and won at Wake Forest. Today throughout the university the policy of free and open inquiry continues to be practiced and unquestioned. The

university's motto, "Pro Humanitate," has gained increasing meaning and is applied on a broader scale than ever. This is evidenced by Wake Forest's doors being more widely open than at any time in the past. Thus the university community embraces a broad spectrum of people from the standpoint of nation, region, race, sex, and creed.

There continues to prevail on the campus, as there did in the past, a sound intellectual atmosphere without intellectual arrogance. Also, with physical facilities and surroundings that are greatly improved over those of earlier years, while not spurning the enjoyable and beautiful, there is no lofty elegance or extravagance.

Most importantly, emphasis at Wake Forest continues to be on both the mundane and the transcendental. Religion is regarded as being fundamental in the life and affairs of the university. It was with considered thought that the first cornerstone of a building laid on the Winston-Salem campus was of Wait Chapel. The chapel's steeple towers above all else at the school. It serves as a symbol to remind the members of the university community that they should reach above and beyond their greatest endeavors and attainments.

Finally, I believe that pride may be taken in the fact that Wake Forest is a private, denominational institution. A

rich Baptist heritage has contributed much to the character, strength, and independent spirit of the school. Noteworthy among the basic principles for which Baptists have stood throughout their history are local autonomy, diversity, liberty to search for truth, and freedom of belief. Thus, by building into their system grounds for differing personal beliefs, Baptists provided room for the widely varying points of view of such men as Harry Emerson Fosdick and George W. Truett or W. A. Criswell and W. W. Finlator. Because Baptists comprise an extremely heterogeneous population they are not easily categorized. Consequently, many stereotypes and caricatures of Baptists have missed the mark. They are creations of people who have little or no knowledge of Baptists or their history.

The principles of freedom and independence which Baptists have strongly espoused are also indispensable ingredients of a university. Without them no institution of higher learning can thrive or realize a respectable and scholarly existence. Throughout the years those fundamental principles have been cherished and guarded by both Baptists and Wake Forest.

Herein lies much of the affinity between this institution and North Carolina Baptists. They have meant much to each other for almost 150 years. In my opinion, their continuation of a meaningful and workable relationship will be valuable to both, and without it each would be the poorer. I believe North Carolina Baptists need what Wake Forest, an excellent university, can continue to mean to them because of what the institution stands for and has to offer. I further believe that Wake Forest needs a continuing identity with and the support of North Carolina Baptists, a large and notable body of people.

Dr. Patrick, emeritus professor of sociology, is a Wake Forest graduate. He joined the faculty in 1947. He has served as chairman of the state Board of Paroles, and chairman of the state probation system.



# Deaths and Funerals

## BARNES

**GLENDALE SPRINGS** — Mr. Garvey Edgar Barnes, 87, of Glendale Springs, died Monday morning at Ashe Memorial Hospital in Jefferson after an extended illness. Funeral services will be Wednesday at 2 p.m. at Pentecostal Holiness Church, conducted by the Rev. Lonnie Miller, the Rev. Dean Rector and the Rev. Glenn Caudill. Burial will follow in Obids Baptist Church Cemetery. Mr. Garvey was born Oct. 1, 1894 in Ashe County to Hart and Ann Fall Barnes. He was a retired carpenter and a member of Pentecostal Holiness Church. His wife, Mrs. Cordie Miller Barnes, died June 1, 1971. Surviving are two daughters, Mrs. Wade (Dare) Miller of Glendale Springs, and Mrs. Moses (Georgia) Harless of Millers Creek; one son, Claude Allen Barnes of Newburgh, N.Y.; three sisters, Mrs. Hanner Church, Mrs. Hettie Minton and Mrs. Etta Miller, all of Wilkesboro; three brothers, John Barnes of Wilbar, Avery Barnes of Taylorsville, and Jim Barnes of Bluefield, W. Va.; 18 grandchildren, 34 great-grandchildren and 9 great-great-grandchildren.

The body will be taken to the home of a daughter, Mrs. Miller in Glendale Springs, Tuesday afternoon, where it will remain until the time of the services. Reins-Sturdivant Funeral Home in North Wilkesboro is in charge of arrangements. Pallbearers will be Jeffrey Miller, Ronnie Severt, Ricky Severt, Timothy Anderson, Homer Barnes and John Harless.

## CLEMONS

**MAYODAN** — Mrs. Ruby Payne Clemons, 65, of Rt. 1, Mayodan, died Sunday at Annie Penn Memorial Hospital in Reidsville. Funeral services will be Wednesday at 3 p.m. at First Congregational Christian Church, where she was a member. The Rev. Dan Jones and the Rev. Joe Paschal will officiate. Burial will follow in Greenview Cemetery. Surviving are her husband, Nick H. Clemons of the home; three daughters, Mrs. Clara Terry of Greensboro, Mrs. Elizabeth Shelton of Albemarle, and Mrs. Jo-Ann Madison of Raleigh; two step-daughters, Mrs. Margaret Fulp of Stoneville and Mrs. Pansy Kallam of Stoneville; one sister, Mrs. Hattie Dye of Newport News, Va.; one brother, Richard L. Payne of Reidsville; nine grandchildren, three step-grandchildren and four great-grandchildren. The family will receive friends Tuesday from 7 to 9 p.m. at Colonial Funeral Home of Madison.

## COLLINS

**GALAX, Va.** — Mr. Walter Davis Collins, 51, of Rt. 2, Galax, Va., and formerly of Mt. Airy, died Monday morning near Independence, Va. after suffering a heart attack. Mr. Collins was born in Surry County, Jan. 4, 1930 and was an employee of

Leonard Corns. Burial will be in the family cemetery.

## LONG

Mrs. Margaret Hedrick Long, 54, of 611 Nokomis Court, died at Forsyth Memorial Hospital Sunday at 4:45 p.m. Funeral services will be conducted at 11 a.m. Tuesday at Vogler's Reynolda Road Chapel by Dr. Ernest Fitzgerald. Burial will be in Forsyth Memorial Park. Mrs. Long was born November 25, 1926, in Salisbury to Ted Lee and Margaret R. Surratt Hedrick. She graduated from James A. Gray High School and UNC-G Class of '48. She was a research chemist at Bowman Gray School of Medicine for four years. She was a very active volunteer worker for the Red Cross Blood Mobile and was a member of Centenary United Methodist Church. On March 28, 1953, she married Audree F. Long who survives of the home. Other survivors include two daughters, Mrs. Sharon Eddins and Miss Sandy Long, both of Raleigh; one granddaughter, Jennifer.

## MYERS

Mr. Edgar Cecil Myers, 69, of 650 Rugby Row, Winston-Salem, died Sunday at 8:50 p.m. at Forsyth Memorial Hospital. Funeral services will be Wednesday at 2:30 p.m. at Huff Funeral Home in East Bend by the Rev. B. A. Carroll. Burial will follow in East Bend Memorial Park. Mr. Myers was born in Yadkin County to W. H. and Ozbee Myers. Surviving are his wife, Mrs. Pearl Taylor Myers of the home; one step-daughter, Mrs. R. L. Hill of Winston-Salem; one stepson, Jack Croaker of Durham; two sisters, Mrs. Ethel Hackadee of Winston-Salem and Mrs. Cuthel Croker of Asheville. The family will receive friends Tuesday from 7 to 9 p.m. at Huff Funeral Home in East Bend.

## PATRICK

Mrs. Elizabeth Fleischmann Patrick, 61, of 1880 Faculty Drive, died at her home early Monday. She was the wife of Dr. Clarence H. Patrick, who is professor emeritus of sociology at Wake Forest University and former chairman of the North Carolina Paroles Board. Mr. Patrick was also a member of the Mayor's Goodwill Committee in Winston-Salem during the lunch-counter desegregation demonstrations in 1960. Mrs. Patrick was a native of Elgin, Ill., and a graduate of Meredith College. In addition to her husband, she is survived by a daughter, Adele Patrick of Athens, Ga. and sister, Mrs. Jeanne Currier of Mt. Airy. Memorial services will be held Wednesday at 4 p.m. at Wait Chapel of Wake Forest University. The family requests that in lieu of flowers, memorials be made to Meredith College for scholarship and honor of Mrs. Patrick.

# Deaths

## Local

**MYERS, Edgar Cecil, 69,** of Rugby Row.

**PATRICK, Mrs. Elizabeth Fleischmann, 61,** of 1880 Faculty Drive, wife of Dr. Clarence H. Patrick.

**WALKER, Mrs. Elise Harris, 45,** of 3991 Valley Court.

## Area and State

**BARNES, Garvey Edgar, 87,** of Glendale Springs.

**BROCK, Albert B., 83,** of Welcome.

**CLEMONS, Mrs. Ruby Payne, 65,** of Mayodan, Rt. 1, wife of Nick H. Clemons.

**SMITH, Mrs. Laura Webb, 95,** of Madison, widow of Pompey D. Smith.

**WYLDE, Timothy William, infant son of Mr. and Mrs. Edward W. Wyld, of Lexington.**

## Elsewhere

**CAESAR, Rev. Cato, of Baltimore,** brother of Wesley and Quittie Caesar of Winston-Salem.

**COLLINS, Walter Davis, 51,** of Rt. 2, Galax, Va.

**SAMPLES, Randall Hill, 65,** of Columbia, S.C., formerly of Mount Airy.

the home; two sons, David and Brian Walker, both of the home; her father, of Mt. Airy. The body will remain at Moody Funeral Home of Mt. Airy until taken to the cemetery for the service. Memorials may be made to the charity of the donor's choice.

# Agent Orange May Be D

By Nina Staff Re

The federal government has not paid Vietnam veterans for diseases that may have been caused by the herbicide Agent Orange and isn't likely to do so for several years, Jack Smith, a Vietnam veteran who helped pioneer studies about the psychological and physical effects on soldiers, told a group of veterans yesterday.

Smith, who is working on his doctorate in psychology at Duke University, spoke at the Forsyth County Library to members of the Triad Vietnam Veterans Association.

The U.S. military sprayed almost 11 million tons of Agent Orange in Southeast Asia between 1965 and 1970 to defoliate the jungle. Thousands of U.S. servicemen were exposed to the herbicide and did not take any precautions against inhaling it, touching it or even eating from barrels that had contained it.

In 1970, the National Academy of Sciences concluded from studying several reports that the herbicide was a health hazard, and the spraying was

In Honor of C.H. Patrick

We are here today to honor Dr. Clarence H. Patrick and to dedicate our seminar room which has been designated the Clarence H. Patrick Seminar Room. (While you are here I invite you to go by to see this very fine seminar room.) Pat has made many contributions to the development of sociology at Wake Forest. In fact, he is the founder of our department. He began teaching sociology at Wake Forest in 1946 while he was still Professor of Sociology at Meredith College. In 1947 he became the first member of the Wake Forest faculty to "devote full time to the teaching of sociology" and the first faculty member "whose graduate training had been primarily in the field of sociology." (A Brief History of Sociology and Anthropology at Wake Forest University 1900-1978, pp. 6-7)

With Pat's appointment he was charged with the responsibility of establishing a department of sociology. Up to that time courses in sociology had been taught under the auspices of the Social Sciences Department. "The 1948-49 school year opened with sociology operating as a small but independent department." (ibid., p. 8) Pat served as chair until 1964 when the department was renamed The Department of Sociology and Anthropology. The two disciplines became separate departments in 1978 - the year

Pat retired after thirty one years of distinguished service.

There is another aspect of Pat's career of which some of you may be unaware. His career, in fact, was a model of the very effective integration of academic knowledge and application. He was the first Chairman of the North Carolina Board of Paroles. He served on a series of state commissions appointed by nine different governors of North Carolina, including The Board of Paroles, The Probation Commission and The Inmate Grievance Commission.

I am personally grateful to Pat for being one of my principal mentors during my undergraduate years and for encouraging me to pursue graduate studies in sociology. It is because of him that I was hired to join the Wake Forest faculty and to return to my almmater in 1963, as I was completing my graduate work at Chapel Hill.

From one professor and a few courses, the department has grown to nine full-time faculty members and more than 50 course offerings today. Approximately 700 students enroll in sociology classes in a given semester and about 100 major in sociology each year. The department has come a long way since 1947 when it occupied one classroom and a storage closet converted into an office. Facilities today in Carswell Hall include four classrooms, 11 offices, a computer lab, a social-psychology laboratory and a photography lab. In addition, there are offices and designated work areas for honor students and student assistants. Many of the Sociology Department's accomplishments can be traced back to the efforts and influence of C.H. Patrick.

We are pleased that Pat's daughter, Dr. Adele Patrick,

is with us today. Several years ago Pat and Adele established the Clarence H. and Adele Patrick Lectureship Fund which has enabled us to bring in a series of guest speakers.

I think it is only fitting that Pat have the last word. He has asked me to read a statement that he might preserve his voice for conversations with you, his friends.

When I began teaching sociology at Wake Forest in 1946, there were forty-eight members of the teaching faculty. Today there are about three hundred, exclusive of the business, law, and medical schools. There were three retired faculty members; now there are seventy. Also in 1946, I was the only person teaching sociology.

I am very glad that I could spend most of my teaching career at Wake Forest, a dynamic not a static institution. The school has had strong leaders throughout its history. I will mention some of the ones of the twentieth century - Presidents Taylor, Potteat, Kitchin, Tribble, Scales and Hearn. They have supported academic freedom, made timely changes, and extended the perimeters of the institution.

This is an important time for sociology in today's world with its many complex problems. I am sure that this seminar room in Carswell Hall will be a place where significant ideas are raised and explored. I deeply appreciate the honor of your giving the room my name.

Now let me add, I will try to stay out of mischief and thus avoid dishonoring it. I thank you.

**SOCIOLOGY DEPARTMENT  
CLARENCE AND ADELE PATRICK COLLOQUIUM SERIES**

- 1986 (Oct): Paul Luebke (UNCG): **Political Sociology**
- 1987 (Feb): J. Allen Whitt (U.Louisville): **Urban Sociology**
- 1987 (March): Michael Useem (Boston Univ.): **Organizations**
- 1987 (Oct): Andrew Billingsley (Un. Maryland): **Race**
- 1988 (March): Jennie Kronenfeld (Un.South Carolina): **Medical**
- 1988 (Nov): Jim Wright (Tulane): **Social Problems (Homelessness)**
- 1989 (April): Elizabeth Cooksey (UNC-CH): **Social Problems (teen pregnancy)**
- 1989 (Oct): Philip May (Un of New Mexico): **Race**
- 1990 (April): Maxine Baca Zinn (Un. of Michigan-Flint): **Family**
- 1991 (Jan): Irene Padavic (Florida State): **Women and Work**
- 1991 (Oct): John Reed (UNC-CH): **The South**
- 1992 (April): Joseph Scott (Ohio State): **Crime**
- 1993 (Jan): Peter Adler (University of Denver): **Sport**
- 1993 (Nov): Kip Schlegel (Indiana Un.): **Crime**

# Clarence Patrick, founder of WFU sociology department, dies at 91

■ He guided influential survey on desegregating lunch counters in Winston

By Lorenzo Perez  
JOURNAL REPORTER

Clarence H. Patrick, a professor who founded Wake Forest University's sociology department, died yesterday at his home. He was 91.

Patrick retired from Wake Forest as a professor emeritus in 1978 after teaching sociology for 32 years.

Edwin G. Wilson, Wake Forest' provost during Patrick's tenure on the faculty, called Patrick a dedicated scholar and citizen.

"He was a professor who took seriously one's obligation to society," Wilson said in a statement released by Wake Forest. "He not only taught in the classroom, but also took an interest in the larger problems of the outside world."

Patrick was credited with an influential survey of local views on lunch-counter segregation.

When blacks and whites began holding sit-ins to protest the segregation of Winston-Salem's lunch counters in 1960, store managers gave Patrick and his students permission to interview white customers. Of the 842 customers interviewed for Patrick's study, 91 percent said they would eat at desegregated lunch counters.

**PATRICK SERVED** on a city committee that then negotiated with local merchants over the desegregation of Winston-Salem's lunch counters.

Winston-Salem was the first Southern city to voluntarily desegregate its lunch counters. Patrick's poll was distributed by the U.S. Information Agency as an example of a Southern city's peaceful desegregation.

"The report in itself presented some factual basis to indicate what the trends were," Patrick said in a 1978

*Winston-Salem Journal* profile. "Change was virtually inevitable."

Patrick also earned statewide recognition as an authority on criminology.

Beginning in 1953, he took a three-year leave of absence from Wake Forest to help the state implement a study that he wrote that recommended changing from a one-man parole commission to a more independent three-person parole board.

Patrick, an advocate of prisoner rehabilitation, served as chairman of the newly formed board the first three years. He continued to serve as a member or chairman until 1970.

Patrick also served on the state's inmate-grievance commission.

Patrick, a 1931 graduate of Wake Forest, received his doctorate at Duke University.

He is survived by a daughter, a sister and several nieces and nephews.

Memorial services will be at 2 p.m. Saturday at Davis Chapel on the Wake Forest campus.

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- Alcohol Culture and Society  
- Knowledge understandable

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- culture influenced  
- self control -  
- success -

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- about one year  
- depression, attitudes, rules

Office of Development

MEMORANDUM

DATE: January 5, 1988

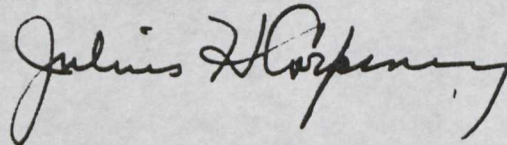
TO: Faculty  
Department of Sociology  
Attention: Chairman Philip J. Perricone

FROM: Julius H. Corpening

SUBJECT: Clarence H. and Adele Patrick Lectureship Fund

Please find attached a copy of the agreement between Clarence H. Patrick and the University in establishing the Clarence H. and Adele Patrick Lectureship Fund. I call particular attention to section 3 of the agreement which indicates that the Department of Sociology shall use the income from this fund to support special lectures in the Department of Sociology.

If you have any questions, please call me.



Enclosure

one copy (1st page  
only)