



NEGRO TODAY

New York's Gateway to
CAINIER NATIONAL PARK



Negroes, young and old, give heartfelt thanks for God's blessings.



Slum areas breed delinquency (left) except where the Church offers character building activities (right).



Gladly to school the young Negro goes when it's a Church School.

THE NEGRO TODAY is in the forefront of the nation's consciousness. The depression of the 30's, which threw thousands of Negroes out of work and made migrants of other thousands, and World War II, have focused public attention on this important minority group and its problems. The Episcopal Church long has been aware of the opportunity for service to these Americans and its obligation to minister to them.

From its earliest years the Church has given special thought to the country's Negro population. During George Washington's second administration St. Thomas' Episcopal Church, the first congregation of free Negroes of any communion in the United States, was established in Philadelphia. Since that far-off day this racial group which has shown a strong interest in Episcopal Church affairs and has been among its most loyal communicants, has begun to play

an important role in the nation's artistic and scientific development.

The Episcopal Church membership of Negroes, who make up approximately one-tenth of the American population, has grown today to nearly 55,000. And 178 colored clergy are ministering to 316 congregations throughout the country.

But dire poverty among many of these people has meant that their missions are usually unable financially to promote their work very vigorously. Shortage of equipment and personnel exist almost everywhere. Yet experience shows that when they are given even a minimum of equipment the Church's work does progress encouragingly.

One example is Christ Church Industrial School at Forrest City, Ark., which despite nearly twenty years of struggle now is crowded with more than 100 students and has a long

waiting list. Lack of indoor space does not discourage these Negro students. They just move outside and do their canning of fruit and vegetables at an outdoor fireplace.

Among the Church's projects for Negroes is the Tuttle Community Center, located near St. Augustine's College in Raleigh, N. C. Nearly one thousand children and adults are registered at this center and the daily attendance at the different activities usually totals about 150. Happy boys hanging upside-down from horizontal bars and dozens of splashing, yelling children stirring up the water in a wading pool are daily evidence of the value of the Church's work in this field. But the Tuttle Center also plans activities for adults who may learn hand-crafts, dancing, dramatics, singing, here.

Another center where good work is going on is at the Church of the Redeemer, in Pineville, S. C., five miles from Charleston, which has a

way of reaching out to all the Negroes in the communities near by. "The Church," says one missionary, "has revolutionized Pineville." The new life in that rural section is largely the result of the school, the clinics, the other educational and recreational projects started by the mission during the past decade.

Encouraging activity has been going on around a group of country missions in the Diocese of Upper South Carolina under the care of a Negro archdeacon with headquarters at Jenkinsville. The community is unusual in that there are few white people, and the Negroes though very poor, own the land they live on. The nearest school formerly was five miles away, and there was no church. To bring the Church to the community, to provide a school for the children, to teach the farmers better methods of farming and soil conservation and help their wives with household mat-

ters, a farmhouse on a 200-acre tract of land was remodeled and helpful activities started.

After World War I, Negro share croppers and field hands were attracted by the lure of higher wages to the large industrial centers in the North and West. Today of the seven cities having more than one hundred thousand Negroes, four are Northern—New York, Chicago, Philadelphia, and Detroit—two are on the border—Baltimore and Washington; and only one, New Orleans, is distinctly Southern. The Church's greatest Negro strength also is in the Northern States, particularly in New York and New Jersey.

In striking contrast to some of the well-to-do and progressive Negro churches in New York, Philadelphia, Baltimore, Chicago, Detroit, Omaha, and Denver, are the small missions in the rural areas of the South. Composed largely of poor farmers of little or no education these posts call out urgently for the Church's educational and religious missionary work.

In some Southern States, however, there are large and fairly well-to-do congregations. St. Agnes' Church in Miami, with 1,530 communicants, is the third largest congregation of Negro Churchmen in the United States. Indeed, South Florida has the largest number of Negro communicants of any diocese below the Mason-Dixon line. The first playground for Negro children in Lexington, Kentucky, was that of St. Andrew's Mission, which also was responsible for the first Negro kindergarten in that city. Today St. Andrew's is a service station for many transients, individuals, and families in need of food, clothing, or spiritual guidance.



Rural missions help Negro families learn better ways of living.

In the North, St. Philip's, New York, with more than 2,400 communicants, and St. Ambrose's, New York, with 1,800, are the largest Negro parishes in the country, and four others in New York have from 1,000 to 700. St. Simon's and St. Thomas', both in Philadelphia, have 1,100 and 930, respectively; St. Edmund's and St. Thomas', Chicago, have 1,080 and 1,030; St. Cyprian's, Boston, 1,070.

Largest American educational organization maintained exclusively for Negroes is the American Church Institute which is one of the most effective agencies of the Episcopal Church for bettering the lot of the Southern Negro.

The actual number of Negro young people and adults directly influenced by the Institute's schools cannot be measured by the approximately 4,500 enrolled as regular students, for 10,000 to 15,000 young people and adults from regions far back in the country also come to

these schools annually for one or two days or several weeks, for special instruction in many subjects.

The work of the Institute was started in 1906. Within one year it included three schools: St. Augustine's School (now St. Augustine's College) in Raleigh, N. C.; the Bishop Payne Divinity School, Petersburg, Va.; and St. Paul Polytechnic Institute, Lawrenceville, Va. Today, in addition to these, the Institute has affiliated with it Voorhees Normal and Industrial School, Denmark, S. C.; Gailor Industrial School, Mason, Tenn.; Gaudet Normal and Industrial School, New Orleans; the Okolona Industrial School, Okolona, Miss.; Fort Valley College Center, Fort Valley, Ga.; and Calhoun, a trade school near Birmingham, Ala. St. Augustine's today is a regular four-year college and Voorhees, an accredited junior college.

The present trend in the Institute schools is to strengthen the work in trades and train the young Negro for the work to which he is best adapted and in which there is the most opportunity. Trades taught include: dressmaking, cooking, sewing, masonry, weaving, tailoring, stock-raising, plumbing, carpentry, electric wiring, farming, business practice, beauty culture, and teacher training.



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