

THE Church's Work for the  
Religious Education of  
the Negroes.    

AMERICAN CHURCH INSTITUTE  
LEAFLET

## I. NEED OF WORK

ONLY about fifty per cent. of the Negro school population under fourteen is actually in the common schools. In many parts of the south appropriations to Negro schools are insufficient to give even to the proportion of children in school either school terms of proper length or good teaching and equipment. School opportunities available to Negro youth between fourteen and twenty are not sufficient properly to educate and train more than fifteen per cent. of the number of youth between those ages. There is, therefore, great need of good parish schools to supplement common schools, and of schools training boys and girls for useful citizenship and inspiring in them moral and religious ideals. Such a body of children as is unprovided for by both common and higher schools constitutes a social and moral menace to the south and to the country.

## II. NATURE OF WORK

THE Church's work among Negroes divides naturally into two parts: (a) Pastoral work, including elementary parish schools and hospitals; (b) Educational work, through organized schools of advanced grade, whose function it is to give practical training to boys and girls for a

useful life, to train Christian teachers and to prepare young men for the ministry of the Church. In order that this educational work may be unified and directed by a common policy, the Board of Missions has created the American Church Institute for Negroes; and the Institute has begun with three schools in order that it might make them efficient schools and typical examples of what the Church ought to do for the colored people. The number of schools related to the Institute will be increased as rapidly as the support of the Church shall warrant such increase. The Institute's work has thus far consisted: First, in an effort to inform the Church as to what her duty is with reference to the great problem of educating the colored people, and to increase the support for that work, particularly in the north, where the Church is strongest and wealthiest and where there is, therefore, a larger measure of financial obligation. Secondly, in such reorganization of financial and educational administration of the schools under its care as might be deemed desirable from the point of view of a larger efficiency and more commanding type of work. To this end accounting systems have been introduced, by-laws governing boards and principals have been put into effect, grades of teaching elevated, new curricula introduced, industrial departments organized in order to

secure the best possible effectiveness in industrial education, practice and night schools reorganized under competent teachers in order that the training of teachers might be made conformable to the best standards in good normal schools. Such work as the Institute is doing is in the highest degree religious work, and is the strategic task of our Church at present. The Negroes are very largely churched; but their churches are either sectional or racial, and their segregated religious life needs moralizing and relating to the religious life of the community about them. Our primal missionary need as respects the Negro people in this land is an educated and devoted ministry. We have the same problem in work for them that we have in China or in any foreign mission field, namely, a ministry of the people; and the relation of the American Church Institute for Negroes to the missionary work of the Church is that it is training a consecrated and intelligent ministry as well as Christian teachers and men and women competent to self-support and to the practical work of life.

### III. THE SCHOOLS UNDER THE INSTITUTE'S CARE

(a) Bishop Payne Divinity School, Petersburg, Virginia, a school educating Negro boys for the ministry. The school

was founded by southern white men and its faculty consists of southern white clergymen, with the exception of the warden who is a colored man. The faculty of the school believes that the great needs of the Negro clergy are: first, high character and real devotion to Jesus Christ; secondly, carefully trained minds, in order that they may see clearly and think accurately. To these ends definite moral oversight of the pupils, regular chapel exercises, personal service of the members of the senior class in Sunday-schools and missions, and rigid drill in the class-rooms are insisted upon. The Church may well be proud of such conscientious devotion, of such good talent and fine teaching quality as are manifested by the professors of the school.

(b) St. Augustine's School, Raleigh, North Carolina, is a normal and academic training school with enough of industrial work to give every boy and girl direct knowledge of one or more of the practical arts of life, and also to give the boys and girls opportunity for earning a part of school expenses. The moral and religious life of the school under the guidance of Mr. Hunter, the principal, makes it one of the best schools in the South. St. Augustine's being primarily an academic and normal training school, special emphasis is laid upon normal work. There is an excellent model school with about seventy-five pupils

from the neighborhood. This school gives the senior normal class opportunity for practical teaching under the supervision of the principal of the normal department and her two assistants. The Institutes believes that the normal training at St. Augustine's is now as good, so far as teaching is concerned, as that of any school in the South.

(c) The St. Paul Normal and Industrial School, Lawrenceville, Virginia, an industrio-agricultural school with a normal training course, has graduated over three hundred students and has had under its care for a longer or shorter period of time over two thousand students. Its effect upon the community has been not short of wonderful. Mr. Russell, as archdeacon of the diocese and as principal of the school, has been the main instrument under God in an economic, moral, and religious progress of the Negro community in which St. Paul's School is situated, which is testified to by the white citizens of that region as meaning a very large measure of transformation from thriftlessness, shiftlessness, and indigence to thrift, economic independence, and moral responsibility. Special emphasis is laid at St. Paul's upon industrial and agricultural work. The Institute has aimed to secure the best possible teachers for the industrial departments, and the work in these departments, as well as in the department of agriculture, is steadily improving.

#### IV. RESULTS OF THE CHURCH'S EDUCATIONAL WORK FOR THE NEGRO PEOPLE.

THE Church has reason to be proud of the work done by her schools, though it has been done under such dire stress of poverty. The number of students in the three schools under the Institute's charge is nearly equal to the number at Hampton, but the total endowment and equipment of these schools is hardly more than one-seventh the value of Hampton's endowment and equipment. The number of students in all the Church's schools is probably somewhat in excess of the number at Tuskegee, but the value of our buildings and equipment is probably not more than a fifth the value of Tuskegee's buildings and equipment.

Beginning with that result which is most obvious and is basic to a wisely conceived system of education, and which illustrates also moral and social progress, namely, material prosperity, the work of the Church's schools shows Negro communities making remarkable advances in material betterment. From the region about St. Paul's the one-room cabin, with its attendant moral and social evils and shiftless poverty, has largely disappeared. The values of property held by colored people in Brunswick County, Virginia, in which St. Paul's is situated, have multiplied eightfold in

fifteen years; and during the last two years have increased two per cent. each for both real and personal property. The increase in real property means the buying and paying for of five thousand acres of land, and the increase in personal property means mainly investment securities and farm stock. In the common-school district in which St. Paul's is situated, colored people pay a school tax in excess of that which is appropriated to their own schools, thus helping to educate white children in that community. To the farmers' conference, held annually at St. Paul's, come reports of increase of property, greater thrift and economy, decrease in the number of farmers living under the so-called mortgage-crop system, steady increase of bank deposits, and other evidences of intelligence, thrift, and material progress.

The community about St. Augustine's also shows the effect of contact with the school in better-kept houses and gardens, in some new houses, and in many other ways difficult to describe or define in words.

The moral and spiritual results accompanying this material result are: Great increase of thrift, intelligence, energy, and economic and moral responsibility, and useful and upright men and women. The graduates of St. Paul's and St. Augustine's, and the Bishop Payne Divinity School now number over 475; and it is a careful and conservative statement that thus far only

an infinitesimal number of these graduates have failed to become economically independent and morally useful members of the communities in which they live. Many St. Paul graduates have become men of means; have built three, four, five, and six-room houses in Virginia and elsewhere, which they own free of debt; and are adding economic, moral, and spiritual wealth to the communities in which they live. They are also succeeding in business. One of the large builders and contractors in Manchester, Virginia, is a St. Paul graduate. The foreman and assistant foreman in a prominent New York electrical plant are St. Paul graduates. A leading doctor of Norfolk is a St. Paul graduate.

St. Augustine's has graduated two founders of schools, four principals of important schools (including the two founders), an educational secretary, fifty-five teachers, sixteen clergymen and students for the ministry, eight business men; and of its whole body of graduates (122) there are only two who are in question as respects economic and moral efficiency. This percentage of success is almost unique among schools.

The Bishop Payne Divinity School graduated its first class in 1890, and since that time there have been twenty-one men who have taken the full diploma of the school. Between 1879 and 1890 there were sent out of the school, not as graduates but

as men who had studied, twenty-six men. Of these forty-seven, eight have died in Orders; only one has been deposed from the ministry. Thirty-eight men are now in the active ministry of the Church and are doing good work.

Religious and missionary results are expressed in Sunday-schools started in various communities, missions planted, and churches built.

St. Michael's School, Charlotte, North Carolina, is an outgrowth of St. Augustine's; and that school involves a church congregation greatly increased in activity and self-reliance, a Sunday-school that has multiplied itself a number of times since its founding in 1882, a school now numbering about three hundred students, and a good school building which is worth about ten thousand dollars.

The schools at High Point, Virginia, and Winston-Salem, North Carolina, are largely the work of St. Augustine graduates.

The St. James's Parochial School, Dinwiddie County, Virginia, is the work of a St. Paul graduate.

A number of St. Augustine and St. Paul graduates have started mission Sunday-schools, which have been developed into churches, some of which now have church buildings built largely by the handwork of the clergyman and lay helpers.

## V. ILLUSTRATIONS.

**T**HE American Church Institute for Negroes devotes itself to the educational method in missionary work, because it believes that opportunity for education is the most signal service our Church can render to the Negro people. They have heard the Gospel, but they need well-trained men and women to interpret the Gospel at its best. Furthermore, as is evidenced in the following illustrations, the peculiar desire and hunger of the colored people are for educational opportunity.

The fact that of the four hundred or more graduates of St. Paul's, St. Augustine's, and the Bishop Payne Divinity Schools, there have gone out about a hundred teachers in common and private schools, twenty-five or thirty clergymen and other professional men, two educational secretaries, a number of physicians and business men, aside from skilled workers, farmers, etc., means that the colored youth hunger for opportunity and to a large extent make good use of it.

Such a story as the following differs only in minor details from stories which might be told of many other young men. Not long after St. Paul's was founded a boy of fourteen, who had been at work in the cotton fields from twelve years old, made up his mind he wanted to go to school. His father was a small tenant farmer who,

having a family of eight children to support, needed every penny which he and his boys could earn. The parents, however, were anxious that the children should have an education; and the boy had attended from his seventh year a common school for a few months each year, walking three miles to school and back, and part of the time working on the farm by day and going the three miles to night school. When the boy was eighteen his father "turned him loose," and he started for St. Paul's, the principal of which school he knew, as Mr. Russell had occasionally visited their home in his missionary work. He reached St. Paul's in May, spent the summer cutting wood to earn "credits," and by hard work during the summer and in odd hours during the school year put himself and two sisters through school. He then went to the divinity school and is now an earnest and useful clergyman. That this boy's education did not make him selfish is evidenced by the fact that after taking his trade course and before he began his preparation for the ministry he built a comfortable house for his parents.

Another boy in St. Paul's School has paid his own way and helped two sisters through school by doing the most disagreeable work which the school has to be done, namely, cleaning the drains.

Some years ago Mr. Delaney, the vice-principal of St. Augustine's, while riding through the country saw a boy plowing in

a field. He was the only one at work, as his fellow-laborers, man and beast, had succumbed to the intense heat. But the boy with his cheerful whistle was trying to encourage his mule to further effort. Attracted by the boy's grit, Mr. Delaney invited him to come to St. Augustine's, which he did, and entered as an industrial student. From the very first he did his share of daily work, and after serving a year as a work student, entered the school, where he persevered in his studies and at his trade with the same grit with which he had kept at work on that hot day when Mr. Delaney found him. He graduated and is now an efficient teacher of masonry.

A number of years ago "a little brown boy," as he describes himself, living in North Carolina, where his days were spent at plowing, hoeing, and cotton picking, was awakened by the impressions made upon him at a nearby town, whither he went to take cotton, to the fact that there was a light in the world which he could not see. But he could not leave home, though his ambition was growing, until he was eighteen years of age. Then he learned of a school conducted by the Reverend John W. Perry, a graduate of St. Augustine's, and determined to go to that school. He was the only support of his mother, but he told her of his ambition and she encouraged him. Mother and son worked hard for a year, and at the end of the

year they found, as they had found for many years, that they were still in debt. However, the boy made up his mind to go to school, and entered the school at Tarboro, living himself during the winter on the peas, corn-bread, and sweet potatoes which he could carry weekly from his home twelve miles away. In the summer he again worked on the farm with his mother. In 1887 he applied for admission to St. Augustine's, where he worked his way, beginning with cleaning rooms and making fires. The next summer he taught a country school, and for five years persisted at St. Augustine's, teaching during the summer, often in debt, obliged to give a portion of his small earnings to his mother whose health had failed; but he persevered until he graduated, and he is now the principal of an important school in the South, which he founded and which is doing good work.

One or two verdicts as to the effect of our schools upon students who have graduated and are now at work in the world may be interesting.

One graduate writes: "The thing that is most useful in my daily life—the thing that enables one to do a great deal of work in a short time, but splendidly, I find, is discipline. St. Augustine's is the Negro's West Point. I am not sure of retaining all theories, rules, and lessons learned there in classrooms; but I am thankful for the lesson of order, regularity, system, and disci-

pline. We learn the discipline of heart—of prayer, praise and worship, from the chapel. The discipline of mind—learning a short lesson well, being accurate, exact in detail, specific in recitation, careful in address—this is inspired by the classroom. Then the discipline of body, of head and limb, either on the playground or in the workshop; the high requirement of honor, of honesty, of rugged manhood, of playing hard—true and mighty, of working steadfastly and continually: these are inspired by the industrial work of the school and by supervision over the playground.”

Another graduate writes: “It is utterly impossible for me to tell as I would how much St. Augustine’s helped me. She created a new man out of raw material; she gave me a chance in the world to better my condition. The wholesome Christian training given me by the godly men who presided over that institution has been the greatest comfort to me amidst the discouragements that have come in my efforts to lift up my own people.” The same writer, now the principal of a school and a leader of his people, emphasizes his belief in agricultural training by saying that he helped to interest Mr. Hunter in buying land, so that boys who wanted an education might have a chance to earn at least part of it on the school farm. He says he had the pleasure of superintending the first crop, and that when he was called to the principalship

of a school he had in mind so to develop the industrial and agricultural work of that school that boys and girls who should graduate from it might be trained not only to think but to work, and to believe in the honor and dignity of work. He has been able to trace the thirty or more graduates of the school of which he is now the head, and makes the statement that not one of them has fallen away from the principles of industry and right living.

A young graduate of St. Augustine's and of the Bishop Payne Divinity School went to Savannah, Georgia, on All Saints' Day in 1891, to take care of St. Stephen's Church, which had been vacant for two years. He began his work by, as he phrases it, "rounding up" the boys and girls; and he quickly perceived the necessity of establishing a school. The church owned a rectory which was rented, and he persuaded the vestry to secure the house from the tenants. As soon as the young clergyman moved into the house he fitted up the basement for a kindergarten, which, he says, was the first kindergarten established for colored children in Georgia. Beginning with nine children, the number soon increased and a primary department became necessary. Through the help of friends he was enabled to engage some rooms nearby, and a primary school was begun. He soon realized that the school could not be merely an ecclesiastical or even a *missionary* agency.

There were over a thousand Negro children in the city without school privileges, and he conceived the ideal of making his school so efficient that it should become a type of school work for the city. Since he began his work another school has been provided by the city. His wisdom in making religion subserve the purpose of educational efficiency has been demonstrated by the fact that, though he has used no coercive or proselyting methods, a number of the most faithful communicants of the parish were brought into the Church through the instrumentality of their children in the parochial school. He has managed to keep the parish free from debt, and it is one of the very few independent self-sustaining Negro parishes in the South.

The following is a testimonial, from a careful observer, of the work of a clergyman and his wife, both graduates of St. Augustine's, at Spartanburg, South Carolina—a work begun by the present Bishop of Mississippi. "Though they have only one building for church, schoolhouse, and dwelling, and have to adapt themselves to the exigency of making this building serve for these three purposes, a most valuable work spiritually, educationally, and socially, is being done. On Sunday the building is used for church, and early on Monday morning it has to be fitted for school purposes." The immaculate neatness of everything, as well as the rare good sense of this clergyman

and his wife, made a deep impression upon this competent observer.

At New Berne, North Carolina, is stationed another graduate of St. Augustine's and of the Bishop Payne Divinity School, a clergyman who has built wholly with his own hands and those of the lay people interested a house worth two thousand dollars. That clergyman relates an incident which is of interest. "I was working," he says, "on the house all alone, putting on the last shingles I had, and had no more money. I had never incurred a debt, and I thought things had come to a standstill, but I prayed and prayed all the time I was hammering away. Before the last shingles were put on, a gentleman who was driving by stopped, looked at the house, then at me, then at the little pile of shingles. 'Preacher,' said he, 'I have seen you working away all alone. You've got heaps of courage. I would like to help you a little myself.' Then he handed me a ten-dollar bill, which just finished the shingling." This same clergyman related the following incident which occurred while he was a student in Howard University: "I was night nurse in one of the hospitals and learned a good deal of nursing. Once I went to see a very sick woman and little baby. They were living in a one-room cabin, a quilt over the window, every bit of air being excluded. I opened a window, protecting the mother and baby from drafts,

and let in the warm sunlight; showed the woman nurse who was with me how properly to bathe the patient; prepared nourishment for the mother and child; and left instructions for further care. The mother and baby soon recovered." Still another incident is related by the same clergyman: "Some time ago I found two parishioners desperately ill with typhoid fever. The woman in attendance knew nothing of nursing, and the white physician asked me to stay the night and tell the woman in charge what to do. I did so, visiting the patients for several days until they were well on the road to recovery." This clergyman legitimately prides himself on his skill in carpentering and nursing; and his disposition is to turn his hand to every task which will subserve the economic and social as well as the moral and spiritual welfare of those with whom he has to deal.

A former student of St. Augustine's, who is now a teacher in North Carolina, has been doing a work so valuable that he has made a deep impression upon the white community where his work is situated. Mr. and Mrs. Hunter have visited his school and found that he had so added to the public-school facilities there that a number of young men and woman from the surrounding country are seeking for training as teachers. When it was known that Mr. and Mrs. Hunter were coming they were met at the station by a white clergyman in the

town who entertained them; and they heard from every source the most enthusiastic commendation of the social as well as moral and spiritual value of the work done by this graduate.

These are but few of the instances which may be cited showing that the work of our schools is characterized not only by love of the Church, not only by spiritual devotion, but by that good sense and practical efficiency which make useful citizens and economically independent men and women.

