

A DECADE OF PROGRESS  
IN  
NEGRO WORK

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### NEGRO WORK

1941 - 1951

*10/12*

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by Tollie L. Caution

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The work of the Episcopal Church shows signs of both spiritual and material progress. Through its present method of bringing the resources of the National Council, mentally, spiritually, and materially, to the assistance of respective diocesan programs, it has done much to co-ordinate and give it a definite sense of direction. The renewed emphasis on the spiritual and evangelical side of our churches' work among Negroes is evidenced in the following results: a better and more evenly trained ministry; more adequate church buildings, parish halls, and rectories; better salaries for clergymen and church workers; saner clergy placement; increased church membership; more active and intelligent participation in the full program of the Church; better Church schools; better and more definite ministry to college students; a definite policy in assisting in recruiting for the ministry and religious work; a practical system of financial assistance to theological students working in collaboration with their respective or prospective bishops and seminary authorities; assistance in finding and leveling off an over-supply or an under-supply of postulants and candidates for Holy Orders; counsel to men of other denominations seeking our ministry; co-ordination in in-service training programs for clergy, lay workers, and youth, that they may participate intelligently and enthusiastically in the work of our Lord through this Church, wherever they may be; and surveys that have helped to give a sense of direction toward which to bend our efforts. We have worked in co-ordination with the various departments of the National Council and with the

respective bishops in the areas where we have Negro work. (In this work, one is deeply conscious that we are not working in a vacuum, for there are many forces from as many angles claiming the attention and anxiety of the American Negro.)

About ten years ago, the late Rev. Robert W. Bagnall, LL.D., generally recognized as the most prominent and influential Negro clergyman in the Episcopal Church, at that time, was President of the Conference of Church Workers among Colored People of the Province of Washington. In addressing a large group of clergy and lay delegates at a conference held in Pittsburgh, Pa., he outlined the then existing state of our Church work among Negroes. Here are some of the quotations from that address, made on October 8, 1941 (ten years ago).

I quote:

"In Georgia, South Carolina, and Virginia, Negroes flocked into the Church of England parishes. They were devoted and faithful. Why were they lost? They were lost because the Church refused to grant them their own leadership. Therefore, they left the Church for denominations where they could find such leadership. The Church in the South was unwilling to ordain Negro priests. It finally admitted them to the diaconate but long hesitated to make them priests, just as now it hesitates to make them bishops. It refused to train Negroes to lead their own people; hence they lost the majority of their Negro communicants. When Alexander Cromwell sought to enter a seminary in this country, not one would receive him. He had to go to England to prepare. And there he finished his work at

Oxford University, and was preacher at St. Paul's Cathedral and Westminster Abbey.

Even now, there are seminaries in the North as well as the South that refuse to admit Negro students, and others that admit them, but refuse to let them live under the same roof as white students. They find quarters outside, although they can sit in the classroom with white fellow students." Unquote.

The picture today is quite different. At present, there are 25 students that are enrolled in seminaries throughout this country. Of the 10 Episcopal seminaries, there is but one that has had no enrollment of Negro students to 1951.<sup>1</sup>

Quote (Dr. Bagnall): "There are bishops all over the South who refuse to allow their Negro candidates for Holy Orders to go elsewhere than the one Negro theological seminary we have -- a seminary which is sadly lacking in curricula, library, physical facilities, or means therefor." Unquote.

There is, generally, a liberal attitude upon the parts of our bishops, as can be verified by the present enrollment of divinity students in the theological seminaries. In the Philadelphia Divinity School, there are Negro students from the Diocese of Upper South Carolina, South Carolina, Texas, and Colorado, as well as Pennsylvania. At Seabury-Western, there are Negro students from the Dioceses of Atlanta, Georgia, and Northern Indiana. At Nashotah House, there are students from the Dioceses of Indianapolis and Southern Florida. At General

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1. See Appendix A.

Theological Seminary, there are Negro students from the Dioceses of South Carolina and Upper South Carolina. At Temple Theological Seminary in Philadelphia, there is a student from the Diocese of Southern Virginia; and in the School of Religion at Howard University, there are students from the Dioceses of Washington, Florida, and the Virgin Islands.

Quote (Dr. Bagnall): "You see, these bishops believe it spoils Negroes to learn that they can be treated other than as untouchables. I wonder what Jesus would have said about all this?"

"But in spite of the fact that there are only 175 Negro clergy, and more than 13 million Negroes in this country, many of our bishops refuse to accept Negro candidates because they have no work for them!" Unquote.

Possible Negro candidates for Holy Orders have been referred to other bishops when there was no work in their immediate dioceses for them. Some bishops have been particularly kind in exercising "watch care" over them until they have been accepted as postulants or candidates, in a diocese where their services might be utilized.

This office is particularly grateful to Bishop Nash of the Diocese of Massachusetts for his sympathetic assistance along this line.

This office has assisted in recruiting, securing scholarship aid, and in clergy placement. Our clergy are more evenly trained than ever. Within the last five years there has been an average of 24 Negroes in seminaries. The year 1951-52 shows

a total of 25 students enrolled. St. Paul's, which is also a

Quote (Dr. Bagnall): "Our National Council spends about \$23,000 on Negro Work in this country." Unquote.

Our National Council, in 1951, is spending over \$222,300 on Negro Work.<sup>2</sup>

Quote (Dr. Bagnall): "Much of our work is miserably housed." Unquote.

Through the impetus given through the Reconstruction and Advance Fund \$200,000 for rehabilitation and reconstruction of Negro church property, plus grants from the Negro Work Item in the budget of the Department of Domestic Missions; in the past 5 years, over \$1,000,000 worth of new church buildings, parish halls, and rectories have been constructed or renovated.<sup>2a</sup>

Quote (Dr. Bagnall): "The Negro likes the Episcopal Church. He likes its beauty, its orderly methods, its warmth of color, and its helpful teaching, but the Negro, today, does not want to feel that he is in a Church where he is not wanted in the parlor, but only in the kitchen, and he does demand his own leadership in the fullest measure. This is as it should be, for the success of any work among a people is to be measured properly by the ability of develop leadership among that people in every capacity.

"Our educational work in the rich Episcopal Church should cause us to feel humiliated when we compare it with that of the Congregationalists and the Methodists or the Roman Catholics.

2. See Appendix B.

2a. See Appendix Bl.

"We have a secondary school, St. Paul's, which is also a trade school, and which is our largest school. The Board of the American Church Institute, against the wishes of its most able Negro principal, the son of its founder, has deleted its junior college and its normal course, and placed its educational direction in other hands where some subjects necessary to the standards of a first-class secondary school are being dropped. I fear soon its rating as a first-class high school will be lost, and trained Negroes protest this shortsighted action." Unquote.

Essentially a trade school, St. Paul's, since 1941, has been able to grant a Bachelor of Arts degree in Agriculture, Home Economics, Teacher Training, and Industrial Education.<sup>3</sup> Quote (Dr. Bagnall): "We have a college (St. Augustine's) which has never attained "A" rating and where no Negro has ever been placed by the Church as President." Unquote.

St. Augustine's is now an accredited, Grade "A" college and has a Negro president.

Quote (Dr. Bagnall): "We have, as has been said, a theological seminary, with a disgracefully inadequate physical plant, with a curricula which does not compare with any other seminary in the country, and where we spend about \$1,000 per pupil for training -- an exorbitant amount for what is given. Six hundred dollars per capita in a better seminary would educate the student. The trouble is, too few students for the overhead cost." Unquote.

3. "Measuring Up", American Church Institute for Negroes, Boston, 1949.

The Bishop Payne Divinity School has no enrollment, at present, We hope to explore, shortly, plans to merge it with the Seminary at Alexandria, Virginia. However, the standards in the school were greatly raised, both as to plant and curriculum (before its doors closed for lack of students) to such an extent that one of the Negro professors is now on the faculty of the Philadelphia Divinity School, another an Examining Chaplain and Canon of a Cathedral; and a third, Chaplain of a College Center.<sup>4</sup>

Quote (Dr. Bagnall): "On the Board of the American Church Institute for Negroes, no Negro is a member. Strange as it may appear to some, Negroes do know more about the needs of their own people than most whites. This is a day when one must work with Negroes, not merely for them. Arbitrary decisions as to 'What' and 'How' of their work on the part of whites heading it, are the clearest manifestation of their unfitness for the positions they hold." Unquote.

A few years ago there were three Negroes on the Board of the American Church Institute for Negroes. Today, 1951, there are two. The Bi-Racial Committee on Negro Work is equally divided between Negroes and whites.

Quote (Dr. Bagnall): "Let us take the matter of the foreign mission field. A retired official spread the statement that American Negroes were not desired as missionaries in Liberia. Probably, this individual believed this, but the late

4. See Appendix C.

Bishop Gardiner, the late President King of Liberia, the late Doctor Cassell, President of Liberia College; and President Barclay vehemently deny the truth of the statement, and all categorically state that Liberians, all other things being equal, would prefer Negro missionaries to white missionaries.

"But our National Council will not send any American Negro missionaries to Liberia. There are successful missions of Negro denominations in Africa, and the Methodists have had successful American Negro bishops in Liberia. So did we in Bishop Ferguson, but we seem to have forgotten this. Today, Negro nurses and doctors and clergy cannot go anywhere in our Church to the foreign mission field. Porto Rico, the Virgin Islands, Cuba, and Brazil have many Negroes. Negro school teachers are accepted in the Philippines. Haiti and Liberia are Negro countries. But we will not send Negroes to any of these places. A fine young nurse, splendidly trained, recently applied for Liberia, but in vain." Unquote.

There are, at present, 9 Negro missionaries, plus their six wives, making 15, in Liberia from this country -- ministers, doctors, nurses, teachers, agriculturists, etc. They are working with and under a Negro bishop, the Rt. Rev. Bravid W. Harris. There is one Negro woman religious worker from this country, Miss Kathryn Bryan, now working in Haiti.

Quote (Dr. Bagnall): "We have no professed religious who took their training and vows in this country." Unquote.

At present, we have a number of professed religious who took their training and vows in this country.<sup>5</sup>

5. See Appendix D.

Quote (Dr. Bagnall): "These are the things which cause Negroes to wonder whether they are really desired in our Church."

Dr. Bagnall summarized as follows: Quote

"1. Our Church has now the opportunity to show it really believes in Christian democracy, and must regard the sacredness of human personality as the most valuable possession to be desired.

"2. There should be representation of Negroes on the Board of the Church Institute for Negroes -- men ripened by experience and frank and fearless in outlook.

"3. There should be admittance of worthy Negro candidates for the ministry encouraged, and their training should be the best that modern methods can devise.

"4. There should be a Negro consultant in the National Office, who could be most useful in studying and evaluating work, in existence and proposed.

"5. Our dioceses and our National Church should see that the physical fabric of Negro Church work is adequate and comparable with the churches of the bodies about them, that the men be not left, as is now too often the case, to make bricks without straw.

"6. Negro clergy and lay workers should be used in whatever mission fields their services are acceptable to the people, and not stopped by preconceived prejudices of those at home. Institutions for the training of women in church work should reopen to Negro women.

"7. In the domestic field, Negro leadership should be recognized and encouraged, and Negro leaders should be placed in positions of responsibility as rapidly as competent leaders among them can be found.

"8. The Church should set itself to build up three great schools among Negroes: (1) a modern college of Class "A" standing to show what Christian education can produce, having as its specific aim, the development of Christian leadership; (2) a modern technological school with the trades not scrapped by modern industry, and with adequate training in the mechanical arts; (3) and a modern theological seminary, comparable with any other of its size, and with a clinical department. These now, or as soon as fully competent men can be found, should be headed by Negroes.

"9. Negro clergy everywhere should be stimulated to self-support in their works; but before this is expected of them, they should be given decent and adequate plants." Unquote.

The late Rev. George Freeman Bragg, D.D., Jr., Rector of St. James First African Church, Baltimore, Md., Editor of The Church Advocate and author of The History of the Afro-American Group in the Episcopal Church, closed that book 30 years ago in 1921 with a quotation from the Rev. Dr. William Meade Clarke, late editor of The Southern Churchman, who wrote on the eve of his death; and I quote:

"The Church will never prosper in its Negro work until the right thing is done .... The duty of the Church was to give the Negro a square deal in the Church, whether he got it anywhere

else in the world or not; to set before him an open end to make him understand that the Church of the Living God recognized no social, political, or racial differences whatsoever, and that in the Church every human being stood on the same footing as every other human being." Unquote.

May their spirits from Paradise behold what God hath wrought. The success which has crowned many of our efforts, we feel, has been due to the wisdom and inspiration of the Presiding Bishop in 1943 in the appointment of a Bi-Racial Committee in the Department of Domestic Missions with the following directives:

1. To explore the existing status of work among Negroes;
2. To concern itself with shifting Negro populations in war industry areas, and be of service to the Army and Navy Commission Program in ministering to Negroes in military service;
3. To promote conferences among workers in the Negro Field throughout the country;
4. To take steps to plan publicity and promotion of Church work among Negroes; and function through all related agencies of the National Council and the dioceses;
5. To discover and explore project areas where old work may be strengthened and new work undertaken, and to make such recommendations to the National Council and to the diocesan bishops;
6. To recruit men of high calibre for the ministry, and to provide adequate training for them, and to make recommendations to the bishops of available clergy, and serve as a clearing house on information about them;
7. To meet at stipulated times agreed upon at the call of the Executive Secretary of the Division of Domestic Missions;
8. To seek to assist both the National Council and the diocesan bishops having Negro work in their jurisdic-

tions toward a better understanding of conditions and needs in the Negro field.

Behind these directives are the four Guiding Principles, designed to govern the Church's Negro work, adopted by National Council, February 9-11, 1943:

1. Fellowship is essential to Christian worship. Since there are no racial distinctions in the mind of the Father, but "all are one in Christ Jesus," we dare not break our Christian fellowship by any attitude or act in the House of God which marks our brethren of other races as unequal or inferior.
2. Fellowship is essential in Church administration. Through the privilege of exercising initiative and responsibility in Church affairs, through fair representation and voting power in all its legislative assemblies, will Negro Churchmen be assured that their fellowship in the Episcopal Church is valid and secure.
3. High standards must be maintained in every department of our work with the Negro. This principle applied to buildings, equipment, maintenance, personnel, and general policy in the case of institutions, and especially to training and support of the ministry. Where separate facilities are still maintained, they should provide the same opportunities as those which are available to other racial groups.
4. It is both the function and the task of the Church to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life. The Church should not only ensure to members of all races full and free participation in worship; she should also stand for fair and just access to educational, social, and health services, and for equal economic opportunity, without compromise, self-consciousness, or apology. In these ways the Church will demonstrate her belief that God "Has made of one blood all nations of men for to dwell on the face of the whole earth."

Dr. Frank Loesher, in his scientifically written book, The Protestant Church and the Negro, published in 1948, in summarizing the various official statements of denominational churches, concerning their Negro constituency, states, and I

quote: "Probably the finest statement is the four principles adopted in October, 1948, by General Convention of the Protestant Episcopal Church ... and set forth in more elaborate form in February, 1943. As a general statement, they are so far ahead of what the other denominations have announced that we quote them in full ...."<sup>6</sup>

Unquote. Pronouncement and practice, however, may differ sharply, but the present progress of our work among Negroes moves almost consistently in the direction set forth in these Guiding Principles.

The Bi-Racial Committee has met semi-annually and sometimes just annually, at the call of Dr. George A. Wieland, Executive Secretary of the Division of Domestic Missions, to receive the report of the Secretary for Negro Work and to plan further the manner in which the resources of the National Council, mentally, spiritually, and physically, can be brought to a better understanding of conditions and the giving of sympathetic assistance to the respective diocesans and their needs in their Negro work.

The Bi-Racial Committee consists of twelve people (six from the North and six from the South) appointed by the Presiding Bishop and ten ex-officio members from Church Missions House.<sup>7</sup>

This Committee keeps its fingers on the pulse of our work

6. Loesher, Frank - Protestant Church & The Negro, Page 38.  
7. See Appendix E.

and is able to have an over-all picture of what the condition of our work is as a whole, as well as specific areas. The oversight and advice of this Committee, working through the Secretary for Negro Work in collaboration with the various departments of the National Council, the bishops, and the respective diocesan authorities, have done much to implement the Guiding Principles and has helped bring in a better day for the integration of Negroes in the full program of our Church.

There are two vocational conferences whose chief purpose is to help in recruiting men for the ministry, women for religious workers, and to inspire our college youth to carry a definite and dynamic religion into their particular professions through their church life. Each year, we receive recommendations of students to attend these conferences from clergymen and from school authorities. One conference is held at St. Paul's Polytechnic Institute, Lawrenceville, Va. (enrollment 51 this year, 1951) and the other at Fort Valley College Center Fort Valley, Ga., with an enrollment of 49. The students attending these conferences came from schools all over the country, but particularly from Southern colleges. These conferences are jointly sponsored by:

- The College Commission of Province IV
- The National Council Division of College Work
- The National Council Division of Domestic Missions
- The Executive Board of the Woman's Auxiliary
- The Church Society for College Work
- The Fort Valley State College, Cooperating.

Miss Ellen Gammack, Personnel Secretary of the Woman's Auxiliary, and the Secretary for Negro Work visited the schools

from which these students are invited to have personal interviews with them before inviting them to the conferences.

Conferences: An important source of inspiration, information and fellowship is the series of conferences and institutes for Church workers among Negroes. These have been held annually at St. Augustine's College, Raleigh, N.C. (average attendance, 150); St. Paul's Polytechnic Institute (average attendance, 150) Lawrenceville, Va.; Fort Valley College Center, Fort Valley, Ga.; and in parishes in the Mid-West. Conferences were held, for the first time, in 1950 at Voorhees School, Denmark, S.C., (attendance, 99); and Okolona School, Okolona, Miss. (attendance, 77).

This in-service training program, under the instructorship of some of our best experienced Church leaders, both Negro and white, is bringing new courage and efficiency to those who have participated. Plans have been made to unify the national scope of these conferences so that they may meet more adequately the needs of particular areas.

These series of conferences make it possible to contact a large number of our churches through their leaders and to use that leadership to its fullest extent in the area in which it is situated. These conferences are making a greater fellowship of sympathetic understanding and helpfulness not alone among the Negroes themselves but also with the numerous white leaders who participate. The members of the staff of the National Council have been particularly generous and cooperative in their respective fields. They have helped inspire the

attendants at these conferences to participate more intelligently in the program of Church in their respective dioceses and local churches and to have a greater vision of the whole work of this great Church to which we belong. The bishops have been very cooperative in assisting through personal efforts, as well as financial assistance.

To date, we have been successful in forming an over-all conference planning committee, which works in collaboration with the Bi-Racial Committee on one hand and with the dean of each conference on the other. Each conference has a similar pattern of administration. There is a dean, executive committee, and a representative group from the delegates attending. They are set up to serve definite areas until the need for each respective conference wanes in its particular area. These conferences have made it simpler for the Negro to participate in integrated conferences. They help develop cooperation with other departments of the National Council. We have been able to work closer with the educational part of our Church's work through the American Church Institute for Negroes' schools. The Director of the Home Department, Dr. George A. Wieland, is also President of the Board of Trustees of the American Church Institute for Negroes; and the Executive Secretary of the American Church Institute for Negroes, Mr. M. M. Millikan, is a member of the Bi-Racial Committee. The presidents and officials of the American Church Institute schools have been very cooperative with our conferences, and in every instance, save one, have helped plan these programs.

~~Conna~~ We have had the able assistance of the various departments of the National Council. Miss Ellen Gammack has helped plan our work among women and is constantly of invaluable assistance in counseling, placement of religious workers, and as conference leader. The Rev. Roger Blanchard, Secretary for College Work, and the Secretary for Negro Work have recently made a tour covering most of the Negro colleges in the South, where we were graciously received as we both learned and taught much. We consulted bishops, faculty members, chaplains, students, etc. We both served as leaders in the vocational conferences at St. Paul's School and at Fort Valley, Ga. We are planning to visit other colleges nearer this section in the near future. We were particularly pleased with the college work done among the students at Tallahassee, Fla., under the Rev. David Brooks of St. Michael's and at Howard University under the Rev. John Burgess at Canterbury House. Both of these edifices which housed this work received assistance from National Council funds.

~~Chiro~~ The Rev. Clifford Samuelson has made it possible to have Negro clergymen and women participate in the Town and Country Institute's summer session. Dr. Pepper and the Department of Christian Social Relations have been very cooperative in studying and helping Negroes become more integrated in Church institutions; i.e., schools, hospitals, etc., and to serve as a clearing house of information on their status in this respect. Similar cooperation is sought and received from the other departments and divisions of the National Council staff, particularly Religious Education, Youth Work, and the Laymen's

Committee. Photographs of the numerous conferences on the new religious education program of the Church reveal that almost every one of the conferences had one or more Negroes participating. At the Treennial Youth Convention at the last General Convention, there were 10 Negro delegates who were from various sections of the Country. Of the 4 members at large, elected to serve on the Youth Commission for the next three years, two were Negroes. It was a Negro representative, Miss Kathryn Bryan from Haiti, who suggested the change of the name from National Youth Convention to Triennial Youth Convention, in order that our missionary districts who had the privilege of attending General Convention witnessed (1) the good number of women attending as delegates; the same was true of lay and clerical deputies.

Recently, the Rev. M. Moran Weston, a Negro clergyman, was appointed Assistant Secretary in the Department of Christian Social Relations of the National Council. Any visitor to Church Missions House, 281 Fourth Avenue, would immediately be impressed by the number of people of other various racial backgrounds that are employed there upon all levels; thus implementing the statements contained in the Guiding Principles.

The sending of Negro missionaries overseas, particularly under the leadership of Bishop Harris, together with the diversity of racial backgrounds employed at Church Missions House, and numerous other similar instances, give evidences of the direction in which our Church is going. The Guiding Principles of Christian Fellowship in worship, in administration, in every

department of our Church's work, tend more and more to make these principles more than mere pronouncement, but rather a statement of actual practice.

The Bi-Racial Committee on Laymen's Work appointed by the Presiding Bishop in General Convention in Philadelphia, Pa., in 1946, under the chairmanship of the late Rt. Rev. John Moore Walker of Atlanta, Ga., made its report at the last General Convention in San Francisco. Lt. Lawrence Oxley, Mr. Earl H. McClenney, and the Secretary for Negro Work were privileged to appear before this Committee and speak on Laymen's Work among Negroes. After making its report, this committee was dissolved and its work referred to the Bi-Racial Committee.

Mr. Arnold Lewis, recent Executive Director of the Presiding Bishop's Committee on Laymen's Work, in his last report to the Bi-Racial Committee, among other things, made the following statements:

"It has never been the policy of the Presiding Bishop's Committee on Laymen's Work to single out any special group or area within the Church as requiring a special or extraordinary approach. This policy is based partially on our desire to treat the layman as a layman, wherever he may be, and partially on our policy of decentralization. Because we are a coordinating body rather than an organization, our work is done primarily on a provincial, diocesan, and parish level. Any organizations that are created on any of these levels are done so by the local group. Real responsibility for organizing and promoting a laymen's program remains at the diocesan level.

Because of this fact, we must place our confidence in the local leadership to develop a laymen's program that will reach every parish and mission within the diocese.

"From the above you will recognize the desire of this Committee to meet the needs of the individual Negro layman and the Negro parish or mission through the regular channels of diocesan life. Because of our desire to emphasize the Church as a Christian fellowship, we urge the creation of no barriers that will prevent any group or individual from full participation in the laymen's program of a diocese.

"Based upon my observations, I must state that I feel that our program is reaching all segments of our Church life. Seldom do I address an area or diocesan meeting of men when the Negro congregations are not represented. Many dioceses choose Negro laymen for participation in the Laymen's Training Program. In this capacity, they were trained by our instructors and made parish presentations. From conversations with our Diocesan Chairman of Laymen's Work in the South, I know that they are seeking ways and means by which there may be a closer integration of the work among Negroes and whites. Bearing out what I said above, the leadership in this movement must come from local sources.

"Last spring a group of leading Negro laymen from the Fourth Province gathered together at Voorhees School. This was a preliminary step and not an organizational undertaking. It was recommended to the men in attendance that they go back to their parishes and dioceses and make an effort to discover ways

in which their congregations could take part in the overall diocesan program for laymen. In this connection, I should state that I can see no reason why local groups of Negro laymen should not get together to discuss their common problems and objectives. Beyond that, I feel that it is necessary to be part of a diocesan-wide movement.

"I know that our Lay Reader's Sermon Service is being used by many Negro lay readers. (They have also composed many of them.) Also, the materials produced by our Committee are being used more and more. Because we are primarily a suggestive and coordinating body, the pamphlets which we produce can be of immeasurable assistance."

A series of Corporate Communion Services for laymen, in which Negro laymen invite white laymen to join, have been held in Washington, Philadelphia, Cleveland, Detroit, and Chicago. Mr. Lawrence Oxley, Washington, D.C., has been chiefly responsible for inaugurating these services. The Department of Domestic Missions, through its Negro Work, helped defray the expenses in connection with these services.

The Secretary for Negro work spends much of his time visiting our Church Work among Negroes in the field, counseling and participating in conferences, conventions, ordinations, etc. The bishops have been very cordial and cooperative. Both white and Negro clergy have been very friendly, cooperative, and enthusiastic in assisting in whatever way they have been asked. The families of our clergymen have treated the Secretary for Negro Work as though he was a part of each family.

Evidences of fuller participation in diocesan affairs are shown by the fact that in Georgia, a Negro clergyman, the Rev. Gustave H. Caution, was sent as a representative of the Diocese of Georgia to the Provincial Synod in Tampa and was recently elected a member of the Executive Committee of the Diocese of Georgia.

The Rev. Osmond Brown, Sr., was made Canon of the Cathedral in Buffalo, N.Y., the Rev. Joseph H. Nicholson, Ph.D., was made Canon of Christ Church Cathedral in St. Louis, Mo., and the Rev. John M. Burgess was made Canon of the Cathedral in Washington, D.C. These are but a few instances of the many symbols of progress in this direction. Participation and assistance has been given to the in-migrant program of the Home Missions Council and Negro theological students have assisted as counselors, etc.

All has not been peace and light and progress. There are areas in which we long to see greater improvement. Yet, there is much to be grateful to God for in what is being accomplished in His name. The words spoken by the great American Negro, Frederick Douglass, in an address in 1890, might well voice our sentiment:

"I have seen dark days in my life, and I have seen the darkness gradually disappearing, and the light gradually increasing. One by one, I have seen the obstacles removed, errors corrected, prejudices softened, proscriptions relinquished, and my people advancing in all the elements that make up the sum of general welfare. I remember that God reigns in

eternity and that, whatever delays, disappointments and discouragements may come, truth, justice, liberty, and humanity will prevail."<sup>8</sup> 1954-51 - 1951-52

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SEMINARY	Respectfully submitted, 52	
Sasbury-Western, Evanston, Ill.	Tollie L. Caution	2
Berley Hall, Gambier, Ohio	1	1 (Expected)
Nashotah House, Nashotah, Wisc.	3	2
General Theological Seminary, New York, N.Y.	6	6
Church Divinity School of the Pacific, Berkeley, Calif.	1	2
Virginia Theological Seminary, Alexandria, Va.	0	2
Berkeley Divinity School, New Haven, Conn.	0	1
Philadelphia Divinity School, Philadelphia, Pa.	6	9
Episcopal Theological Seminary, Cambridge, Mass.	4	0
*Temple University Divinity School, Philadelphia, Pa.	2	2
*School of Religion, Howard University, Washington, D.C.	1	2
*Gordon Divinity School, Boston, Mass.	0	1

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8. Address by Frederick Douglass, 1890.

## APPENDIX A

## SEMINARY ENROLLMENT OF NEGRO THEOLOGICAL STUDENTS

1950-51 - 1951-52

SEMINARY	1950-51	1951-52
Seabury-Western, Evanston, Ill.	3	2
Bexley Hall, Gambier, Ohio	1	1 (Expected)
Nashotah House, Nashotah, Wisc.	3	2
General Theological Seminary, New York, N.Y.	6	6
Church Divinity School of the Pacific, Berkeley, Calif.	1	2
Virginia Theological Seminary, Alexandria, Va.	0	2
Berkeley Divinity School, New Haven, Conn.	0	1
Philadelphia Divinity School, Phila- delphia, Pa.	6	4
Episcopal Theological Seminary, Cambridge, Mass.	4	0
*Temple University Divinity School, Philadelphia, Pa.	2	2
*School of Religion, Howard University, Washington, D.C.	3	3
*Gordon Divinity School, Boston, Mass.	0	1

\*Non-Episcopal Seminaries

## APPENDIX B

NATIONAL COUNCIL EXPENDITURES FOR NEGRO WORK, 1951

		Natl. Council
		Total Grant from
		Con.
Salaries of American Church Institute for Negroes Church Workers		\$ 4,850.00
American Church Institute Schools		\$43,171,000.00
American Church Institute Schools - Teachers' Pensions		3,000.00
Toward Negro Work in the Diocese of Arkansas		4,770.00
East Carolina	\$1,930.00	
Georgia	720.00	
Mississippi	3,240.00	
Northern Indiana	600.00	
Olympia	600.00	
South Carolina	1,590.00	8,680.00
Salaries, Office Expenses - Secretary for Negro work, 281 Fourth Avenue, New York, N.Y.		10,000.00
Negro Work Item		20,000.00
<b>TOTAL</b>		<b>\$222,300.00</b>
<b>TOTAL</b>		<b>\$222,300.00</b>

## APPENDIX B1

ALLOCATIONS MADE FROM \$200,000 ITEM IN THE  
RECONSTRUCTION AND ADVANCE FUND  
FOR NEGRO WORK IN THE UNITED STATES

Diocese	Location of Project	Purpose	Total Cost	Natl. Council Grant from R & A
Alabama	Tuskegee Institute	Chapel	\$45,000	\$10,000
Arkansas	Christ Church School, Forrest City	Domestic Science Building	6,000	4,800
Chicago	St. Edmund's, Chicago	New church plant	175,000	50,000
Florida	St. Michael & All Angels', Tallahassee	New church plant	12,000	2,500
Georgia	St. Matthew's, Savannah	Church & parish house	75,000	5,000
Indianapolis	St. Philip's, Indpls.	Repairs & Equipmt.	13,600	7,200
Los Angeles	St. Philip's, Los Angeles	Rectory	20,000	5,000
Louisiana	St. Michael's, Baton Rouge	New church plant	40,000	5,000
Michigan	St. Clement's, Inkster	Parish house	18,000	4,000
Minnesota	St. Philip's, St. Paul	Renovation church basement	25,000	15,000
Nebraska	St. Thomas', Minneapolis	Rectory	7,000	3,000
North Carolina	St. Philip-the-Deacon, Omaha	New church plant	65,000	10,000
Ohio	St. Mark's, Wilson	Rectory and enlarg- ing parish rooms	8,000	4,000
	Resurrection, Henderson	New church plant	15,000	5,000
	All Saints', Toledo	New church bldg.	40,000	10,000
	St. Andrew's, Cleveland	New parish house	60,000	11,000
Southern Virginia	Grace Church, Norfolk	New church plant	82,500	25,000
Southwestern Virginia	St. Paul's, Martinsville	New church bldg.	15,000	5,000
Texas	St. Augustine's, Galveston	Parish house & community center	20,000	8,000
Washington	Washington, D.C.	House for Chaplain, Howard University	17,000	7,000
West Texas	St. Philip's, San Antonio	New church bldg.	15,000	3,500
TOTAL			<u>\$774,100</u>	<u>\$200,000</u>

APPENDIX D

NEGRO PROFESSIONAL RELIGIOUS WHO TOOK THEIR TRAINING AND VOWS  
IN THIS APPENDIX C AND CANADA

PRESENT POSITIONS HELD BY FORMER INSTRUCTORS OF THE  
NAME OF BISHOP PAYNE DIVINITY SCHOOL OF RELIGIOUS

NAME	PRESENT POSITION
All Saints Sister of the Poor East Orange, N.J.	Sister Anna Mary (Professed)
Community of St. John the Divine Toronto, Canada	Sister Ruth, S.S.J.D. (Professed) Sister Constance (Professed)
Nicholson, Joseph, Ph.D. Glendale, Ohio	Rector, All Saints' Church, St. Louis, Missouri, Examining Chaplain, Diocese of Missouri.
Harris, Odell G. (The Rev.) St. Joseph's Brotherhood Sayville, Long Island, N.Y.	Chaplain, Fort Valley College Center, Fort Valley, Georgia Brother Martin, B.S.J.
Young, Edgar C., D.C.L., Th.D., D.D.	Professor, Philadelphia Divinity School, Philadelphia, Pennsylvania

APPENDIX D

NEGRO PROFESSED RELIGIOUS WHO TOOK THEIR TRAINING AND VOWS  
IN THIS COUNTRY AND CANADA

NAME OF ORDER	NAME OF RELIGIOUS
All Saints Sister of the Poor East Orange, N.J.	Sister Anna Mary (Professed)
Community of St. John the Divine Toronto, Canada	Sister Ruth, S.S.J.D. (Professed) Sister Constance (Professed)
Convent of the Transfiguration Glendale, Ohio	Sister Mrytle Catherine, C.T. (Professed) (There is also one Negro postulant in training)
St. Joseph's Brotherhood Sayville, Long Island, N.Y.	Father Benedict, Oblate Priest Brother Martin, B.S.J.

APPENDIX E

MEMBERS OF THE BI-RACIAL COMMITTEE

The Executive Committee - Six-year Term:

- \* The late Rt. Rev. John M. Walker, Atlanta, Georgia  
The Rev. Richard B. Martin, Norfolk, Virginia  
The Rev. Arthur W. Hargate, Toledo 4, Ohio

Three-year Term

- The Rev. Kenneth Hughes, Cambridge, Massachusetts  
Dr. Kenneth Sills, Brunswick, Maine  
Dr. H. Horne Huggins, Baton Rouge, Louisiana

Two-year Term

- Mr. William C. Turpin, Macon, Georgia  
Mrs. Ethel L. Copper, Philadelphia, Pennsylvania  
The Rev. Comer Lile, Alexandria, Virginia

One-year Term

- Mrs. Eustace Rowland, Evanston, Illinois  
The Rev. Malcolm Dade, Detroit, Michigan  
The Rev. Jesse Anderson, Philadelphia, Pennsylvania

Ex-Officio Members

- The Rev. George A. Wieland, Director Home Department  
The Rev. Tollie L. Caution, Assistant Secretary, Department  
of Domestic Missions  
The Rev. Clifford L. Samuelson, Executive Secretary of  
Town and Country  
Mrs. Arthur Sherman, Executive Secretary of Woman's Auxiliary  
The Rev. Almon Pepper, Director of Department of Christian  
Social Relations  
The Rev. John Heuss, Director of the Department of Christian  
Education  
Miss Ellen Gammack, Personnel Secretary of the Woman's  
Auxiliary  
The Rev. Clarence Haden, Secretary of the Presiding Bishop's  
Committee of Layman's Work  
Mr. M. M. Millikan, Secretary of the American Church Institute  
for Negroes, Boston, Massachusetts  
\*\*\*Mrs. Elizabeth Rhea Samuelson, Assistant Secretary of  
Town and Country

Newly Retired Members

- The Rev. George Plaskett, New Jersey  
The Rev. John Burgess, Washington, D.C.  
Mrs. W. L. Torrence, Michigan

\* Deceased, July, 1951

\*\* Resigned, October, 1951

