

# Our Schools for Negroes

Something of the History,  
Ideals and Work of  
THE AMERICAN  
CHURCH INSTITUTE  
FOR NEGROES



281 FOURTH AVENUE, NEW YORK, N. Y.



*Worship is the Center of All  
School Life*

## THE AMERICAN CHURCH INSTITUTE FOR NEGROES

THE American Church Institute for Negroes was incorporated in 1906 by far-seeing leaders of the Episcopal Church for the purpose of supplying education for the Negroes of the South.

Beginning with three schools, two in Virginia and one in North Carolina, the Institute has worked faithfully through the years until now it has nine schools located in eight of the Southern States receiving its advice, counsel and financial assistance.

Seven of these schools teach the grades, High School and provide Normal courses as well. Trade courses are also furnished along with the academic work. The other two schools are a College and Theological School respectively. Besides this variety of training, a splendid hospital and a school of social work are located on the campus of the College, which offer courses in nursing, social welfare and religious work.

The aggregate enrollment at these nine schools is about nine thousand students a year. This includes those attending the summer school courses provided for public school teachers, special conferences for farmers, midwives, religious workers, and the many other groups which come under the influence of the schools.

The financial support comes from students' fees, small endowments, appropriations from the Institute, from Southern Dioceses, and the contributions of friends. These friends include



*Sewing Class, St. Augustine's College  
Raleigh, North Carolina*

Negroes as well as white people and each school has an annual campaign to solicit offerings in money or in farm produce when money is lacking. White and colored people within a radius of many miles of the campus, although very poor in the goods of this world, cheerfully give of their little to the support of these institutions.

The Institute Schools are controlled by Boards of Trustees, composed of white and colored people, most of whom are residents of the South. The Dioceses in which the schools are located make regular appropriations to them and elect or control the appointment of a majority of the Boards of Trustees.

The Institute's budget is provided by an appropriation from the National Council of the Church, which averages about one-third of its total, by a small income from endowment, and by contributions received from friends of the work. Among these friends there are many who have no connection with the Church whatsoever and whose interest in and knowl-



*A Group at Bishop Payne Divinity School  
Petersburg, Virginia*

edge of our activities have come to them as a result of our effort to carry the story of our endeavor to the general public.

Besides these sources of revenue, several philanthropic and educational Foundations have contributed to the work. Such benefactors include The General Education Board (The Rockefeller Foundation), The Slater Fund, The Rosenwald Fund, The Phelps-Stokes Fund and others.

The Institute has won the confidence of thousands largely because it knows its job, works indefatigably and pursues policies which wisdom and experience have proven to be sound. The Institute's dynamic is not based on maudlin sentiment, but on a burning affection for the Negro and his progress. The schools are located for the most part in rural communities where educational facilities for Negroes are scarce if existent at all. Through the medium of community programs, conferences of every sort and description, the activities of district nurses, agricultural advisers

and every channel available, the schools have become centers of enlightenment and of wholesome influences of every kind, not only over the students, but over the homes and daily living of the great Negro populations far back in the rural districts.

From this brief recital of the Institute's work, it will be seen that it is annually endeavoring not only to educate a few thousand boys and girls, furnish a few hundred teachers for the public schools, and to develop strong character, high ideals and leadership among the students, but to make a distinct contribution to civilization. Education is the development of the whole man and not merely that part of him which we call intellect. The culture of the spirit is as necessary in education as the culture of the reason. The Church school, where both are co-ordinated in a natural relationship, is an indispensable supplement to the public school, in which the spiritual values are often completely ignored.

The greatest need of the Institute for the better performance of its accepted task is an adequate endowment. Instead of having, as is now the case, an endowment of only about five hundred thousand dollars as a source of income, our endowment should be at least five million dollars. At present it requires an extravagant amount of time and energy on the part of the executive officers to raise the necessary funds to keep the work, as at present organized, in a healthy, satisfactory condition. As the years go by, the Institute will be called upon more and more for leadership, for advice, and for direction not only from the South where her work has been confined, but

also from other sections of our land to which the Negro has migrated and is battling with problems inherent in these localities which he, by his own strength alone, cannot solve. It is the vision of these great opportunities for service in the future which makes an adequate endowment for the Institute such an imperative need. The Institute urges its friends to remember the endowment generously in gifts and in bequests. A form for bequests is printed in this leaflet.

You are cordially invited to visit our Schools. We shall take pleasure in furnishing you any information you desire concerning our work and we appeal for your interest and generosity on behalf of the American Negro. His days of slavery are over in this country but his days of bondage and handicap will never end until we conscientiously give him the affection, the education, and the opportunities which will assure him of the sincerity of our interest in him and give him the courage to stand on his own feet, proud of his ancestry and confident of a worthy place among the peoples of the earth.

#### FORM OF BEQUEST

*I give and bequeath to THE AMERICAN  
CHURCH INSTITUTE FOR NEGROES, a  
corporation existing under the laws of  
the State of Virginia, its successors and  
assigns, the sum of \$.....*

THE AMERICAN CHURCH INSTITUTE  
FOR NEGROES  
281 FOURTH AVENUE NEW YORK, N. Y.

*List of Schools*

ST. AUGUSTINE'S COLLEGE

Rev. Edgar H. Goold, M.A., *President*  
Raleigh, North Carolina

ST. PAUL NORMAL AND INDUSTRIAL SCHOOL

Rev. J. Alvin Russell, M.A., *Principal*  
Lawrenceville, Virginia

BISHOP PAYNE DIVINITY SCHOOL

Rev. F. G. Ribble, D.D., *Principal*  
Petersburg, Virginia

FORT VALLEY NORMAL AND INDUSTRIAL SCHOOL

Henry A. Hunt, A.B., *Principal*  
Fort Valley, Georgia

VOORHEES NORMAL AND INDUSTRIAL SCHOOL

J. E. Blanton, A.M., *Principal*  
Denmark, South Carolina

HOFFMAN-ST. MARY'S SCHOOL

Rev. George A. Stams, D.D., *Principal*  
Maçon, Tennessee

OKOLONA INDUSTRIAL SCHOOL

A. M. Strange, *Principal*  
Okolona, Mississippi

ST. MARK'S NORMAL AND INDUSTRIAL SCHOOL

Rev. Charles W. Brooks, *Principal*  
Birmingham, Alabama

GAUDET NORMAL AND INDUSTRIAL SCHOOL

W. R. Coles, *Principal*  
New Orleans, Louisiana