

THE CHURCH
& THE NEGRO

—New York—

The National Council Division of Domestic Missions

THE CHURCH AND THE NEGRO

Negro Population

There are thirteen million Negroes in the United States constituting approximately one-tenth of the total population. Before World War I there were approximately nine million in the Southern States. During and immediately following World War I large numbers migrated to the cities of the North, East, and Middle West and became permanent residents. The movement was accelerated by World War II with the result that large numbers migrated to the industrial centers of the South, North, Middle West and this time to the West Coast. The following table indicates to some extent the significant shift in the Negro population as it affects some of the more important industrial cities:

	1940 Census	July 1943 (Estimate)
Mobile, Alabama	29,000	60,000
Norfolk, Virginia	45,000	100,000
Charleston, South Carolina	31,000	55,000
Houston, Texas	70,000	86,000
New Orleans, Louisiana	149,000	196,000
Baltimore, Maryland	165,000	200,000
Brunswick, Georgia	7,000	15,000
Memphis, Tennessee	118,000	130,000
Washington, D. C.	187,266	225,000
New York, New York	457,444	475,000
Philadelphia, Pennsylvania	250,880	290,000
Cleveland, Ohio	95,000	110,000
Detroit, Michigan	149,000	185,000
Chicago, Illinois	277,771	350,000
San Francisco, California	4,000	20,000
Los Angeles, California	63,000	91,000
Portland, Oregon	2,000	10,000
Seattle, Washington	5,000	8,000

An interesting incidental result of this trend is the fact that the six cities having the largest Negro population are all north of the Potomac River. These, according to the 1940 census, were New York, Chicago, Philadelphia, Washington, Baltimore, and Detroit.

In spite of the significant shift in the Negro population, more than eight million still remain in the Southern States and it is perhaps here that we face our greatest challenge.

The majority of these people have moved from the small towns and rural sections of the South in search of wider employment opportunities, higher wages, and better living conditions. Recent surveys indicate that the tendency will be for the majority of these people to remain in their new surroundings. Needless to say, new problems have been created, such as congested housing conditions, instability of family life, increased racial tensions. The churches in the centers chiefly affected by the rapid increases in population have had responsibilities thrust upon them with which they are unable to cope, resulting in large numbers of new people in given communities without any church affiliation and without the ministrations of the Church. For our Church in particular, this mobility presents a very serious challenge as well as new opportunities. This pamphlet will undertake a brief review of the new opportunities offered in the Negro field and indicate some of our plans for a program of expansion.

SOME OF THE PROBLEMS

While it is true that the percentage of Negroes who have made significant advances in professional, business, and skilled occupations has been steadily increasing during the past three decades, and further that the general standard of living is therefore on the upgrade, it is still true that the great masses constitute the largest under-privileged racial group in America. About 60% are employed in the least gainful occupations with reference to protection and security, such as farm labor, domestic service, and common labor. Before the war, Negroes were excluded from some branches of industry, and while some real gains have been made in industry on the skilled level, there has been great resistance and one of the big problems will be that of retaining some of these gains after the war.

Economic Status

This matter of economic status is fundamental in any approach to the Negro problem whether it be religious, educational, or from the point of view of health. It is simply impossible for people to live in decent homes, pay for normal health facilities, educate, feed, and clothe themselves properly on sub-standard incomes. In a typical rural area where we have a good rural Church and school, a group of small farmers was asked what their income for the year 1943 was, and the answer was \$250 to \$300. This is typical, and a \$500 annual income is high. In some sections it is still true that the common laborer earns 40¢ per hour and the domestic servant, \$3.00 per week.

Housing

Ordinarily we think of 33% of the population as being housed in sub-standard units, but the percentage is much higher among Negroes and this is true in the large industrial centers of the North as well as the urban and rural sections of the South. Government agencies have made distinct contributions in this field, but here again sub-standard wages do not permit of decent housing. The result is congestion, over-crowding, and attendant evils in the large industrial areas and in others large numbers of people are living in units actually unfit for human habitation, lacking even the ordinary facilities for health and sanitation.

Health

The health of the Negro is one of the largest problems with which he is faced. The death rate is 55% higher than that of whites; the sickness rate is 43 times as high as among whites; the average life span, 12 years shorter. Negro mothers die twice as fast and Negro babies, one and one-half times as fast; 25,000 Negro babies stillborn each year. In some sections of the country the tuberculosis rate is four and one-half times that of whites.

Education

Some real gains have been made in the field of education. In 1866, only 10% of the Negroes were literate. By 1936, 90% were literate, a gain of 80% in seventy years. This gives some idea of the real progress which has been made. It is still true, however, that in some states four and five times as much is spent on the education of white children as is spent on Negroes. In some sections of the country, school facilities are generally poor and inadequate; the school term systematically shorter; and the teachers poorly paid, which makes for a low quality of teaching. In 1916 the Negro colleges of the country had an enrollment of 2,637. During the present year 60,000 are enrolled and this is in spite of war conditions. One of the major problems in this field is that of vocational and industrial education and here strong resistance is being met, but the general situation is better than at any previous time.

Recreation and Character Building

It is rare indeed to find a city where the recreational facilities and character building agencies are adequate to meet the needs. It is true that in various parts of the country the churches, the Y.W.C.A.'s, the Y.M.C.A.'s, Boy Scouts, and Girl Scouts are providing wholesome activities and promoting a program for building character, but the difficulty is that there is not enough. The result is that the fullest development of the greatest number is impeded. The churches must take advantage of their opportunity in this field more and more and meet the needs more adequately.

The fact that 51% of the Negroes in 1936 were without any Church affiliation presents a serious challenge as well as opportunity to our churches. The churches are the primary organizations accepting the responsibility for teaching religion and it is absolutely essential for our youth to have religious training if we are to build Christian character, and, therefore, good citizens. The tremendous task confronting us is that of raising the whole moral and spiritual level of the masses of the Negro people who are at this time untouched by Christian influences.

Leadership

An adequately trained and aggressive leadership is absolutely essential. At present we have a total of 173 active clergy on the field, but 15 are in the army services which means that a number of churches have been left vacant. For the present year we have 16 young men in the seminaries, 8 of whom are at the Bishop Payne Divinity School, Petersburg, Va., and the others are in the seminaries of the North. Therefore, in spite of war conditions, we are concentrating on our recruiting and training program. Over a period of years, the Bishop Payne School has turned out approximately 70% of our clergy, but this institution stands in need of radical improvements in its physical facilities, and the trustees are hoping that the Church will make it possible to undertake this task as soon as the war is over.

The school is under the direction of the very able Dean Robert A. Goodwin and the faculty is bi-racial in its make-up, having two white and two Negro professors. The faculty is both able and consecrated to the task of preparing our young men for the ministry. The budget situation still presents somewhat of a problem as the assured income at present is inadequate and should be placed on a sound basis so as to relieve the authorities of constant concern and anxiety.

Notable advances have been made in the use of our leadership. In several dioceses there are representatives on the Executive Council and the diocesan committees. The Dioceses of Florida, South Florida, East Carolina, and South Carolina have Negro archdeacons. All the schools of the American Church Institute for Negroes have Negro members of their boards, as well as the Institute itself. Several dioceses have interracial committees which act in an advisory capacity on the Negro work. This is a very healthy condition because it is absolutely essential for the future development of the Negro work that the responsibility for this development be placed, as far as possible, on the leaders themselves. The future is not bright for any people who do not develop their own leadership.

T A B U L A T I O N S

(Year Ending December 1943)

DIOCESE	CLERGY	In Mil. Service	Conf.	S. S.	W. P.	Comm.	Rapt.	Conf.	C. S.	Total Receipts
I										
Connecticut	3	1	4	1	-	832	37	48	394	\$ 10,873.69
Massachusetts	2	-	3	1	1	2,354	101	86	851	27,013.29
Rhode Island	1	-	1	1	-	279	5	1	87	1,617.93
Western Massachusetts	-	-	1	-	-	14	-	-	-	--
Total	6	1	9	2	1	3,479	143	135	1,332	39,304.81
II										
Central New York	1	-	1	-	-	188	14	15	94	1,732.40
Long Island	7	-	9	2	-	3,900	196	192	1,520	34,988.18
New Jersey	5	-	11	1	-	1,466	96	94	516	28,188.50
New York	16	1	15	5	5	11,173	621	807	3,830	129,020.56
New York	4	-	3(mixed)-	-	-	775	-	-	-	--
Newark	4	-	8	2	-	1,845	93	88	563	22,884.26
Rochester	1	-	2	-	-	389	36	18	67	4,856.16
Western New York	1	-	1	1	-	491	19	10	106	4,948.00
Total	35	1	50	11	5	20,227	1,075	1,224	6,716	224,718.06
III										
Bethlehem	-	-	1	-	-	-	8	35	55	4,404.83
Delaware	1	-	1	-	-	112	-	-	-	-
Erie	-	-	1	-	-	-	-	-	-	-
Harrisburg	1	-	2	-	-	238	14	11	74	1,037.64
Maryland	2	-	5	1	2	1,747	75	117	390	28,563.03
Pennsylvania	13	-	18	5	1	5,967	430	289	1,756	93,821.49
Pittsburgh	2	1	1	1	-	600	11	13	78	9,950.46
Southern Virginia	9	1	27	3	-	2,062	86	137	1,471	29,126.97
Southwestern Virginia	1	-	4	-	-	98	-	-	89	Not given
Virginia	7	3	19	-	-	858	37	56	544	7,382.22
Washington	7	-	10	3	-	2,735	130	113	596	27,332.72
West Virginia	1	-	3	-	-	174	15	6	131	2,453.64
Total	44	5	92	13	3	14,491	805	777	5,029	203,673.80

Total Receipts

C. S.

Conf.

Wart.

Comm.

W. F.

Cong. S. S.

In Mil. Service

Clergy

DIOCESE

IV

Alabama	1	-	4	-	-	422	3	12	152	\$ 1,503.14
Allentia *	3	1	5	1	-	467	20	31	219	1,939.33
East Carolina	7	1	16	1	-	1,198	68	41	835	14,091.85
Florida	3	1	8	-	-	451	39	43	210	6,520.26
Georgia	3	1	12	1	-	1,087	12	13	529	7,604.85
Kentucky	2	-	3	1	-	238	2	17	12	4,202.56
Lexington	1	-	1	-	-	99	2	5	35	829.70
Louisiana	2	-	3	-	-	254	9	11	100	2,246.60
Mississippi	3	1	7	-	-	854	42	56	605	11,131.46
North Carolina	7	-	20	1	1	1,290	89	84	1,185	13,368.98
South Carolina	6	-	13	1	-	1,400	27	32	792	4,975.87
South Florida	8	-	20	1	-	3,612	153	178	1,324	32,387.00
Tennessee	2	-	9	-	-	545	14	22	127	3,325.27
Upper South Carolina	1	1	11	-	-	338	19	11	138	1,387.14
Western North Carolina	3	-	9	-	-	347	27	13	255	5,511.57
Total	52	5	141	7	1	12,412	566	570	6,529	109,045.68

V

Chicago	5	-	6	2	-	2,742	40	92	593	28,018.17
Indianapolis	-	-	1	-	1	140	6	5	-	1,709.25
Michigan	2	-	4	2	-	1,286	75	92	305	26,600.37
Milwaukee	-	-	1	-	-	-	-	-	-	
Northern Indiana	-	-	1	-	-	51	-	2	16	804.99
Ohio	3	1	3	1	-	795	16	30	145	10,179.52
Southern Ohio	4	-	4	1	-	1,509	61	72	468	18,397.64
Springfield	-	-	1	1	-	41	-	4	12	407.59
Western Michigan	1	-	2	-	-	128	6	5	50	2,550.54
Total	15	1	23	6	1	6,592	204	302	1,659	88,658.06

VI

Colorado	1	-	2	-	-	364	20	5	53	3,587.51
Iowa	2	-	1	-	-	48	3	-	36	not given
Minnesota	2	-	2	-	-	381	7	14	64	4,096.79
Nebraska	1	-	1	1	-	215	18	2	35	3,105.15
Total	4	-	6	1	-	1,008	48	21	168	10,790.45

DIocese	In Mil. Clergy Service	Cong.	S. S.	W. P.	Comm.	Bapt.	Conf.	C. S.	Total Receipts
VII									
Arkansas	3	-	5	-	231	24	10	153	\$ 1,799.97
Dallas	-	-	1	-	2	-	-	-	24.15
Kansas	1	-	4	-	296	9	7	65	7,077.84
Missouri	1	-	1	-	393	NOT GIVEN			
Oklahoma	2	1	3	-	178	2	2	87	2,859.96
Texas	4	-	4	-	416	25	38	143	62.24 6,076
West Texas	-	-	1	-	9	-	-	-	-
West Missouri	1	-	2	-	213	10	-	-	2,085.74
Total	12	1	21	1	1,735	70	57	648	13,999.95 19,938.66
VIII									
California	2	-	2	-	330	12	3	70	6,428.57
Los Angeles	2	1	3	1	721	24	23	108	22,088.86
Olympia	-	-	1	-	33	-	-	11	530.42
Oregon	1	-	1	-	93	1	4	27	2,150.26
Spokane	-	-	1	-	27	1	-	-	215.10
Total	5	1	8	1	1,204	38	30	216	31,491.21
Grand Totals	173	15	330	42	61,248	2,890	3,116	22,097	\$72,592.00 727,605.73

Key: - Congregations
 S. S. - Self-supporting
 W. P. - White priests
 Comm. - Communicants
 Bapt. - Baptisms
 Conf. - Confirmations
 C. S. - Number in Church schools

* 1942 figures

Some idea of the progress being made may be had by comparing the totals in the above tabulation with 1937. In that year, there were 45,520 communicants as compared with 61,248 in 1943, and the total contributions for 1937 were \$572,108 and in 1943, \$727,605.73, a gain of \$110,000.

We call attention to some of the strongest of our Negro churches in various parts of the country.

Northeast

Boston, St. Cyprian's, the Rev. Leroy Ferguson, Rector, 1,114 communicants.

Cambridge, St. Bartholomew's, the Rev. K. Hughes, Rector, 610 communicants.

These are two of the strongest churches in the New England States.

New York, St. Philip, the Rev. S. H. Bishop, Rector, 2,953 communicants.

St. Amrose, the Rev. E. E. Durant, D.D., Rector, 2,011 communicants.

These are the two largest parishes in the country. There are four others in New York with more than 400 communicants.

St. Martin, including St. Luke's, the Rev. J. H. Johnson, D.D., Rector, 1,762 communicants.

Church of the Crucifixion, the Rev. E. E. Hall, Ed.D., Rector, 904 communicants.

All Soul's, the Rev. Hollin Dodd, Rector, 827 communicants.

Buffalo, St. Philip's, the Rev. O. H. Brown, D.D., Rector, 488 communicants.

Rochester, St. Simon's, the Rev. F. L. Brown, Rector, 372 communicants.

Orange, N.J., Epiphany, the Rev. G. Plaskett, D.D., Rector, 459 communicants.

Montclair, N.J., Trinity, the Rev. G. Plaskett, Rector, 335 communicants.

Newark, St. Philip's, the Rev. L. L. Berry, Rector, 593 communicants.

Atlantic City, St. Augustine's, the Rev. C. C. Corbin, Rector, 442 communicants.

Philadelphia:

Our two largest congregations are St. Simon of Cyrene, the Rev. J. R. Logan, D.D., 1,148 communicants, and St. Thomas', the Rev. Jesse Anderson, 1,053 communicants.

St. Augustine's, the Rev. W. D. Turner, Rector, 682 communicants.

Baltimore, St. James, the Rev. C. E. Mills, Rector, 862 communicants.

St. Mary the Virgin, 719 communicants.

Washington, St. Luke's, the Rev. J. G. Elliott, Rector, 751 communicants.

St. Mary's, the Rev. E. A. Christian, Rector, 774 communicants.

Calvary, the Rev. J. O. West, Rector, 319 communicants.

Pittsburgh, Holy Cross, the Rev. C. A. Levy, Rector, 718 communicants.

Cleveland, St. Andrew's, the Rev. J. C. Davis, Rector, 404 communicants.

Cincinnati, St. Andrew's, the Rev. E. H. Oxley, D.D., Rector, 557 communicants.

Lockland, Ohio, St. Simon of Cyrene, the Rev. J. M. Burgess, Rector, 268 communicants.

Detroit, St. Matthew's, the Rev. F. R. Myers, Rector, 728 communicants.

St. Cyprian's, the Rev. M. G. Dais, Rector, 423 communicants.

Chicago, St. Edmund's, the Rev. S. J. Martin, Rector, 1,160 communicants.

St. Thomas', the Rev. W. B. Sutherland, Jr., Rector, 1,048 communicants.

St. Louis, All Saints', the Rev. D. R. Clarke, Rector, 393 communicants.

Omaha, Nebr., St. Philip's, the Rev. S. G. Sanchez, Rector, 214 communicants.

We have a strong congregation in Denver, Colorado, Holy Redeemer, the Rev. H. S. Ransing, Rector, 337 communicants.

Our only self-supporting parish on the West Coast is St. Philip's, Los Angeles, the Rev. H. R. Moore, Rector, 646 communicants.

South

Some of our strongest congregations in the South are:

Richmond, St. Philip's, the Rev. A. Hamilton, Rector, 336 communicants.

Norfolk, Grace, the Rev. R. B. Martin, Rector, 308 communicants.

Raleigh, N.C., St. Ambrose, the Rev. J. G. Thompson, Rector, 144 communicants.
 New Bern, N.C., St. Cyprian's, the Ven. R. I. Johnson, Rector, 203 communicants.
 Washington, N.C., St. Mark's, the Rev. L. C. Dade, Rector, 205 communicants.
 Charleston, S.C., Calvary, the Ven. S. B. Mackey, Rector, 352 communicants.
 Savannah, St. Matthew's, a congregation which has recently been merged, 439 communicants.

Atlanta, St. Paul's, 275 communicants.
 Jacksonville, St. Philip's, the Ven. J. K. Satterwhite, Rector, 155 communicants.
 Miami, St. Agnes, the Ven. J. E. Culmer, Rector, 1,550 communicants, is the largest self-supporting Negro congregation in the South.

West Palm Beach, St. Patrick, the Rev. J. DaC. Harewood, Rector, 445 communicants.
 South Florida has the largest number of Negro communicants of any diocese in the South.

We have four congregations in Kentucky, the largest of which are:
 Our Merciful Saviour, Louisville, the Rev. G. A. Fisher, Rector, 178 communicants,
 St. Andrew's, Lexington, the Rev. W. H. Brown, Rector, where we were responsible for the first Negro kindergarten in the city,

In Tennessee we have seven congregations, the largest of which are:
 Emmanuel, Memphis, the Rev. St. Julian Simpkins, Jr., Rector, 101 communicants.
 Holy Trinity, Nashville, the Rev. C. M. Johnson, Rector, 63 communicants.

In Alabama, we have four Negro congregations, largest of which are:
 St. Mark's, Birmingham, the Rev. J. C. Perry, Rector, 132 communicants, and
 Good Shepherd, Mobile, 178 communicants.

In Louisiana we have three congregations, largest of which is
 St. Luke's, New Orleans, the Rev. J. B. Boyce, Rector, 215 communicants.

In the State of Texas we have six congregations, largest of which are
 St. Augustine's, Galveston, the Rev. W. Bright-Davies, Rector, 158 communicants, and
 St. Luke's, Houston, the Rev. J. H. Murray, Rector, 142 communicants.

In Arkansas, we have five congregations with Christ Church Parochial School, Forrest City, where there are 65 communicants and 131 pupils. Next is St. Philip's, Little Rock, with 64 communicants.

In Oklahoma we have three very promising congregations including
 St. Philip's, Muskogee, the Rev. F. De L. Pike, Rector, 80 communicants, and
 Redeemer, Oklahoma City, the Rev. Seth C. Edwards, Rector, 50 communicants.

RURAL WORK

Our rural work is very limited and this in spite of the fact that approximately 50% of the Negroes live in rural areas and approximately 35% live on farms. Beyond question, this is a field we must enter if we are to build a strong ministry to the Negro people, not only in these areas, but if we are to lay a foundation for a healthy development in the future. We have some rural work of which we are very proud but the difficulty is that we do not have enough. As soon as we have the leadership available, we hope to develop a model rural work in some section of the South which would serve as a demonstration and inspiration to those engaged in rural work in other southern dioceses. We mention just a few which we have:

Virginia

Miller's Tavern is in a strictly rural area and we have a congregation of 61 communicants and an elementary and high school of 105.

At St. Mark's, Bracey, another typical rural section under the Rev. G. V. Peaks, we have 207 communicants.

St. James', Warfield, the Rev. J. Alvin Russell, D.D., Rector, another typical rural congregation has 94 communicants.

South Carolina

At Jenkinsville, we have a typically rural work at St. Barnabas with 54 communicants, and a parochial school of 122 students.

At St. Andrew's, Charleston County we have a typical rural congregation under the Ven. S. B. Mackey with 106 communicants.

At Pineville we have Redeemer numbering 192 communicants, and the parochial school has an enrollment of 121 pupils. Aside from this service, we operate a clinic under a trained nurse, which serves the rural area of approximately ten miles.

PAROCHIAL SCHOOLS

Our parochial schools are generally located in areas where public school facilities are substandard, so that educationally, we are meeting a real need, but more important still, we actually have under our immediate supervision and influence, 1,819 children to whom we are giving elementary training and we are also building Christian character, with the result that large numbers of these children are integrated into the life of the Church. This is a distinct contribution to these youth and to the Church. While our policy is not to undertake new schools for the present, it is our policy to make these schools which we now have first-class schools educationally. A list of the parochial schools follows:

	Students
John Moncre, Millers Tavern, Virginia	105
St. Matthias, Louisburg, North Carolina	102
resurrection, Henderson, North Carolina	74
Calvary, Charleston, South Carolina (kindergarten and day nursery)	135
St. Barnabas, Jenkinsville, South Carolina	122
Redeemer, Pineville, South Carolina	121
Holy Cross and Faith Memorial, Waccamaw, South Carolina	150
St. Cyprian, Darian, Georgia	50
Good Shepherd, Penick, Georgia	80
Good Shepherd, Thomasville, Georgia	94
St. Elisabeth, La Grange, Georgia	147
St. Christopher, Columbus, Georgia	115
St. Augustine, Gainesville, Florida	68
St. Peter, Key West, Florida	125
St. Mark's, Jackson, Mississippi	120
St. Mary, Vicksburg, Mississippi	80
Christ Church School, Forrest City, Arkansas	131
	1,819

COLLEGE WORK

Aside from the work of the schools of the American Church Institute for Negroes, which are operated directly by the Church and are under its immediate influence, we are extending the influence of the Church to the Negro colleges, especially in the South, through the services of our clergy in the college areas, meeting the needs of the Church students in particular. The religious needs of the students in these institutions are being met by the following clergymen:

Lincoln, Oxford, Pennsylvania	The Rev. Matthew Davis
Howard University, Washington, D.C.	The Rev. A. A. Birch
Hampton Institute, Hampton, Virginia	The Rev. T. K. Gibson
Virginia State, Petersburg, Virginia	The Rev. R. L. Gordon
Virginia Union, Richmond, Virginia	The Rev. Aston Hamilton
Elizabth City State Teachers College, Elizabth City, North Carolina	The Rev. S. N. Griffith
Johnson C. Smith University, Charlotte North Carolina	The Rev. J. W. Heritage

Fayetteville State Teachers College, Fayetteville, North Carolina	The Rev. J. S. Braithwaite
Winston-Salem Teachers College, Winston-Salem North Carolina	The Rev. G. E. Frimo, Jr.
A & T College, Greensboro, North Carolina	The Rev. J. J. Green
Bennett College, Greensboro, North Carolina	The Rev. J. J. Green
N. C. State College, Durham, North Carolina (Allen University)	The Rev. O. D. Stanley
Benedict College) Columbia, South Carolina	The Rev. G. E. Harper
S. C. State College) Orangeburg, South Carolina Claflin	The Rev. S. C. Usher
Municipal College, Louisville, Kentucky	The Rev. G. E. Fisher
Fort Valley State College, Fort Valley, Georgia	The Rev. J. Henry Brown
Tuskegee Institute, Tuskegee, Alabama	The Rev. W. E. Lee, Jr.
Dillard University, New Orleans, Louisiana	The Rev. J. B. Boyce
Louisiana State College, Baton Rouge, Louisiana	The Rev. J. H. Ditchburn
Prairie View State College, Prairie View, Texas	The Rev. J. H. Murray
Langston University, Langston, Oklahoma	The Rev. S. C. Edwards
Risk University, Nashville, Tennessee	The Rev. C. M. Johnson
Morjan College, Baltimore, Maryland	The Rev. C. E. Mills
Florida A. & M. College, Tallahassee, Florida	The Rev. E. J. Hunter
Bethune-Cookman Jr. College, Daytona Beach, Florida	The Rev. M. B. Cochran
St. Paul Polytechnic Institute, Lawrenceville, Virginia	The Rev. J. A. Russell
St. Augustine, Raleigh, North Carolina	The Rev. E. H. Gould
Voorhees N. & T. School, Denmark, South Carolina	The Rev. S. C. Usher

OPPORTUNITY AND CHALLENGE

Dr. Wieland concluded his article on the enlarged Negro program, in the July, 1943 issue of *POSTER*, by saying, "The field of opportunity is absolutely unlimited." The tremendous shift in the Negro population since the beginning of World War II has presented a new challenge to our Church in every major city in the country. This is especially true of cities like Philadelphia, Washington, Baltimore, Cleveland, Cincinnati, Pittsburgh, Chicago, St. Louis, Detroit, and many of the leading cities of the South. A great challenge awaits us in the Deep South and in the Southwest. In the State of Tennessee, where we have such outstanding cities as Chattanooga and Knoxville, our work needs to be enlarged and strengthened. In Alabama, where the Negro population is 54.7% there is a great challenge; also in Mississippi, Georgia, Louisiana, and Texas where there are such cities as New Orleans, Baton Rouge, Dallas, Fort Worth, and San Antonio. One of our greatest challenges awaits us on the West Coast where the Negro population has increased, in some cases, five times in the cities of Los Angeles, San Francisco, Portland, and Seattle. The indications are that as many of these people will remain in these cities after the war as can find gainful employment, so that we have an opportunity to take hold with new determination and vigor.

THE APPROACH

Dr. Wieland said, in referring to the new program, "The first step in the new program has been the appointment of a sub-committee, bi-racial, which functions as a board of strategy." Its members are: The Rt. Rev. J. L. Jackson, D.D., Bishop of Louisiana; Mr. William Turpin, Macon, Ga.; Mrs. W. L. Torrance, Detroit, Mich.; the Ven. E. B. Coner Lile, Alexandria, Va.; the Rev. Gardiner M. Day, Cambridge, Mass.; the Ven. R. I. Johnson, New Bern, N.C.; the Rev. John M. Burgess, Lockland, Ohio; the Rev. Drs. John H. Johnson, New York City and George M. Plaskett, Orange, N.J.; Dr. L. H. Foster, President of Virginia State College, Petersburg, Va.; the

Rev. Dr. W. A. McCleuthen, Baltimore, Md.; and Judge Hubert F. Delaney, whose father was the late Bishop Delaney, suffragan in North Carolina. Dr. Wieland and the Rev. Clifford L. Samuelson, Associate Secretary in the Division of Domestic Missions, are members, ex officio.

The second step in inaugurating the new program was the appointment, strongly urged by the committee, of a Secretary for Negro Work, to be on the staff of the National Council's Home Department, in the Division of Domestic Missions.

His difficult new work, which he started in July, 1943, will be largely in the field and will be governed by the policies and attitudes of the dioceses in which he is invited to serve. "This forward looking program," Dr. Wieland says, "will be a diocesan program, and its leadership and administration will be a diocesan responsibility. As in every other department of the National Council's work, the resources of Church Missions House are available for any diocese which needs help in the inauguration of a more effective work in any field. The hope is that there may be many partnerships created in which the diocese and the National Council, working together, may go forward to a more aggressive and more productive ministry among our Negro people."

We are in the process of formulating this approach to the whole field. The sub-committee and the Secretary are already functioning. Careful studies are being made in all the dioceses with a view toward working out, in cooperation with the diocesan authorities, a sound program for future development. This involves present physical facilities where they are inadequate for present purposes, leadership, program, and opportunities, recruiting and training new leadership both clergy and women workers, and stimulating our present congregations to take full advantage of the larger opportunities.

Present Policy

Our present policy is to strengthen the already existing work and place it on a sound basis so that our congregations can grow by evangelizing larger numbers of the Negro people in their various communities. This means adequate facilities, competent leadership, personal and parish evangelism. The next step is opening new work in both urban centers and rural areas as rapidly as we have leadership available for this undertaking. In view of this policy we are listing below some, but by no means all, of our immediate needs.

NEEDS

East Carolina

In this diocese the program is well under way. St. Timothy's, Farmville is being completed at a total cost of \$3,000. The diocese has completed St. Thomas', Sladesville, which is a rural work, and our next objective is the erection of a parish house and student center at Elizabeth City, which is the seat of the Elizabeth City State College for Teachers and is a very important industrial center. Two clergymen are needed in this field. The Rev. R. I. Johnson, Rector of St. Cyprian's, New Bern, has been appointed Archdeacon for colored work in this diocese and will give general supervision to the work.

Western North Carolina

Our most pressing need in this diocese is the services of two clergymen to man existing work.

Mississippi

A parish house is needed at Redeemer, Greenville to help this congregation meet the needs of the youth in the community.

Tennessee

Tennessee offers a great opportunity. We need a clergyman as Chaplain at Gailor Industrial School, who can take charge of the missions in that area. A parish house is needed at Nashville to enable our church to render a community service. The work at Knoxville and Chattanooga should be developed. This would mean new church facilities and three clergymen.

Georgia

St. Augustine's and St. Stephen's Churches, Savannah, have been merged. The plan here is to construct a new plant. A new site has been purchased at a cost of \$10,000. St. Augustine's property has been sold for \$10,000, and the people raised \$2,500 within thirty days to complete payment on the new site which is a large corner lot in the heart of the Negro residential area. Plans are under way for securing as much of the funds locally as possible for the new plant which will include church, parish house, and rectory. We are grateful that the Birthday Thank Offering for 1945, which is approximately \$8,000, has already been earmarked for this new work. The property at St. Stephen's will be sold, when no longer needed, and a new rector called to lead the merged church, St. Matthew's, as soon as an acceptable man can be found. We hope to make this a real demonstration of what the Church can and should do in an outstanding city.

Funds are in the bishop's hands for a new parish house at St. Athanasius, Brunswick. Two clergymen are needed in this diocese.

Atlanta

The diocese of Atlanta with the assistance of Christ Church, Macon, is ready to open a new work in Macon where there are approximately 40,000 Negroes. A parish house and community center as a first unit is already guaranteed. The most pressing need here is leadership; likewise, at St. Paul's, Atlanta.

Upper South Carolina

Present plans call for renovating the church building at St. Luke's, Columbia, to the largest Negro residential area in the northern section of the city in close proximity to both Allen University and Benedict College. This will mean a new plant entirely and it is hoped that this plan can be consummated during 1945. We need a clergyman at St. Barnabas School, Jenkinsville, which is a very important rural work, and one for Spartanburg and Greenville.

South Carolina

Present plans call for renovating the church building at St. Andrew's, Charleston County, which is a rural congregation. A new church building is needed at Holy Cross and Faith Memorial, Waccamaw. The old church was destroyed by fire. Improvements and repairs to the church building and school building at Redeemer, Pineville are needed and as soon as possible a permanent work should be initiated at Orangeburg by providing at least a parish house and student center as a first unit. The Rev. Stephen B. Mackey has been made Archdeacon for Negro work in this diocese and he is giving general oversight and supervision to the work.

Florida

St. Philip's, Jacksonville is in the process of complete renovation at a total cost of approximately \$5,000. At Tallahassee our church building is in need of general repairs and here also we need a student center so as to minister effectively to the needs of the students at the Florida A. & M. College. The Rev. J. K. Satterwhite has been appointed Archdeacon for Negro work in this diocese and is now giving supervision and general oversight to the work.

South Florida

The bishop has appointed the Rev. J. E. Culmer, Rector of St. Agnes Church, Miami, as Archdeacon for Negro work in this diocese and Archdeacon Culmer is giving the work general oversight and supervision. A parish house has been completed at Delray Beach. The property at St. Peter's, Key West, has been placed in good physical condition. St. James', Tampa is undergoing major repairs and improvements. The needs are a parish house at Tampa, a parish house and student center at Daytona Beach where Bethune-Cookman Junior College is located. We need another clergyman for the work in this diocese.

Louisiana

Plans are under way for rehabilitating our work in New Orleans by moving the church to a location where it will be more accessible to the people, and building a new plant. Plans are under way for purchasing a site for the erection of a parish house and community center as a first unit at Baton Rouge. This is a comparatively new work but it offers distinct possibilities for serving, not only the community, but also the students at Louisiana State College for Negroes.

Arkansas

Christ Church Parochial School, Forrest City, has been placed in excellent physical condition. Plans are under way for renovating our church building at St. Philip's, Little Rock and providing a parish house. The most pressing need is two clergymen.

Oklahoma

Our Church property in this diocese is in excellent condition. Our most pressing need is a clergyman for our work at Tulsa where we have an unlimited opportunity.

Texas

A new work has been started at Austin under the Rev. Richard Horseley. Plans are under way for securing a parish house at St. Augustine's, Galveston so that the church can meet the needs of the growing population.

Dallas

We have a small mission at Dallas and the diocese and congregation are ready to proceed with plans to enlarge this work as soon as leadership is available.

West Texas

We have a small mission at San Antonio and as soon as leadership is available this work is to be enlarged.

Southern Virginia

The program in Southern Virginia calls for a new plant at Hampton, the seat of Hampton Institute; at Norfolk, where the church is to be moved to a new and more accessible location; providing some facilities for a new work at Danville; and constructing a church for the rural congregation at Freeman. Two clergymen are needed for this diocese.

West Coast

Due to the tremendous increase in the Negro population within the past three years in the cities on the West Coast, serious consideration is being given to the matter of expanding our present Church work to take advantage of this new opportunity and challenge. This is especially true of the Los Angeles area, the San Francisco Bay area, and in Portland, and Seattle.

We have already made a beginning in this direction in the city of Portland, Oregon. Present plans call for a new parish house as the first unit in a new plant. Our present facilities are wholly inadequate to meet the needs of the Negro people.

Clergy

We need 39 clergymen in the following dioceses:

Georgia	2	Oklahoma	1	Dallas	1
East Carolina	2	Los Angeles	1	West Texas	1
Upper South Carolina	2	California	1	Arkansas	2
South Carolina	1	Olympia	1	Southern Virginia	2
Atlanta	3	Western North Carolina	2	Kentucky	1
Alabama	2	Maryland	1	Iowa	1
Tennessee	3	Washington	1	Harrisburg	1
Mississippi	1	Southwestern Virginia	2		
Louisiana	2	West Virginia	2		

There are at present 37 Negro women workers in the field employed full time, exclusive of the schools of the American Church Institute for Negroes. Five of these are U.T.O. workers. They are working as teachers in parochial schools, as parish workers, and as parish secretaries. We have none as yet in the college work field where they are needed greatly.

We need women workers for youth work, religious education work in our parishes and missions; also as Woman's Auxiliary workers and as college workers. The Woman's Auxiliary has embarked on a program for recruiting and training women workers and it is hoped that within a reasonable length of time we may have a sufficient number available to assist our priests in a real program of evangelism.

CONFERENCES

An important part of our training program is the two summer conferences - St. Augustine, Raleigh, N.C., held in June of each year and St. Paul, Lawrenceville, Va., held in July of each year. These conferences bring together the clergy, Church workers, both laymen and lay women, young people, from the South, middle Atlantic States, North and some of the Midwestern States, for an intensive training period with a view toward assisting our clergy and workers do a more adequate work. In 1944 in the mid-West and south-West, who may have been isolated and unable to attend the conferences in the East.

Under the auspices of the Division of College Work and in cooperation with the Woman's Auxiliary, a Vocational Conference for recruiting young women for Church work is held at Fort Valley College Center each spring. It is hoped that through this conference, many young women may be encouraged to enter training for Church work.

Our experience has demonstrated conclusively that, given adequate facilities and competent leadership, our clergy and people can very well show rapid and healthy growth. As examples of this, we point out St. Martin's, St. Ambrose, and Crucifixion, New York; St. Edmund's, Chicago; and St. Agnes, Miami. All have undergone a remarkable growth within the past twelve years.

Our big problem is raising the whole moral, cultural, and spiritual level of the great masses of the Negro people and experience has shown that our Church is one of the most effective agencies in America for accomplishing this purpose. With our orderly worship and Christian nurture and, further, the fact that we are bi-racial in our make-up, we have a most glorious opportunity to make a distinct contribution to American life.

THE NATIONAL COUNCIL, 281 Fourth Avenue, New York 10, N.Y.
Division of Domestic Missions

Some Problems and Opportunities of Negro Work

Among Church statistics a fact surprising to many people is that about twenty of the Negro parishes have from 700 to 2,700 communicants. These of course are city parishes, and nearly all are in the North.

In the South, out in the country, in the cotton and tobacco regions, in tenant-farmer sections, in many towns and small cities, the story is different. There are not a few Negro missions that have but two or three communicants and a handful of other attendants. Yet four out of five of the country's Negro people live in rural areas. Where they are given adequate equipment and good leadership, they are responsive, but too often both these essentials are missing. The Rev. George A. Wieland of the National Council's Home Department says:

"Although some Negro parishes are large and strong, yet speaking generally, church buildings are not only unattractive and poorly equipped but are often without even that minimum of comfort and convenience which would inspire people to assemble for worship. The stipends of the colored clergy are not only low in most cases; they are sometimes utterly disgraceful."

Among the thirteen million Negroes in the whole country, the total number reported as having any religious affiliation of any kind is round five million. "The field of opportunity is absolutely unlimited," Dr. Wieland concludes.

Church schools and colleges, and Negro missions in college towns, do good work in reaching students in a few places, but as Dr. Harold L. Trigg, Churchman and president of a North Carolina State teachers' college, told the General Convention of 1943, "We lose many younger people from our churches, even those who attend our schools, because when they return to their homes they find either no Episcopal Church or one in such an advanced state of decadence that they are ashamed of it."

Since July, 1943, the National Council has had a full-time secretary devoting all his efforts toward strengthening the Church's work among Negroes. The first secretary, now the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, spent much time in travel and intensive study of our Negro work. Speaking of juvenile delinquency and the lack of facilities for education, health, and recreation in many communities, the Bishop said: "I don't think there is any reason why in a civilized community a boy or girl should ever grow up to be a criminal."

the formal education they will ever have.

The Mission of the Redeemer at Pineville, S.C., works close to the soil, among farmers some of whom walk ten miles to and from church on Sundays. Many of them are illiterate but have learned the Lord's Prayer, the Creed, the Commandments, and a few hymns. This mission dates back to before the Civil War; some of its seventy-five- and eighty-year-old people have been members all their lives. The work of the mission nurse is recognized as part of the county health department's activity, the department furnishing many of the supplies. The nurse runs a second clinic, fifteen miles away; the nearest hospital is twenty-seven miles distant.

In the towns and cities in these States, as in other parts of the South, one of the most pressing problems facing the Negro missions is that of neglected children. Since it is necessary for most of the mothers to work, and since the most common kind of employment, domestic service, takes a good many hours out of a mother's time, it is not unusual to find the mission attempting a program that will care for the children all day. Factory or mill work also draws on Negro women in many towns, with the same effect on the care and supervision of their children.

At Calvary Church, Charleston, the rector has built up a kindergarten and nursery numbering 135 children with an average attendance of eighty-five, where three teachers are employed to take care of the children, give them one good meal each day and otherwise provide supervised care while the mothers work. Another very helpful work of this congregation is an Athletic Club of 55 young boys from all types of families under competent guidance and supervision, where the boys learn all kinds of athletics.

At St. Elizabeth's Mission, at La Grange, Georgia, and at St. Christopher's Mission School in Columbus, Georgia, both in the Diocese of Atlanta, the same sort of situation is found: Parents at work, the fathers as unskilled laborers earning wages that will not maintain a family unless the mothers help out, the mothers working as millhands or domestics. In both these missions, the day school for the children, with a nourishing midday meal provided, is valuable not only for the education and religious training it offers, but as a means of caring for children who would otherwise be unsupervised all day.

This kind of program could be multiplied many times, if the missions were equipped to offer it. The priest in charge of St. Mark's, Wilson, North Carolina, writes: "A large number of the people here work in the

tobacco factories and have nowhere to leave their children. The older girls stay home to care for them, and a terrible delinquency problem results. If we had a building, a day nursery could be carried on for the little ones, and the older girls could stay in school."

Community centers offer another approach to the problem of city dwellers, and the opportunity for extending their usefulness is almost unlimited. One of the best known is the **Bishop Tuttle Center at Raleigh, North Carolina**, which carries on a kindergarten, Scout activities, a mothers' club and a variety of other group programs; it serves as a center for public health activities, and so well is its task of education carried out that when, a couple of years ago, doctors from the city's health department arrived to give immunization treatments against diphtheria, they found twice as many waiting as they had prepared for.

How practical such work may be is illustrated by one project, which occupied the Center for a year, namely to see that every house in the neighborhood had whole windows instead of boards or broken panes with rags stuffed in the holes. The members of the mothers' club acted as "block captains" and interested their neighbors; and to meet objections that it could not be done, the Center trained the children to do the complete job of setting in new panes and re-hanging the window sashes. With such activities to keep the interest and stimulate the pride of the children, it is not surprising that the Center has been commended for its contribution in reducing juvenile delinquency in the community it serves.

These few examples will suffice to illustrate the problems and the opportunities which could be duplicated in mission after mission in the cities, towns, and country settlements of the South. With this picture in mind, it is only too clear that we still are far from the guiding principles designed to govern the Church's Negro work, which were adopted by the National Council in February 1943 and are quoted here:

GUIDING PRINCIPLES DESIGNED TO GOVERN THE CHURCH'S NEGRO WORK

"It is a first responsibility of the Church to demonstrate within its own fellowship the reality of community as God intends it. It is commissioned to call all men into the Church, into a divine society that transcends all national and racial limitations and divisions.....Especially in its own life and worship there can be no place for barriers because of race or color." (1937 Oxford Conference Report.)

We believe that this statement expresses the more Christian basis

for judging the prevailing conditions which affect our Negro members and the principles for determining policies and programs for our work involving members of every race. The fact that all these principles cannot be realized at once in their fullness should not prevent us from keeping them before us as the Christian goal.

The four principles stated are:

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 applies 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."

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September 7, 1949

NOTES ON FIVE YEARS IN NEGRO WORK

"The day is far past when one can do an adequate job with inadequate equipment." -- The Rt. Rev. Bravid Harris.

Since the appointment of the Bi-Racial Sub-Committee and a Secretary for Negro Work, 1943, the material fabric of Negro churches has been improved through the Reconstruction and Advance Fund and the Negro Work Budget.

PROPERTY: 36 new church buildings, parish halls, and rectories have been acquired, and 26 renovations carried through, valued at \$858,422. This was primed largely through the \$200,000 given from the Reconstruction and Advance Fund.

From the annual Negro Work Budget new buildings have been acquired and renovations done to the amount of \$113,135.

Number of Negro communicants in Negro churches in the U.S.A. has increased from about 61,000 in 1943 to over 69,000 in 1949.

CLERGY: There are 201 Negro clergy in the U.S.A. This office has assisted in recruiting, scholarship aid, and placement of these men. There are at present 27 theological students scattered in 6 of our seminaries. We have also been jointly responsible for the recruiting, training, and placement of 10 women religious workers through 2 training centers.

Ministers of other denominations seeking our ministry have been given guidance and assistance in placement and education.

COLLABORATION WITH OTHER AGENCIES: Participation and assistance has been given to the in-migrant program of the Home Missions Council and Negro theological students have served as Counselors, etc., recommended through this department. Similar collaboration has been given to the Race Relations Department of the Federal Council of Churches and other Church groups which have to do with the progress and development of our work.

CONFERENCES: An important source of inspiration, information, and fellowship is the series of conferences or institutes for Church workers among Negroes. These have been held 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 parish churches in the Mid-west. Plans are in progress to institute other conferences at Voorhees School,

Denmark, S.C., and Okolona College at Okolona, Miss., and similar areas, to meet the specific needs of these respective areas.

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 are being made to unify the national scope of this institute that they more adequately meet the needs of particular areas.

The Life and Work Conference held in Fort Valley College Center and St. Paul's Polytechnic Institute, Lawrenceville, Va., (attended by an average of 40 students each) are vocational and have to do especially with recruiting for the ministry and women religious workers.

The Institute for the Clergy of the Mid-West to the West Coast (average attendance of about 20) is to bring together these clergymen who are widely scattered, for in-service training and fellowship, and has been very successful.