

AN
INSPIRING
RECORD
IN
NEGRO
EDUCATION

The Rev. Robert W. Patton, D.D.

A SUGGESTION

THE GREAT WORK represented in these pages is threatened today with curtailment or the loss of complete units. The need surely exists. The methods are sound. The leadership is consecrated and skilled. Friends of the work will not only sustain but build for a greater future by immediate gifts. Dr. Patton is about to retire after long years of inspiring leadership. What a moment to thrill his heart by establishing this enterprise which has been his very life, furthered joyously by him without regard to personal sacrifice. Generous giving, at once, can do this. The suggestion is left upon the mind and heart of all who read.

G. W. H.

The American Church Institute for Negroes

CHURCH MISSIONS HOUSE

281 FOURTH AVENUE, NEW YORK, N. Y.

AN INSPIRING RECORD IN NEGRO EDUCATION

Historical summary of the work of the American Church Institute for Negroes delivered to the National Council of the Protestant Episcopal Church, at the request of the Presiding Bishop,

The Rt. Rev. Henry St. George Tucker, D.D.,

February 14, 1940.

By

The Rev. Robert W. Patton, D.D.

DIRECTOR

The American Church Institute for Negroes

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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 \$.....

From the Presiding Bishop

WHEN Dr. Patton informed me of his proposal to retire from active service the end of 1940, I requested him to prepare for the February meeting of the National Council an address on the history, present scope and significance of the work of the American Church Institute for Negroes. The National Council was so greatly impressed with the value of the paper read by Dr. Patton, that they in turn requested him to prepare it for publication. In Egypt, we are told, there arose a new king, who knew not Joseph. The consequences were disastrous for the Israelites. It seems to me of real importance that we should not allow a National Council and general Church public to arise who know not Bob Patton and his devoted service to the Church and in particular to the cause of Negro Education.

While this paper was not written with a view to recording his own performances, yet in a very real sense this account of the development of the Church Institute system of Negro schools, does indicate a portion of the tremendous debt of gratitude that the Church owes to Dr. Patton. When we think also of his leadership in connection with the Nation-Wide Campaign, we may well thank God for having raised up this devoted servant at a time of great need. May God's blessing rest upon him as he retires from active service and may the record of his labors in the Lord be an inspiration to those who come after, too late to share the great privilege which some of us older ones enjoyed of having been associated with him during the years when he gave himself so devotedly to the extension of Christ's Kingdom.

H. H. George Tucker

From the President

When the Board of Directors met in 1901, it was the first time since 1850 that the Society had a President. The Board had previously been a self-governing body, but the increasing size and complexity of the Society's work had made it necessary to have a President to coordinate the various departments and to represent the Society in its relations with the public. The Board had elected a President for the first time in 1901, and since that time the office has become an important part of the Society's organization. The President is elected by the Board of Directors for a term of three years, and is eligible for re-election. The President's duties are to preside over the meetings of the Board, to see that the Society's affairs are conducted in accordance with the wishes of the Board, and to represent the Society in its relations with the public. The President is also responsible for the general management of the Society's work, and for the appointment and removal of the various officers and employees. The President is elected by the Board of Directors, and is elected for a term of three years. The President is eligible for re-election. The President's duties are to preside over the meetings of the Board, to see that the Society's affairs are conducted in accordance with the wishes of the Board, and to represent the Society in its relations with the public. The President is also responsible for the general management of the Society's work, and for the appointment and removal of the various officers and employees.

W. B. ...

An Inspiring Record in NEGRO EDUCATION

This address by the Rev. Robert W. Patton, D.D., Director of the American Church Institute for Negroes to the National Council of the Episcopal Church, was delivered February 14, 1940, at the request of the Presiding Bishop, Henry St. George Tucker, D.D., to familiarize the present membership of the Council with the origin of the Institute, the conditions which prompted its creation, its achievements, and progress in the work committed to it, and its future aims and policies.

AFTER the last meeting of the National Council Bishop Tucker requested me to address you at this meeting on the American Church Institute for Negroes, why and how it originated, its aims, its progress, and what I conceive to be its future. He said that so few of the officers and present members of the Council were here when it was created and while it was growing up that it would be a good thing both for the Institute and for the National Council to have a picture of what it is, its achievements, and its place in the Church's missionary work in the future. I am especially glad to do this at this time because I shall ask to be retired as Director of the Institute at the end of this year. Although not yet conscious of that *tedium senectutis* which after three score and ten is said to creep upon us all, I wish to take my flight before my friends begin to say "Poor old fellow, senility has conquered him but he doesn't know it."

A distinguished professor at the University of Virginia, when Bishop Tucker and I were students there, used frequently to say to his classes, "Gentlemen, if you can define a thing you understand it." To understand or to describe a living organism it is necessary not only to know its present activity, but the causes

which brought it into being. The long standing dispute as to whether heredity or environment exercises the supreme influence on life ought to cease because both are vital and each plays an important influence on the character of the other. The past, the present, and the future are an inseparable entity like the three points in a straight line. I shall, therefore, endeavor to establish these three points in this attempt to define the Institute and its mission. But, it can't be done by treating the Institute as an unrelated thing. This address, therefore, is almost as much a bird's-eye view of the Church's Negro Work since 1865, as it is of that part of it which is the Institute. The Institute was the product of forty years of experience after 1865.

I have spent much time examining the Journals of General Convention and of the Board of Missions from the close of the "War between the States" to the present time, in addition to gathering such information as I could from many other sources including interviews with the late Rev. Dr. George F. Bragg of Baltimore, for many years a recognized authority on the statistics of our Negro work. Every year through a long period he toiled through 200 pages of the Living Church Annual searching for "Col." in fine parentheses to determine the number of Negro communicants and clergy. I assume that his statistics have been substantially correct. They remain a monument to a lamented leader of his race.

There were many Negro communicants in the South before the War. They were ministered to by the parochial white clergy. In St. James' Church, Wilmington, North Carolina, about half of the congregation of baptized and confirmed persons were Negroes, who worshiped and communed in the parish with their white brethren. In the community around our Gailor School, near Mason, Tennessee, there were 200 Negro families, about 1,000 souls, connected with the Episcopal Church. In many other places in the South before and up to the end of the War, there were many more. What became of them? They were lost for the most part during that frightful period known in history as "Reconstruction," but which should have been named "Rede-

struction," for it was more destructive of many good things than the war itself. It was especially so with the Episcopal Church's work for Negroes. A part of the policy of the so-called "Carpet-baggers," in order to control Negroes politically, was to separate them from their white friends and to create enmity between the races. Accordingly, every device, including ostracism and intimidation, was used to induce them to leave their Episcopal connection.

But the "Tragic Era" came at last to an end and with it a serious movement arose to regain what had been lost of the Church's Negro membership. Reliable statistics of the numbers are not now available, but it is beyond doubt that at the end of "Reconstruction" most of our Negro communicants were hopelessly lost. The ravages of the devastating war followed by twelve years of "Reconstruction" destroyed many church and court records, but some of the southern Bishops of the last generation estimated the number of our baptized and confirmed Negro members in 1865 at ten thousand or more.

To recover the lost ground, a Negro ministry and Church schools for Negroes were the first essentials. St. Augustine's School in Raleigh, North Carolina, was founded by Bishop Atkinson in 1867. The Bishop Payne Divinity School was founded in Petersburg, Va., in 1878. A few years after the founding of the Bishop Payne Divinity School, its first graduate, the Rev. James S. Russell, founded St. Paul School at Lawrenceville, Virginia, in 1884. Many parochial and private schools for Negroes were founded in many places in the South to teach the three R's, and the Church Catechism. Before and during the War between the States my mother, like many other devoted Churchwomen, conducted a school for Negro youth on our plantation in Virginia. Born less than four years after the war, when a youth of about ten years of age, following my mother's example, I conducted a little school for Negroes. Thus, my service in the education of Negro youth began about sixty years ago. I was not very successful. My brightest scholar turned out to be one of the worst scamps in the entire country. But during those

years I learned to be exceedingly sorry for them and to love them, including my rascal, who could surpass Uncle Remus himself in his stories of Brer Rabbit, Brer Barr, and Brer Fox.

In 1865, under the leadership of both Southern and Northern Churchmen, a movement was begun in General Convention to awaken the Church to its responsibility for work among Negroes, especially in the South. It was called "The Protestant Episcopal Freedman's Commission to Colored People." In 1865, they gave it another name. In 1886, the name was again changed to the "Commission on Colored Work." But, you can't by changing names reverse in one or two generations habits of mind and trends of thought which have been fixed during many generations. General Convention did little to arouse the Church to its duty to Negroes until the Commission on Negro Work was appointed in 1886. It is going too far to say that these three Commissions, serving between 1865 and 1904 were failures, for, good work carried on in Christ's name is never a failure. These Commissions did arouse more interest than had ever existed before. They secured some subscriptions, and appropriations from the Board of Missions amounting to about \$60,000 or 9 per cent of the Board's whole income. But after about thirty-five years of effort they pronounced their work a comparative failure and decided to begin to study the question from some other angle. Meantime Hampton Institute and Tuskegee were making a great success. They secured from the membership of the Episcopal Church much the greater part, in proportion to the Episcopal Church's membership, of their money.

Hampton's and Tuskegee's success arrested the serious attention around 1903 of some of our leading Churchmen, who began to ask why should not the Episcopal Church have an Institute of its own? During the next three years it engaged the minds of the ablest men of the Church, North and South. Let me recall some of them: Bishop Greer, Bishop Lines, the Rev. Dr. W. R. Huntington, considered by many the ablest intellect of our Church in two generations, Mr. George Wharton Pepper, Bishop Lawrence, George Foster Peabody, LL.D., Nicholas

Murray Butler, LL.D., Bishop Lloyd, Doctor Stires, Bishop Doane, Bishop Peterkin, Seth Low, Bishop Dudley of Kentucky, Bishop Cheshire of North Carolina, Bishop Nelson of Georgia, Bishop Gailor of Tennessee, Bishop Tucker of Southern Virginia, father of the present Presiding Bishop, and many others who were among the acknowledged leaders of the Church in General Convention.

These distinguished Churchmen, after forty years of discouraging experience since 1865, determined not to give up and that the remedy was the creation of the Institute. They were convinced that the Church must assume its fair share in elevating the intelligence of the great numbers of Negroes in the Southern States, prove to them that the Church was interested in their temporal as well as in their spiritual welfare, and create a favorable atmosphere in which the Episcopal Church might more effectively do its evangelistic work. During the previous forty years many parochial schools had been maintained by the funds secured by the Commission on Negro work and by Appropriations from the Board of Missions, but these efforts were regarded by the Commission as relatively unsuccessful. I do not agree that they were failures, but rather that they were the necessary preparatory work for a better plan.

The work of the Institute was begun February 12, 1906. The Rev. Samuel H. Bishop, a man of ability and zeal, was elected as its Field Agent. The creation of the Institute attracted widespread attention and was hailed in the South as well as in the North by both white and colored Churchmen as a move in the right direction. Many little parochial schools in the South applied for affiliation with the Institute. The Board, however, wisely decided to limit its service at the beginning. It adopted only St. Augustine's School at Raleigh, N. C., founded in 1867, the same year as Hampton, the Bishop Payne School at Petersburg, Virginia, founded in 1878, and St. Paul Normal and Industrial School, founded in 1884. The enrollment of students in the three schools at that time was about 700.

In 1906, the year the Institute was founded, there were about

15,000 Negro communicants. At the present time there are 55,000. It thus appears that during the thirty-five years (including 1940) since the founding of the Institute, there are 40,000 more communicants than there were in 1906, or a 350 per cent increase as compared with an increase of only 200 per cent in the Church as a whole.

No one could claim that the Institute has been the only cause of this encouraging increase but it is beyond question that the Institute has played an important part in it. I give some of the reasons for this conclusion:

(1) Wide publicity was given all over the country to the founding by the Episcopal Church of a corporation for Negro education in the South, with the expressed hope of helping to support an Institute School in every Southern diocese. Many Negroes who previously had never heard of the Episcopal Church hailed this intention with enthusiasm. They began to make inquiries as to the character of this "New Church." An old Negro woman in the vicinity of one of our older schools on learning that it had been founded said, "Praise de Lord! I had a mind dat de Episcopal toted dere religion on dere backs. Now, I know dey totes it in dere hearts."

(2) In 1906, there were three schools; in 1919, there were eleven. Some of these were afterwards either consolidated or dropped, and schools better located with better prospects substituted for them. The schools which were dropped had little in the way of buildings and equipment. Those taken in their place had a total property value estimated at over \$400,000 and educational attainments far above those the Institute released. They were also strategically located with reference to influencing much larger numbers of Negroes. It is easy to see, with this work of the Institute already extended to all but two of the Southern States, how attention to the Episcopal Church began to be arrested in both the North and South. Our students had begun coming to us not only from every State in the South but from the North and West as well. The enrollment of students became one of the largest among the private school systems of the coun-

try. It was natural that Negroes should begin to consider the claims of the Episcopal Church as never before. The several thousand young people who have been confirmed in our schools returning to their homes in the South and in the North not only added to the total number confirmed, but were living advertisements of what the Church had done for them, and by their superior example and their testimony lead many others in their communities to seek confirmation.

(3) There is other evidence of the important part played by the Institute Schools in increasing our Negro communicant list. The figures below were given me by the Rev. Dr. C. Leslie Glenn, who has done so much at Harvard in his noble work for students. These figures are a sufficient answer to those who from time to time write to some distinguished person or to a church newspaper to the effect that, while the Institute Schools have done great things in elevating the standards of Negro citizenship and in training Negro youth to serve efficiently in industrial and professional life, they have done little to increase Episcopal Church membership. Only recently such a statement was given rather wide publicity. In estimating the value of these statistics please remember that in the early days of the Institute Schools there were very few communicants of this Church among the student bodies and faculties.

At the present time

- 1 in 92 of the population of the United States is an Episcopalian;
 - 1 in 50 of high school students in the U. S. is an Episcopalian;
 - 1 in 20 of college and university students is a member of our Church;
 - 1 in $7\frac{1}{2}$ in the college and schools of the Institute is an Episcopalian;
- more than half of the student body and faculty at St. Augustine's College are confirmed.

Since there were in 1939 nearly three times as many confirmed Negroes proportionately in the faculties and student bodies of our Institute College and Schools as in the colleges of the United States, seven times as many in the Institute system as in the high schools of the country, and twelve times as many in the Institute system as compared with the whole population, it is a sufficient answer to those who through ignorance of the facts depreciate the great service of the Institute Schools in increasing Church membership. St. Paul alone has sent thirty-four of its students into the ministry. St. Augustine's College has sent sixty-five including five candidates now at the college. The total number from all Institute Schools has been about 140. They are now serving in all sections of the United States.

While I do not admit for one moment that the primary function of the Institute and its schools is to produce Episcopalians, I recognize that as the result of this Christlike service in raising the average level of character and intelligence among a people who have as a whole not had a fair chance, membership in the Church should increase in proportion to the service rendered. A part of the purpose of this paper is to show that the Institute has not only made a great contribution in preparing Negroes to live successfully in our democracy, but has rendered a great service also in increasing Church membership among them. The Living Church Annual for 1940 gives the total number of communicants in 1939 as 1,466,598, or roughly thirty times as many as there were one hundred years ago.

Of our 55,000 Negro communicants at the present time, 13,000 or nearly one-fourth are in the Southern States. This number is less than it should be, but there are modifying factors which should not be forgotten. The first of these is that for a long time after "Reconstruction" membership in any other religious body than the Negro Baptist or Methodist Churches was regarded by many Negroes as racial disloyalty. It still prevails in some sections, though not so intensely in most places, as formerly.

(2) According to many statements in the reports and re-

marks of members of the Commissions on Negro work between 1865 and 1904, their limited financial resources prevented their doing efficient work. Although they contributed to the support of many parochial schools and missions, the money at their disposal in their effort to help all of the Southern dioceses was so limited that little was available for really good work in many places, and good teachers so few that the results were limited. Many of our Negro churches and schools looked as poor and unattractive as the great majority of their pupils. The noble intentions of the Commissions were defeated because in their enthusiasm they spread out their resources so thin that they were inefficient nearly everywhere. The Rt. Rev. Dr. Beckwith, Bishop of Alabama, told me thirty years ago a great story, the essence of which was that "if you have a big piece of bread and a little piece of butter and you spread the little piece of butter over the big piece of bread, nobody will ever taste the butter unless it is bad." The Institute, despite importunities, has refused to repeat this mistake. The result is that the Institute Schools are respected by white and colored educators in the South and in the North as well. Doctor Thomas Jesse Jones, Director of the Phelps Stokes Fund, a distinguished Presbyterian and author of many books on education known on both sides of the Atlantic, has said:

"The schools and college of the American Church Institute for Negroes have been among the most effective agencies in the United States for the development of sound race relations."

(3) A third influence which seriously retarded the growth of Negro communicants in the South was the great migration North during the World War. In proportion to our numbers the Episcopal Church lost a much higher percentage than was the case with Negro churches as a whole, because ours were generally more intelligent and therefore more enterprising in seeking an improvement in their economic status. In many cases Southern Negro parishes and missions were almost emptied of their members. Bishop Bratton and other Southern Bishops used to say that the high war wages had taken away their "seed

corn." The same thing happened to our confirmed boys and girls in the Institute Schools. The majority of them went North, increasing the Negro members in Northern parishes while decreasing them in the South. It was a heavy blow to our Southern Negro parishes and missions, but I believe that under God's providence the Southern "seed corn" transplanted in the North produced there a more abundant increase than would have been gathered had they remained in the South.

My conviction is that most encouraging results would follow a wisely planned and well executed evangelistic effort to increase the number of Negro communicants in our Church. Something far greater is involved than the number of our communicants. When I was a young man nearly every Negro born in the South was potentially either a Baptist or a Methodist. Even the very sinful ones accepted the fundamentals of the Christian religion and acknowledged themselves as renegades. Today millions of Negroes have no religious connection. It is no longer proselyting to seek to increase Episcopal membership among them, but just trying to save those whom our Lord tenderly calls the lost ones. But, they are fundamentally a religious people. We can bring many of them back if we really try sincerely.

By 1914, when I was asked to take on the work of the Institute I hesitated a long time, fearing that having already much more than I could do in engagements all over the Church, accepting the work of the Institute might defeat the major purpose of mobilizing the mind of the whole Church for the Nation-Wide Campaign. It was finally agreed that I should go ahead with the major purpose, and take care of the Institute as a secondary aim. I was importuned to give up the nation-wide aim and give my whole time to the Institute. That would have been a very unwise decision because had I done it the Institute Schools, in the long run, would have lost much more than they could have gained. The Institute, Religious Education, and Christian Social Service were all at that time off in a corner of the Church's interest, like dim "stars eccentric to their courses." Though authorized by the Church, they had no share in the general income.

They had to solicit from individuals the means for their existence. So, it became my aim shortly after I became director of the Institute to include in the policy of the Nation-Wide Campaign, to be recommended to General Convention, the adoption of these three agencies as rightful heirs to a fair share in the general income of the Church. Others, including Bishop Lloyd, approved this policy which was finally adopted after a rather long, hard fight. I hope that the Departments of Religious Education and Social Service will very humbly and gratefully remember that the Institute played a large part in providing them with their present income.

I have given this bit of history of the interplay of the Institute on the missionary policy of the Church, as carried out under the Board of Missions and the National Council and vice versa, not only because it is interesting but because it illustrates the divine principle that when one member of the body suffers or profits, all of the members suffer or profit with it. It is unquestionable that receiving the Institute, Religious Education, and Social Service as integral members and heirs of the whole body has been a blessing and inspiration to the whole Church.

SOCIAL SERVICES TO MANY THOUSANDS

Earlier in this address I recited the growth of the Institute Schools from three in 1906, with a total of about 700 students, to eleven in 1919, afterwards by consolidation reduced to nine, with a student body last year of approximately 4,500. But, the actual number of Negro young people and adults directly influenced by the schools can not be measured by the number enrolled as "regular" students. From 10,000 to 15,000 young people and adults from regions far back in the country around them attend our schools annually for from one or two days to several weeks for special instruction in many subjects including moral and religious duties. In addition to the 15,000 or more including regular students who come to the schools for brief or for longer periods, the officers and teachers go out to the crossroads, to the

communities many miles in the country where they carry helpfulness, inspiration, and education to the homes and to the public schools. Voorhees School at Denmark, S. C., is an example in what our schools do for the small town and country people in a section with a very large Negro population. A more extensive exhibit could be cited if I chose St. Paul, our largest school, as the example. In addition to the diversified work for the students in the school, our trained nurse using an old Ford car visits the homes of the people, examines the children, their eyes, teeth, their general physical condition, giving such help as she can, and in serious cases, sending for the doctor. She advises expectant mothers. A clinic is provided at the school to which the nurse takes or sends them for examination when necessary. The county physician and other doctors cooperate with us in this work. They have Health Week, and Baby Day, when prizes are given for those who have shown most improvement in observing the laws of health. The best cared for baby gets a prize.

The Home Economics Teacher also makes her rounds to the homes of Negroes in the country, teaching what a balanced ration is, and how different foods should be cooked. The Farmers Conference, of which our principal, Mr. Blanton, is president, brings together from 300 to 600 farmers where trained agriculturists from our own and other institutions, including the State and Federal experts in Agriculture, give instruction in good farming, the care of pigs, cows, and other farm animals. A Jeane's Teacher, located at Voorhees, visits all over the section teaching Negro teachers in the public schools how to teach.

Mr. Blanton himself and other teachers at Voorhees also, from time to time during the year, visit the Negro public schools to give advice on sanitation, home life, the need of religion, good teaching and good citizenship. Mr. Blanton estimates that in 1939 these missions from Voorhees to the poor and needy country people in the vicinity of Voorhees brought them in contact with nearly 10,000 persons, in addition to about 2,000 who came to the school. This is a splendid obedience to the command, "Ye shall be witnesses to me in all Judæa."

Voorhees is only one of our nine Institute centers which to a greater or less degree carry on this great ministry of teaching and healing. St. Augustine's, Bishop Payne, Gailor, Okolona, Gaudet and St. Mark's might also be taken as examples. Surely it is many times worth the relatively small cost to the Church. It is, I think, a conservative estimate that all of our Institute Schools for the past ten years or more have ministered annually in the schools and through the extension services in personal contacts to at least 35,000 Negro youths and adults, or 350,000 during the decade.

SOMETHING OF THE INSTITUTE'S FINANCIAL HISTORY

During the first years after the Institute was founded the Board was disappointed in the amount of money it received. The San Francisco earthquake, the famines in China and Russia, the financial depression beginning in 1907, a nation-wide appeal led by Bishop Greer for millions for the building of the Cathedral of St. John the Divine, all militated against the Institute's appeal for \$100,000 a year and additional sums for endowment. After I began in 1914, it was impossible for me, as I explained when elected, to give much time in raising money for the Institute until I had finished my major purpose of preparing the Church for the Nation-Wide Campaign, a task to which I devoted twelve years of my life.

Omitting year by year detail, I submit a total of the financial history of the Institute in the period 1906 to 1939. I should perhaps have asked the treasurer to check my figures but did not wish to subject him to the trouble, and, moreover, I was confident that even if I made some mistakes, they would not materially alter the purpose of my approximate summary and argument. The total approximate receipts for all purposes by the Institute from 1906 to 1939, inclusive, were \$7,000,000.

Of the total receipts during thirty-four years, the Board of Missions and the National Council together appropriated to the schools or to the Institute approximately \$3,400,000. Thus, for

every dollar appropriated by the general treasury an additional dollar and three cents was secured by the Institute. In these low interest days you should be satisfied with 103 per cent on your money.

But, the actual financial success of the Institute is by no means measured by the money passing through its own treasury. From the beginning of my service of the Institute it has been our policy never to try to divert a gift to the Institute from one who was interested in a particular one of our schools. So, in many public addresses and in private meetings when we were trying to raise funds, we have urged old contributors attached to particular schools to make their gifts to them rather than to the Institute. This is sound psychology, and not altogether unselfish, because most people can form a strong attachment to one thing or school when they can't spread their affections thin enough to cover nine or ten. By respecting this simple human fact we have been able to turn large sums in the aggregate to the schools from persons who preferred to give to a particular school rather than to the program of all. This is why when seeking to assess the financial history of the Institute it is necessary to make at least a rough estimate of the income which has gone to the schools as the result of the Institute's relationship and activities of many kinds. In the nature of things such an estimate can not be exact, but it can be a helpful approximation.

During the last twenty years the gross income of the schools received by them direct, over and above the appropriation by the National Council to the Institute, has averaged above \$250,000 per year, or about \$5,000,000 for the twenty-year period. If one goes back to the founding of the Institute in 1906, total school income would be about \$1,500,000 more, or total school income of \$6,500,000. A very considerable part of this went to the schools as the result of Institute activities. The two together amount to over \$13,000,000, of which the Board of Missions and the National Council have contributed about \$3,400,000 or an average of twenty-eight cents on the dollar. Thus, for every

dollar given from the general treasury, more than three additional dollars including tuition and board have been secured by the Institute and the schools from other sources. One of the things that gives us special gratification is that whereas in 1914 our schools received a negligible sum from Southern sources they have received for several years past an average of about \$50,000 per year from all sources in the South. A considerable part of this increase in contributions in the South in recent years is undoubtedly due to the services of our Negro field secretary, Dr. Wallace A. Battle, who during nearly ten years past has built up organized groups of Negroes to solicit contributions from both races in the vicinity of a majority of our schools. Several thousand contributors have responded to Dr. Battle's appeals. Since the depression began we have to some extent offset the many reductions in National Council's appropriations by systematic efforts to secure larger income in the South and by increasing charges for tuition and board. But we have reached the limit of income from these sources. This new \$10,000 cut in the appropriation for 1940 will be very hard to take, but the Institute must cheerfully accept its share of the losses with all of the other missionary work.

THE FUTURE OF THE INSTITUTE AND OF THE SCHOOLS

My conviction is that while we should thank God and take courage over the Institute's achievement during the last third of a century we should consider that what has been done is merely the laying of solid foundations for a far greater future service. The purpose of the founders of the Institute to establish an Institute School in every Southern State, including several states beyond the Mississippi, where there are large Negro populations and where local financial resources are utterly inadequate, should be firmly held. Since the depression began we have been going through a period of discouragement, hesitation, and conservation of resources. At the present time with half the world at war the temptation to take a pessimistic, defeatist at-

titude is human, but it is not divine. There would have been no great cathedrals to inspire devotion to God and the spiritual imagination of mankind had their builders abandoned their divine dreams because of temporary financial depression or for wars, however destructive. They held the fortress while the tempests lasted and resumed their enduring purpose when the shadows lifted. No one with a soul can look upon the glories of the Cathedral of Chartres without being lifted out of time and sense into that element where God dwells and where our cloudy perspective assumes eternal proportions, unrestricted by the vicissitudes of human tragedy. So, my vision of the future of the Institute is like that of the Cathedral of Chartres, as enduring as the Church itself.

It is not the part of wisdom to fancy, because the Institute and its partner, the Georgia Church Board of the Fort Valley School decided to transfer that school to the State, that there is any likelihood that similar action will be advisable or possible as to any other of our schools in the near future. The State of Georgia, without a large grant from the Julius Rosenwald Fund and the General Education Board could not have done it in this case. The Julius Rosenwald Fund and the General Education Board are going out of existence in a relatively short time, having spent far the greater part of their large capital. Without such help there is not another Southern State with sufficient resources to follow Georgia's example. Please bear two important facts in mind: Of the fourteen States in the Union with the lowest per capita income, all of them are in the Southern States, and that the Southern States as a whole tax themselves at a higher rate for education in proportion to income than any other section of the country. It is true also that the available educational fund is not equitably divided between white and colored children. From three to six times or more per capita is appropriated for white as for Negro children. One of Booker T. Washington's witticisms was, "It is too great a compliment to the Negro child to suppose that he can learn six or seven times as easily as his white neighbor." All of this goes to show that for a long time

to come the private schools must supplement the public schools for Negroes in the South. My conviction is that this responsibility rests especially upon the Episcopal Church and its agent, the Institute.

In contemplating my retirement at the end of this year it is comforting to believe that my warm and able friend and associate for the past ten years, the Rev. C. E. Bentley, will carry on this great service for the Kingdom of Christ.

Some may feel that the appropriation heretofore of \$140,000 recently reduced for this year to \$130,000, plus \$26,000 to the general work for Negroes is too large a sum in proportion to the present income of the National Council. It is only 7 per cent of the income, whereas between 1880 and 1900 the Board of Missions appropriated 9 per cent of its income for work among half as many Negroes as there are now. I call your attention also to the fact that your present appropriation for work among 350,000 Indians is \$111,000 or 30 cents for every Indian, whereas your total appropriation for Negro work per Negro is only 1½ cents. Some may think that a good Indian is worth twenty-five times as much as a good Negro, but I don't believe it.

I have recently received a remarkable letter from one of our graduates, Frank S. Horne, Ph.D., a brilliant man and a splendid character, now in the employ of the United States Government. He is a Roman Catholic. His letter is too long to present here, but the essence of it is an earnest plea that we not only maintain our Institute Schools but strengthen and extend them. Quoting in part from the recent "White House Conference on Children in a Democracy," Doctor Horne continues:

"Finally, and most important, the Church schools offer an exceptional opportunity to supply the great lack which educational leaders throughout the Nation now admit is the supreme weakness of the public schools. 'The problem which our generation faces is how to utilize the resources of religion in meeting the needs of children without in any way violating freedom of conscience or the principle of separation of Church and State' . . . The demands of democracy upon character are greater

than in any other form of social organization. . . . Many of the earlier sanctions of conduct have ceased to be widely accepted and new ones have not been developed to take their place. The hope of democracy depends not only upon scientific inquiry, technological progress, and social organization, but above all on personal and social integrity. There is grave reason to question whether a merely secular code of ethics can carry this load. Culture and religion and a sense of value go hand in hand. The Episcopal Church above all can not quail in the face of this challenge. Its doctrine is inherent in the Constitution and the Bill of Rights. A challenge to democracy is basically a challenge to Christianity."

These are noble words from one of our graduates and one of our former teachers.

I have endeavored to point out the causes which brought the Institute into being, after the Church's ablest leaders during forty years had tried other means of promoting its mission to Negroes, which they pronounced largely unsuccessful, including many parochial schools. I have pointed out that in addition to the Institute Schools' splendid service in raising the level of intelligence and character among great numbers of Negroes, it is a fact that within a few years after the founding of the Institute, Negroes began to seek confirmation in much larger numbers than ever before and that it has continued to the present time at an accelerating rate in the Schools and elsewhere; that whereas when the Institute was organized there were only about 15,000 Negro communicants in the whole Church, there are now 55,000, almost the exact number of all of our communicants in the whole United States in 1840. The Living Church Annual for 1940 gives the number of communicants of our Church in the United States in 1939 as 1,446-598.

By the same token and in the light of the remarkable growth in Negro communicants during the lifetime of the Institute it is not unreasonable to anticipate that within another hundred years or much less, if we are faithful to our duty, there may be

more Negro communicants of this Church in the United States than white communicants at the present time. Should this prove true, I predict that the presence in our Church in such numbers of a people so endowed with a deep consciousness of God, with a natural and incomparable loyalty, their power to express their spiritual aspiration in prayer, their exquisitely tender adoration as revealed in the Spirituals, will enrich not only our Church services, but impart passion and reality in great measure to the daily lives of the average member of our communion. God knows we need it. We need them and their contribution to translate what is too often a cold conventional loyalty among us into something more deeply human and therefore more divine.

LIST OF INSTITUTE SCHOOLS

ST. AUGUSTINE'S COLLEGE
RALEIGH, NORTH CAROLINA
The Rev. Edgar H. Goold, M.A., *President*

ST. PAUL NORMAL AND INDUSTRIAL SCHOOL
LAWRENCEVILLE, VIRGINIA
The Rev. J. Alvin Russell, DD., LL.D., *Principal*

BISHOP PAYNE DIVINITY SCHOOL
PETERSBURG, VIRGINIA
The Rev. P. H. Sloan, *Principal and Dean*

FORT VALLEY COLLEGE CENTER
FORT VALLEY, GEORGIA

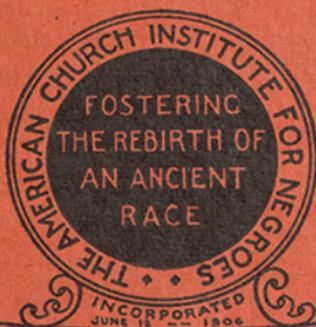
VOORHEES NORMAL AND INDUSTRIAL SCHOOL
DENMARK, SOUTH CAROLINA
J. E. Blanton, M.A., *Principal*

GAILOR INDUSTRIAL SCHOOL
MASON, TENNESSEE
George E. Loder, PH.D., *Principal*

OKOLONA INDUSTRIAL SCHOOL
OKOLONA, MISSISSIPPI
A. M. Strange, M.A., *Principal*

ST. MARK'S NORMAL AND INDUSTRIAL SCHOOL
BIRMINGHAM, ALABAMA
W. M. Perry, *Principal*

GAUDET NORMAL AND INDUSTRIAL SCHOOL
NEW ORLEANS, LOUISIANA
W. E. Clark, *Acting Principal*



HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN
FOR TO DWELL ON ALL THE FACE OF THE EARTH

Acts 17:26