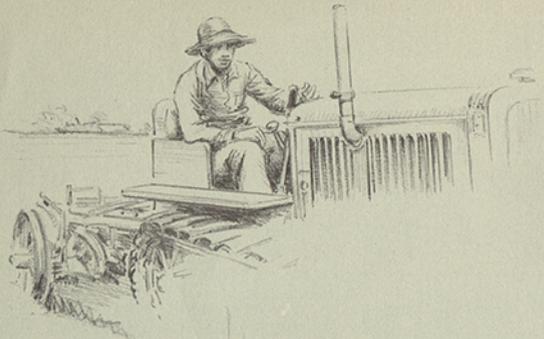


MEASURING UP

*—that each may have opportunity to rank
with the best in his chosen occupation*



The AMERICAN CHURCH INSTITUTE *for* NEGROES



that each may have op



The AMERICAN CHURCH INSTITUT

MEASURING UP

opportunity to rank with the best in his chosen occupation

THE AMERICAN CHURCH INSTITUTE *for* NEGROES has for many years performed a significant and useful service for the Church as a means of coordinating activities in this increasingly important field, thus making possible an approach to foundations and to individuals.

This year, with the unanimous approval of both boards, steps have been taken to clarify the relationship between the Institute and the National Council. I ask the earnest attention of the members of our Church to the material contained in this folder. Here is the story of much work well done but we have hardly scratched the surface of what should be done to meet the need and the opportunity. Education should not only be the concern of the State but of the Church if we are to have a Christian nation.

Angus K. Sherrill

Presiding Bishop

E for NEGROES 75 FEDERAL STREET, BOSTON



A skilled trade usually makes a man a better citizen.



The only justification for a Church school is that it centers its program on a Christian way of life.



The AMERICAN

ONE THIRD OF THE WHOLE
SOUTHERN POPULATION IS NEGRO

THE AMERICAN CHURCH
INSTITUTE FOR NEGROES IS THE
EPISCOPAL CHURCH AGENCY

WHEN MOST INSTITUTE SCHOOLS
WERE STARTED THERE WERE
NO SCHOOLS WITHIN MILES,

A GROWING IMPROVEMENT IN
RELATIONS BETWEEN
RACES IS EVIDENT

CHURCH INSTITUTE *for* NEGROES

A Corporation of the Protestant Episcopal Church Responsible to the National Council and to General Convention.

As a result of illiteracy and prejudice the colored man is greatly handicapped—so restricted as to advantages of every kind that he has not been able to make progress without the active help of the white majority. His elementary schools are still scarce and inadequate—often mere shacks where poorly prepared teachers work without equipment. Hundreds of counties have no high schools which he may attend. Contrast the average of \$45.63 spent for the education of each white child with only \$14.95 allotted per colored pupil.

to aid the Negro to help himself both in securing education and in benefiting from it. It stemmed from the "Protestant Episcopal Freedman's Commission," organized following the Civil War and known later as the "Commission on Negro Work." By 1900 it had raised \$60,000 and there were 15,000 colored communicants. However, the Church was not satisfied and authorized a study of Negro education. This resulted in the establishment in 1906 of the Institute, a small autonomous body of churchmen, to aid in the Christian education of Negroes.

The Institute, as well as helping financially, does tasks for its schools that it is best qualified to handle. It has secured large grants of money for some, supervised building programs for others, frequently made purchases of equipment and helped in arrangements with State and Federal authorities. It strives constantly to advance the educational standards and facilities of its affiliates. Though its objectives have remained the same, its methods are ever changing to best meet new conditions.

so the majority of students were in primary grades. As the State has gradually been able to assume responsibility, first for elementary then for high schools, the Institute schools have been able to turn to more specialized education for leadership. A major objective is teacher training. One institution turns out qualified nurses. Others are giving sound training in business, trades or agriculture. All are making constant effort to create good citizens who will raise the living standards in the communities to which they return. Success is evident in the ever increasing proportion of support coming from the Negroes themselves and from the neighborhoods where schools are located, as well as in the fact that now the principals and faculty of all Institute schools are Negroes.

A far greater sense of responsibility on the part of the white man in the South for the welfare of his colored brother. We want you to join these men in their work. The way out for the Southern Negro lies in the interest you have and will take in him.





FORT VALLEY COLLEGE CENTER

FORT VALLEY, GEORGIA



Mat making is a project of the Woman's Auxiliary at the Center. Craft classes are popular with the children.



LIKE the pebble tossed into the pool, Fort Valley is the center of ever widening circles of activities that influence, not only the college students it was built to serve, but actually the entire community. For almost ten years this unique project in Negro education has been demonstrating vital Christianity to students of all faiths, as well as to its neighbors in Peach County. Its activities are regulated by their needs.

A group of college students rehearse for a pageant. Another is planning a dance, while still other boys and girls relax or study in the comfortable reading room. The Woman's Auxiliary may be meeting in the rectory to arrange some community project, or the Altar Guild, after caring for the Church linens, may be reporting on their home nursing service.

In the evening the Parent-Teachers Association or Civic League may be meeting, or menfolk may be planning the Annual Ham Show that has become an event of state-wide interest.

On Sundays and special occasions students and town-folk fill the modern brick chapel which is the heart of the College Center. The College choir contributes to the beauty and reverence of these services. The Church School, Canterbury Club and Teen-Agers are also important parts of the spiritual life of the Center.

This successful home for the religious education of students of all faiths and for the service of the community was built in 1939, when Fort Valley College was relinquished from the Institute system and transferred to the State.



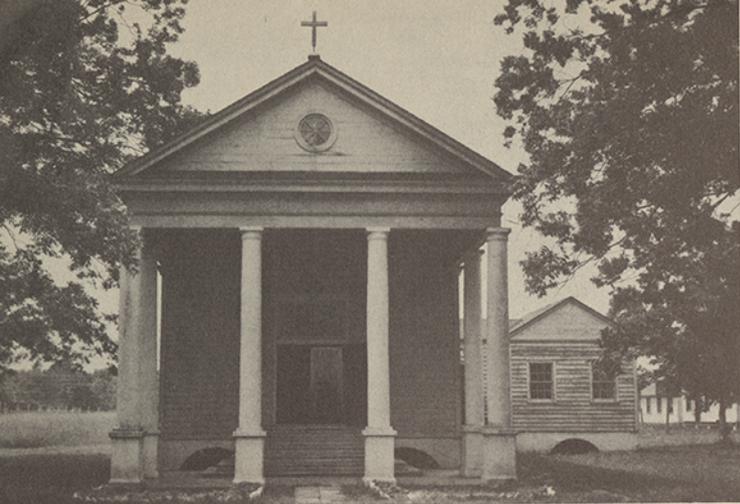
The Rev. J. Henry Brown, D.D., Director of the College Center, presenting a Braille Bible to a blind student in Fort Valley College. The counseling of handicapped students is an important project that is being developed at the Center.

The counseling service, in charge of a capable worker, is extensively used by the students seeking advice in planning their vocations or looking for jobs.



The outstretched arm of Fort Valley College Center brings religious education to small surrounding communities where outdoor Church School classes are held for rural children who can not get to the Chapel at the Center.





Gaudet Chapel and, below, a view of the Campus. The buildings are all in great need of repair. Every effort was made during the past Summer to make the most necessary improvements. The modernizing of the class rooms, dining room and kitchen with other urgent work was accomplished with a \$45,000 gift from the Reconstruction and Advance Fund.



GAUDET



EPISCOPAL SCHOOL

NEW ORLEANS, LOUISIANA

IS Gaudet just another average Negro school producing average graduates and existing in run down buildings with inadequate funds?

Is it worth struggling to maintain this, almost the only Negro work of the Diocese of Louisiana, in a mediocre manner?

Is there need in Louisiana for a privately run Negro secondary school?

These were questions being studied by a specially appointed committee that reported to their Diocesan Convention, January 1949. Their findings and subsequent action are convincing evidence of a growing sense of responsibility for better Negro education.

Founded in 1900 by a fine Negro, Mrs. Francis Gaudet, to care for children who had been abandoned by their parents, Gaudet Episcopal High School has undergone many changes both in its plant and purpose. Once a single house on the outskirts of the city, it has increased to a group of buildings surrounded by the growing population of a large city. Agriculture, at first an important part of the curriculum, is now obviously impractical. No longer a grade school, Gaudet has become a high school preparing its students either for college or for the enjoyment of a more intelligent and useful citizenship. Since 1921, though non-sectarian, it has been under the Episcopal Church.

The educational system in New Orleans is rather unusual in that enrollment is almost equally divided between public and privately run schools. The best Negro schools are the private ones. The Catholic Sisters sponsor an educational system from kindergarten through college with a total enrollment of more than 4000, while the Methodists have operated Gilbert Academy with 535 students.

Gaudet has 160 pupils and among its graduates are many men and women holding positions of distinction. Yet the School has been unable to achieve the much coveted grade A rating, largely because it could not meet the minimum salary standard for its faculty.

A recent development of great potential influence on the future of Gaudet has occurred. Gilbert Academy has been bought by the Roman Church. This leaves some 300 Protestant students with private school preferences nowhere to go except to Gaudet Episcopal High School.

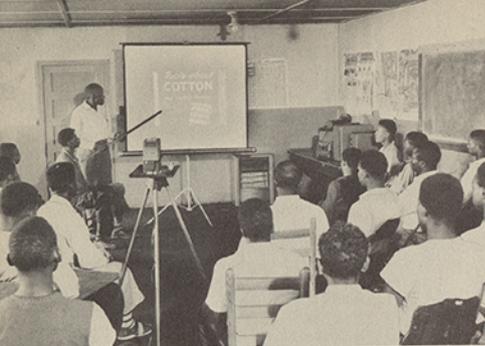
Realizing that there are large numbers of Negro parents able to pay a reasonable tuition for their children

in a Church School of high standing, the special Diocesan committee studying Gaudet strongly urged that every effort be made to raise the academic standards and improve and enlarge the physical plant at Gaudet without delay, in order to meet this great responsibility placed upon the Episcopal Church. Accordingly, the Diocese of Louisiana resolved to initiate a campaign to raise \$100,000 and to add \$15,000 to the School's yearly budget, with the hope that this sum will be matched by the Institute.

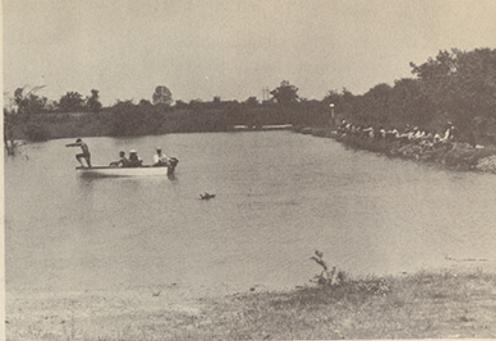


The Academic Building and, below, the Faculty House. All those concerned are trying hard to improve both the physical plant and the academic standing of this Episcopal School—almost the only work of our Church for Negroes in the Diocese of Louisiana.





Movies and lantern slides make courses in agriculture "come alive." Through its Agricultural Division, Okolona helps farmers safeguard their stock, improve crops and prolong the life of machinery.



Federal funds and student labor have combined to develop this pond and surrounding fields into a public playground and picnic park. This project, while giving practical instruction to students will also supply needed recreation grounds.



Health Clinic. As well as regular physical examinations, courses are given in health and sanitation, including actual screening of homes, construction of sanitary toilets, safeguarding drinking water, first aid and infant care.

OKOLONA OKOLONA

THE potentialities of Okolona College are probably greater than those of any other institution of its type.

Mississippi, 49% Negro, is a small-income farming country with one of the lowest standards of Negro education of any state. Okolona High School and Junior College, with a total enrollment of 610, is situated in a territory serving a colored population of over 200,000 and touching intimately the lives of many more people. It offers the only accredited high school courses in the County and is one of two with class A rating in the State. Even though a private institution operated under the Episcopal Church, it has qualified for an annual grant of \$5000 from Chickasaw County, as well as for \$4000 from the Smith-Hughes Fund, because of its recognized service to the County and State. Moreover, last year, local support for the School activities came from both white and colored citizens of Okolona, as well as from teachers and students in their annual self-help campaign which netted over \$2500. The yearly operating budget is about \$130,000.



Mississippi is a low income agricultural State. The scientific methods being taught at Okolona on its 380 acre farm are having a marked influence in improving crop conditions on countless small farms.



Tailoring is a popular course at Okolona. Graduates go forth well prepared to earn a good living in the needle trades either in the larger clothing centers or in small businesses for themselves in their own communities.



Okolona students are working on their own dormitory. In the background is the student built Trades Building. The Vocational Department draws plans and helps construct buildings as a public service.

COLLEGE

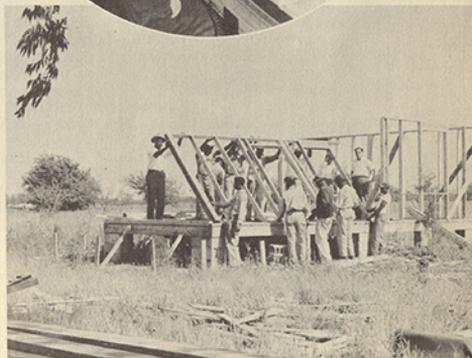
MISSISSIPPI

Okolona was started in 1902 by Dr. Wallace A. Battle, a dynamic young Negro, who asked the community to match in dollars the money he had expended upon his education. He, in turn, pledged his life to the cause of Negro education. At first it was hard to make his neighbors understand what he was trying to do but his consecration and his philosophy of education eventually won the respect and support of the bi-racial population. His aims were to prepare boys and girls to be useful citizens through training in the trades and industry, and to educate teachers who would return to their rural communities prepared to give to others what the School had given them.

In this field of teacher-education Okolona is doing a unique job. Students undergo a thorough tutelage, not only in classroom practice and text book content but in practical service to their communities. Through health education they are bettering the living standards of thousands of poor and underprivileged Negroes.

Okolona is peculiarly adapted to give vocational training. Its staff and facilities have long been geared to impart specialized and practical training in this field. Recognizing the unusual abilities of this institution, the Veterans Administration consolidated all V.A. work for Negroes in the state at Okolona. Service men, not interested in formal, four year college courses, are getting practical, compact training that will help them to become established in life within the shortest possible time.

Truly, the Church has in Okolona opportunity to fulfill one of its primary functions—that of being an advance guard in education and enlightenment.



Practical carpentry class and, above, radio shop.

SAINT AGNES HOSPITAL

RALEIGH, NORTH CAROLINA



HOSPITAL care for Negroes had come to North Carolina and so had training for colored nurses. True, the beginning in 1897 was modest—a superintendent, head nurse, one physician and two lecturers from St. Augustine's College, with 17 patients during the first half year. However, from its humble start this inspired Church hospital and training school has grown steadily and has faithfully met the needs of thousands of sick people of North Carolina and surrounding states. Its graduates, with an ideal of Christian service to their fellow Negroes, have found satisfying work both in the neighborhood and in hospitals across the country.

Until recently, the Hospital was part of St. Augustine's College. It became increasingly evident that the interests of both would be furthered by a complete severance of administration. Accordingly, in 1942 the College turned over to a newly formed corporation the hospital buildings and sufficient land for present and future needs.

This move proved most beneficial to St. Agnes', for soon after, the Federal Works Authority provided funds to build and equip a modern nurses home and the Department of Public Health designated the School of Nursing as a training institution for Cadet Nurses.

The Hospital is an Episcopal Diocesan Institution, while the School of Nursing is an agency of the American Church Institute for Negroes.

The School, which has won the national recognition of evaluating agencies, has consistently striven, in spite of inevitable limitations, to train young women thoroughly in the exacting art of nursing. Too little money has restricted the number of girls who could be admitted and has consequently placed too heavy a load of routine patient care upon each, thus limiting the time devoted to education. However, in spite of over-full schedules, 40 students have enrolled in a new Five Year Collegiate Course that is being offered in conjunction with St. Augustine's and that will entitle graduates not only to become registered nurses but to receive a Bachelor of Science degree in nursing.

Today, the Hospital is proud of its distinguished staff of 75 doctors, both colored and white, and of the modern equipment it has been able to assemble for the exacting care of the constant flow of patients who fill its 100 beds and 18 bassinets.

But the greatest reward for 50 years of work is the steadily improving relations between races in North Carolina, the constant reminder to the Negro that there are many white people who care about what happens to him.



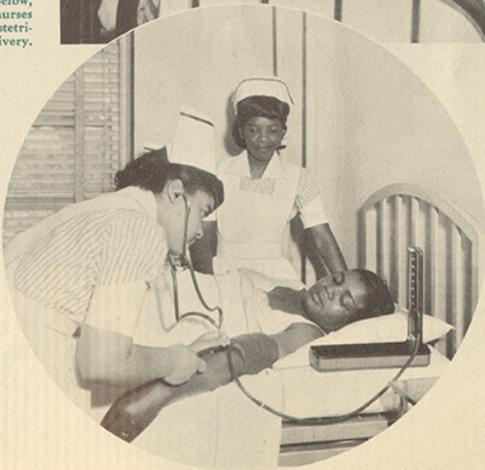
A corner of the Hospital's pediatric unit. Caring for the little children is always a popular duty with the student nurses.



Campus of St. Agnes Hospital which, until 1942, was part of St. Augustine's College. Left, Student body and director of the School of Nursing. 59 student nurses are enrolled.



St. Agnes provided skilled care for this family, all injured in an auto accident. The twins celebrated their fourth birthday at the Hospital. Below, Senior student-nurses preparing an obstetrical case for delivery.

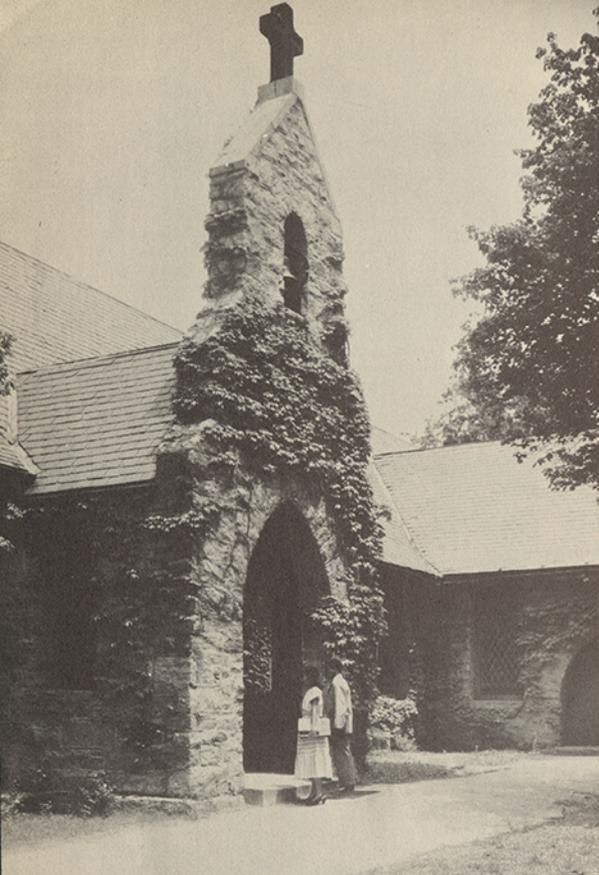


SAINT AUGUSTINE'S COLLEGE

RALEIGH
NORTH CAROLINA



St. Augustine's Chapel is the symbol of the unity of the Episcopal Church, for the College was started in 1867 during the early stages of the reconstruction era, by the Rev. Jacob Brinton Smith, a northerner, and the Rt. Rev. Thomas Atkinson of North Carolina, a southerner, through the Church Freedman's Bureau. The Chapel dates from 1895.



The Cheshire Building, erected in 1930 and named for Bishop Joseph B. Cheshire of North Carolina, houses both the music department and the dining room, kitchen and reception room. In the basement is the student supply store and grill.



THE oldest of Institute Schools, St. Augustine's has an enviable record of over 82 years of substantial Negro education. Started as a Normal School and Collegiate Institute, it is now an accredited class A college. Among its 500 students are many veterans who are studying under the "G.I. Bill of Rights."

Its founders' chief aim in 1867 was the education of Negro school teachers and of men for the sacred ministry. These objectives have remained foremost. Bishop Harris of Liberia and many other Negro priests received their education and inspiration at St. Augustine's.

Equally far-reaching has been the influence of the Department of Education whose graduates are sought by the schools of many states. Seniors in this department do their practice teaching in the schools of Raleigh.

Moreover, pre-medical courses are offered to prospective physicians and dentists and the College is fortunate in the number of its alumni who are enjoying success in the medical profession. At present, a much needed Science Building is under construction, made possible by \$25,000 from the General Education Board and grants from the Reconstruction and Advance Fund and the Institute.

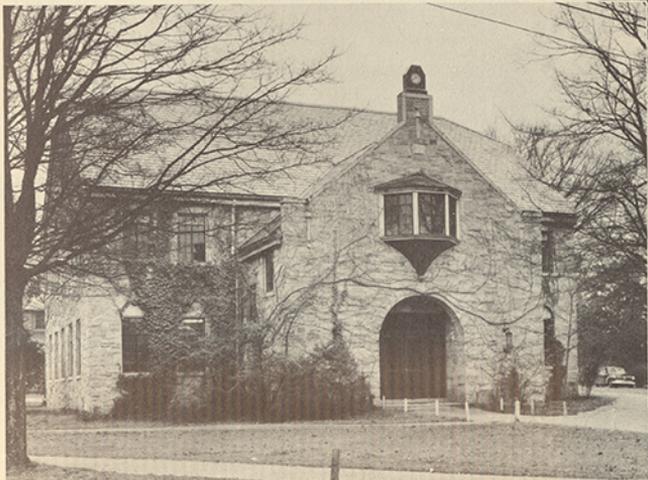
Classes in community relations are obligatory, with the assumption that whatever a citizen may do for a living, he should devote some of his time to the welfare of his community. Interest in public health, education and law enforcement thus aroused has often led to the choice of social work as a profession.



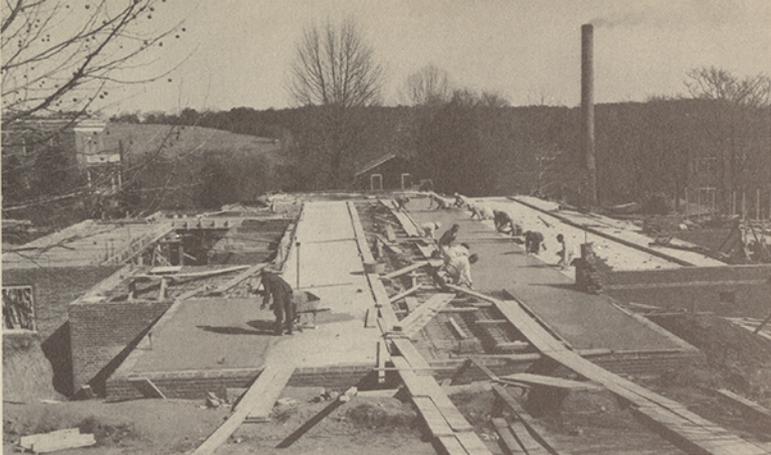
While there are no theological courses at the College, these young men who have chosen the ministry as a vocation are given the opportunity to serve as lay readers and in other capacities in the Chapel. They will go on into Theological Seminaries. Many Negro priests, including Bishop Harris, are graduates of St. Augustine's.



Graff Cottage, the original college building and, left, the New Benson Library, completed in 1930 largely through the efforts of Dr. and Mrs. A. D. Hunter.



A new Refectory is being erected with all-student labor—a fine practical demonstration in the various trades that are being taught at St. Paul's.



SAINT PAUL'S POLYTECHNIC INSTITUTE

LAWRENCEVILLE
VIRGINIA

Beauty culture and barbering are popular courses both at St. Paul's and other Institute schools. Graduates in these fields look forward to earning a good living in these not-too-crowded professions.



WHAT returns do you ask on an investment? If you count gains in brick and mortar the Rev. J. Alvin Russell could still be proud of his father's investment. Since 1888 when the Rev. James S. Russell started St. Paul's in one small house, it has expanded to fifty buildings scattered over 1600 acres of campus, timber and farm land. If you reckon in numbers, it now counts 1500 students under a faculty of 65 able instructors and is by far the largest, as well as one of the three original, schools sponsored by the Church Institute for Negroes.

But the founder's son, now President, can point to returns of greater worth in the constructive lives of thousands of young men and women who have gone forth to raise the economic standards of their communities.

Essentially a trade school, St. Paul's, since 1941, has been able to grant Bachelor of Science degrees in agriculture, home economics, teacher-training and industrial education. Thorough training in ten trades is given by well-qualified instructors, as is the sound academic work that must accompany the learning of any technical skill.

As St. Paul's is interested in preparing students to make a life as well as a living, a wholesome Christian atmosphere is the background for all activities. Because this spirit has not changed through the years, her graduates are outstanding in the ministry, in trades and industries, business, teaching and social work.

If Christian education is the best safeguard of democracy, St. Paul's has a definite place in the future.



Julia C. Emery Dormitory for Women is one of over fifty buildings that are part of St. Paul's Polytechnic Institute.



These men learn to become expert painters and decorators—and painters can usually find work in any town.



A class in masonry that may start by laying bricks in these experimental sections often ends with the satisfaction of knowing that its expert labor has gone into the construction of new college buildings.



A class in dressmaking may teach a girl to make her own clothes or it may train her for a lucrative job in the needle trades.

The fine new Economics Building is a memorial to Anna Ramsdell Johnson.





VOORHEES SCHOOL *and* JUNIOR COLLEGE

DENMARK
SOUTH CAROLINA



Airplane view of the Campus and, above, Wright Hall, young women's dormitory. Voorhees' needs are many. The most urgent, a dormitory for 100 boys, was accomplished by student labor and with money from the Reconstruction and Advance Fund.

Helping young people to live worthy Christian lives is a major objective at Voorhees. Student ushers, servers, lay readers and choir assist the Chaplain with daily chapel services. The Church School, largely conducted by senior students, is under the direction of a trained Religious Education Worker.





Around St. Philip's Chapel centers the spiritual life of the Campus. Among Church organizations popular with students are the Woman's Auxiliary, Laymen's League, Girl's Friendly Society, Brotherhood of St. Andrew and Young Peoples Service League.

The recreation and reading room is well supplied with daily papers and good magazines to help Voorhees students keep in touch with the changing world in which they live.

HELPING young people to make a living and make a life is, according to Earl McClenney, president of Voorhees, the all-important function of his institution. With this clear objective Voorhees provides all the high school work for Negroes in Denmark and part of Bamberg County, and has become the only grade A Negro Junior College in South Carolina.

Started in 1897 by Elizabeth Evelyn Wright, a Tuskegee graduate, with 14 pupils, it now has an enrollment of 919 with faculty and staff of 33. It owns 400 acres of land, 33 buildings, and has a total plant value of \$750,000.

Its first large benefactor was Ralph Voorhees of Clinton, New Jersey who, at the turn of the century, gave the school a tract of 280 acres and money for buildings and current expenses. But at no time was progress easy. After World War I, when contributions were almost unobtainable, it seemed likely that the school would have to close. Then help came in 1924 through affiliation with the American Church Institute for Negroes.

More important, however, than the physical plant is the place Voorhees has made for itself in a once-hostile community. It has benefited by a constantly growing public concern for Negro education. Measuring up to changing conditions, it has been flexible in adjusting its educational pattern to fit greatest needs and relinquishing whatever work could best be done by the County.

City and State are now assuming full responsibility for the elementary school which they built about 20 years ago on land given by Voorhees. The next significant change in program is the decision of the State Department of Education to establish at Voorhees an area vocational training school, financed by public funds. This leaves Voorhees free to develop its Junior College and specialize in training urgently needed Negro teachers.



Stenography and typewriting are a useful "plus," no matter what trade or profession a student may choose.



MEASURING UP

—that each may have opportunity to rank with the best in his chosen occupation.

OCCASIONALLY the blurred focus of our vision sharpens and we see clearly the power that can lie in a Christian education—power to change lives and raise economic and social standards of whole communities. The wonder, however, is not so much in the miracles that one small man or woman can accomplish by zeal, plus education, but in our apathy—our failure to provide the educational opportunity that is often ours to give.

Most of the Negro schools in the South were started by colored men and women who passionately wanted for their fellows the advantages they had received.

The desire to help her people moved Olivia Karna to give up a secure and lucrative job in Liberia and come to America for training. Read the simple story of this girl who appeared, one day, in the office of the Rev. Mr. Titus at Church Missions House. Then share in her concern for her people.

I WAS born in Monrovia, Liberia, and attended Trinity Parish School and the High School of the College of West Africa, where I received my diploma.

My father attended St. John's Episcopal School in Robertsport and Liberia College in Monrovia where he earned a scholarship through his score in mathematics. There he met and married my mother who had come from the Episcopal Girl's School in Cape Palmas for further training. She was from the Grebo tribe and her grandfather was King Jude, who with his tribe fought the agents of the American Colonization Society who took their lands without due compensation for the "free people of color" landed there from the United States.

My father, now a retired Justice, has written several books on law and is the author of two histories.

As my health was poor it was decided that I should end my education after graduation from high school, but at this time our family was facing adversity so I had to go to work. I started teaching at Bromley Mission, an Episcopal school. Here I worked with Bishop and Mrs. Kroll.

I was not satisfied with my salary for I had a burning desire to become accomplished in the field of education. Hence I began in the Government treasury as secretary. I was able to save money. Although things seemed prosperous, the idea of teaching and helping would not depart. I had found what it was like to obtain one's needs. I also knew what it was to have ambition and fail to attain it for lack of funds.

I prayed that if the Lord would help me save enough money to get to the United States to com-

plete my education, the rest of my life would be devoted to helping needy boys and girls with potentialities but no means to use them.

I pictured my country and its great need for assistance. I thought of missionaries who had sacrificed home, family and life to come all the way to Liberia to help. What was wrong with me that I could not make a sacrifice to help my own people?

When the war ended, with what money I had saved and with what my parents could then afford, I sailed for the United States with a firm trust in God, for I knew not how it would end with such a small sum.

Upon arrival in Baltimore I was robbed of \$200. Winter now faced me. Coming from a tropical country, if I did not get warm clothes I could not attend school, and if I took the tuition money I still would be without. I could only trust to Jesus who really carried me through.

The missionary with whom I stayed then took me to Shaw University where a small scholarship was offered, but because of the immigration laws I could not take it. I then wrote to Bishop Harris who told me of National Council and of Chaplain Titus. He was exceptionally kind and understanding and gave me a letter to enter St. Paul's. There Dr. Russell listened to my story with sympathy and was able to get me a scholarship from the American Church Institute for Negroes.

Most amazing to me was that they all accepted me, a stranger, on face value. Their trust and confidence has made me more determined to live up to what was expected of me.

OLIVIA KARNA

ADVANCE WORK PROGRAM, 1950-'53

CAN the Episcopal Church be satisfied to sponsor sub-standard conditions in the field of education, religious training and race relations? The answer should be an emphatic NO!

Immediately following the war it was hoped that an extensive program of repairs, reconstruction and critically needed new buildings should be carried out. The American Church Institute had asked for an estimated minimum requirement of \$1,500,000 from the R. and A. Fund. However, when war damage in foreign fields proved to be far greater than anticipated, the appropriation for this Negro program had to be cut to \$400,000.

More and more of the normal income available to schools has had to go toward improving sub-standard faculty salaries. Still more is required in this neglected field.

The schools affiliated with the American Church Institute for Negroes are asking for \$1,910,404 from the Church for additions and improvements to plants and equipment. This in addition to the \$427,500 pledged is a conservative estimate of the sum required for the normal development of the schools in order that they may achieve and hold a standard rating.



FORT VALLEY COLLEGE CENTER

Fort Valley, Georgia

A two story addition to Main Hall is needed, in keeping with original design, to provide conference room, reading room and small library, with two guest apartments above. Also small garage and storage building. \$35,500.

GAUDET EPISCOPAL SCHOOL

New Orleans, Louisiana

The Diocese of Louisiana voted \$100,000 for the development of the physical plant at Gaudet and \$15,000 toward its 1950 operation, as a result of the report of the special committee to the Diocesan Convention of 1949. The Institute was asked to participate in order to bring the plans to successful completion. The Diocesan fund, plus \$42,000 previously given by the R. and A. Fund, is providing adequate class room facilities. Additional dormitory space remains to be achieved in order to make the operation of the plant economically feasible. The cost is estimated at \$100,000.

OKOLONA COLLEGE

Okolona, Mississippi

Building needed as girls' dormitory, dining hall and home economics department. The dormitory portion has been completed with student labor. The following buildings and equipment are further required: annex to Administration Building, two duplex cottages for faculty, Infirmary, Health and Physical Education Building, Chapel, and a second

Trades Building to relieve crowded conditions in present quarters. These and necessary repairs and fire protection system will cost \$221,860.

SAINT AGNES HOSPITAL SCHOOL OF NURSING

Raleigh, North Carolina

A long list of repairs and improvements in buildings and equipment is required if St. Agnes is to keep its prized A rating by the North Carolina Nurses' Examining Board. These, including a new central heating plant, amount to \$70,581.

SAINT AUGUSTINE'S COLLEGE

Raleigh, North Carolina

Needed new buildings with equipment include a Science Building, Auditorium and five teachers' cottages. Extensive repairs and replacements are required on 15 buildings. All total \$836,958.64.

SAINT PAUL'S POLYTECHNIC INSTITUTE

Lawrenceville, Virginia

Six new buildings are needed, plus paint, repairs and replacement of much expensive equipment at a total of \$777,875.

VOORHEES SCHOOL AND JUNIOR COLLEGE

Denmark, South Carolina

Conservative estimates of the College needs in new buildings, roofing and other repairs, equipment and personnel come to \$295,630.



Delaney Building, Residence Hall for Sophomore and Junior Women, at Saint Augustine's College, Raleigh, North Carolina.

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Education is the ladder on which the Negro has climbed. It is the ladder on which he must continue to climb. This is his greatest need. His present advance reveals his potentialities, not his status; it shows what he may hope to become and not what he actually is.





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