

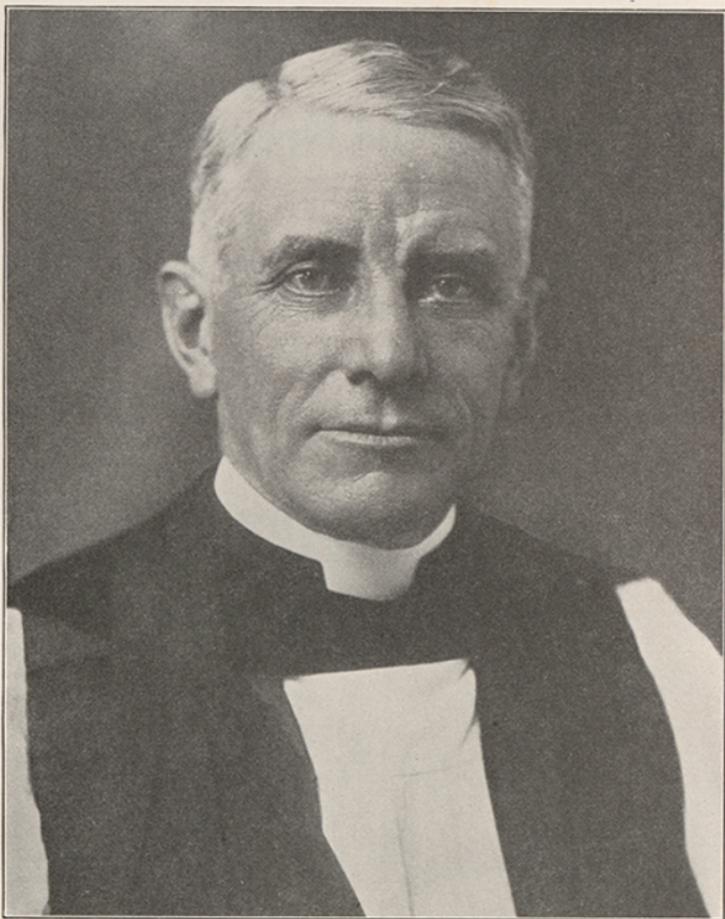
DOWN WHERE THE
NEED IS GREATEST

*A Record in the Field
of Negro Education*

THE AMERICAN CHURCH INSTITUTE
FOR NEGROES

281 FOURTH AVENUE NEW YORK

DOWN WHERE THE NEED IS GREATEST



ARTHUR SELDEN LLOYD
1857 - 1936

IN the death of Bishop Lloyd the American Church Institute for Negroes loses the immediate presence and consecrated devotion of one whose word and influence made its dreams come to fruition. Sponsor for the rebirth of Missions within the Church it was natural that so commanding a cause as the education of Negro youth in his own South would be near his heart. Almost never absent from meetings of the Board he was a dominant force in every decision that guided its policies. In a sense this great enterprise is among the missionary monuments left to us because of his vision and zeal. May light eternal shine upon him.

An Appreciation

AS one who loves the cause called Missions the writer of these words looks eagerly from his watchtower of editorial opportunity for activities which inspire the consciousness that here is in truth a going concern. In the home field what matches the splendid achievement of the American Church Institute for Negroes? There are indeed living rhythms in this educational enterprise. Through little more than a score of years it has expanded its usefulness until today the Institute maintains nine great schools, counts its beneficiaries by the tens of thousands and on behalf of one unit alone makes the unchallengeable assertion that it (St. Paul's, Lawrenceville) is the largest of any school, white or colored, under the auspices of the Episcopal Church in the United States or in any foreign field. Here indeed is a going concern.

In a brief foreword it is impossible to marshal all of the reasons which justify pride in our Institute Schools. I choose this single thesis: that the whole influence of our schools is concentrated "down where the need is greatest." They are in the midst of that vast multitude which alone through enlightenment of the spirit in the terms of the Gospel, through enlightenment of the mind in terms of education and through the richer security of economic opportunity born of industrial proficiency can hope for more abundant life. To each of these needs the Institute School supplies an answer.

All of this needs leadership. I pay my tribute to the Rev. Robert W. Patton, D.D., a great and glad-hearted comrade, who has loved this cause to high success, to principals and teachers, trustees and friends, indeed to all the great multitude who through the years of mounting service have made so wonderful, so practical, so efficient and compelling a record of success.

As officer of the Institute itself and a trustee of glorious St. Paul's, I join with all who serve these schools in sustained determination to conquer present difficulty and march to richer achievement.

A handwritten signature in cursive script, reading "Warfield Hobbs". The signature is written in dark ink and is positioned at the bottom right of the page, below the main body of text.

From the Presiding Bishop

SOMETHING of the appreciation inspired in the minds of leaders of the Church by the work of the Institute is evidenced in these quotations from the pen of the Presiding Bishop:

"Among the many and often conflicting claims upon the sympathetic interest and assistance of American Churchmen, there is one outstanding object which is convincing in its appeal, compelling in its power — The American Church Institute for Negroes. It combines both missionary and educational responsibility; it stirs both the patriotic and religious impulse of a Christian citizen.

"This report of the work done by the Institute Schools describes the intellectual and spiritual progress of a Race and should have the careful study of all baptized members of our Church. They have good reason to feel proud of the splendid record that is here set forth, grateful for the valiant service rendered by the Institute, and glad to give it their whole-hearted support.

"The opportunity to claim a part, however small, in a missionary project so vast will give to every reader of this volume a new appreciation of our Lord's command, 'Go ye therefore and teach all nations'."

The Task of the Institute

THE American Church Institute for Negroes is an Auxiliary of the National Council, charged with the responsibility of fostering, under the auspices of the Episcopal Church, the education of Negro youth in the southern States, and in partnership with eight southern dioceses in which the nine schools of the Institute listed in this pamphlet are located. The National Council makes an annual appropriation to the Institute of nearly one-third of the total budget of about \$450,000. For the remaining two-thirds, the Institute and the Schools are dependent upon the gifts of friends, upon students' fees, and an income of \$26,000 from endowments totaling \$650,000. As our endowment should be \$5,000,000, we hope that all of the friends of this great work will remember the Institute in making gifts and bequests.

The service rendered by our schools is not merely "education", in the commonly accepted definition of that term, but a very practical demonstration of the faith of the Church that real education is of the spirit no less than of the intellect. We are justified in this conviction by the fact that of more than 50,000 students who have attended our schools, none of them, so far as we are informed, has been adjudged guilty of crime in any court.

Four thousand one hundred regular students were enrolled last year in our nine schools in addition to 8,200 adults and young people who for brief or for longer periods received direct instruction and inspiration to better, happier living.

One of the impressive notes which run all through the pages which follow is that, despite the hardships imposed by limited income due to the depression, there is not one word of discouragement, but only enthusiasm for the great service our Church Institute Schools are rendering their people, and determination to go forward with faith in God. These enthusiastic, but simple and heart-appealing narratives, depicting their high aims, their needs and their hopes will, we trust, raise up many new friends for the Schools of the Institute.

Will you join our ranks and by sympathy, prayer, and gifts help us to make this great service for Christ and His Kingdom more worthy of Him and of His Church than it has ever been?

ROBERT W. PATTON,

Director.



The Peabody Trades Building, Fort Valley School, houses boys' shops, brick-masonry and other classes in the trades



A Class in Education—Future Teachers. St. Augustine's College, Raleigh, North Carolina

St. Augustine's College

Including St. Agnes' Hospital and the Bishop Tuttle School

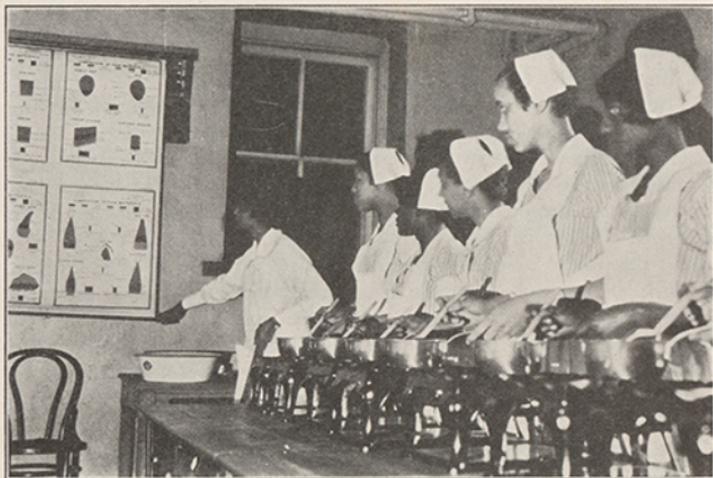
RALEIGH, NORTH CAROLINA

By the REV. EDGAR H. GOOLD, M.A., *President*

ST. AUGUSTINE'S was chartered in 1867 as a "Normal School and Collegiate Institute." Its aim as expressed in its charter is to train teachers and otherwise provide for the education and elevation of the Negro people in North Carolina and elsewhere in the United States. Today, after passing through various stages of development, there are about 350 young men and women from twenty-five states and several foreign countries taking work at the college. Texas, Arkansas, Colorado, Michigan, Quebec, and the Virgin Islands are among distant points represented. About 250 of them are in the College proper, the others in the St. Agnes' Training School for Nurses, in the Bishop Tuttle School and in the small college preparatory department. Many of the children of our Negro clergy come to St. Augustine's. It is gratifying to know that the State and the Southern Association of Schools and Colleges recognize the work of the College to such an extent that its graduates are eligible for admission into University courses leading to advanced degrees. In material equipment there is a beautiful Chapel and Library. In all there are about twenty buildings, valued at over half a million dollars, and about 110 acres of land.

St. Augustine's was founded when Bishop Atkinson was Bishop of the Diocese of North Carolina when it comprised the entire state. Prominent North Carolina Churchmen were among its incorporators and have always shown a keen interest in its work. Bishops Cheshire and Delany and the Rev. Dr. and Mrs. A. B. Hunter have been among those whose interest and labors have gone into the spiritual fabric of the institution.

St. Augustine's has always been definitely a Church College. In the April, 1936, issue of *The Spirit of Missions*, Dr. Theodore Wedel, our National Secretary for College Work, in a short article about St. Augustine's writes, "One would travel far to find a Church College which more fully lives up to its name than does St. Augustine's College in Raleigh, North Carolina. Christian teaching and practice are woven into the College life in a surprisingly



Diet Laboratory, St. Agnes' Hospital Training School for Nurses on campus of St. Augustine's College

social service or religious work. Since its founding there have been about fifty graduates, practically all of whom are now employed, two-thirds in the South and one-third in the North. At present the friends of the School are planning to aid it in its effort to qualify for membership in the American Association of Schools for Social Work.

Miss Bertha Richards, the Dean, gives herself without stint toward the development of the work at the School and at the Tuttle Community Center, located in the neighborhood. Conducted in connection with the work of the Center is a program of numerous activities which affords to the Bishop Tuttle students a splendid opportunity for practical training.

St. Paul Normal and Industrial School

LAWRENCEVILLE, VIRGINIA

By A. H. TURNER, *Business Manager*

A SMALL frame church with a seating capacity of about one hundred persons, located near the crest of the center of the three hills which now comprise its one-hundred acre campus, marked the spot where the late James Solomon Russell began what is now the St. Paul Normal and Industrial School, in a quiet, agricultural town, Lawrenceville, Virginia.

The School, in the midst of a Negro county population of 12,000, is situated in the heart of what is known as the Black Belt of southside Virginia, with a total colored population of more than 300,000. On the site of the little frame church, a beautiful brick structure has been erected, more appropriate to the needs of the School and the community which it serves.

The School has grown rapidly from its modest beginning — without a penny — forty-nine years ago, and it now has forty-odd buildings, frame and brick, 1,600 acres of land, 400 of which are under cultivation; over 200 head of cows, hogs, mules and horses; and a student body with an annual enrollment of 1,200, a faculty of fifty, and summer and extension activities directly touching the lives of fully 3,000 more persons.

The Teaching

The institution is fundamentally, genuinely and soundly religious, industrial and cultural. While the greatest emphasis is placed upon industrial training, the School does a very high grade of academic work which begins with the kindergarten and extends through two years of normal school. On account of its rural location, the School takes advantage of the opportunity to specialize in the training of rural teachers, in which field it is probably unexcelled. Even through the present depression, the demand for its graduates continues at a very high rate.

Its students spend from one to four years in training in agriculture, beauty culture, bricklaying, plastering, carpentry, plumbing, tailoring, automobile mechanics and like trades, and are thoroughly prepared for their respective fields as workers or teachers.

Early Problems Confronting the School

In this essentially agricultural Black Belt, where the Negroes outnumbered the whites three to one, ignorant, shiftless and criminal as they were, with very little ownership of land, livestock or money, the founder was confronted with many tasks, among which was the necessity of raising money to build and sustain the School, the education of the parents to the School's idea of industrial training for their children, and the making of provision for work for their unskilled hands, to provide sustenance for themselves, and something towards the cost of building and maintaining the institution.

The older people, too, had to be trained to make better use of their lives and to make themselves acceptable here in the South where most of them would continue to live. The county was thoroughly organized into one hundred precincts, with a chairman and a committee of three, and through this organization the lives of all the Negroes of the county are influenced. Frequently, these committeemen are called to the School for conferences and for dissemination of knowledge in their districts. As a result of this extension work, whereas when the School was founded, Negroes owned but very little, today they possess one-sixth of the entire acreage of the county, and pay about one-seventh of the taxes. The School struck a blow at crime. Before it was founded, the jails were filled to overflowing; once its influence was felt, jail doors very often remained open six months of the year for lack of inmates.

To build the school and to supply the work and ground for the teaching of agriculture, land was greatly needed. A thousand dollar debt was incurred for the purpose and the land purchased. Fortunately it contained valuable timber and a high grade of clay soil—a sawmill and a brickyard were established. The students felled the trees, sawed the logs, dug the clay and molded it into bricks, and with wood from the forest burned them. In time, these two departments created quite an opportunity for the students to earn their way, as well as a little additional revenue for the School's support.

Later, a planing mill was purchased and the students could now dress the timber and prepare it for the construction of buildings, a constantly increasing demand. As the need for buildings grew, the School with its student labor began the erection of them. It was not long before the trades of brickmaking, carpentry, masonry, painting and other building trades were added to the School's curriculum. The early buildings of the School, for lack of means, were small, some of them containing one or two rooms; but then, as well as now, the boys were taught to do just a little

bit more in a day's work and to do it a little bit better. To raise needed funds, each trade unit added to the School operated as a business. These little enterprises were located in or near the town, were licensed, and actively sought work of the community. Log carts, wagons, buggies and machinery of all kinds were brought to its shops from all parts of the county to be repaired, as are automobiles today, and many substantial and beautiful buggies and carriages were built. The blacksmithing and wheelwrighting divisions of the School did practically all of the log cart building and repair work, and the shoeing of mules and horses for the thriving lumber industry in the county; while the shoe shop made and repaired shoes for the people, the tailor shop made garments.

Having well entrenched itself in the basic industries, furnishing raw materials, and having established the building trades, the management next organized a department to do general contracting for the purpose of enlarging its activities, in order to give more and better industrial training to its students. Residences, warehouses, bank buildings, churches and the like were contracted for by the School and built by the students. No job was too big then or now for the School to undertake, and frequently, it is common to see fifty or sixty of its young men at work on a single building, representing probably a half dozen different trades, and as a result of this, the School has to its credit the lasting monument of having erected with its students' labor, or by its graduates, fully two-thirds of all the buildings within the town of Lawrenceville, and all of the buildings on its own campus. But the industrial activities of the School did not stop with this. Buildings were erected in towns and cities fifty miles away from the School; its ice and electric plants, which were run on a nine-year franchise, furnished the town and its citizens with ice and electricity, and also furnished ice to the Norfolk and Danville branch of the Southern Railway.

Today, as it did many years ago, the School requires all students, whether in the building trades or in other departments which do not require their full time, to give twenty hours of service to the School each month gratis, so that all students connected with the institution will do some actual work.

Only a few years ago, when two to five room frame houses were the models for this section, St. Paul's built them. Contrast this with the later types of construction and you find the trades students of the School constructing large brick, concrete, stone and steel buildings of the latest architectural designs and beauty. You will find obsolete trades replaced by modern ones such as automobile mechanics for wheelwrighting and blacksmithing, and while all work at St. Paul's is considered educational, this higher type



Tailoring Class, St. Paul School. Many students establish their own shops after graduation

of construction on its grounds and in the community makes possible the training of better workers.

The Religious Life

One expects to find in a church on the campus of a school what is commonly known as a college atmosphere — an atmosphere in which the uneducated and under-privileged of any community would not feel very comfortable. This is not true at St. Paul's. Here, the communicants of its Church from the town and countryside outnumber those on the faculty and student body, and while many of the faculty communicants are college and university men and women, and many of the students on college level, neither group feels out of place worshiping and working side by side. Those who visit the School and attend the services marvel at its cosmopolitan atmosphere — truly a living testimonial to the soundness of its teaching.

In Business

But in other ways, St. Paul School has uniquely developed to a very high degree, co-operation in solving many of the problems having to do with race adjustment. The buying for the School is co-operatively done with white merchants of the town, with the volume of both combined to help obtain better prices for all. The town can boast of having command of a larger number of skilled mechanics (Negro) than any other town its size in the South.

Education

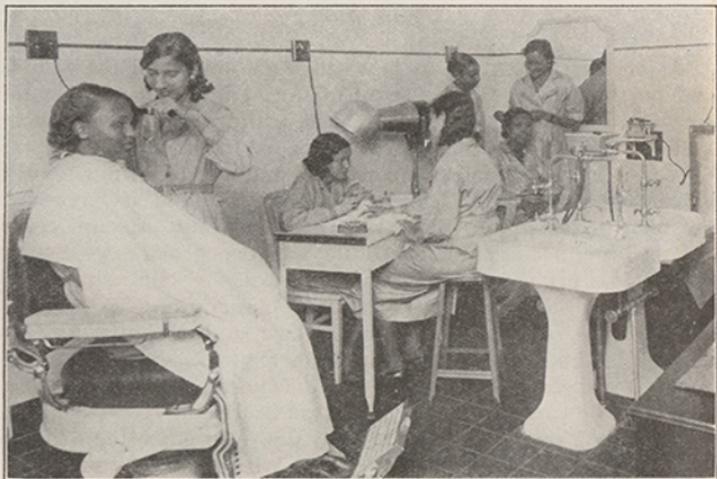
A joint agreement exists between the county and the School, in which the School takes over all of the high school work of the county, and all of the elementary work within two miles in either direction, for which the School receives pay from the county.

A visit to the School soon convinces one that buildings, faculty and campus do not give the correct impression of its greatness. The spirit of the place, with its marked simplicity, is soon felt in contact with either its students, faculty members or officers — a spirit void of false pride and superior complexes. A spirit showing a willingness to labor, often without remuneration; a spirit of thoughtfulness, tenderness, kindness, love and a desire to help those less fortunate; a religious atmosphere where the spirit of the Christ surely seems to live, and where faculty, students and community people are brothers in the one common cause, without regard to rank or file. Yet, one need not even enter the School's campus to get a touch of its life. Anywhere in the community you will hear the institution strongly acclaimed by both races.

This then completes something more than a bird's-eye view of St. Paul's which, together with the achievements of other noteworthy units conducted with the co-operation of the American Church Institute for Negroes, may easily put the Episcopal Church first in the field for training an educated Christian leadership among the Negro people of the South. Shall this be sacrificed? That it may be, looms as a very real possibility. The Church in every branch of her work at home and abroad has suffered through these years of depression.

Naturally St. Paul's, a unit of this group, has faced a tragic situation. The loss has not been in appropriations from the Church alone but every source of revenue has dwindled, too, until this great institution is functioning today with its resources reduced by half and the work therefore grievously crippled. The latest blow has compelled the closing of the whole range of school and conference activity which literally each year has doubled the number of persons helped by contact with the Institution and its great work. Needless to say the whole official family of St. Paul's has girded itself to conquer so great a handicap. It is fitting that this report close with this statement of a great peril, a tremendous need, and summon to increased loyalty all who see in such a work as this a contribution to one of the greatest problems confronting the American people.

Booklets, leaflets and further information about the School await those who make request.



Class in beauty culture, St. Paul School. These girls find profitable employment in this trade after finishing the course



Concert group of Okolona School. This group made a tour of the Diocese of Mississippi last October securing funds and new friends for the School

The Bishop Payne Divinity School

PETERSBURG, VIRGINIA

By the REV. F. G. RIBBLE, D.D., Dean

I CAME to the Bishop Payne Divinity School in 1903 as one of the two white professors. The other two members of the teaching faculty were the Rev. Dr. F. G. Scott and the Rev. J. W. Johnson, an alumnus of the class of 1890, who was warden and instructor in the preparatory department. The Rev. Oscar Bunting, D.D., rector of St. Paul's Church, Petersburg, was Dean. He did no teaching, but as the administrator of the affairs of the School and sympathetic friend and advisor of the students, he was an ideal Dean.

I assumed my official connection with the School at the beginning of the twenty-fifth session. A few words about its history before I became connected with it may be of interest.

About the middle of the seventies, it seemed that the Zion Union Negro Church of Southern Virginia was on the eve of coming into the Episcopal Church in a body. Many of its ministers applied for admission for themselves and their congregations. Bishop Whittle, then Bishop of the whole of Virginia and deeply interested in the evangelization of the Negro, was at a loss to know how to meet this situation. He could not receive these untrained and unprepared ministers without training and preparing them. But where could he prepare them? At that time a Negro work undertaken by two ex-Confederate officers, Captain Giles B. Cooke, a member of General Lee's staff, and Captain R. A. Gibson, who became the sixth Bishop of Virginia, had resulted in the organization of St. Stephen's Church and Parochial School. Later this School was called St. Stephen's Normal and Industrial School, with the Rev. Giles B. Cooke as Principal, having more than three hundred students. There were no state normal schools for Negroes then, which gave this School the honor and privilege of supplying nearly all of the Negro public schools in Virginia and North Carolina with teachers.

Bishop Whittle's problem was solved by establishing in this School a theological department, which was underwritten by the Theological Seminary in Virginia. The Rev. Thomas Spencer, an alumnus of the Seminary and a scholar, was appointed the first professor in this theological department and for many years was

the only professor. And so the first and only Negro theological seminary of the Protestant Episcopal Church was inaugurated. In 1884 it was duly incorporated by the legislature of Virginia as the Bishop Payne Divinity School in honor of the Rt. Rev. John Payne, D.D., the first Bishop of Liberia.

Although the School had been in operation for twenty-five years when I took my place on its faculty, conditions were very primitive. After one or two moves it was now permanently located on South West Street on the southern edge of the city. The street at that time was nothing more than a country road where the School was located, so it was practically in the country, which was some advantage. An old house had been bought and changed to meet the purposes of the School. It had in all fourteen rooms, large and small. It was the home of the warden and his family, Mrs. Johnson having charge of the boarding department. By "doubling-up," it furnished rooms for eight students. Then there were the dining room and kitchen, three lecture rooms and the library. The old house was certainly a bee-hive of activities!

When I look back upon those days, I wonder how we were able to accomplish anything in such congested quarters. But in spite of this handicap work was done and was well done. As well as I can remember, there was little or no friction. The students cut and brought in the wood for the tin, air-tight stoves, kept their rooms, the halls and lecture rooms in order and looked after the grounds. All was done willingly, cheerfully and in a fine spirit. My room and Dr. Scott's were separated by a folding contraption which was one of the best sound conductors that I ever experienced. Under ordinary circumstances his lectures were just as audible to my class as to his; but when he raised his voice to emphasize some pet Latin, Greek or Hebrew construction, or, when he digressed to tell one of his frequent jokes which, although often repeated, must be responded to with hilarious laughter on the part of the class, you can imagine how little effect my words had upon my class!

This old building is still in use. Dr. Scott's old lecture room and mine, with a hall between them, are now the kitchen and dining room. There are two large and six small students' rooms. The warden's quarters have been changed into the present warden's office and a storage room and the two remaining rooms have been turned over to the matron. Last summer a furnace was installed through a loan from the American Church Institute for Negroes. Around and over this we hope some day to erect a building — a new "Russell Hall" as it has been called for many years, that will be more worthy of the name of our most illustrious alumnus, the honored and loved Archdeacon James S. Russell, the founder of St. Paul School, Lawrenceville, Va.

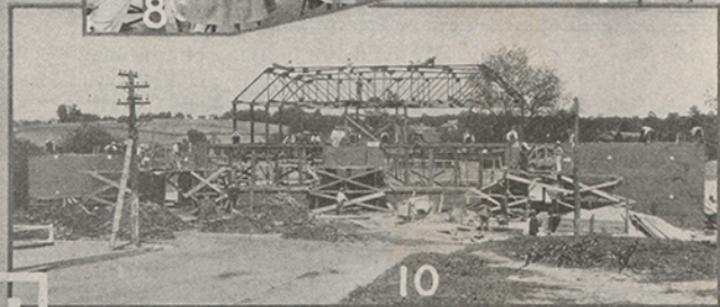


Sunday School class taught by Students of Bishop Payne Divinity School,
Petersburg, Virginia

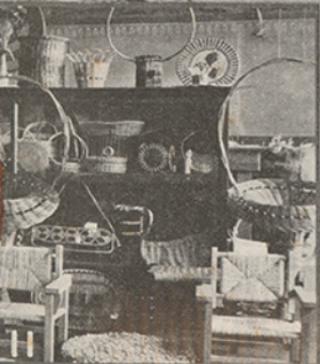
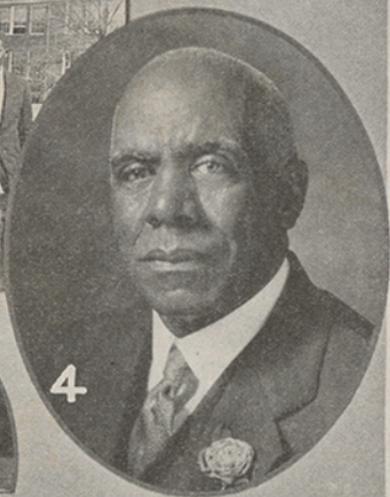
As I look back upon my first years at the School and compare them with the present, I can see many changes for the better. Conditions are not quite so primitive. During Dr. Bunting's deanship, a very comfortable residence for the warden was built; a lot across the street was bought and upon it was erected Whittle Hall, called so in honor of Bishop Whittle, the real founder of the School. It contains five students' rooms, three lecture rooms and the library. In 1917, during the deanship of the Rev. Dr. Bryan, Emmanuel Chapel was built and consecrated. West Street had been hard-surfaced and paved on both sides, so it is no longer a country road. The physical condition of the property and grounds can still be greatly improved and we hope it will be.

Another change that I notice is in the men themselves. They are coming to us now much better prepared. I think it was in 1931 that we received our first college degree man; in the class of 1936, four of the eight graduates were degree men. In referring to this striking change, I do not in the least belittle the scholarly attainments of our non-degree graduates. They are in the large majority and are doing successful work in positions of great responsibility.

I could mention other changes, but there is one aspect of the student life of the School that has changed very little, if at all, and that is the pitiful poverty of the students. I would not mention this did it not give me the opportunity to commend the un-



1. The Rev. Robert W. Patton, D.D., Director, under whose leadership the Institute has attained its present commanding position in the field of Negro education. 2. Academic building, Okolona Industrial School, Okolona, Mississippi, given by the citizens of the community after the old building had been destroyed by fire. 3. Leaders of the student activities at St. Augustine's College, Raleigh, North Carolina. 4. Charles H. Bover, Dean of St. Augustine's College, who has just completed forty years' service.



5. Maypole at Fort Valley Industrial School, Fort Valley, Georgia. 6. Girls learn to make rugs and mats from corn husks at Fort Valley. 7. Choir of St. Augustine's College chapel. 8. Science class, Fort Valley School. 9. Students are taught to design as well as to sew their own clothes. 10. St. Paul School, Lawrenceville, Virginia, teaches building trades. 11. Institute students' handicraft exhibit. 12. First-year class in bricklaying at Voorhees Industrial School, Denmark, South Carolina.

Summertime, few gardens, green pork, no screened markets, flies, gnats, sore-eyed babies, no nurses, no colored doctors. Girls and boys loitering along to school — eight, nine, ten o'clock — any hour. Excused at noon to go home to carry dinner. Four months, three, two, in school during the year. Christmas Eve to January first — firecrackers, drinking, shooting, swearing, fighting, going to jail. The new educated Negro, looked at so hard, so silently, with the eye of suspicion, doubt, fear.

“Gradually the scene changes. The old log barn is moved many feet back before real spring comes. The old laundry house changes sites. Trees, grass, flowers are planted. The sun is scorching. The season is dry. The seven or eight surface wells dry up and water is hauled in big barrels covering distances of one to two miles. Plants, trees, flowers, lawns wither and die.

“Twelve years pass. The town has an artesian well — more and pure water with less hardships. Soil enriched, vegetation more luxurious, more abundant. Huntington Hall is built. Jeanes Hall is remodeled, Chapel Hall built. Big rooms of principal's cottage partitioned into smaller ones. Water, baths — oh joy! A brick building put up for laundry. Acreage of farm enlarged and — the World War! Migration! The burning of the school building — Chapel Hall.

“Through this period came a great rural educational awakening. Peach and Houston Counties took the lead in erecting Rosenwald schoolhouses. Jeanes Supervisor's work and Home Demonstration work with its project for home-cured hams, public health nurse's work, community meetings, county fairs, more farms bought, improvement of the ones already owned. Improvement of homes and churches and all entering heartily into the program of building schoolhouses.

“Softly, softly, my heart overflows. The great Voice whispers into the hearts of friends and into the School's life comes The American Church Institute for Negroes. Then follows more and richer gifts from the General Education Board, city and county appropriations. Friends open wider their purses and a building campaign begins. Soon we see the Carnegie Library, Royal C. Peabody Trade School, Academic Building, Training School, Principal's cottage remodeled into a comfortable and convenient home. Other teachers' homes built. Jeanes and Huntington Halls remodeled. Ohio Hall — Boys' Dormitory. Plans now in hand for School Dining Hall.

“Here in the midst of the Black Belt of Georgia, near the State's central point, stands the Fort Valley Normal and Industrial School, a center for training and development in all that goes to make a well-rounded human being according to the teach-

ings of our Lord and Saviour. Through twenty-five years of prayer, courage, sacrifice, patience, and hard work, have come these achievements. I see the principal through the sales of personal property in Georgia and North Carolina and loans on insurance policies, using the money to tide over hard times. I hear again the prayers of Thanksgiving uttered near the close of the school year, with not a cent in the treasury, when a check for \$5,000 came. The first experiment with a fall garden that practically fed the School until Christmas time.

"Loss of confidence in some, disappointment in others, poverty, being misjudged, brought wakeful nights and heartaches that tried the faith and patience, but through it all a Christian institution has been established and directed by people of refined cultivated habits and a physical plant that is pleasing to the eye. The efforts have not been in vain. Thank God! Thank God! Amen! Amen!"

Having cast our lot for better or worse in this field, my devoted wife — wise counselor, tireless worker and constant companion — and I pledged anew our devotion to the task to which we had set our hands.

From the very beginning it is evident that the building up of a Negro school of any considerable proportions in the open country of the far South was a very different affair from establishing such institutions in a large urban center. The Negro school located in a city has the advantages of a greater amount of liberal public sentiment and, in case of trouble, can depend upon an organized police force; whereas, the school in a rural district must depend for its protection, yes for its very existence, upon the building up of good will among all classes, white and black alike, of the community. This fact has never been lost sight of during all the years and although there have been days of anxiety and critical situations have arisen, the school has never yet suffered for lack of loyal supporters among the best men and women of both races. But for this good will which has grown stronger with the passing years and for which we are deeply grateful, progress and present achievement would not have been possible.

Perhaps the most outstanding and, possibly, the most useful service of the Fort Valley School, is to be found in its unique community work. From the very start there was a recognition of the School's responsibility for changing the life, attitude and atmosphere of not only the immediate community but also of the more remote districts. In the beginning, this phase of our work was of necessity limited. Nevertheless, as opportunity could be found, the masses were drawn to the school as a center and its influence was carried to them in all sorts of ways, sometimes by the principal, his wife, or other teachers with mule and buggy, to

conduct meetings, to give advice to people in distress or aid in sickness. In later years this community service developed into distinctively organized phases and was correlated with the work of the School as a center. Being practically a one hundred per cent agricultural section, work among farmers offered the largest opportunity for service. We began holding farmers' conferences during the year of our arrival and these gatherings have grown in importance and value year by year. In co-operation with the U. S. Department of Agriculture we were able soon after our arrival to secure the services of a Farm Demonstration Agent whose duty is that of a visiting teacher of agriculture. Through the service of a graduate of Fort Valley, occupying this position for more than twenty-five years, marked progress has been made among the Negro farmers in this section and adjoining counties. An outstanding phase of this man's work has been that of teaching farmers how to cure pork in a warm climate, often a difficult thing to do.

Closely associated with the work of the Farm Demonstration Agent is that of the Homemakers' Club Agent who visits and gives instruction to the farmers' wives. The value of such work is too apparent to need description and the Fort Valley graduate occupying this position has, like the Farm Demonstration Agent, endeared herself to the farmers' wives and the girls receiving instruction along with the boys in the 4-H Clubs.

The high spot in the year's work of both the farm and home demonstration agents is the annual farmers' conference where farmers and their wives make display of home-cured meats, fruits, vegetables, etc., prepared under the direction of these community workers. The improvement in products shown at the farmers' conference over a period of thirty-two years is most remarkable.

Another important — most important — phase of our work is that of improving health conditions. Without reasonably good health little else counts. Beginning with Mothers' Meetings, conducted by Mrs. Hunt and other teachers during the early years, this work was extended to include the services of a trained nurse, with headquarters at the School, but whose services were extended as rapidly as possible to the community at large. The completion of a small but well planned and substantially constructed infirmary has made possible more careful attention to the health of students and the extension of this service to the people of the surrounding districts. Through weekly public health clinics, conducted by local physicians and our nurse, defects of the eye, ear, nose and throat and various ailments and organic troubles of one kind or another are discovered and given intelligent treatment. In order to appreciate the full value of this service one needs to know the extent to which the masses of Negroes in rural areas are still the

victims of poverty, ignorance, and superstition. Unable to read, many of them are still dependent upon the concoctions of the root doctor or wares of the patent medicine vendor.

One of the surest ways to create interest in any enterprise is by having those who are benefitted by it contribute to its support. In a meeting held in a room without roof or windows, we devoted our first Thanksgiving Day in Fort Valley to carrying out that idea. We invited the people of the community and asked for a collection for the School. Unfortunately, the records of this meeting were later destroyed by fire, but we know the results were very meager indeed. However, a beginning had been made toward the establishment of our Thanksgiving Rally which has grown to be an important phase of our work. Each year an appeal is made to every one, Negroes and white people alike, from the highest to the humblest in the community, to contribute. From the humble beginning of our first Thanksgiving, the collections mounted to over \$2,500 during the high prices of war times, fell during the depression but came back again to \$2,500 in 1935. While we have needed and been grateful for every penny received through our Thanksgiving Rally it is probably true that the good will engendered through the giving has been worth more to the institution than the money itself.

Much more could be told of our community work but we forbear lest our readers get the idea that we do nothing else at Fort Valley. Something must be said about our regular program.

September 16th ushered in a new term with a total enrollment of 866. At graduation June 3rd, 1936, thirty-two received diplomas from high school, twelve from junior college; twenty-two received teacher training diplomas and teachers' certificates from the State Department of Education, and twenty-seven were awarded certificates of proficiency in agriculture, building trades, cooking, sewing, handicraft and homenuising. June 5th brought some two hundred teachers of Vocational Agriculture and students from schools scattered all over the State for competitive stock and seed judging, prize speaking, comradeship and exchange of experiences. June 10th saw a gathering of teachers, about three hundred, coming mainly from rural schools all over Georgia, for six weeks of earnest work. July 17th, we had summer convocation when twenty-four teachers received high school and junior college diplomas and all with transcripts of work done, to take back to their superintendents.

Sunday afternoon following the close of summer school on Friday, some two hundred 4-H Club boys and girls began arriving for one week of work, study and play under the direction of the farm and home demonstration agents assisted by the teachers of the rural schools from which the boys and girls had come. This week



Corner of Dining Room, Fort Valley School. Students serve as waiters, cooks, etc., to earn school expenses

marked a high spot in the life of many boys and girls whose days on the cotton farms are often monotonous.

Now let us take a glimpse at the everyday program. Judged by the many duties which teachers and students are called upon to perform the old man was correct who called this the "Highly Industrious School." Most classes for literary and industrial work begin at eight o'clock, though some have been astir since five o'clock preparing meals and getting things in readiness for the day's work. At 4:30 P. M. class work is over for the day, though here again many must continue until supper is served, dishes washed, and preparation made for the night study period from seven to nine o'clock. The thoroughness with which our academic work is done may be judged by the fact that Fort Valley has "Grade A" rating by the Southern Association of Colleges and Secondary Schools which is the accrediting agency for both white and Negro schools throughout the South. The fact that graduates from our Teacher Training courses are in demand by superintendents of schools in the various parts of the State is further evidence of the thoroughness of the work of that department.

Knowledge of agriculture and skill of hand is given to boys on the farm and in the building trades — bricklaying, plastering, concrete work, carpentry and painting. The quality of this work

is attested by the character of our splendid school buildings, most of which have been erected almost entirely by student labor.

Under experienced instructors, the girls received training in laundering, cooking, sewing, handicraft and general housework.

Although we still have interscholastic football and basketball teams, we are moving toward the physical development of the whole student body, patterning somewhat after the system used in Sweden and Denmark, rather than training teams of a few gladiators. We are encouraging such games as tennis, volley ball, hand ball, etc., which may be continued after school life rather than such team sports as football, basketball, etc.

A big program surely, and perhaps some of it none too well done, but we like to believe that we are honest in our efforts to inculcate the principles of honesty, accuracy and thoroughness, and that we are making progress in the development of character — the real goal of all of our efforts — which will make of the young men and women attending this institution worthy citizens in their respective communities. Sustaining all that we do is a firm belief in God and a striving to follow the teachings of His Son, our Lord and Saviour, Jesus Christ.



The New Chapel at Voorhees School, completed in spring of 1936, was made possible through contributions received before depression



Boys taking carpentry course at Voorhees School build a gas station for the School

Voorhees Normal and Industrial School

DENMARK, SOUTH CAROLINA

By J. E. BLANTON, A.M., *Principal*

ELIZABETH EVELYN WRIGHT entered Tuskegee because she found a piece of paper, on which she saw an advertisement, which said Negro students could work their way through Tuskegee Institute. She succeeded in finishing a course at Tuskegee and came to Denmark, South Carolina, in 1897 and labored for ten years. As a result, Voorhees Normal and Industrial School stands today as an everlasting monument to her memory.

In 1923, Dr. Robert W. Patton, Director of the American Church Institute for Negroes, visited the Voorhees School. The next year a meeting was held at Voorhees, attended by Dr. Patton, the late Bishop Guerry, the present Bishop K. G. Finley, Dr. George Foster Peabody and others who represented the Voorhees Board of Trustees. At this meeting the first steps were taken to affiliate Voorhees with the American Church Institute for Negroes. The new set-up meant the making of the work of Elizabeth Evelyn Wright permanent. A new Board of Trustees was formed, and great efforts were made to revive the work in every particular. The Senior and Junior Bishops, respectively, of the two Dioceses of South Carolina became Chairman and Vice-Chairman of the Board of Trustees.

At present Voorhees School enrolls an average of from 725 to 750 students per year. In 1935-36, the student body was divided as follows: 497 in the grades, 147 in the High School and 83 in the Junior College.

The Junior College began in 1930 with nine students. In addition to the regular academic work, given through the three departments already mentioned, young men receive training in carpentry, bricklaying, plastering, blacksmithing and wheelwrighting, scientific agriculture and a limited amount of automobile mechanics and electrical work combined. Young women receive training in cooking, sewing, handicraft and laundering.

During the years of the depression, we had to give up printing, electrical work and nursing, for lack of funds. There is a great demand at the present time for courses in tailoring and dry-cleaning for the young men, and training in nursing for the young women.

Voorhees is a private institution under the direction of the American Church Institute for Negroes and the two Dioceses of South Carolina. Each student in the High School and Junior College has to pay from \$125 to \$175 cash for tuition, board and keep each year. The total cost of the student is approximately \$250. Because the School is not supported by the County or State, we find it necessary to raise additional money. This money comes as follows: A large share of it from the American Church Institute; a portion from our farm and trades at the School; and the two Dioceses of South Carolina make annual contributions to our work. The remainder (about one-third of the total budget) we solicit from private individuals, from churches, by singing in the picture and music houses, and wherever we find a chance to advance the cause.

Because 83 per cent of the entire Negro population is still living in the South and approximately 73 per cent of them live on the land, we have felt that agriculture is a very necessary industry in our School. Our farm yield for 1935 was as follows: 750 gallons of string beans, corn, tomatoes, peaches, pears, etc., were canned by the young women, who were doing the work for us during the summer to pay for their schooling in the winter; 550 bushels of corn came from the farm; a little over 5,000 pounds of pork were butchered, and we grew wheat enough to carry our boarding department of 130 people for five months.

The young men in the carpentry and bricklaying departments do all of our repairing and practically all of our building. The same practical knowledge is also given to young women in their trades.

A student who finishes our Junior College work (which consists of a two years' course in teacher-training as well as the regular things taught in the first two years of college) is qualified to make a living along two lines.

Up until this year, there were only four high schools for Negroes in South Carolina rated by the Southeastern Rating Bureau. We are glad to report Voorhees is one of these schools — the second to get a standard rating of "B". If we were able to pay larger salaries to our teachers and to spend more money on our library in the way of new books, we could get a standard "A" rating. This Association rates schools for both white and colored people in the Southern States. Voorhees is also rated by the State of South Carolina.

Our graduates are given a first grade certificate. These certificates permit them to teach for three years without further examination, provided they go to summer school during one or two of these three years and get their certificates renewed.

Realizing as we do that the Negro must get a more solid foundation along economic lines, we try to inspire the young people with a love for the land by way of ownership. We feel that a deed to a piece of property creates self-respect. Therefore, we talk home buying to our students.

One of the courses on which we spend considerable time in the Junior College at Voorhees is a course in business, which includes bookkeeping, stenography and typewriting.

It seems that the place of the Negro in the scheme of service, as practiced under the Stars and Stripes, must necessarily be determined by his economic condition. We are trying to create an urge in the hearts of our students so that a portion of them will go into business for themselves. This effort must necessarily be on a small scale, but it is of vital importance to the Negro.

The School's community work is a big item in our educational scheme. Our trained nurse visits the homes, holds monthly clinics with expectant mothers, has an annual baby day, national clean-up week, and looks after vaccinations and inoculations against smallpox and typhoid fever. Our Jeanes' teacher visits all of the country schools, helps to plan the courses of study, organizes parent meetings and helps the country teachers to get better school buildings and longer terms.

Our annual Farmers' Conference brings together from 600 to 1,000 people each year, farmers and their wives. We have a barbecue and a prominent person to speak to the farmers on that day.

Because of the lack of sufficient money, we are unable to keep a regular field worker to follow up our graduates, but our last check-up of six years ago showed that 83 per cent of all graduates of Voorhees had followed the trades which they took while at the School.

We try to raise from \$75 to \$100 each year from private sources for each student in the High School and Junior College respectively. This supplements what the students must themselves pay for the year of work at Voorhees. The students pay this money in cash, in farm products of various kinds, and some few pay in labor wherever labor is necessary. This support, in cash and farm products, amounts to a total of \$1,200 in some years. This year's yield amounted to \$900. This support (from colored people, most of whom give from one dollar to five dollars in cash or in products) is very important to us. We ask people around the School to give us support apart from anything which their sons and daughters may have to pay for board or tuition.

We extend a cordial invitation to our friends to visit the School. Spend some time with us! Let the young women of the Domestic

Science Department take care of you while you are here! This will give you a vivid picture of what we are trying to do.

The Rt. Rev. K. G. Finlay, D.D., is President of the Board of Trustees, the Rt. Rev. A. S. Thomas, D.D., is the First Vice-President, and both of the South Carolina Dioceses make yearly contributions to our work.



Principal's House, Okolona School, remodeled from old two-story building
by School crew of Carpenters

The Okolona Industrial School

OKOLONA, MISSISSIPPI

By A. M. STRANGE, A.M., *Principal*

THE Okolona Industrial School, located in the prairie section of Mississippi, is one of the nine Institute Schools for Negroes operated in the Southern States. As the name implies, the Institution has a dual program of instruction—academic and vocational. The courses are designed to fit young men and women to accept successfully the challenge of present-day conditions in Mississippi and neighboring States.

Teacher-training, farming, useful trades, and music are the principal types of training offered at the Okolona Industrial School. There is especially a crying need for better trained teachers as shown by the following facts as to the educational situation in Mississippi:

Negro children of school age.....	290,000
Negro teachers on 4-year college level.....	300
Negro teachers on 2-year college level.....	400
Negro teachers on 4-year high school level.....	1,000
Negro teachers below high school level.....	4,200

There is not a single professional teacher-training State-supported Negro college in Mississippi. Besides the Okolona Industrial School, which specializes in training elementary and rural teachers, there is no provision made in the State for training teachers except in private colleges, and one State college. To translate the more than 5,000 inadequately trained Negro teachers into prepared ones is a colossal task, and Okolona is consecrated to carrying out effectively its share of this great task.

The School authorities believe that the salvation of the Negro must be worked out in the South, and that farming will always claim the great majority of the South's citizens. Hence, agriculture in its most practical sense is taught at the Okolona Industrial School. In addition to the large commercial farm, there are experimental plots upon which various types of preparation, planting, fertilization, and tillage are studied. The plan is also to aid young men, after they have learned the science of practical farming and farm management, to purchase small farms under long-time federal loans. Intensive, effective farming will prove much more lucrative than less effective methods on a larger scale.

Building trades, such as carpentry, plumbing, bricklaying, plastering, painting, house wiring, etc., are taught the young men. So well are these trades mastered that the young men, under the direction of the instructors, have erected nearly all buildings at the Okolona Industrial School. In addition, they have been called to do important construction work at two other of the Institute Schools. There is also great demand for construction crews from the School to do commercial building in the State.

Young women receive well-rounded training in general home-making. This course includes home management, cooking, sewing, laundering, and practical nursing, and enables its graduates either:

- (a) To teach in the schools of their communities
- (b) To make their own home life highly successful
- (c) Or, to earn lucrative wages serving others.

The well-known musical ability latent in nearly all members of the Negro race is skillfully developed in the musical courses taught at the Okolona Industrial School. The band and choral groups, such as the choir, men's glee club, women's glee club, and the mixed concert group, are highly talented and are constantly appearing before white and colored audiences throughout the State.

It is a confirmed belief at the Okolona Industrial School that fertile and productive farms, comfortable homes, and economic well-being are but as sounding brass and tinkling cymbals unless the spiritual life and the Christian character of its students are made the cornerstone of its educational program. This phase of training is carried out in the beautiful ritual and services of the Episcopal Church, and its effectiveness is manifested in the exemplary lives of the young people the School touches.

The Okolona Industrial School is a great force for good, and is indispensable in the growth and progress of Mississippi. This worthy Institution merits the moral and financial support of all American citizens interested in inter-racial good will and understanding.

St. Mark's Normal and Industrial School

BIRMINGHAM, ALABAMA

By the REV. CHARLES W. BROOKS, Principal

ST. MARK'S SCHOOL was founded in 1894 by the late Hon. James A. Vanhoose, a Deacon in the Episcopal Church, a Banker, a Merchant and Mayor of the City of Birmingham at that time. It is obvious that Mr. Vanhoose was an outstanding citizen. He was interested in everything affecting the civic welfare of both races. He was a man of vision with a profound sympathy for the under-privileged and neglected Negro youth.

Mr. Vanhoose believed that his Church was all embracing and he had the courage to found a Mission and School to give spiritual guidance, to train and educate the Negro youth of this community to become self-respecting and law abiding citizens.

From 1894 to 1899 the School only carried its pupils through the elementary grades. But, in 1899 at the coming of the Rev. Charles W. Brooks, as Principal, the School was reorganized under a Board of Trustees; two Clergymen and three Laymen, elected by the Diocesan Convention. The Bishop of the Diocese is President ex officio of the Board. At that time the School was raised to a four-year High School.

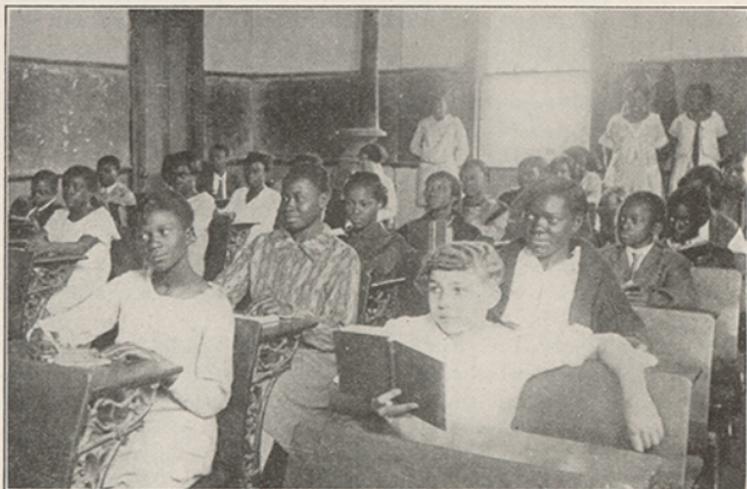
At the time the School was reorganized there were only forty-eight pupils and two teachers. Up to this time the School was financed by personal subscriptions from sympathetic Church people, principally in the North.

In 1906 when the American Church Institute for Negroes was organized with the Rev. Samuel H. Bishop as Secretary, at the request of the Trustees of the Institute, the Rev. Mr. Bishop made a survey of all the Negro Schools in the South being fostered by the Church. St. Mark's was one of the first five Schools recommended to be taken in by the Institute.

St. Mark's School always insisted upon self-help. As a result practically one-third of the funds for maintaining the School has come from the Negroes themselves. At present we have a High School enrollment of 208 students with a faculty of eight teachers. This, however, does not include all reached in the community. Two years ago we opened a Night School in High School subjects. The first year we registered thirty-three students and graduated ten. The second year we registered forty-six students and graduated sev-



A recent graduation class at St. Mark's School, Birmingham, Alabama, with the Principal, the Rev. C. W. Brooks



A class room at St. Mark's School. This School is doing excellent work with inadequate facilities

enteen. This School, besides being self-supporting, fills a long felt need in this community, as it affords so many ambitious young people, who have to work during the day, a chance to finish High School. It is the only Night School in Jefferson County that gives a four-year High School course to Negroes.

We also have affiliated with St. Mark's School, classes for training domestic and personal help, and in connection with these classes is a free employment service. We are aided in carrying on these classes by a teacher from the Birmingham Board of Education in connection with Vocational Guidance for adults, and paid by the D. P. W. set-up of the New Deal. We have a free kindergarten with an enrollment of sixty children, with two teachers, and a manual training and handicraft shop with two instructors. These four teachers are furnished and paid by the City of Birmingham's Park and Recreation Board.

St. Mark's School has always emphasized character training. As a result no graduate of the School has ever been convicted of any crime in the Courts of Law. Graduates of this School are accepted in all the leading Colleges for Negroes — Fisk University, Howard University, Talladega College, Spelman College, St. Augustine's, and others.

This School is located in one of the densest Negro centers of the South. The last census gives Birmingham alone a Negro population of 100,000. When we consider the thousands in the outlying districts, we might well say that St. Mark's is ministering to a community of 120,000 Negroes. It is my idea that the various Religious and Denominational Schools should not monopolize the community education, but rather serve as a spiritual and moral leaven, stimulating public education. For instance, St. Mark's was a pioneer in High School Education for Negroes in Birmingham. In the spring of 1900 St. Mark's announced the opening in the fall of a High School. In the fall of the same year the Public Schools made a beginning as an experiment. The experiment spelled success and as a result Birmingham now has one of the largest public High Schools for Negroes in the South. And withal, it is inadequate. Quoting Superintendent Glenn, of the City Public Schools — "all we can do, all you can do (referring to St. Mark's) and all the others can do, then we will not have covered the ground. Public funds have never caught up with the public needs, and until they do, St. Mark's School will be needed in Birmingham for a long time to come."

We are still carrying on and endeavoring to make our services felt in the community more than ever.



The Junior Choir, St. Mark's School, Birmingham, Alabama, on their way to Church services



The Rev. G. A. Stams, D.D., Principal of Gailor School. This new building was constructed by students from Okolona School

Gailor Industrial School

MASON, TENNESSEE

By the REV. G. A. STAMS, D.D., Principal

GAILOR INDUSTRIAL SCHOOL, formerly Hoffman-St. Mary Industrial Institute, is situated on United States Highway No. 70 (Tennessee No. 1), and the Louisville and Nashville Railroad, forty miles northeast of Memphis, in the fertile and rolling hills of Tennessee.

For many years the School was conducted as St. Mary's School for girls and Hoffman Hall for boys in the city of Nashville. In 1913 the school was moved to Mason by the late Rt. Rev. Thos. F. Gailor, D.D., in the midst of a section densely populated with Negroes.

Money for the original purchase of land and the erection of buildings was given by the Rev. Chas. F. Hoffman, D.D., and the Rev. Glenn Bassett.

Bishop Gailor stood boldly — with a few other Southern gentlemen — for the first two decades following the Civil War, for the education of the emancipated slaves and their children. After forty-three years in the episcopate the beloved Bishop Gailor, loyal and devoted friend of the Negro race, entered into the larger life. On November 2, 1935, the Board of Trustees changed the name of the school to "Gailor Industrial School."

The school owns 110 acres of land.

There is no other industrial high school in West Tennessee for Negroes. In spite of the very inadequate equipment the School has furnished a considerable number of well-trained teachers for the public schools of Tennessee.

Teaching standards are being raised constantly and increasing demand for properly trained teachers of character alone justifies the further expansion of the School.

The School's influence is now felt practically throughout the State, particularly in the rural districts. Inspiration and desire for the better things of life are being carried into hundreds of homes by the Negro youth who have been taught in the classroom, shop, on the farm and in the chapel, the true dignity of labor, of honesty and Christian character.

Support is given by the Diocese of Tennessee, the American Church Institute for Negroes, Diocesan Woman's Auxiliary and a few loyal and devoted friends. During the depression the income

of the School has been greatly curtailed. Patrons are able to pay but little in the way of actual cash. However, Negroes in the community have rallied under the leadership of Dr. Wallace A. Battle, Field Secretary of the Institute, to the support of the School in an annual "Community Support Campaign." In this way gifts of labor, produce, hogs, chickens, etc., have been given to the school.

A goodly number of the graduates are principals of county elementary schools. The Tipton County Superintendent of Schools recently wrote that his best teachers were largely Gailor graduates. Others have become community leaders and progressive farmers and housewives. Visits in the different communities where our graduates are located show plainly the evidence of lasting impressions gained at Gailor.

During the past year the first unit of the academic building was erected. Since Gailor does not offer building trades, the building was erected by the Trades Department of the Okolona Normal and Industrial College, a sister Institute School. This building houses the high school department and offices. The dormitory and dining room have been renovated, running water and modern conveniences installed.

The high school department is approved by the State Department of Education and our graduates are entitled to a state diploma as well as the diploma issued by the School. A survey of Gailor graduates in the several colleges of the State shows that, practically without exception, our graduates rank among the highest in scholarship and deportment.

Resolved to live within our means, despite severe curtailment of incomes since the depression, we have no debt. Funds for maintenance are greatly needed.

The School aims to give the pupils a thorough grammar and high school training. Boys are taught agriculture by a Smith-Hughes teacher. Experiments are conducted on the boys' own farm to show the value of newer methods of agriculture. Girls are taught home economics, homemaking, etc. Dormitory and dining room work are required of all boarding students.

The average enrollment is two hundred pupils.

The School is governed by a Board of Trustees, elected by the Diocesan Convention. It is affiliated with the American Church Institute for Negroes. The President of the Board is the Rt. Rev. James M. Maxon, D.D., Bishop of Tennessee.

Gaudet Normal and Industrial School

NEW ORLEANS, LOUISIANA

By W. R. COLES, *Principal*

IN the City of New Orleans and in the surrounding territory, Gaudet School fills an important gap between the home and the Public School. The large number of persons (especially mothers) in the community who do not have time to care for their children and see that they attend school regularly creates a demand for a school to furnish all the training that a child should have. The answer in New Orleans is Gaudet.

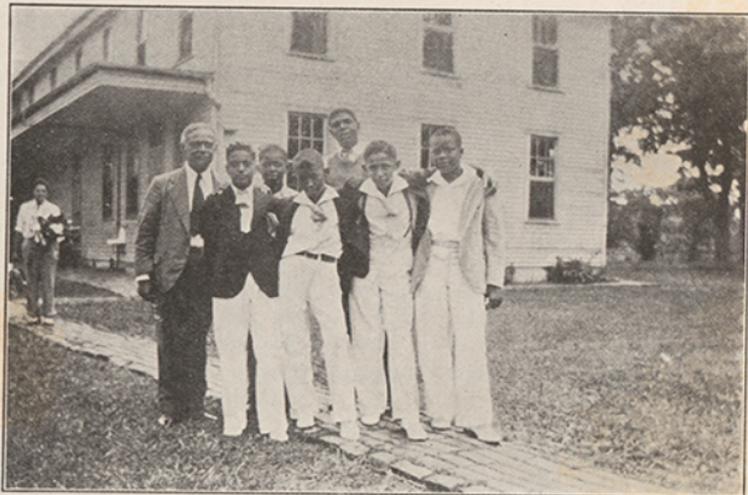
During the past four years the enrollment at Gaudet has increased more than 100 per cent. The last session found the dormitories filled to capacity, and a cottage (formerly designed for wrecking) was remodeled to furnish additional space. The classrooms were filled to capacity also. At the present time the entire farm plant is being rebuilt and another small dormitory is under construction.

A most interesting feature of the construction now going on is that it is being done by student labor under direction of teachers from Okolona School and by students of both Schools. This is a fine piece of co-operation between Institute Schools.

Gaudet endeavors to hold the same high standards of scholarship that are held by other Institute Schools. How well it has succeeded may be judged by the following facts:

1. Students entering other schools from Gaudet retain their ratings or improve them, often becoming outstanding students.
2. Graduates from Gaudet who have entered college have always made good and are rated high by their respective colleges.
3. During the past session Gaudet was accredited by the State Department of Education with a rating of A-1, scoring 845 points out of a possible 1,000.

Gaudet School offers to the girls a course in home economics and an opportunity to get practical training in the school kitchen, etc. That they profit by this training is shown by the fact that students or graduates who have entered domestic service have made excellent records and are in demand.



Mr. W. R. Coles, Principal, and a group of students at Gaudet School.
Class room building with boys' quarters on second floor in rear

All other activities at Gaudet focus in the school's religious life. Visitors remark quite often on the interest, reverence and intelligence evident in the services. During the past four years there have been more than forty confirmations and nearly as many baptisms. This number is not large except in comparison to the total enrollment and the number of non-communicants. Most of those who have been confirmed are regular attendants of Episcopal churches where they are available.

Plans have been drawn for the erection of a chapel. Work on the chapel will start within the month. The chapel will serve not only the School but the community as well, including several Churchmen connected with Dillard University.

The recent growth of Gaudet and the anticipated continuance of such growth make extensive improvement imperative in addition to the work now being done. As the need increases surely God will provide the way to meet that need.

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, M.A., *Principal*

BISHOP PAYNE DIVINITY SCHOOL

Petersburg, Virginia

THE REV. F. G. RIBBLE, D.D., *Principal and Dean*

FORT VALLEY NORMAL AND INDUSTRIAL SCHOOL

Fort Valley, Georgia

HENRY A. HUNT, A.B., *Principal*

VOORHEES NORMAL AND INDUSTRIAL SCHOOL

Denmark, South Carolina

J. E. BLANTON, A.M., *Principal*

GAILOR INDUSTRIAL SCHOOL

Mason, Tennessee

THE REV. GEORGE A. STAMS, D.D., *Principal*

OKOLONA INDUSTRIAL SCHOOL

Okolona, Mississippi

A. M. STRANGE, M.A., *Principal*

ST. MARK'S NORMAL AND INDUSTRIAL SCHOOL

Birmingham, Alabama

THE REV. CHARLES W. BROOKS, *Principal*

GAUDET NORMAL AND INDUSTRIAL SCHOOL

New Orleans, Louisiana

W. R. COLES, *Principal*

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ONE of the great needs of the Institute is an endowment of \$5,000,000, instead of the approximately \$650,000, now held by the Institute and the Boards of the Schools. If our friends will bear the endowment in mind in making gifts towards it as they may be able, and will remember it in bequests in their wills, this great service can be satisfactorily expanded to meet its present needs and insured against further depressions and other contingencies. We make an earnest appeal for a larger endowment.

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 \$.....



HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN
FOR TO DWELL ON ALL THE FACE OF THE EARTH
Acts 17:26