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Work of Disciples of Christ with Negro Americans

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With
Negro Americans

United Christian Missionary Society
WORK OF DISCIPLES OF CHRIST WITH NEGRO AMERICANS.

The Negro American is not a new American. He was here before the coming of the Mayflower. There is some basis for the claim that he reached the West Indies before their discovery by Columbus. From the time of his unwilling arrival in 1619 he has been a factor in the affairs of our country. He is now as much a native of the United States as is the descendant of the Anglo-Saxon pioneer. Both belong to our country. Both are necessary for its development. How shall the white American and how shall the black American find the adjustments that will make for the best advancement of both races? How shall the two races live side by side without hurt the one for the other and with justice for all? There is one answer—Christ. In Him is found the right way for the right life of all nations and for the right relationships that make right life together.

We speak of this subject as a problem. So it is; but it is white as well as black, north as well as south. No section and no group can look at it or deal with it from the outside.

Human nature loves to find a way of escape from responsibility. Personal relationships to this problem and the personal share in its solution are not readily recognized and accepted. J. Poindexter, colored, in a new book, by Irvin Cobb, emphatically expresses his sentiments. He says: "We gits mouty tired, sometimes of bein' treated the way we of'en is. Tek my own case. I ain't no problelUj, I's a pusson. I craves to be so reguarded." Even so, J. Poindexter, colored, you cannot escape from your part of the problem. The following illuminating statement from the same book clearly indicates that at least as great failure to understand and accept rests on the white race.

"There's a whole heap of white folks, mainly Northerners, which thinks that because us black folks talks loud and laughs a-plenty in public that we ain't got
no secret feelings of our own; they thinks we is ready and willing at all times to just blab all we knows into the first white ear that passes by. Which I reckon that is one of the most monstrous mistakes in natural history that ever was. You take a black boy which he is working for a white family. Being on close relations that-a-way with 'em he's bound to know everything they does—what they is thinking about, what-all they hopes and what-all they fears. But does they, for their part, know anything about how he acts amongst his own race? I'll say contrary! They maybe might think they knows but you take it from J. Poindexter they positively does not do nothing of the kind. All that they glees about him—his real inside emotions, I means—is exactly what he's willing for 'em to glean; that and no more. And usually that ain't so much. Yes, sir; the run of colored folks is much more secretious than what the run of the white folks give 'em credit for. I reckon they has been made so. In times past they has met up with so many white folks which taken the view that everything black men and black women done in their lodges or their churches or amongst their own color was something to joke about and poke fun at. Now, you take me. I is perfectly willing to laugh with the white folks and I can laugh to order for 'em, if the occasion appears suitable, but I is not filled up with no deep yearnings to have 'em laughing at me and my private doings, 'specially if rts strange white folks."

But what about that other and less known type of Negro who has steadily made his way out of ignorance? Is there danger that the educated Negro and his white neighbor will become greater strangers to each other than are the citizens of our country and those usually designated as "strangers within our gates?" A glimpse into the depths of the emotions of the black race is given by these lines:

"I've known rivers;
Ancient, dusky rivers.
My soul has grown deep like the rivers."

The Negro race is here. The white race is here.
Both will remain. What shall be done to make the situation right? An outstanding Negro woman has suggested one solution. She says the effort can be made to hold the Negro race, one in every ten of the population of the United States, down to the bottom of the civilization of our country; but that the experiment would be much like dropping a man into the reservoir that provides the water we drink. The man would be dead, he would be out of the way in the depths of the reservoir, but he would be a greater menace than if he were free to run through the streets shooting right and left.

With all the varied experiences of the years; with all the mistakes of both races, the Negro of the United States has never been left entirely without Christian help and educational opportunity. Through a great number of agencies with increasing strength and wisdom for their best help; through his own growing conception and acceptance of needs and opportunities the Negro is making his way to his own place in the life and work of the world.

For the year of 1922-1923 the home mission forces of America give special study to the subject of the American Negro. Mission study books and other helpful literature are provided to guide in this study. There are surprises awaiting those who go deep into the subject. Unexpected achievements will be discovered. Unusual difficulties will perplex even the most comprehending mind. Unrecognized possibilities will challenge the strongest efforts to find the way out.

HISTORICAL BACKGROUND.

During the Civil War, Randall Faurot, a chaplain in the army was designated to look after the Negroes who became camp followers. He and his wife did some work for Negroes in Tennessee as early as 1863. The idea that a Christian education should be provided for the freedmen grew out of this early interest and service of Mr. and Mrs. Faurot. Immediately after the war Mr. Faurot attempted to open a work in Jackson, Mississippi, but nothing could be done
without more means. Our people, being yet in their infancy along missionary lines, could not help and the work was abandoned.

In 1873, Thomas Munnell, then secretary of the General Christian Missionary Society, revived the idea that was born in the heart of Randall Faurot, but no money could be granted for the purpose.

The effort of Thomas Munnell resulted in starting a private corporation of which Dr. W. A. Belding was a leading spirit. He was warmly encouraged by James A. Garfield who was then becoming a prominent member of congress, and Ovid Butler, founder of Butler College. A school was opened at Hemingway, Mississippi, in 1880 with William Irelan as head of the work. Mr. Merrill, a Christian minister of Mississippi who had served four years in the Confederate army, gave the buildings and induced his son to become assistant teacher. An incident of that time will be of interest. A mob was forming to raid the school. Mr. Merrill went to the saloon where the mob was being organized. He stepped inside the door and said in commanding tones that they would have to go over his dead body to get there. They did not go. In relating it later he said it took more courage to stop this mob than to stand at the bloody angle at Spotsylvania, for which President Garfield had made him a United States marshal.

In 1882, the present site of the Southern Christian Institute, near Edwards, Mississippi, was purchased. The school was opened that fall with Randall Faurot at the head. Malarial conditions were very bad in the days after the war. Mr. Faurot lived only six weeks after opening the work. Mrs. Faurot continued in the work for two years. In the following year Jephtha Hobbs of Illinois was selected for this work. He remained until the first of January, 1890. The first seven years was a story of great suffering and privation for there was no regular income.

In 1890 the first board of Negro Education and Evangelization was organized. J. T. Hawkins, E. L.
Powell, H. L. Stone, W. J. Loos, Joseph Irwin and W. S. Giltner were the first members of the new board. During the first year of this board there was no secretary giving time to the work. Appeals for money were made through the press. The contributions amounted to $35.00 for the year; the expenditures were $28.90; the balance at the close of the year $6.10. In 1898 the work of this board became a part of the American Christian Missionary society. In 1900 the work was transferred to the Christian Woman's Board of Missions where it remained until the organization of the United Christian Missionary Society.

In October, 1890, Mr. and Mrs. J. B. Lehman were called to the work. They have continued ever since. The first ten years were a struggle against poverty and other difficulties. Mr. and Mrs. Lehman stand among the first in our missionary history, in length of service and in work accomplished.

In 1891, C. C. Smith, then pastor of the church at Massillon, Ohio, was called as secretary of Negro Education and Evangelization. Plans were made for a regular income, but for some years it was a struggle to get much more than enough to pay the salary and expenses of Mr. Smith. His effort to put this work on a sound missionary basis was a heroic struggle that must shine as a great service in missionary annals. In 1912 he laid down the work, a wornout man and full of years. In the same year, J. B. Lehman was made superintendent of the general work along with his duties at the Southern Christian Institute.

Other schools were started as follows: Louisville Christian Bible School, at Louisville, Kentucky, in 1892, with Prof. A. J. Thomson, who had been associated with James A. Garfield at Hiram College, as head; Lum Graded School, in 1894, at Lum, Alabama; Jonesboro High School at Jonesboro, Tennessee, in 1902; Jarvis Christian Institute at Hawkins, Texas, in 1912. The Louisville Christian Bible School was closed in 1914 and the Jonesboro High School in 1915.
EDUCATIONAL WORK.

Southern Christian Institute: This, the oldest of our Negro schools, is located at Edwards, Mississippi, and has property valued at $200,000. The enrollment for 1922 and 1923 will reach above 300. These students come from almost every southern state, from four northern states, from the West Indies, the Canal Zone, and Africa. Twenty-six teachers and superintendents are employed. There is a community school for those below the eighth grade. About one hundred are in the community school. There is a junior and senior high school, also some college work. About one hundred twenty-five of the students are earning their way.

The following statement was prepared by J. B. Lehman:

"The Southern Christian Institute has had seventy-eight graduates that are now missionaries, ministers, teachers in our schools, or teachers in public schools. Fourteen graduates have gone to higher institutions of learning; six are taking higher work at the Southern Christian Institute; thirty-three are laborers, porters or professional men.

"The work at the Southern Christian Institute has been adapted to meet the needs of the field. The old system of education devised for the white people did not meet their needs. It proved a failure for the needs of Negro people. Everything looked to the professional life. All mentally competent were shunted off into that and those who were not mentally competent were expected to stay in the producing industries. Consequently farming and manufacturing sank to a low level. Men owning as much as seven hundred acres of land could no longer make a living. It was necessary to provide an educational system that would help revive the producing industries if the people were to remain in this section. It was also held in mind that those prepared for professional life, such as ministers, teachers and doctors, must work with and assist those who would revive
the industries. The work at the Southern Christian Institute is attracting much attention. It is hoped to develop the college work until it will meet the demands, but its work must be done in a laboratory such as mentioned above.

"We have this year (1922) sawed nearly two hundred thousand feet of lumber; erected a country life school building which would have cost by contract $10,000; farmed nearly two hundred acres of land on which was raised the best crop of farm products in Hinds County and probably in the state. Usually there are two good classes in manual training, though these are adjourned now to do actual work on the new building. We have a large class in domestic science and all girls take a sewing course. The ministerial course is taught by able teachers. A large group of young men and young women are taking this course. The music department requires all the time of two teachers, and there is probably no better work done in the state than here.

"The best feature of all is the church work. The church at the Southern Christian Institute is made an integral part of the school work. The higher Sunday school work is done with the same teachers and with the same thoroughness as is the day school. In fact, some of it is done in the day school. On Sunday morning the same teachers and pupils meet in the same chapel and conduct the church services, holding in mind all the time that this is a model church. The every member canvass reaches every member. Though the student body is made up largely of those who have not much money, the contributions to missions last year amounted to over seven hundred dollars.

"For the discipline of the school there is a commander-in-chief of the boys and one of the girls and a captain over about every ten students. These with the matrons can easily keep in touch with the conduct of the students.

"The Southern Christian Institute has sent six missionaries to the West Indies and four to Africa. All
made a most creditable showing. It has a large
group of ministers and teachers at work in the United
States in most responsible positions. The state
superintendent of high schools recently said that the
only hope of the state to build a high school system
for the Negroes lies in the Southern Christian Insti-
tute and schools like it.

"Thousands of students who got no farther than
the eighth grade are out working and building homes
and community life. In almost every instance they
are elders of churches or Sunday school superinten-
dents or teachers. Even some of those whom we
expelled as incorrigibles are now the best citizens of
the community where they live.

"The great need of the Southern Christian Insti-
tute is a new school building. We are doing what
we can in the way of scraping the grounds and lay-
ing the foundation. But we must wait for the com-
pletion of this work until we can be succored by
those who have the means. The new building must
cost over $50,000. It would cost from eighty to
ninety thousand dollars by contract. Great harm is
done if we cripple this work by withholding more
than is wise. A hundred thousand dollars will do
more on this field now than a half million in ten or
fifteen years from now."

In Mississippi the Negro illiteracy decreased from
37 per cent in 1910 to 29 per cent in 1920. There are
now 53 per cent of the Negro children in school.

Alabama Christian Institute:  This school is located at Lum,
Lowndes County, Alabama, thirty-five miles southwest of Mont-
gomery, in a very black part of the Black Belt. The
work was started in 1894 by two Negro men who had
attended the Southern Christian Institute and longed
for educational advantages for their own and their
neighbors' children. A small piece of land was given
by a white woman upon which to erect a school
building. The two men made the plans for the house
and mortgaged their crops to secure the lumber.
About this time C. C. Smith visited Lum and saw the heroic struggles of these Negroes for educational advantages. He returned to Ohio and told the story to Daniel Mercer, who gave $100 to lift the mortgage from the little school house. The school now enrolls about one hundred twenty-five pupils. Some come eight miles every day. The course extends to the eighth grade. There is instruction in music and sewing. The Bible is taught in all grades. The property is valued at about $30,000. D. C. Brayboy is principal. This school has been a great feeder for the Southern Christian Institute and other schools. In Alabama the Negro illiteracy decreased from 40 per cent in 1910 to 31 per cent in 1920. There are now 49 per cent of the Negro children in school.

Piedmont Christian Institute: This school at Martinsville, Virginia, was opened in 1900. The value of the property is about $80,000. A new $50,000 building is in process of erection. For this reason no school has been maintained for two years. Plans are now being made to open the school in the fall of 1923. The old school building will be used as a boys' dormitory and the girls will room in the new building. If a good Bible teacher can be found, it is desired to open a Bible department. There is no reason why this school should not do a great work. All of North Carolina, Virginia, West Virginia, Maryland and the District of Columbia can find there training for service in the cause of human uplift. J. H. Thomas is president. In Virginia the Negro illiteracy decreased from 30 per cent in 1910 to 23 per cent in 1920. There are now 54 per cent of the Negro children in school.

Jarvis Christian Institute: The Jarvis Christian Institute is located in the eastern part of Texas, one mile east of Hawkins, and five miles west of Big Sandy, on the Texas and Pacific Railroad. A gift of a farm of four hundred fifty-six acres, as the location for the school, was made by Major and Mrs. J. J. Jarvis, of Ft. Worth, Texas, in 1912. In 1913 an adjoining tract of one hundred
eighty-two acres was purchased. This makes a total of six hundred thirty-eight acres. All of the land is good farming land and has good timber. There are one hundred acres cleared and ready for cultivation. At this time the value of the farm, together with the buildings and equipment, amounts to more than $125,000.

The school was opened January 1, 1912. The work of the school is similar to that conducted at the Southern Christian Institute. There were two hundred twelve students, with ten graduates, for 1921-1922. Nineteen students have gone to higher institutions of learning. The first drive for Liberty Bonds in Wood County was put on by the student body of Jarvis Christian Institute. The students make large offerings for missions. J. N. Ervin is president. He writes as follows:

"The school has done much to change the conditions of the community and is now having a wholesome influence upon the entire state. The various civic, social, educational and religious organizations are recognizing the work of the school. Nine states are represented in the student body extending from Wyoming to Tennessee.

"The church, or religious side, of the Jarvis Christian Institute is very impressive. Beside the regular church services are the Young Men's Christian Association and the Young Women's Christian Association, the Bible school, Senior and Junior Christian Endeavor Societies, also a Missionary Society. From time to time students who are aspiring for the ministry are given the opportunity to address the student body in regular church services. The missionary spirit is great. Help is always given to those in need whenever it is possible. The Endeavor societies help to train the young people for leadership. The Bible school is divided so as to give each student individual attention. The Jarvis Institute Y. M. C. A. is one of the star Y’s of the United States.

"The school will entertain the Negro East Texas
Teachers' Association in April, 1923. The agricultural department of the school plans to sell frost-proof cabbage plants to most of the East Texas farmers. The Community Life school is a new feature in the work. With better equipment the school could give larger and better service."

In Texas the Negro illiteracy decreased from 29 per cent in 1910 to 17.8 per cent in 1920. There are now 57 per cent of the Negro children in school.

In 1873 a school was opened at Louisville, Kentucky. Later this school was discontinued. In 1886 a school was started at New Castle, Kentucky, and continued until 1892. The property which had been acquired at New Castle was sold. Other property was purchased at Louisville and the Louisville Bible School was opened in 1892. Several years ago it was necessary to move to a better location. The school was discontinued while the question of location was studied. Plans for the beginning of a new school to give special emphasis in training for Christian service have been postponed from time to time.

Christian leadership is the greatest need of the Negro race. Shall we go forward in our enlarged plans to supply this need? To fail in this is to make a fundamental failure which invites defeat as the ultimate result.

THE CHURCHES.

Evangelists and pastors are helped by the United Christian Missionary Society to establish and strengthen Negro churches at strategic points. Churches have recently been established, or are yet in a struggling condition, at St. Louis, Chicago, Cleveland, Memphis, Birmingham, Austin, Washington, D. C., also at smaller places. Assistance is given to churches at nearly a score of places.

On another page appears a table giving the statistics of the Negro churches, by states. This was compiled
from the 1922 Year Book. The statistics for the local Negro churches can be found in the regular statistical report in the 1922 Year Book.

William Alphin, corresponding secretary of the National Christian Missionary Convention, writes as follows on the possibilities for the development of the Negro churches:

"The Negro churches, as such, are getting a more correct vision of the polity and mission of the Church upon earth. Therefore it is perfectly reasonable to expect better service and results. The spirit of evangelism is taking hold of our preachers and churches in all departments, as the result of the program of evangelism. We so much needed a sane and constructive program in our Bible school and evangelistic work. In these we have safe ground for hope and for increased efforts. There is a growing realization in the Negro churches that we must have trained workers in all departments of the church work, and the efforts to help train these workers are increasing. In the meantime, we are trying to wisely use what they have. The churches and workers are not discouraged, over much, by the great need and long distance and cost to reach the goal. In a large measure it is giving them 'pep' and serving as a spur. The officiary of our local churches are getting the right attitude to this question.

"In the Negro National Convention we have great opportunity for better organization; national Christian fellowship; uniformity of methods; fellowship in larger service in an organized way; the making and keeping records of our activities as a religious body; the training that will enable us to render a more efficient and larger service in fellowship with and under the supervision of the United Christian Missionary Society.-Trained to do the work by doing it, and not by having it done for us!

"There are greater efforts on the part of most of the Negro churches to better organize the work in the local church and in the states and to have all co-
operate with the United Christian Missionary Society through the National Convention.

"The Executive Committee of the National Christian Missionary Convention consists of the officers of the convention or those selected by the convention, and representatives of the United Christian Missionary Society. All fundamental methods and plans of work are considered by this committee before they are submitted to the convention for its action. Field workers, secretaries, superintendents, etc., are nominated by this committee and elected by the convention. This greatly helps the Negro churches, and all allied with them in the one supreme task to more fully and wisely realize the great possibilities of the work."

Jas. H. Thomas, principal of Piedmont Christian Institute, emphasizes the needs and the opportunities as follows:

"The Church is justly concerned not only about missions abroad, but over the importance of promptly getting hold of those multitudes of foreigners who land on our shores. 'Teach them Christ and true Americanism,' is the slogan. At the same time, however, the Church must not forget that the forces which operate to make the immigrant a menace to our country, work the same effect, if left unopposed, upon the native population, our twelve millions of Negroes among the rest.

"Speaking for this latter group particularly, I can say that the impartation of false ideals to him is not dependent upon the interest that may be taken directly in him by the agents of the evil forces. This evil, like a contagion, is in the very air of the great population centers and summer resorts, whither, as is well known, the Negro is flocking in ever-increasing numbers. Through one or another of her agencies, the Church must be prepared either to fortify him beforehand or to get hold of him as soon as possible after he reaches the city from the farm. Alive to this truth, the Church of Christ could have hit upon no wiser policy than that of establishing a chain of
schools for this people as she is doing, and of station-
ing and maintaining good strong men as pastors in
such cities as Washington, Cleveland, Memphis, St.
Louis, and Baltimore. Indeed, it is upon her schools
that she must chiefly depend for the most vital con-
tribution toward the success of any policy of helpful-
ness. It is their task to prepare men for the difficult
job of rounding up and then shepherding the new-
comers to the centers of population. Also they must
provide that devout, educated nucleus around which
the pastor, if he is to realize the best success, must
build up his work.

“All honor, then, and praise to a church which
realizes, that—no matter what other feature of Home
Missions she may interest herself in—to neglect this
great Negro element of our population is to run the
terrible risk of at last hearing it truly said of America,
as was falsely said of the Lord: ‘She saved others;
herself she could not save’.”

RELIGIOUS EDUCATION.

P. H. Moss leads this work and is ably assisted by
E. R. Williams and Deetsy Blackburn. They visit all
the schools, hold schools of methods and vacation
Bible schools. As rapidly as possible the work is
being standardized. The following message about
this work was prepared by P. H. Moss:

“If the lamp of experience is a true guide to one’s
feet, and if he can safely judge the future by the past,
it may be said without assuming a prophet’s role that
the possibilities for the development of Negro Sunday
schools are more outstanding now than at any pre-
vious time. This is my conclusion after a little more
than eight years of service in this field. I saw our
Sunday schools when they were at a very low ebb. In
most cases there was no striving to carry out a defi-
nite program of education and service training. The
people came together on Sunday and spent about
thirty minutes in the study of the lesson. The major
part of this time was used by the adults in discussions.
While heated arguments were going on the little folk
were chewing the corners of their lesson cards and thumping each other in the back of their heads.

“There have been changes that justify the affirmation that the possibilities for the development of Negro Sunday schools are as great as could be expected of any people with the same advantages for the same length of time. Serving in this field has taught me, as nothing else could have done, that it requires patience and time for development. My standard of measurement is not the height we have attained, but the depth from whence we have come.

“I have seen the one-room building converted into fairly good teaching quarters; the school of three classes, changed into as many as seven classes; the graded series introduced and many untrained teachers organized into teacher training classes. The churches that are now being erected are being made conducive to teaching as well as preaching. We are in touch with about five hundred Sunday schools with an approximate aggregation of thirteen thousand pupils.

“There are also about two hundred churches in East North Carolina with an aggregation of ten thousand members. These differ from us in that they wash feet as an ordinance of the church. This one thing has kept us apart. We are glad to say that a new day is dawning. These brethren are expressing themselves as wanting to come into larger work. This virgin field challenges the Bible school workers. When I first visited that field I found some misgiving as to the feasibleness of my visit. After spending some time among the schools it was understood that I was trying to help them to have better schools. The door is now open and we are welcome to go among them. The field offers a great possibility for development. There is but one thing that stands in the way of a forward step and that is means to carry forward the work.

“How much better it is to keep and train young people for God than it is to allow them to go astray and then with our reform schools and county roads
WOMAN'S MISSIONARY SOCIETIES.

The Annual Report for 1921-1922 shows 104 Woman's Missionary Societies in the Negro Churches with a total membership of 1941. The offerings for the year amounted to $2,278.28.

For the most part the regular programs for Woman's Missionary Societies are used and the plans for the conduct of the work are much the same as those for white societies.

There is a National Woman's Missionary Convention which has part in the National Convention. Cooperating with this organization and with the United Christian Missionary Society are several well organized and efficiently functioning State Woman's Missionary Societies fostering the work of local missionary societies and encouraging the organization of new societies among the churches.

CHRISTIAN SOCIAL SERVICE.

All Christian work has in it the elements of educational service, evangelistic service, social service. When the emphasis is somewhat more on one particular phase of these activities, it is usually designated as that type of work.

Flanner House at Indianapolis, Indiana, touches the Negro life of the city from many angles. In a particular way it renders the kind of service which makes it a Christian Social Center.

Chas. O. Lee, the superintendent of Flanner House, writes of this work as follows:
"One of the things which the Flanner House has tried to do in its limited way has been to work for a better understanding between the two races in Indianapolis. There are several questions affecting this relationship which should be constantly stressed before both groups within the city until better conditions are obtained. The Negro population within the city today is approximately 35,000, or about 11 per cent of the total population. As Indianapolis continues to grow, the Negro population will continue to increase. The question as to what is to be the status of this group relative to the many sides of life which affect it vitally should be of tremendous concern.

"There is no race of people that comes into such close physical contact with the white world as the Negro race. If from no other motive than the selfish one, it behooves the white race, then, to do all within its power to aid the Negro race.

"The superintendent of Flanner House, in conjunction with the Church Federation of Indianapolis, made a brief survey of the housing problem affecting the poor white families in comparison with the poor colored families, and we found nothing among the worst housing conditions among the white that approached the condition found frequently among the colored. Another phase of the housing problem is the expansion of the Negro districts into the white neighborhoods around them. In our saner moments we should strive to formulate a plan that will alleviate all possible friction relative to these problems rather than wait until a latent antagonism has been fanned into flame. Agreements can be arrived at which will work for the welfare of both races and keep down any semblance of racial antagonism. The Negro districts will continue to expand; they must expand. The Negro family finding itself possessed of greater means will desire a better home—a wholesome desire. When this cannot be found within his given districts he will look for one elsewhere. But there is another side. When race antagonism is such as it is today, such a move upon the part of a colored family may unjustly affect
the property interests of many families that have struggled for years to acquire their possessions. Injustice to either side must be reduced to the minimum if peace is to reign.

“Another thing affecting the Negro people of the city is the recreational problem. There is hardly anything that will affect people more than the kind of play they indulge in. Recently the city opened a splendid recreational park for the use of Negro people. But it is too far away to affect a great number. In the northwest section, where from eighteen to twenty thousand colored people reside, no permanent playground has as yet been provided. Commercialized amusements should also be mentioned in this connection. There is hardly a theater in the city where a colored person can enter and maintain his self-respect, and the picture houses of the highest grade are closed to him. He is thus shut up to some of the cheaper picture houses that cater to both white and colored, and to some colored picture houses of a very inferior sort. The refined person will stay away, but the children from hundreds of homes find their way into these places.

“Disease is an ever present problem in the colored world, and like other evils it flows out to the whole city. Tuberculosis is especially prevalent. Last year there were 460 deaths in Marion County from this disease alone. Of this number, 115 were colored, or approximately one-quarter of the total. One-fourth of the deaths among one-tenth of the population! There is also much evidence of the existence of the social diseases prevalent among the lower classes. With the close contact of the lower classes of colored people with the city as a whole in the realm of personal and domestic service, the prevalence of these diseases becomes doubly a great menace and should be swiftly and securely eradicated. One of the best ways to eradicate disease among Negro people is to give Negro doctors and nurses greater opportunities for training.

“Flanner House helps in every way it can
in the amelioration of needy conditions within the district. Regular institutional activities are carried on. In the Employment Department 8,734 positions were filled, 8,463 being day positions, and 271 week positions. The number of different women sent out during the year was 750.

“The Day Nursery had a total attendance for the year of 14,600 children, being an increase of 2,039 over the year previous. Of this number 4,078 were of school age. The highest attendance for any one day was 85, and the average daily attendance was 46. The largest monthly attendance was May, when it reached 1,759. The nursery was open 317 days. A recreational director has directed the play activities of the older groups. Simple forms of vocational training have been given these older children during the summer months. The nursery staff has endeavored to get into closer touch with the mothers by forming a mothers’ club, which met monthly during the winter months.

“The Friendly Visitation Department cared for a total of 136 cases during the year. This does not include a great amount of visitation work done in relation to the day nursery. Much of the work of the visitor cannot be tabulated. In many cases it takes visit after visit to establish a working relation with the client. But the reading of the case records shows much helpful service rendered, and many splendid reactions upon the part of those served.

“The Make-Over shop aided 57 families during the year. This department is operated under the close supervision of the Friendly Visitation Department, and only the worthy poor are permitted to receive clothing therefrom.

“There are several departments of associated activities which conduct work in our buildings. The tuberculosis clinic operated by the City Board of Health had a total of 1,500 patients, counting new and repeats. This clinic meets three times each week. The baby clinic operated by the Children’s Aid Association had a total attendance of 1,845 babies and children under
six years of age. The kindergarten operated by the Free Kindergarten Association had an attendance of 6,413 children.

"The institution for a number of years has felt the need of providing some form of training for the women whom it sends out from the employment department. Because of the large number doing laundry work it was felt that the establishing of a school for the training of laundresses was the greatest need. A laundry school has been established. It is to be hoped that this school can speedily be followed with other schools, the next of which should be a school for the training of maids."

There is a local board at Indianapolis for the oversight of this work. The Indianapolis Community Chest makes large contributions for its support. There is some income from the work itself. The property consists of five buildings—three residences and one store building all connected and remodeled, and a large garage made over for the laundry school. There is a very small playground.

INTER-RACIAL CO-OPERATION.

Greater service has not been rendered for the solution of the race problem than that begun a few years ago when groups of leading white people of the South started the movement for Inter-Racial Co-operation. On this subject J. L. Clark, Professor of History, Sam Houston Normal College, Huntsville, Texas, writes as follows:

"In all parts of the United States where the Negro sojourns there the race problem is found. It ranges from the cotton fields of the bottom lands to the halls of Congress. As the Negro himself states it, 'The back of the white man's hand is always against us.' The South can no longer say, 'Hands off, it is our problem!' Neither can the North demand of any other section a speedy solution. The gravity of the situation is not generally appreciated. It is no exaggeration to say that it is a menace to the perpetuity of our government and to the stability of our sacred
institutions. Its roots are embedded deep in human prejudices and its tendrils stretch across the seas. On the Atlantic seaboard the problem is rendered complex by the immigrants from Africa, the British West Indies and Spanish South America. These newcomers are largely of the English or Roman Catholic Church and are accustomed to a social and political freedom not usually accorded their kinsmen in the States. On the Pacific coast the question is intertwined with our international relations with the yellow nations.

"The complexity of the situation renders it difficult of analysis. Some of its elements, however, are the aftermath of war, the exultant cry of democracy, the aspirations of militant minorities, the slogan of 'white supremacy,' a demand for education, emancipation, industrial freedom, religious and political liberty. It is characterized by a curious blend of open-mindedness and prejudice; of liberty and suppression; of justice and injustice; of law and crime; of enlightenment and ignorance; of truth and error. And none of these elements is confined to a single group. Never were we more tremendously in need of sane leaders, cool, determined and unprejudiced counselors. The pages of history do not disclose the amicable adjustment of a similar problem. Two radically distinct races have not worked out their common problems in equity and justice and continued their separate existence under the same government. Who knows but that this great country of ours is God's laboratory for the solving of this baffling problem.

"The writer lays no claim to superior wisdom in this field. (Those who pose as experts thereby brand themselves novices.) He comes only as a citizen of the South, living in a section where fifty per cent of the inhabitants are of African descent. In his heart are the memories and affections of childhood mingling with the stern realities of the present, together with a burning desire to see always evenhanded justice. He speaks soberly and frankly from years of personal observation, experience and study.
“Our citizens of African descent are probably more truly American than any single group, certainly more loyal than any foreign element. Many of them remember the burdens of slavery and all are suffering from its influence. In arriving at an evaluation of their progress and achievements one should bear in mind that they are only sixty years removed from bondage. Uprooted from his native habitat and transplanted into an environment dominated by a virile white race, the American Negro is today what his treatment at the hands of these white men has made him. He is primarily their product.

“From colonial days through the nineteenth century the Negro was considered fit only for agricultural labor. When in 1850 the status of slavery in the Mexican cession was under consideration in the United States Senate, Daniel Webster exclaimed: ‘I would not take pains uselessly to reaffirm an ordinance of nature or to re-enact the will of God.’ He maintained that the physical geography of the region forever excluded the cotton planter from its deserts and plateaus. The tradition became fixed. However, the 1910 census showed that while the Negro worked 52.7 per cent of the total cotton acreage of the South, he produced only 38.4 per cent of the total crop of that section. Whereas between 1900 and 1910 the Negro laborers in industrial plants increased 173 per cent and in textile mills they increased 283 per cent. Evidently a readjustment was in progress. But the world war furnished the opportunity for the Negro himself to completely upset the theory that he was an agricultural fixture. Since 1914 approximately three-quarters of a million have voluntarily exchanged the fields of the balmy Southland for positions in sections of the industrial North and East. ‘As a result there are twenty companies with from 1,000 to 15,000 Negroes on their payrolls, and about two hundred and ten others with over two hundred Negro employes. . . . Their industrial distribution is as follows: Iron and steel, 40,000; automobile, 24,000; Pullman shops
and yards, 15,000; miscellaneous, 40,000* A large majority of their employers express themselves as satisfied with colored labor. In the changing economics and industrial conditions incident to the war period the Negro has become a vital factor in the labor market. His entrance on a large scale into the industrial world raises the question of his relation to organized labor and further complicates the problem of capital and labor.

"In the field of education marvelous progress has taken place among the Negroes. It is greatly to be doubted whether history shows a parallel of educational progress exemplified by the Negroes of America in the last fifty years. 'Since freedom was decreed, Negro illiteracy has decreased from 90 per cent to 30 per cent.' But what is more remarkable than these physical evidences of educational growth, there is among the Negro race today a keener desire for the benefits of education than animates the breast of the average white father and his son. Where facilities are equal among white and colored schools there is a higher daily attendance average among the Negro children than among the white children. A short time ago a black patriarch, himself a farmer, in the course of an address to a crowd of emancipation celebrators, said to the parents present: 'You can afford to neglect your cotton, your corn, and your sweet potatoes; you can afford to neglect your horses, your hogs, and your cows; but you cannot afford to neglect the education of your children. This is a white man's country; he carved it out, he makes its laws and he controls it. He may succeed here without special training. But because it is a white man's country Negroes must have the advantages of education.' That is the spirit which animates them. The question as to whether they should have an education has become academic. The pertinent question is what kind shall it be and under what conditions will they acquire it?


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Shall they feel a debt of gratitude to the white race for the blessings of education, or must they gain these benefits in spite of the indifference or over the protest of the white people? There is a vast difference which must appear in later results.

"In the sincerity or the insincerity of his religious life, the Negro reflects the influence of his white neighbors. His leadership is sometimes inefficient and untrustworthy. His means of expression may be crude. Nevertheless, he is fervent and zealous. The same independence of thought and action manifesting itself along other lines is guiding him in his church life. He wants his own church and he wants to control it.

"But while this decided tendency for religious independence is evident, there are those among them who recognize the danger of a rapidly developing commercialism and the need of a better trained leadership. The fact that perhaps one-third of the Negro pulpits are today unoccupied, and a very large part of the remaining two-thirds are very poorly filled, brings the Christian people of America face to face with a challenge which has not yet been accepted. A prominent Southern Negro leader recently charged: 'The drift of the race toward commercialism and away from the Church is largely because of lack of trained leaders and this in turn is due to inadequate provision for education, especially in the higher branches. The South has repeatedly told the North it is looking after the Negro, and today it is very difficult to secure funds from the North for any other than industrial education, while the South does not sustain a single college for Negroes which receives class A rating. On the other hand, every state in the South has its excellent white university. The mission and the denominational schools are wholly inadequate and the states are not doing their duty.'

"Commercialism in the Negro races, however, is not

the greatest menace to their religious life. Combined with the need of intellectual leadership in their pulpit, there is greater need for spiritual development of their ministry to overcome the crudeness and inconsistencies in the Negro's religion. Regardless of the organic relationship of white and colored Christians, the obligations for a trained colored ministry, in the nature of the case, still rests largely upon the white people.

"To summarize: 1. The American Negro today is exercising the economic right of every American citizen. He says frankly that he has earned the privilege of choosing his location and his vocation. He proposes to make use of this privilege. He will maintain the industrial position to which he has at last arrived or he will give his life in the effort. He refuses to be intimidated. He is buying with his own money homes in comfortable sections of the cities and he will not be ousted. Witness, Chicago, St. Louis, Washington, New York, where we have Negro cities within cities. Thus are becoming further complicated all phases of the industrial, social and political situation.

"2. The benefits of education are dawning fully upon his consciousness. He is determined, at all hazards, to secure these advantages. Disregarding, if not courting, the perils he must inevitably encounter, he is determined to follow this new light wherever it leads. As lawyer, politician, physician, surgeon, scientist, he is demanding a share of public confidence. Through a trenchant press, centralized by the operation of the Associated Negro Press, he is conducting an educational campaign unsurpassed in effectiveness anywhere in the world. And his constituency are most diligent readers.

"3. Where his home is, his religious and church life must center.

"4. 'As a man thinks in his heart, so is he.' If you do not know your neighbor's thought you do not know him. The attitude of the average white man
toward the new Negro is one of ignorance or indifference. He does not know what the Negro is thinking and he seems not to care. On the other hand, the Negro no longer 'has his hat under his arm.' He has grown less frank toward and more suspicious of the white man. The old relation of confidence and friendship is gone.

"The Solution: I do not see the end, though through faith I perceive the triumph of sanity and righteousness. The problems of race friction are common to the two races. And common problems must be solved by common effort. The white man must recognize the brain that is on the dark side of the line. And together the sane, the thinking, the Christ-filled men and women of each race must sit down, quietly, patiently, and think, and talk, and pray until each gets the other's point of view and each becomes willing to give and take. The picture is not all dark. Evidences throughout the South speak eloquently of achievements wrought out in this spirit. 'Justice is the only sure basis of racial co-operation. As exponents of righteousness, Christian people (of the United States) have the opportunity to demonstrate to the world by example that fundamental conflicts of interest between races can be settled upon the basis of common sense and brotherly spirit rather than upon the basis of brutal force.' The situation is calling imperatively for the mediating influence of Christian people."

CALL MY PEOPLE.

Lulu Smith, who with her husband, spent a few years in mission service in Liberia, Africa, and now is a field worker for the woman's missionary societies of the Negro churches of Christ, speaks for her people in the following message:

"No people on earth have more cause to be thankful than mine. This is said reverently, in no spirit of boastfulness in our strength, but in gratitude to the Almighty, the giver of good, who has blessed us with

§The World Survey, American Volume.
conditions which have enabled us to achieve so large portion of well being and of happiness. To us as a people it has been granted to help you build the great cities, railways and factories and when the enemy came to take away American rights it was granted us to help drive him away. We are the heirs of the ages of your great heritage and yet we have had to pay few of the penalties which were exacted by the dead hand of bygone civilization.

"We are cognizant of the fact that along many lines we have made much progress, but we are not unmindful that much of this is due to our being in the midst of the greatest civilization the world has known. Why should we not be proud that we are a part of the greatest nation on earth, and that we are recipients of its great benefits?

"Under such conditions as we live, filled with splendid opportunities as well as with many disadvantages, it would be our fault if we fail. The success which we have had in the past, the success which we confidently believe the future will bring, should cause in us no feeling of vain glory, but rather a deep and abiding realization of all which life has offered us; a full acknowledgment of the responsibility which is ours; and a fixed determination to show that with free and unbiased co-operation in service we will be faithful with you to the bloodstained banner of Christ as we have been faithful with you to Old Glory. In these days of so much unrest, count on us. Do not doubt us for we are with you. We are your friends and we believe you are ours because you have demonstrated it in many ways.

"Give us a chance and it will not be long until we will give you many of the type of the best produced by our race. Many of my people are standing at the door of larger service awaiting opportunity. How long shall we wait? God has called us, why do not you? We believe all things can be done through Christ. Strong of faith, strong of body and mind, strong in determination to dare and to do for Christ and strong in our call for a larger opportunity to serve
in the kingdom of Christ, we come to you with our appeal.

"For a moment let us look at the past as it rises before our eyes. We see four millions of human beings held in bondage of such a nature that while a great host of kind-hearted masters exercised every kindness possible, permitted cruel-hearted masters to practice great cruelty. Infant babes were sold from their mothers' breasts and moral conditions were forced upon us which blighted our lives. However, the principles laid down by the builders of the constitution prevailed in the end and we were made free. Now looking at it from our vantage point we can see the hand of God in it all. We found ourselves free in the midst of the foremost Protestant nation on the earth. We can now see that what we went through has not been without its blessing. It helped prepare us for the great world program which is now before all God-loving people. Christ has called all, whosoever will, to his service. Therefore I appeal not for social equality but for social justice; a free and larger opportunity for service to cooperate with you in saving the world to Christ and making it a better place in which to live.

"I know there is a feeling that we should do more, but you cannot overlook the fact that you have been just a little slow in training us. In proportion as you have trained and given us opportunity and have brought to us the larger vision we were ready with you. You know the results. All we ask is an opportunity. We have not failed you. If there were more social justice in our land we could be more prompt in many of our obligations. My appeal is then, let us have justice throughout the land.' Give us larger opportunity to share the burdens with you. We will not fail you."
## NEGRO CHURCHES

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*These totals include offerings not shown in this table to the Board of Education and the Temperance Board.*
SELF-DETERMINATION.
THE PHILOSOPHY OF THE AMERICAN NEGRO.

Four things we will not do, in spite of all
That demons plot for our decline and fall;
We bring four benedictions which the meek
Upon the proud are privileged to speak,
Four gifts by which amidst all stern-browed races
We move with kindly hearts and shining faces.

We will not hate. Law, custom, creed and caste.
All notwithstanding, here we hold us fast.
Down through the years the mighty ships of state
Have all been broken on the rocks of hate.

We will not cease to laugh and multiply.
We slough off trouble and refuse to die.
The Indian stood unyielding stark and grim;
We saw him perish, and we learned of him
To mix a grain of philosophic mirth
With all the crass injustices of earth.

We will not use the ancient carnal tools.
These never won, yet centuries of schools,
Of priests, and all the work of brush and pen
Have not availed to win the wisest men
From futile faith in battleship and shell;
To see them fall, and mark that folly well.

We will not waver in our loyalty.
No strange voice reaches us across the sea;
No crime at home shall stir us from this soil.
Ours is the guerdon, ours the blight of toil,
But raised above it by a faith sublime
We choose to suffer here and bide our time.
And if we hold to this, we dream some day
Our countrymen will follow in our way.

LESLIE PINCKNEY HILL.

The above poem and others by Leslie Pinckney Hill, a Negro, are found in "The Wings of Oppression," published by the Stratford Company, Boston, Mass., and is here used by permission of the publishers.