

NEGRO YEAR BOOK

An Annual
ENCYCLOPEDIA *of* THE NEGRO
1937-1938

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ACCREDITED HIGH SCHOOLS IN ELEVEN SOUTHERN STATES (Continued)
(The following high schools have been fully accredited by the Southern Association
of Colleges and Secondary Schools at its 1936 Meeting)

Name of School and Location	Pub. or Private	Grades in H. S.
North Carolina		
Hillside Park High School, Durham	Pub.	4
Mary Potter High School, Oxford	Pr.	4
Palmer Memorial Institute, Sedalia	Pr.	4
Atkins High School, Winston-Salem	Pub.	4
Lincoln Academy, Kings Mountain	Pr.	4
Booker T. Washington High School, Rocky Mount	Pub.	4
James B. Dudley High School, Greensboro	Pub.	4
Wm. Penn High School, High Point	Pub.	4
Washington High School, Reidsville	Pub.	4
Stephens-Lee High School, Asheville	Pub.	4
South Carolina		
Avery Institute, Charleston	Pr.	4
Booker Washington High School, Columbia	Pub.	5
Mather Academy, Camden	Pr.	6
Voorhees N. and I. School, Denmark	Pr.	4
Finley High School, Chester	Pub.	4
Tennessee		
Burt High School, Clarksville	Pub.	4
Bruce High School, Dyersburg	Pub.	4
Howard High School, Chattanooga	Pub.	3
Swift Memorial Junior College, High School Department, Rogersville	Pr.	4
Webb High School, McKenzie	Pub.	4
Morristown N. and I. School, High School Department, Morristown	Pr.	4
Holloway High School, Murfreesboro	Pub.	4
Austin High School, Knoxville	Pub.	5
Texas		
Anderson High School, Austin	Pub.	4
Phyllis Wheatley High School, San Antonio	Pub.	3
Central High School, Galveston	Pub.	4
A. J. Moore High School, Waco	Pub.	4
Booker T. Washington High School, Houston	Pub.	4
Phyllis Wheatley High School, Houston	Pub.	3
Jack Yates Senior High School, Houston	Pub.	4
Central High School, Marshall	Pub.	4
I. M. Terrell High School, Fort Worth	Pub.	4
Chariton-Pollard High School, Beaumont	Pub.	4
Booker T. Washington High School, Wichita Falls	Pub.	5
Virginia		
Huntington High School, Newport News	Pub.	4
Booker T. Washington High School, Norfolk	Pub.	4
Christiansburg Industrial Institute, Cambria	Pub.	4
Armstrong High School, Richmond	Pub.	4
Peabody High School, Petersburg	Pub.	4
George P. Phenix Training School, Hampton	Pub.	4
Ingleside-Fee Memorial Institute, Burkeville	Pr.	4
Dunbar High School, Lynchburg	Pub.	4

DIVISION XI

CHURCH AMONG NEGROES

THE CHURCH IN ACTION

Address to the Country

On February 5, 1936, the following "Address to the Country" was published to the Christian Forces of the United States of America, and particularly to the Constituent Bodies and Individual Members of the Fraternal Council of Negro Churches of America.

"Greetings:

"We, your representatives through the Executive Committee of the Fraternal Council of Churches, in our regular annual meeting in the City of Nashville, address you in all sincerity and good faith. We pray the blessings of Almighty God upon you, and that you will have a double portion of His spirit to animate you in these times of spiritual and social stress and strain.

"While we hear a great deal about economic depression, we feel that no one who has lived these past five or six years thoughtfully can escape the conviction that the depression, through which we have been passing, has been spiritual more than economic, and that the economic side of it is a symptom rather than a cause. Following the breakdown of convention after the World War, the recasting of modes of behavior, there came almost of necessity a collapse of the deeper and inner life of the spirit. People not only did not act according to certain patterns, but they did not want to act according to these modes and found neither philosophical nor spiritual foundation for their changing conduct. They have been emotionally and spiritually lost. They cut loose from the moorings of faith. This lack of faith brought on a depression, of a lack of faith in business, in relation to capital and labor, in national and international affairs, etc.

"We believe that it is the duty of the church to rebuild this fundamental fabric of faith upon which things social and economic must rest. We, therefore, call upon the churches to

put forth united effort in the revival of religion everywhere. We call attention to the fact, according to the last available figures of the census, more than 6,000,000 of the 11,800,000 Negroes are not members of any church. Although our race is supposed to be a religious group, more than 50 per cent of them are unchurched. This percentage grows the largest in the great urban centers to which our people have migrated. This constitutes an unequivocal challenge to the churches—one and all—for a united march against sin, and the salvation of souls. This, we regard, as our first duty, above any of the financial, political, economic or other social problems. The church must, in the spirit of the Christ, go out into the highways and by-ways and compel these 6,000,000 to come in.

"We would also call attention to the fact that in our colleges in the United States there has been a drift for more than a generation away from the established religion. We are beginning to feel the effects of this in our Negro colleges and those supported by the church itself have not escaped. This calls for serious concern of the church. There are too many of the students and the graduates of our denominational institutions who have received their education at the hands of the church, for whom our churches have taken up public collections, and who have been boarded and clothed by the sacrifice of church members, who, after leaving school, give the church no service. Cooperation between college and high school officials must be more effective if the race is to get the most out of education.

"We would call attention again to the unfair attitudes of administrators of the government programs in discriminating against Negroes in the administration of relief, administration of agricultural adjustment, in the administration of W. P. A. projects and in the supervision of the C. C. C. Camps, and we insist that the only way the colored man is to have a

square deal is that he be given a larger part in the local administration. We call particular attention to the plight of the share croppers under the present administrative set-up, who are systematically robbed of the results of their labor, and we again call upon the President of the United States, the supreme executive authority of the land, to institute measures by which justice can be done. For we are convinced that if he should take an active interest in this great humanitarian matter, he could give our suffering people great relief.

"Education, with religion, is the hope of our people—education of the white people as well as education of the black people. We call upon the Christian conscience of America to see to it that every child born in this free land shall have an opportunity for mental and spiritual development. It does not need again in this day to convince patriotic and intelligent people that education has a spiritual and an economic value far in excess of any financial investment that may be made in it. The policy of the South to rob our people of a fair educational opportunity is reprehensible—not in accordance with the spirit of Jesus, the spirit of democratic government or the laws of common sense. We urge the states and counties in which Negroes are discriminated against to give longer school terms, to give more adequate school houses and school equipment, to select better teachers, give them better pay, to influence the compulsory educational law. We commend the efforts of the General Education Board, the Rosenwald Fund, the Slater and Jeanes and other funds, church boards, the American Missionary Society, the Home Missions Board of the Presbyterian Church, the educational boards of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and other churches in the fine work they are doing for the education of our people, and we urge them to take courage, not to give up, but to expand their activities.

"We call upon the Christian churches of every denomination to put in their program of practical social activity the need and fairer treatment of Negroes in our country, North and

South. The churches are the keepers of the conscience of nations. When this conscience is dull, the nation falls morally to sleep. It may not always heed the voice of its conscience, but we believe the conscience should ever speak, and on lynching, on unfair treatment of Negroes in the courts, unfair treatment of Negroes in the distribution of educational funds, of administration of government recovery programs, of administration of the franchise, the church should not be silent.

"We would call upon our own people to use all of the opportunities they have for their own advancement. We are inclined to feel that our people do not use to the full what they have in their own hands. There are potentially seven million voters in this country. Our people do not use the ballot wisely. Two or three times more Negroes could vote every year than do vote. Until they show their interest in the government and their power in it, they will always be weak.

"Our people have a potential buying power of more than two billion dollars. We urge consistent efforts toward economic organization that we may develop a man efficient in business and in industrial leadership that our people might have a larger opportunity in this line. We are convinced that our people do not use what they have under the present guarantee which the government gives for depositors, to develop banks and other financial institutions. There is no reason why Negroes should not deposit their money in Negro banks. The government guarantees the safety of every man's deposit up to \$5,000. There ought to be \$500,000,000 of Negro's money in Negro banks today. Instead of eight small banks in the country, the Negro should have at least 30 banks. With this economic power, the Negro could make progress. But so long as he scatters his financial resources, his very money will be a weakness to him. What is true with banks is true with insurance and in other lines of commerce.

"We urge our people to organize their labor, to study the question of labor organization and to organize in every field. If white men will not organize with them, let them organize with themselves. Let them not be

deluded with overtures of white charlatans in labor. If seven million Negroes were organized in this country, they would be able to protect themselves. We particularly call attention to the need of organization in the farming industry where most of the Negroes are, and where, for many years to come, they will be, and we call upon our educated youth to become familiar with our farm situation.

"We would not, however, have it understood that by urging organization along racial lines we are urging antagonism to the white people of our country. Far be it from that. We are offering the only method of cooperating with white people. The Negroes cannot hope to cooperate individually, but only collectively. We are of very little power today because we act as individuals. We must act as a body in order to cooperate with other bodies working in the same field.

"And we hold up to the leaders of the race the example of the church. Many of our leaders criticize the church because of its power. Many would like to do away with the church, but at the same time, use it as a stepping stone to power. The church has, through a hundred or more years, organized six million people in religion, scattered this organization all over the country in the forty-two thousand churches and has almost the only recognized leadership in the country. What would happen if six million laborers were organized like the church with their lodges or branches in every part of the country? What would happen if six million voters had forty-two thousand branches in all parts of the country? We would have at least forty-two congressmen in Congress instead of one. We would have two hundred legislators in the South instead of one, so we call upon the leaders, not for criticism of the church, but to follow the church's example of organization as the only basis of material power.

"Finally, we call upon all to bow in humble submission to the teaching of brotherhood, of fair dealing. The Negroes are still a minority in this country, that if we had perfect organization of politics, of education,

of finance, we could not succeed unless we had the good will of the majority. We are outnumbered 11 to 1. We need good will. 'Peace and good will' was the message of the angels when Christ was born. It was the message of Jesus in His entire life. There is no reason why a strong man should not exploit a weak man, or why a strong majority should not exploit a weak minority except the sense of fair play which is grounded in religion. Economics spell exploitation. Politics spell power. Only religion spells good will, and as the influence of religion has grown through the centuries, men have become more civilized in their attitudes—one towards another. This is the hope of Negro America, and to it we call attention of our leaders—we must not get away from the church.

"In this connection, we believe that the time is now ripe when all of the religious forces of the race shall be called together in one great religious congress, when we shall appraise the religious progress of our people, the religious needs of our people, better understanding of the objectives and methods of the church in the changing social order in which our people are involved. We must more thoroughly clarify these objectives and methods and that we shall send our people forth with a new spiritual vigor to meet the problems of the day. Therefore, we are suggesting the above mentioned religious congress.

"We urge our people to keep up their traditional loyalty to their country; to abide by the laws; to set examples of peace and decency; to cultivate friendly relations among themselves and with their white neighbors; to join in all movements for moral uplift and civic betterment; to endeavor to crush crime; promote education and uphold religion. And God will bless you, and He will raise up friends for you. He will help you fight your battles and you will come forth conquerors.

"Respectfully submitted in the Name of the Father, The Son, and The Holy Ghost."

Joint Meeting of the Northern and Southern Baptist Conventions

On May 18, 1936, the Northern and Southern Baptist Conventions met in

the municipal auditorium, St. Louis, in a joint meeting of fellowship. The theme of the session was, "The Historic Baptist Principle." L. K. Williams, president, National Baptist Convention, spoke on "Race Relations." "Baptists Must Reckon with and for the Negro." "The Christian Program Does Not Violate Racial Integrity." "Negroes Do Not Want to be Your Brothers-in-law, but Your Brothers in Christ." He was followed on the same theme by Ryland Knight. "The Man Who Has a Glib and Ready Answer to the Problem of Race Relationships Has no Serious Understanding of the Problem Involved." "Love Will Find the Way. . . . The Development of the Negro Churches of America, I Regard as the Shortest Route to the Conversion of Africa to Christ."

Unification of Three Branches of the Methodist Episcopal Church

"A church with 8,000,000 communicants, 20,000,000 constituents, 29,000 ministers, an operating budget of \$100,000,000 per year and property worth a billion dollars would be the mightiest Protestant church in the United States. Such a united church has long been the holy dream of United States Methodists who first attempted to make it come true by appointing a commission in 1918.

In August, 1935, there met in Evanston, Illinois, ten bishops and 40 ministers and laymen, who agreed upon an irenic which they publicly hoped would result in a merger of the Methodist Episcopal Church, the Methodist Protestant Church which split off in 1828, because of doctrine and administration, and the Methodist Episcopal Church, South, which broke away in 1845 because of slavery.

A Name—The Methodist Church.

Conferences. The three churches would keep their separate annual conferences, would join together in a new general conference. Incumbent northern and southern bishops would retain their posts. The Methodist Protestants would accept two bishops, thus signifying that they no longer object to the Episcopacy as they did in 1828. Set up would be six jurisdictional conferences which would elect their own bishops. Purely geo-

graphical, five of the conferences would be called the Northeast, Southeast, North Central, South Central, Western. The sixth called Central, would embrace 300,000 Negro Methodists regardless of geography.

"On May 4, 1936, after a tense two-hour debate over charges and denials of discrimination against the Negro members of the church, delegates to the General Conference of the Methodist Episcopal Church today adopted by a vote of 470 to 83 the plan for the union of their church with the Methodist Episcopal Church, South, and the Methodist Protestant Church.

"In the standing vote about thirty white delegates and most of the sixty-two Negro delegates voted against the plan. About fifty delegates did not vote.

"Protests that the plan, by giving Negro members a jurisdictional conference of their own, would segregate them from the rest of the new Methodist Church, came from white as well as Negro delegates.

"Advocates of the plan, including some Negroes, voicing the preponderant sentiment, declared that the Negroes would receive equal rights and greater opportunities for development.

In September, 1936, white youth attending the Epworth League Institute at Berea College, Kentucky, voted against unification with the M. E. Church, South, 467 to 17 on the grounds that the plan called for segregation of the colored brethren.

Of the 47 colored delegates representing the approximately 310,000 Negro members of the denomination, 36 voted against the merger of the M. E. Church, the M. E. Church, South and the Methodist Protestant Church which would provide a separate jurisdictional conference for the race should it pass all three general conferences. There were 11 in favor.

Some 5,000 Methodist young people at a conference in Memphis, Tennessee in January, 1936, adopted certain definite principles concerning Negroes. These principles were:

"Brotherly love, practiced, is the only cure for the evils that beset this nation.

"Economic opportunity for all races must be provided.

"Equal political opportunities for all human beings is paramount.

"The South is today the poorer section of this nation because of its old slave-established policy of proscription and exploitation of the Negro, the weaker group.

"Equal political opportunities for all citizens regardless of color with an intelligence test properly and fairly administered.

"Christian fellowship in all churches to all people alike."

In the early part of 1937, the Women's Missionary Council of the Methodist Episcopal Church, South, issued a statement voicing serious misgivings about the plan for the segregation of Negroes in a separate racial jurisdiction. Among other things this statement says:

"As a temporary expedient, the proposed plan may or may not be advisable, but as making for a permanent division within the Christian Church in America, we know that it falls far short of Jesus' ideal for the kingdom. It may be that the Women's Missionary Council has a function to perform just here. There seem to be at least three questions:

(1) Is the proposed plan for the unification of Methodism as regards the place given the Negro the best plan now capable of realization? (2) Do the expected gains outweigh the losses? (3) Will the feature of racial segregation tend to be permanent, or is it possible to keep ourselves so aware of its ethical imperfections on the basis of Christian brotherhood that we will desire to reconsider this aspect of church organization from time to time, working ever toward a more brotherly union?"

Negro Synod in South of Lutheran Church Refused

"Columbus, Ohio, October 19, 1936—Stirred by the plea of a New York churchman, delegates to the biennial convention of the United Lutheran Church refused today to vote authority for creation of a Negro synod in the South.

The Alabama-Georgia Synod asked for an extension of church work among southern Negroes. The convention authorized creation of a special commission to study the propo-

sal and report to the 1938 convention.

"The United Lutheran Church is not yet ready to vote authority for such a new project," declared the Rev. Ellis B. Burgess of New York.

"Before it can plan such a movement it must get ready—it must educate its Negro ministry.

"We cannot afford to build today and lose tomorrow, First train your men—then talk about extending your work among the Negroes. Before we can expand our southern Negro program we need educated Negroes to help us."

Religious Sects Among Negroes

In recent years there has been a notable increase of religious sects among Negroes. Some of these sects represent the breaking away of local church congregations from old established denominations, as the A. M. E. denomination and Orthodox Baptist churches. This is particularly true of the increasing number of community churches. Others represent new sects; the depression is an important factor in the rise of the new sects. There are also a number of Jewish and Moslem Sects.

Father Divine's Sect "Faith Eternal" has attracted the most attention and received the greatest publicity: This man is variously referred to as "George Baker of Georgia"; "Joe Baker of Alabama"; "Major J. Divine of Providence, Rhode Island," "Father Divine," "Heaven," and "Lord God Jehovah Emmanuel of the Universe."

The Sect has both white and Negro members. In the New York heavens the two races intermingle, but in other states separate heavens are usually established for blacks and whites. It has peace missions, extensions and connections throughout the world. A partial list follows: 22 in New York City and vicinity; Alabama, Arizona, Australia, California, British West Indies, Canada, Colorado, Connecticut, District of Columbia, England, Florida, Georgia, Illinois, Indiana, Kansas, Minnesota, Massachusetts, Maryland, Michigan, Nebraska, New Jersey, New York State, North Carolina, South Carolina, Ohio, Oregon, Pennsylvania, Switzerland,

Texas, Virginia, West Virginia, Wisconsin, Washington. The number of his followers is variously estimated from 22,000 to 22,000,000.

It is estimated that Father Divine disburses a million and a half dollars a year on his New York City kingdoms, a collection of boarding houses, coal yards, laundries, restaurants, garages, etc., which are tenanted and staffed by his followers, who have surrendered to him their economic as well as spiritual affairs. He has acquired 1,000 acres of farm land near Kingsport, New York, worth \$160,000. This land is to be settled by disciples who do not mind farm work. His private secretary is a white man. On the top floor of the main kingdom, 20 West 115 Street, New York City, eight secretaries are kept busy "day and night answering letters received from every nation of the earth."

Father Divine Enters Politics

Father Divine urged that his followers in New York City register and vote in the 1936 presidential election. They were ordered to register under their heavenly names.

"The political activity of 'Father Divine' had politicians disturbed and puzzled. Some of them sat through a noisy three-day international righteous government convention held by Divine disciples in Harlem in the hope of getting some understanding of the movement trained in the blunt schools of Tammany and the G. O. P., the oldtime ward bosses were completely bewildered by the Divine political platform.

"Among other things, it called for:

Destruction of all counterfeit money.

Legislation that would substitute the Divine password, "Peace," for the current salutation, "Hello," in answering telephone calls.

No more buying on installment plan. Laws providing that doctors shall guarantee cures and be held liable for the death of patients.

'How,' moaned a grizzled Harlem Tammany man, 'can we get along with Divine on any such platform as that? It ain't orthodox.'

"At first the politicians were relieved by information that most of the Divine 'angels' were illiterate and therefore, unqualified to vote, and

that others were aliens. But Father Divine drained away that source of comfort by jamming the evening schools with his disciples in order to prepare them for literacy tests and citizenship.

"Political bosses in Harlem, Newark, Jersey City, Brooklyn and other communities that have developed Divine groups thought they had a solution to their problem last July. They tried to erase from the registration books the names of all prospective voters who had used such aliases as 'Justified Virtue,' or 'Truth Delight.' It was useless. The Father's lawyers established the right of the Divine followers to use their spiritual names for voting purposes, and the votes went in."

Black Jews

There are a number of Black Jewish congregations in New York City and elsewhere in the United States. The Commandment Keepers are said to be the oldest of these sects. It was organized by Rabbi W. M. Matthew, New York City in 1919. At the fifteenth anniversary, 1934, of the founding of the Commandment Keepers, nine Negro Rabbis were present.

The Commandment Keepers, according to Rabbi Matthew, was the forerunner of all such sects in Harlem. The group, organized in 1919, received its papers of incorporation the following year as the Commandment Keepers. Rabbi Matthew was the first president and to this day the only one.

In 1923, Rabbi Mordecai Herman, now dead, organized the Cushin congregation of black Jews. His flock was split by dissension in 1925. Soon his church was merged with the Beth B'nai Avroham (Abraham) movement of Rabbi Josiah Ford, and the Cushin congregation lost its identity.

The Beth B'nai was a name to deal with until 1929, when Rabbi Herman was halted to court by Rabbi Ford, charged with misappropriating funds. The charge was dismissed, but the incident divided the flock into two camps. Rabbi Ford departed for Ethiopia and Rabbi Herman died, and that was the end of Beth B'nai.

The record of the years which followed is a record of the growth of the Commandment Keepers. The flock

increased from 125 to more than 500. Branches of the church were opened in Brooklyn, New Rochelle and Arverne, Long Island.

The movement grew too big for New York and overflowed into Philadelphia and Media, Pennsylvania, to Youngstown, Ohio, to Farrell, Pennsylvania, to Cincinnati and to Cullen, Virginia. Foreign branches were opened at St. Kitts in the Virgin Islands, in Puerto Rico and in the Bahama Islands. Rabbi Matthew is the chief rabbi.

Moorish Sects

It was reported, in 1927, that organized Moslem groups were found in five American cities. New York claimed a membership of 120 to 125. A Negro Moslem was in charge. Several Negroes and a group of Syrians formed the Moslem group in Detroit. The local leader was a Syrian. Indianapolis claimed about thirty-six members, a Negro from Africa was in charge. At St. Louis a membership of about seventy-five had been secured through the vigorous efforts of the leader who had formerly been a Christian preacher. Some years ago he came in contact with the Moslem movement in Chicago and was converted to Islam. Upon returning to St. Louis, he began presenting his new faith both to individuals and to groups. All local leaders serve their groups free of charge.

Chicago claimed sixty to seventy active members although between 250 and 300 had joined the movement.

M. M. Sadiq of India came to America early in 1920 as a representative of the Ahmadiya Movement, an aggressive sect among the Moslems. Mr. Sadiq purchased a "flat" at 4448 South Wabash, Chicago, and converted it into a mosque. This served as the headquarters of the movement in America.

These Negro converts are confirmed believers in Islam. They read the Koran and other Moslem literature. Christian claims are discredited and Islam accepted at full value.

A report in December, 1934 from Augusta, Georgia stated that: "With Koran under arm, 150 Negroes who say they have been 'good' Islamites for a year or more, have begun a campaign to Mohammedanize the local Negro population.

The group meets three times a week in a room of a dilapidated residence called the Holy Temple. Benches are fashioned from unfinished pine. Draped over the pulpit are an American flag and the red, star-centered banner of the Moorish Temple of America.

The Sabbath is observed on Friday.

A picture of Noble Prophet Drew Ali, assertedly the founder of the faith in America, hangs prominently from the temple walls. The picture shows the prophet in full Mohammedan regalia—fez, linen trousers, shawl and sash.

Sister Mary Bey, rotund local Mohammedan leader, classified the prophet as follows:

"He's the reincarnation of Mohammed, the only living prophet of Allah, the father of the universe, love and truth. The earth is his foot-stool. Blessed be his name."

Speaking of herself, Sister Mary said: 'I am the highest type of civilization.'

She said 'bey' is the international name given officers of the Mohammed church, while subordinates append 'ele' to their names.

Persons of another faith are barred from the services.

'It would be beyond my jurisdiction to allow one of another faith to attend one of our services,' she said. 'We don't care to co-mingle.'

Members of the temple wear turbans during services.

FIRST NEGRO CHURCHES ORGANIZED

1773—First Negro Baptist Church in America organized at Silver Bluff across the Savannah River from Augusta, Georgia, by a Mr. Palmer.

1776—Harrison Street Baptist Church, Petersburg, Virginia, organized.

1780—First African Baptist Church, Richmond, Virginia.

1785—Colored Baptist Church organized at Williamsburg, Virginia.

1788—First African Baptist Church of Savannah, Georgia, organized January 19, by Rev. Abraham Marshall, (white) and Rev. Jesse Peters, (colored). Andrew Bryan, a slave was the first pastor.

1787—The Free African Society organized with Absalom Jones and Richard Allen as overseers. This society resolved itself into the "African Church," erected a building and by its own decision entered into fellowship with the Protes-

- tant Episcopal Church. Absalom Jones and Richard Allen alone voted for the organization to connect itself with the Methodist Church. This was the origin of St. Thomas Episcopal Church. The building was opened for divine service July 17, 1794. Richard Allen was selected for license and ordination. He preferred to remain a Methodist. Absalom Jones was then selected and ordained.
- 1790—Springfield Baptist Church at Augusta, Georgia, organized by Rev. Abraham Marshall. Rev. Jesse Peters, who had gathered the members together, was the pastor.
- 1790—African Baptist Church, Lexington, Kentucky, organized. In 1820 split into First Baptist Church and Pleasant Green Baptist Church.
- 1791—Richard Allen purchased a lot for a church at Sixth and Lombard Streets, Philadelphia. In 1794, he sold this lot to Bethel Church and he erected on this lot the first church building of the African Methodist Episcopal Church.
- 1794—Zion Methodist Episcopal Church, (colored) organized, Philadelphia, from St. George's M. E. Church, (white).
- 1796—James Varick and others established in New York City a Colored Methodist Church which was the beginning of the African Methodist Episcopal Zion Denomination. This is the oldest Negro church in New York. The first meetings were held in the cabinet shop of William Miller on Cross Street.

DATES OF ORGANIZATION OF NEGRO DENOMINATIONS

- 1805—Colored members of Asbury Methodist Episcopal Church of Wilmington, Delaware, withdrew and erected a building for themselves.
- 1813—The Union Church of Africans, incorporated, September 7, at Wilmington, Delaware, by the colored members who had withdrawn from Asbury Church.
- 1816—The African Methodist Episcopal Church organized at Philadelphia, Pennsylvania, with Richard Allen as its first bishop.
- 1821—At New York the African Methodist Episcopal Zion Church organized June 21. James Varick was made district chairman and the next year he became the first bishop of the church.
- 1836—The Providence Baptist Association of Ohio was organized. This is said to be the first colored Baptist Association organized in the United States. In 1838, the Wood River Baptist Association of Illinois was organized. 1853 the Western Colored Baptist Convention was organized.
- 1864—Northwestern and Southern Baptist Convention was organized.
- 1867 the Consolidated American Baptist Convention organized and continued
- till 1879 when the Western churches withdrew. In 1880, the National Baptist Convention was organized at Montgomery, Alabama.
- 1850—African Union Church organized by a division of the Union Church of Africans.
- 1850—The Union American Methodist Episcopal Church (colored) organized by a division of the Union Church of Africans.
- 1860—About this time the First Colored Methodist Protestant Church organized by Negro members who withdrew from the Methodist Protestant Church.
- 1865—Colored members from the white Primitive Baptist Churches of the South organized at Columbia, Tennessee, the Colored Primitive Baptists in America.
- 1866—The African Union First Colored Methodist Protestant Church of America or elsewhere, organized by a union of the African Union Church with the First Colored Methodist Protestant Church.
- 1869—At Murfreesboro, Tennessee, in May, the General Assembly of the Cumberland Presbyterian Church set apart its colored members and organized the Colored Cumberland Presbyterian Church.
- 1870—The General Conference of the Methodist Episcopal Church, South, in May, at Memphis, Tennessee, as a step toward setting apart its colored members, appointed a commission to confer with delegates from the Colored Methodist Church and on December 16, 1870, at Jackson, Tennessee, these members were organized into the Colored Methodist Episcopal Church.
- 1882—The Reformed Zion Apostolic Church (colored) was organized.
- 1896—In 1894, a number of ministers and members of the African Methodist Episcopal Church withdrew from the conferences in South Carolina, and in Georgia, and organized an independent Methodist Church. In 1896, they were organized into the Reformed Methodist Union Episcopal Church, (colored).
- 1896—The Church of God and Saints of Christ, (colored) was organized at Lawrence, Kansas.
- 1899—A new denomination, the Church of the Living God, (colored) was organized at Wrightsville, Arkansas. There are now three distinct bodies as follows: Church of the Living God (Christian workers for fellowship); Church of the Living God; (Apostolic); Church of Christ in God.
- 1900—The Voluntary Missionary Society in America, (colored) was organized.
- 1901—The United American Free-Will Baptist was organized.
- 1905—July 10. At Redemption, Arkansas, persons who had withdrawn from the African Methodist Episcopal Zion Church,

the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, and Baptist churches, organized the Free Christian Zion Church in Christ (colored).

STATISTICS FOR NEGRO CHURCHES WITH SEPARATE FIGURES FOR URBAN AND RURAL CHURCHES

(Urban territory includes all cities and other incorporated places having 2,500 inhabitants or more; rural territory comprises the remainder of the country.)

The data on Negro churches collected in 1926, by the Census Bureau, shows the following: Rural churches, 32,427; Urban churches, 10,158; total, 42,585. Members, rural, 2,964,616; urban, 2,238,871; total, 5,203,487. Sunday schools, rural, 27,350; urban, 9,028; total 36,378. Sunday school scholars, rural, 1,278,485; urban, 866,068; total 2,144,553. Value of church property, rural, \$60,051,670; urban, \$145,730,958; total, \$205,782,628.

NEGRO CHURCHES OF

Denomination	Number Churches			Number	
	Total	Urban	Rural	Total	Urban
Total	6,080	1,960	4,120	644,692	377,785
Adventist bodies:					
Advent Christian Church	6	1	5	164	22
Seventh-Day Adventist Denomination	93	88	5	5,133	5,052
Baptist bodies:					
Regular Baptists	1	—	1	38	—
Christian and Missionary Alliance	10	9	1	535	510
Christian Church (General Convention of the Christian Church)	68	18	50	7,312	1,705
Church of Christ, Scientist	1	1	—	274	274
Church of God	29	7	22	887	318
Church of God (Headquarters, Anderson, Ind.)	98	54	44	3,165	2,404
Churches of Christ	214	80	134	8,155	3,580
Churches of God in North America (General Eldership)	7	2	5	274	55
Congregational Churches	155	96	59	16,000	13,139
Disciples of Christ	487	160	327	37,325	14,938
Independent Churches	7	7	—	1,542	1,542
Lutheran bodies:					
United Lutheran Church in America	1	1	—	126	126
Evangelical Lutheran Synodical Conference of America	—	—	—	—	—
Evangelical Lutheran Synod of Missouri, Ohio, and other States	69	33	36	5,871	3,596
Methodist bodies:					
Methodist Episcopal Church	3,743	805	2,938	323,347	149,559
Methodist Protestant Church	46	9	37	2,529	305
Wesleyan Methodist Connection (or Church) of America	26	10	16	1,215	672
Moravian bodies:					
Moravian Church in America	1	1	—	694	694
The (Original) Church of God	1	1	—	12	12
Presbyterian bodies:					
Presbyterian Church in U. S. A.	450	195	255	37,090	21,503
United Presbyterian Church of North America	14	6	8	1,202	602
Presbyterian Church in the United States	52	17	35	2,134	907
Protestant Episcopal Church	287	205	82	51,502	46,201
Reformed Episcopal Church	36	7	29	2,753	1,158
Roman Catholic Church	147	117	30	124,324	106,839
Salvation Army	5	5	—	495	495
Spiritualists:					
National Spiritualist Association	17	17	—	904	904
Progressive Spiritual Church	1	1	—	500	500
National Spiritual Alliance of the U. S. A.	8	7	1	190	173

WHITE DENOMINATIONS

Members	Number			Number			Value Church Edifices		
	Rural	Total	Sunday Schools	Total	Scholars	Rural	Total	Urban	Rural
266,907	5,470	1,741	3,729	307,850	154,922	152,928	\$37,489,276	\$29,408,326	\$8,080,950
142	4	1	3	94	15	79	4,950	4,000	950
81	67	63	4	3,402	3,321	81	789,400	785,100	4,300
38	—	—	—	—	—	—	—	—	—
25	8	7	1	490	465	25	57,625	55,625	2,000
5,607	64	16	48	3,348	955	2,393	285,100	168,000	117,100
—	1	1	—	395	395	—	254,061	254,061	—
569	24	7	17	901	246	655	78,015	57,000	21,015
761	89	52	37	3,131	2,296	835	343,450	305,150	38,300
4,575	177	71	106	5,905	2,819	3,086	139,919	90,010	49,909
219	7	2	5	298	109	189	8,000	6,200	1,800
2,861	140	86	54	8,899	6,862	2,037	1,896,415	1,733,700	162,715
22,387	397	133	264	14,848	6,179	8,669	1,495,568	1,058,900	436,668
—	6	6	—	491	491	—	67,000	67,000	—
—	1	1	—	90	90	—	13,000	13,000	—
—	—	—	—	—	—	—	—	—	—
2,275	61	26	35	3,314	1,801	1,513	339,650	293,500	46,150
182,788	3,527	778	2,749	196,496	83,357	113,139	18,938,246	12,914,353	6,023,893
2,224	42	8	34	1,283	203	1,080	91,650	26,000	65,650
543	26	10	16	1,084	578	506	83,100	67,300	15,800
—	1	1	—	208	208	—	30,000	30,000	—
—	—	—	—	—	—	—	—	—	—
15,587	400	181	219	27,817	15,598	12,219	3,285,860	2,718,550	567,310
600	14	6	8	1,587	764	823	189,300	126,000	63,300
1,227	43	16	27	1,569	777	792	138,140	92,175	45,965
5,301	260	190	70	19,075	15,704	3,371	4,162,735	3,958,210	204,525
1,595	23	7	21	1,216	450	766	59,850	29,500	30,350
17,485	76	65	11	11,406	10,736	670	4,677,378	4,484,128	183,250
—	5	5	—	470	470	—	67,064	67,064	—
—	1	1	—	10	10	—	—	—	—
—	—	—	—	—	—	—	3,800	3,800	—
17	1	1	—	23	23	—	—	—	—

INDEPENDENT

Denomination	Number Churches		Total	Number	
	Total	Urban Rural		Total	Urban
African Orthodox Church	13	13	—	1,568	1,568
African Orthodox Church of New York	3	3	—	717	717
Apostolic Overcoming Holy Church of God	16	8	8	1,047	581
Baptist Bodies:					
Negro Baptist	22,081	4,409	17,672	3,196,623	1,246,327
United American Free-Will Baptist Church	166	11	155	13,396	1,804
Colored Primitive Baptists	925	76	849	43,978	4,637
Church of Christ (Holiness) U. S. A.	82	46	36	4,919	3,002
Church of God and Saints of Christ	112	101	11	6,741	6,055
Church of God in Christ	733	405	328	30,263	20,805
Churches of God, Holiness	29	24	5	2,278	1,929
Churches of the Living God:					
Church of the Living God, "The Pillar and Ground of Truth"	81	45	36	5,844	3,886
Church of Living God, Christian Workers for Fellowship	149	82	67	11,558	7,289
Free Christian Zion Church of Christ	5	1	4	187	60
Free Church of God in Christ	19	15	4	874	797
Methodist Bodies:					
African Methodist Episcopal Church	6,708	1,599	5,109	545,814	272,765
African Methodist Episcopal Zion Church	2,466	650	1,816	456,813	193,926
Colored Methodist Protestant Church	3	3	—	533	533
Union American Methodist Episcopal Church	73	37	36	10,169	7,043
African Union Methodist Protestant Church	43	23	20	4,086	2,707
Colored Methodist Episcopal Church	2,518	567	1,951	202,713	79,183
Reformed Zion Union Apostolic Church	43	5	43	4,538	651
Reformed Methodist Union Episcopal Church	25	7	18	2,265	486
Independent African Methodist Episcopal Church	29	8	21	1,003	424
Presbyterian bodies:					
Colored Cumberland Presbyterian Church	178	60	118	10,868	3,911
Total	36,505	8,198	28,307	4,558,795	1,861,086

INDEPENDENT NEGRO DENOMINATIONS

NEGRO DENOMINATIONS

Members	Number Sunday Schools			Number Scholars			Value Church Edifice		
	Rural	Total	Urban Rural	Total	Urban	Rural	Total	Urban	Rural
—	11	11	—	445	445	—	\$ 30,000	\$ 30,000	—
—	3	3	—	220	220	—	50,000	50,000	—
466	15	7	8	1,068	583	\$ 485	16,950	12,100	\$ 4,850
1,950,296	18,755	3,918	14,837	1,121,362	402,416	718,946	103,465,759	69,444,724	34,021,035
11,592	144	11	133	2,278	709	4,368	308,425	53,900	254,525
39,341	24	10	14	5,077	780	1,498	171,518	93,870	77,648
1,917	72	40	32	2,511	1,482	1,029	326,850	274,750	52,100
686	67	60	7	2,010	1,751	259	149,210	138,860	10,350
9,458	585	331	254	19,282	12,666	6,616	1,508,079	1,274,353	233,726
349	27	22	5	1,246	1,066	180	159,700	152,500	7,200
1,958	26	19	7	1,468	1,177	291	170,547	126,665	43,882
4,269	140	77	63	3,465	2,171	1,294	368,935	268,750	100,185
127	5	1	4	97	35	62	22,000	16,000	6,000
77	17	14	3	633	568	65	23,700	23,200	500
273,049	5,884	1,454	4,430	288,247	139,608	148,639	32,092,549	23,994,224	8,098,325
262,887	2,429	640	1,789	267,141	103,542	163,599	18,515,723	13,451,618	5,064,150
—	3	3	—	98	98	—	36,000	36,000	—
3,126	69	37	32	4,240	3,019	1,221	478,951	380,150	98,801
1,379	42	22	20	2,851	1,724	1,127	476,269	381,483	94,786
123,530	2,351	540	1,811	103,523	34,571	68,952	9,211,437	5,791,115	3,420,322
3,887	42	5	37	2,882	394	2,488	184,075	57,000	127,075
1,779	19	3	16	673	78	595	74,800	29,450	45,350
579	26	8	18	663	280	383	98,050	74,000	24,050
6,957	152	51	101	5,223	1,763	3,460	353,825	167,920	185,905
2,697,709	30,908	7,287	23,621	1,836,703	711,146	\$1,125,557	\$168,293,352	\$116,322,632	\$51,970,720

Denominations and Sects Among Negroes not Listed in 1926 Census of Religious Bodies

Adventists Conference, United Sabbath Day
All Nations Pentecostal Church
Apostolic Faith of God Church
Christian Spiritual Union
Church of Our Lord Jesus Christ Apostolic Faith

Church of God in Christ (Pentecostal)
Church of One Faith
Church of the Almighty God
Community Churches, Council of
Faith Eternal (Church Name of Father Divine Sect)
Fire and Baptized Holiness Church
Free Church of God the Apostolic Faith
House of Jacob, Holiness and Sanctified Church
House of Prayer for all People, Bishop (Daddy) Grace, head
Pentecostal Faith of all Nations
Saints of the Solid Rock of Holiness
Spiritual, Anthony, Temple of America
Spiritualists Association, National Colored
Spiritualists, Orthodox, Church of America
Spiritualists, United Churches of Christ

Institutional
The Free Will Holiness Association
Triumph Church and Kingdom of God in Christ
Triumph Church of the New Age
United Holy Church of America, Inc.

Jewish Sects:
Commandment Keepers, Holy Church of the Living God, Pillar and Ground of Truth
Kodesh Church of Emanuel
Moslem Groups organized in New York City, Detroit, Indianapolis, St. Louis, Chicago, Augusta, Georgia.

IMPORTANT CONCLUSIONS ABOUT AMERICAN CHURCHES

C. Luther Fry, under the title, "The United States Looks At Its Churches,"* has presented "for the first time certain important conclusions about American churches drawn from a study of the significant data collected by the Federal Census of Religious Bodies." The following are excerpts from this publication:

In general, the southern states in relation to their populations have decidedly more churches than have other sections of the country. In part, this tendency is accounted for by the comparatively large rural populations there, and also by the large numbers of colored people that in relation to their numbers tend to establish even more churches than do whites. Among Negroes there is a church for every 178 adults, compared with 340 among the whites.

Distribution of Churches and Ministers

The 1926 Census of Religious Bodies asked each church to state whether its minister served only that one organization and if not, to tell how many other churches he served. This information, was tabulated for a number of leading denominations.

The denominations included are those of eighteen white and three Negro denominations, which together embrace 77.4 per cent of the churches of the United States. The white denominations included in this sample embrace 71.9 per cent of all the churches of white denominations, while the Negro bodies include 85.8 per cent of the churches in the twenty-four exclusively colored denominations.

In all, returns were received from virtually 172,000 churches. Of this number approximately half reported that their pastors had charge of only one church. Slightly more than one church in five had pastors who divided their time between two churches while an eighth of the churches stated that their ministers were serving three organizations. This leaves nearly one church in six with a pastor serving four or more churches. In fact there were actually 4,130 churches out of the 172,000 investigated which reported that their pastors were serving seven or more churches.

In cities, the proportion of churches with a full time minister is almost identically the same both for Negroes and for whites; but the Negro churches in rural districts have a higher ratio than the white churches. Reports from almost 25,000 country churches of the three colored denominations show that half of them were served by pastors with but one charge each, while the 105,000 such churches of the eighteen white bodies reported only about two-fifths in the class with a minister to a church.

Analysis of the census data shows that nearly three out of every eight ministers in the eighteen white denominations and more than three out of four of those in the three Negro

*Fry, Luther C., "The United States Looks at Its Churches." New York. Institute of Social and Religious Research, 1930, XIV, p. 182.

bodies do not claim to be graduates of either college or seminary. And even these figures are conservative, because the government, throughout its tabulating process, gave ministers the benefit of the doubt when it came to classifying certain cases.

A very liberal interpretation was placed upon the terms "college" and "seminary." Any institution listed by a minister as an institution of higher learning was considered to be one unless the name clearly indicated on its face that it was not of college or seminary rank.

Thus, it is probable that in reality more than three-eighths of the ministers included among the eighteen white denominations, and more than three-quarters of those in the three Negro bodies, were not graduated from any college or seminary.

For the three Negro bodies, the returns show that 62 per cent of the urban, and 83 per cent of the rural ministers were non-graduates.

Data for the three exclusively Negro denominations make it clear that geographic differences in the training of colored clergymen show, in general, the same tendencies as those found for white ministers. Among colored as among white ministers the old colonial area has the highest and the southwest the lowest proportion of trained men. Out of 650 Negro pastors in cities of the middle Atlantic states, slightly more than half are not graduates of either college or seminary, while in the rural areas of the same states nearly two-thirds are non-graduates. But in the west south central division, comprising the four states of Arkansas, Louisiana, Oklahoma, and Texas, the proportion of non-graduates is much higher. In that area three-quarters of the urban and nearly nine-tenths of the rural Negro ministers did not class themselves as either college or seminary graduates. In Oklahoma, for example, out of 337 Negro ministers studied, only thirty said they were graduates of either a college or a seminary, and of this number only nine claimed to be graduates of both. In Louisiana only eighty-six colored pastors out of 922 investigated stated that they were graduates of any institution of higher learning and only

seventeen said they were graduates of both college and seminary.

The Negro ministry also shows a tendency for the better trained men to be concentrated in great cities. Returns for the fifteen metropolitan areas reveal that out of more than 750 Protestant clergymen of the three Negro denominations, twenty in each hundred are graduates of both college and seminary, while fifty-five are non-graduates. For the other cities of the United States comparable colored figures are fifteen and sixty-three respectively. Clearly the proportion of ministers that are academically well-trained tends to increase as communities grow in size.

Negro Protestant bodies, of course, show much lower average expenditures per member than the white Protestant denominations. Among colored bodies the usual member over thirteen years of age contributes \$9.15, contrasted with \$19.54 for the members of white Protestant denominations.

Returns from most of the churches show that five women are church-members to each four men. This means that on the average there are 125 female members to every 100 male.

On the reasonable assumption that the ratio of men to women was the same in 1926 as in 1920, it follows that 48 per cent of the men are church members, contrasted with 63 per cent of the women. This striking difference bears out the contention that churches have a decidedly greater hold upon women than upon men.

Negro women are particularly attracted to the churches. The number of colored women thirteen years of age and over included on the rolls of Negro churches represents 73 per cent of the total number living in the United States, while for white women this ratio is 62 per cent. Interestingly enough, Negro men not only make a far lower showing than the colored women but even lower than the white men. Only 46 per cent of all adult Negro men are in church, compared with 49 per cent among the white men. These findings tend to explode the idea that the church has a peculiar hold upon the Negro tempera-

The Motherhouse of the Sisters of the Holy Family, an extensive brick building, occupies the site of the Old Orleans Theatre on Orleans Street, famous before the Civil War as the scene of the quardroom balls.

Catholic Negro Work

Though the Catholic priests and brotherhoods labored among the Negro slaves from their first arrival in this country until the Emancipation, yet the work of the Catholic Church may be said to have only begun in earnest when the Church of St. Francis Xavier, in Baltimore, Maryland, in 1871, was placed in charge of the Fathers of the American Branch of the Society of St. Joseph. However, there were isolated attempts before this and scattered parish organizations throughout the country, but when Monsignor, afterwards Cardinal, Vaughan, the founder of the missionary society, whose members are commonly known as Josephites, visited this country and was afterwards allowed to send four priests of his community to devote their entire attention to Negro religious work the interest of the Catholics of the United States began to be directed to the work as never before. The prelates of the Council of Baltimore, in 1884, awakened new enthusiasm by decreeing that a collection should be taken up, and instruction on race relationships be given in all the Catholic churches of the United States on the first Sunday in Lent.

In 1907, there was established a Board of Archbishops who should have general charge of this branch of Catholic missionary activity. Incorporated under the laws of Tennessee, it is known as "The Catholic Board for Mission Work Among the Colored People." The headquarters of the Board is at 154 Nassau Street, New York City. The director-general is the Rev. Edward C. Kramer, Ph. D., of New York City, who is assisted by Mr. Elmo M. Anderson (colored) of Pittsburgh, Pennsylvania, as business manager.

A monthly magazine, "Our Colored Missions," is published by the Board. Since the establishment of this Board, ninety-five new mission centers have been started in the South. Over 25,000 have been added to the list of children attending the col-

ored Parochial schools making a total enrollment about 36,509. The Board pays the salaries of 297 teachers, who are engaged exclusively in colored missionary work, making a total appropriation to Negro education of about \$100,000 annually. Many of these schools have a complete standard high school course. Xavier University of New Orleans, Louisiana, with 823 students, under the care of Mother Katharine Drexel and the Sisters of the Blessed Sacrament, comprises a four-year college, giving the degree of Bachelor of Arts, a school of pharmacy, and a high school.

In September, 1920, at the suggestion of Pope Benedict XV, the Fathers of the Divine Word at Greenville, Mississippi, opened the first ecclesiastical seminary in the United States to educate and train colored boys for the priesthood, thus helping to lay the foundation for a native Catholic colored priesthood in the United States. This seminary (St. Augustine's Seminary) has been transferred to Bay St. Louis, Mississippi. Colored students for the priesthood are attending several of the major ecclesiastical seminaries of the United States.

The Commission for Catholic Missions among the colored people and Indians collected and distributed in the year 1935 the sum of \$216,052, (including disbursements for the Indian missions). The board of directors consists of Cardinal Dougherty, Archbishop of Philadelphia, chairman; Cardinal Hays, Archbishop of New York, and Archbishop Curley of Baltimore. The secretary is the Rev. J. B. Tenny, S. S., Sulpician Seminary, Washington, D. C. Assistance is also given to colored mission work by the American Board for Catholic Missions.

In November, 1929, the Oblate Sisters of Providence, the oldest society of colored nuns in existence, celebrated in the Cathedral of Baltimore the centennial of their foundation in Baltimore by the Sulpician Father Hector de Joubert, in the year 1829.

The new seminary of the Society of St. Joseph, formerly in Baltimore, was opened in Washington, D. C., at the Catholic University of America, in

the autumn of 1930. Their preparatory college, Epiphany College, was transferred a few years previous from

Walbrook, Maryland to Newburgh, New York.

At present there are between 250 and 300 priests devoting themselves exclusively to the missions among the colored people.	
Catholic Negroes in the United States (at least)	270,000
Exclusively Colored Parishes	221
Negro Children in Parochial Schools	36,509
Catholic Negro Schools in the United States	214
Catholic Negro High Schools, complete	23
Catholic Negro High Schools, incomplete	13
Catholic Negro Industrial Schools	9
Homes	10
Social Service Centers	9
Boarding Schools	4
Sisterhoods Represented in Negro Work	62
Number of Sisters working exclusively in Negro work (about)	1,000
Lay Teachers	279
Schools receiving aid from the Catholic Board of Mission Work among Colored People	95
Total number of Negro priests in United States	6
Total number of Negro Sisters Oblates of Providence	212
Sisters of the Holy Family, New Orleans, Louisiana, established 1842	191
Handmaids of the Most Pure Heart of Mary, established Savannah, Georgia, 1912, now in New York City	28
Negro Catholic Universities in the United States	1

Negro May Be Made Saint By Catholics

"Blessed Martin de Porres, Negro lay brother of the Dominican Order, who lived in Lima, Peru, 1579-1639, where he ministered to the needs of the sick and poor and extended his mercies even to rats, has become the subject of prayers on the part of thousands of Roman Catholics in the United States who want him canonized as a Roman Catholic saint.

"Who is this first American-born man that Rome finds worthy to set before her own people as a model?"

"The only Negro saint in the Roman Catholic Church is Benedict the Moor (1526-'89).

"Born in Messina, Italy, the son of Ethiopian slaves, he rose from humble lay brother of the Franciscan Friars to Superior of Sicily's Monastery of Santa Mariana de Jesus at Palermo. In 1807, the church canonized him.

"The only other man of Benedict's race to attain the rank next to sainthood is Blessed Martin de Porres (1579-1639).

"A Negro Dominican brother of Lima, Peru, Blessed Martin was beatified in 1836. A century later Peru started a movement to canonize him which, in ten years, has spread all over the world. Some 200,000 pre-

lates, priests, nuns, sisters, as well as lay folk, are energetically behind it.

"Dominicans throughout North and South America marked the one hundredth anniversary of Blessed Martin's beatification with fervent prayers for the two miracles necessary to permit his canonization. Making him the first Negro saint of the Americas, his elevation is confidently expected next year.

"The natural son of Don Juan de Porres, a Spanish Conquistador, and Anna Velasquez, a Negress of Panama, Martin de Porres was deserted by his father, mistreated by his mother. As he grew up, giving away even the contents of his market-basket, his name spread as a prodigy. At ten his father returned and placed him in school, two years later apprenticed him to a barber-surgeon.

"Deeply religious, Martin joined the Dominican Friars, astounding them by his severity. He almost refused to eat, slept scarcely at all on his hair shirt, lashed himself with chains, and devoted himself to the criminal, the outcast, the sick, who credited him with supernatural powers. Miracle after miracle was claimed for him.

"Martin became the protector and provider of abandoned children, built for them an orphanage which perhaps

was the first in the Western World; converted the Holy Rosary Priory into a clinic and field-hospital; fed 165 persons daily, and dispensed \$2,000 weekly in alms obtained from soldiers of fortune hopeful of escaping eternal death for their sins.

"Dying in 1639, Martin de Porres already was a temporal saint to Peru and neighboring lands. Twenty-two years later, Philip IV asked Rome to beatify him. In 1763, Pope Clement XIII proclaimed the Negro friar's virtues; seventy-three years later Gregory XVI approved his simple beatification. It took another century for his canonization to reach the Sacred Congregation of Rites in Rome.

"In 1935, to further this cause in the United States, the Blessed Martin Guild was formed in New York. It distributes literature on the blessed friar and makes speeches in an effort to promote his cause.

"A statue of Blessed Martin de Porres, Negro beatified by Pope Gregory XVI in 1837, was unveiled in 1935 at the Roman Catholic Church of St. Vincent Ferrer, Lexington Avenue and Sixty-sixth Street, New York City.

Pope Urges United States Catholics to Work for Negroes

In a letter to the cardinals, archbishop and bishops of the Catholic church in the United States the Pope praised the work of Catholics among colored people during the past years and urged all members of the Catholic faith to extend their activity in the education and conversion of colored people.

While the letter concerns itself primarily with recruiting increasing numbers of colored people to the Catholic church, its powerful but indirect effect is expected to be the enlistment of the Catholic Church in the fight for citizenship rights for colored Americans.

Evidences of this trend have been numerous during 1936. The Catholic church, the Catholic newspapers and magazines and numerous Catholic priests and higher dignitaries have spoken out freely and forthrightly in support of full civil rights for colored people. The Catholic weekly papers have come to the front in the fight against lynching and other

Catholic publications have discussed the denial of the vote to Negroes in certain sections of the country as well as the denial of economic opportunity and discrimination in employment.

The Pope's letter will probably become the basis for the whole activity of the church in the United States during 1937 and succeeding years. The Holy See urges greater missionary work among colored Americans; he calls more priests to work among colored people; he urges the establishment of churches even in rural sections of the South; he urges the establishment of parochial elementary and high schools and also more college activity.

The letter signalizes the 15th anniversary of the work of the Commission for Catholic Missions among the Colored People and the Indians. It declares:

"While so much good gives rise to consolation and gratitude, one cannot think without sadness of how much remains to be accomplished . . ."

St. Joseph's Society of the Sacred Heart

St. Joseph's Society of the Sacred Heart is an organization, the members of which are exclusively engaged in work for the welfare of the colored race in the United States. Its headquarters are the House of Central Administration, 1130 North Calvert Street, P. O. Box 1111, Baltimore, Maryland. Its activities extend over twelve states and the District of Columbia. The Superior General is the Very Rev. L. B. Pastorelli, S. S. J., LL. D. The society at present numbers eighty-seven priests actively engaged in its institutions and missions. The society cares for fifty-six parishes with resident priests and twenty-six attached missions. The priests of the society minister to 60,000 colored Catholics which is half the number of colored Catholics who attend Catholic churches of their own. In the sixty-five schools in charge of the Fathers there are 13,000 pupils, taught by 209 sisters and seventy-three lay teachers. St. Joseph's Seminary, at the Catholic University Washington, D. C., which prepares aspirants to membership in the society, enrolls fifty-four seminarians,

who attend the various classes at the University. Epiphany Apostolic College, Newburgh-on-the-Hudson, New York, is the preparatory school of the Society and enrolls eighty-five students. St. Joseph's Society also conducts St. Joseph's Industrial School for colored boys, Clayton, Delaware, with an enrollment of 120 boys.

The Colored Harvest, published in Baltimore, is the official organ of St. Joseph's Society of the Sacred Heart.

The Society of the Divine Word

The Society of the Divine Word, with its American Motherhouse at Techny, Illinois, as a catholic religious organization, has done pioneer work in the field of elementary and secondary education. In the course of twenty-nine years it has established religious and educational centers for the Negro in Jackson, Meridian, Vicksburg, Greenville, and Bay St. Louis, Mississippi, as well as in Little Rock and North Little Rock, Arkansas. Besides these establishments the society has accepted previously founded missions stations in Chicago, Illinois, St. Louis, Missouri, Pine Bluff and North Little Rock, Arkansas; Pointe a la Hache and Jesuit Bend, Louisiana. One of its members is now chaplain of the Holy Rosary Institute for Colored Girls, an institution of secondary education and normal training which is located in Lafayette, Louisiana.

In 1920, the Society of the Divine Word espoused the cause of a Negro clergy and opened a Preparatory Seminary in Greenville, Mississippi, for the education of Negro candidates to its community. Three years later the institution was removed to Bay St. Louis, Mississippi, and was given the name St. Augustine's Seminary. At present there are three for two years in the Novitiate in East Troy, Wisconsin; fifteen scholastics in Bay St. Louis, seven Lay Brother-Novices, eight Postulants for the Brotherhood and forty-five students.

In the minor and greater seminary in Bay St. Louis, Mississippi, are engaged fourteen priests and one lay teacher.

NAMES OF INSTITUTIONS

Vicksburg, Mississippi; St. Mary's Institute, Rev. Fr. Tetzlaff; Jackson,

Mississippi, Holy Ghost Institute, Rev. Fr. Baltes and Rev. P. DeBoer, assistant; Meridian, Mississippi, St. Joseph's Institute, Rev. Fr. A. Jacobs; Greenville, Mississippi, Sacred Heart Institute, Rev. R. Lyons; Bay St. Louis, Mississippi, St. Rose of Lima School, Rev. J. Holken; Little Rock, Arkansas, St. Bartholomew Institute, Rev. C. Kinder; North Little Rock, Arkansas, St. Augustine's School, Rev. G. Steig; Pine Bluff, Arkansas, St. Peter's School, Rev. A. Humel; Point a la Hache, Louisiana, St. Thomas, Rev. John Hoenderop and Rev. Theodore Koeller; Belle Chaise, Louisiana, Rev. C. Schneider; Lafayette, Louisiana, Holy Rosary Institute, Rev. H. Patzelt; Lafayette, Louisiana, Immaculate Heart of Mary and the two stations of Duson and Scott; the four colored priests of the Society of the Divine Word; Rev. V. Smith, Rev. Fr. Wade, Rev. A. Bourgesse, and Rev. Rouseve. The number of Sisters, servants of the Holy Ghost who work in these institutions are sixty-five; Colored Sisters of the Holy Family, 12; lay teachers, 12.

Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People

"The Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People was organized in the year 1889 for the evangelization of the colored and Indian races. Its conception originated in the noble mind of Right Reverend James O'Conner, bishop of Omaha, at one time pastor of St. Dominic's Church, Holmesburg. To him the dire need of the Indian and the Negro made strong appeal, and in complete harmony with his designs for their intellectual, moral and physical regeneration, he found a generous co-operator in Miss Katherine M. Drexel of Philadelphia, who in the wealth which the heavenly Father had placed at her disposal, saw only a treasure confided to her care, to be used for the uplifting of her fellow-man."

In May 1890, while Miss Drexel was a member of the Novitiate of the Convent of Mercy, Pittsburgh, whither she had gone to prepare for religious professions, Bishop O'Conner died, and the work was placed under the kindly care of Most Rev.

erend Archbishop Ryan of Philadelphia. In February 1891, Miss Drexel received the name of Mother Mary Katherine and was appointed by the Most Reverend Archbishop, superior-ess of the young community. In July of the same year, the cornerstone of the Motherhouse at Cornwells Heights, Pennsylvania, was laid.

The work of this Institute embraces the charge of boarding schools, day schools, orphanages, nursing, visitation of the sick, and the instruction of adults in the principles of Christian doctrine. Branch Houses have been established in different parts of the country. In addition to the missions established by the Congregation itself, many other works among the colored people owe their origin to the generosity of the Sisters of the Blessed Sacrament.

YOUNG MEN'S CHRISTIAN ASSOCIATION WORK AMONG NEGROES

The first Colored Young Men's Christian Association was organized in Washington, D. C., 1853. Anthony Bowen, colored, was the first president. He worked in the Patent Office. The second to be organized was in Charleston, South Carolina, in April, 1866, and the third in New York City, February, 1867.

The first colored student association was organized at Howard University in 1869. E. V. C. Eato, president of the New York City Branch, who attended the Montreal Convention in 1867, was the first colored delegate to attend an international Y. M. C. A. Convention. In 1876, at the Toronto Convention, General George D. Johnson, an ex-confederate soldier was appointed the first secretary of the colored associations.

Henry Edwards Brown, founder of Talladega College, was the second traveling secretary of the International Committee in its work among colored men.

He served the committee from 1879 to 1890 having resigned for this purpose the presidency of Talladega College, which he founded. William A. Hunton was the first colored man to enter the secretaryship of the Young Men's Christian Association work. In January, 1888, he was appointed the general secretary of the Colored Association in Norfolk, Virginia. In

1890, he succeeded Mr. Brown as an international secretary. He died November 29, 1916, and was succeeded as senior secretary by J. E. Moreland. He was retired under the age limit on October 1, 1923, and was succeeded as senior secretary by C. H. Tobias. The first students' conference for the Colored Men's Department of the Young Men's Christian Association was held at King's Mountain, North Carolina, May 24 to June 2, 1912.

There are associations organized in 140 Negro educational institutions. These include practically all of the more important boarding schools. There are seventy-six Negro city associations scattered over twenty-six states. The first building for a student association was dedicated at Hampton Institute, February 2, 1913.

The Y. M. C. A. work has been established in a number of places in connection with large corporate industries in which numbers of Negroes are employed. The company usually puts up the building and pays the secretary. The running expenses are paid out of the annual and monthly dues. Such work has been established among the Negro miners at Buxton, Iowa; Benham, Kentucky; and Birmingham, Alabama; and among the 5,000 Negro employees of the Newport News (Virginia) Shipbuilding Company.

During the World War there were 350 colored secretaries serving troops in forty-five camps, seven training schools and three forts in America; fifty-eight colored secretaries served overseas; and six of these served in East Africa. There were also three educational specialists and eighteen women canteen workers.

In recent years there has been great development in the city section of the work. The gifts of large sums by Mr. George Foster Peabody, Mr. John D. Rockefeller and the interest and support of ex-President Roosevelt and ex-President Taft, were important features in this development. The greatest factor, however, was the gift of Mr. Julius Rosenwald, of Chicago.

Rosenwald Aid to Negro Y. M. C. A. Work

Mr. Julius Rosenwald in 1910, offered through the Chicago Y. M.

C. A. to give \$25,000 toward the cost of a Negro Y. M. C. A. building for men and boys in any city of the United States, which by popular subscription would raise \$75,000 additional. This assured a building to cost complete a minimum of \$100,000. He recognized the great need in each community with a large Negro population of a place where recreational and educational facilities could be had along with restaurant and dormitory service. He knew the Negroes unaided could not furnish the funds. He felt it was the duty and privilege of white people to help them. He believed money for the buildings would be provided. He had confidence that a better racial understanding would result from white and colored people working side by side in the money raising campaigns and in the subsequent construction and operating periods. Mr. Rosenwald's expectations were more than realized. Thirteen cities complied with his conditions.

The 1910 offer resulted in an expenditure of two million one hundred and fifty thousand dollars for buildings serving a Negro population of nearly one million. The percentage of cost contributed were: by whites

49 per cent, by Negroes 15 per cent; by Mr. Rosenwald 16 per cent; and other sources, like the sale of property previously owned, 20 per cent.

In 1918, Mr. Rosenwald contributed \$25,000 toward the \$246,000 colored Y. W. C. A. building in New York City. In 1920, he contributed \$25,000 toward a colored Y. W. C. A. building in Philadelphia, estimated to cost \$150,000.

A survey was made in 1920 of the condition and service of the twelve buildings then erected. The encouraging results shown, the war time migration of southern Negroes into industrial centers and the increase in race friction induced Mr. Rosenwald to make a second offer. It was reported to him that possibly eleven additional cities might undertake campaigns for Negro "Y's." Therefore, July 6, 1920, he made his second offer, again through the Chicago Y. M. C. A., to contribute \$25,000 to any city raising not less than \$125,000.

Mr. Rosenwald, under his offer to contribute \$25,000 to each city qualifying for a Negro Y. M. C. A. building, has contributed a total of \$637,000 toward the cost of twenty-six buildings in twenty-five cities.

STATISTICS OF Y. M. C. A. BUILDINGS ERECTED THROUGH ROSENWALD AID†

Location of Y. M. C. A.	Original Cost of Land, Buildings, Equipment	Year Dedicated	Sources of Funds			Property Debt
			Julius Rosenwald	Local Negro Population	Other	
Atlanta	\$ 141,516	1920	\$ 25,000	\$ 35,242	\$ 81,274	\$ None
Baltimore	115,000	1918	25,000	12,500	77,500	19,000
Brooklyn	230,271	1917	25,000	15,000	190,271	None
Buffalo	280,308	1928	25,000	7,500	32,500	*None
Chicago	193,979	1913	25,000	22,000	146,979	7,309
Cincinnati	111,545	1916	25,000	15,808	70,737	1,579
Columbus	140,496	1918	25,000	no record	115,496	None
Dallas	183,156	1930	25,000	49,761	108,394	*None
Dayton	194,385	1928	25,000	8,643	160,741	None
Denver	100,262	1924	25,000	9,000	66,262	37,000
Detroit	515,685	1925	25,000	25,084	465,601	None
Evanston	134,569	1929	12,000	11,000	111,569	None
Harrisburg	170,629	1933	25,000	11,307	134,321	*None
Indianapolis	110,000	1913	25,000	10,000	75,000	8,500
Kansas City	104,000	1914	25,000	30,250	48,750	None
Los Angeles	200,000	1926	25,000	20,000	155,000	None
Montclair	164,000	1928	25,000	9,000	130,000	*None
New York	373,541	1919	25,000	23,763	324,778	*None
New York	1,036,297	1933	25,000	14,292	997,005	None
Orange	175,000	1932	25,000	4,340	145,659	1,000
Philadelphia	127,384	1912	25,000	14,011	88,373	None
Pittsburgh	276,499	1923	25,000	21,291	230,208	7,527
St. Louis	225,000	1919	25,000	57,600	142,400	None
Toledo	203,002	1930	25,000	7,927	170,075	*None
Washington	110,000	1912	25,000	35,000	50,000	10,800
Youngstown	199,445	1931	25,000	**2,000	172,000	None
	\$ 5,815,969		\$637,000	\$472,319	\$4,490,893	

*Property debt assumed by the general association.

**Contributed to furnishings and equipment only.

†Page 252 of "Life on the Negro Frontier." (For details of operating costs, range of membership, etc., see appendix Tables 3-9 of "Life on the Negro Frontier," by George R. Arthur.)

Negro Members National Council

Homer S. Brown, 1004 Wylie Avenue, Pittsburgh, Pennsylvania.

M. W. Dogan, Wiley College, Marshall, Texas.
John M. Gandy, Virginia State College, Ettrick, Virginia.

John Hope,* Atlanta University, Atlanta, Georgia.

Herbert M. King, Hampton Institute, Hampton, Virginia.

W. T. Nelson, 417 Smith Street, Cincinnati, Ohio.

John A. Patton, 1936 Boulevard Place, Indianapolis, Indiana.

Emmett J. Scott, 1711 "S" Street, N. W., Washington, D. C.

W. Ellis Stewart, 3511 South Parkway, Chicago, Illinois.

W. R. Valentine, Manual Training School, Bordertown, New Jersey.

*Representative on General Board

Secretaries of the National Council Services to Negro Men and Boys:

C. H. Tobias, senior secretary, 347 Madison Avenue, New York City.

R. W. Bullock, 347 Madison Avenue, New York City.

R. B. DeFrantz, 347 Madison Avenue, New York City.

Services to Colored Students:

Frank T. Wilson, 347 Madison Avenue, New York City.

Secretaries of the International Committee of the Young Men's Christian Association

Work in South Africa:

Max Yergan, P. O. Box 7, Alice, Cape Province.

Local Associations Executive Secretaries

ALABAMA: L. B. Bascomb, Acipio Branch Y. M. C. A., 15th Street and 30th Avenue, Birmingham; Elliott S. Peters, Colored Branch Y. M. C. A., 504 St. Anthony Street, Mobile.

CALIFORNIA: B. S. Scruggs, 28th Street Branch Y. M. C. A., 1006 E. 28th Street, Los Angeles; R. Thomas Smith, Linden Street Branch Y. M. C. A., 805 Linden Street, Oakland.

COLORADO: Fritz Cansler, Glenarm Street Branch Y. M. C. A., 2800 Glenarm Street, Denver.

DISTRICT OF COLUMBIA: Major Campbell C. Johnson, Twelfth Street Branch Y. M. C. A., 1816 12th Street, N. W., Washington.

GEORGIA: James H. McGrew, Butler Street Branch Y. M. C. A., 22 Butler Street, N. E., Atlanta; D. D. Moody, Ninth Street Branch Y. M. C. A., 521 Ninth Street, Columbus.

ILLINOIS: George R. Arthur, Wabash Avenue Department Y. M. C. A., 3763 South Wabash Avenue, Chicago; Harold S. Prince, Maxwell Street Department Y. M. C. A., 1012 Maxwell Street, Chicago; P. J. Hauser, Emerson Street Department Y. M. C. A., 1014 Emerson Street, Evanston.

INDIANA: F. E. DeFrantz, Senate Avenue Branch Y. M. C. A., 450 North Senate Avenue, Indianapolis; Benjamin F. Grant, Willard Street Branch Y. M. C. A., Muncie; B. G. Smith, Dunbar Community Center, 726 Western Avenue, South Bend.

IOWA: Crocker Street Branch Y. M. C. A., Des Moines.

KANSAS: G. B. Winston, Water Street Branch Y. M. C. A., 502 North Water Street, Wichita.

KENTUCKY: Chestnut Street Branch Y. M. C. A., 920 W., Chestnut Street, Louisville.

LOUISIANA: W. H. Mitchell, Jr., Dryades Street Branch Y. M. C. A., 2220 Dryades Street, New Orleans.

MARYLAND: S. R. Morsell, Druid Hill Avenue Branch Y. M. C. A., 1619 Druid Hill Avenue, Baltimore.

MICHIGAN: Wilber C. Woodson, St. Antoine Branch Y. M. C. A., 635 E. Elizabeth Street, Detroit.

MISSISSIPPI: Dr. J. W. Caldwell, chairman, Nelson Street Branch Y. M. C. A., 600 Nelson Street, Greenville; Edwin W. Merrick, Jackson Street Branch Y. M. C. A., Walnut and Jackson Streets, Vicksburg.

MISSOURI: Forrest Smith, Paseo Department Y. M. C. A., 1824 Paseo Boulevard, Kansas City; South Seventeenth Street Branch Y. M. C. A., 1621 Messanie Street, St. Joseph; O. O. Morris, Pine Street Branch Y. M. C. A., 2846 Pine Boulevard, St. Louis.

NEW JERSEY: C. M. Cain, Arctic Avenue Branch Y. M. C. A., 1711 Arctic Avenue, Atlantic City; A. E. Flournoy, Hunton Branch Y. M. C. A., 6th Street and Mechanics Avenue, Camden; J. N. Williams, Washington Street Branch Y. M. C. A., 41 Washington Street, Montclair; Arthur W. Hardy, Court Street Branch Y. M. C. A., 153 Court Street, Newark; J. W. Bowers, Oakwood Department Y. M. C. A., 84 Oak-

wood Avenue, Orange; A. J. Cary, Moorland Branch Y. M. C. A., 644 West 4th Street, Plainfield; J. B. Redmond, general secretary, Y. M. C. A., 162 Witherspoon Street, Princeton; F. S. A. Johnson, general secretary, Lincoln Y. M. C. A., 393 Broad Street, Summit; Hilmer L. Jensen, Colored Community Branch Y. M. C. A., 223 North Willow Street, Trenton.

NEW YORK: A. L. Comither, Carlton Avenue Branch Y. M. C. A., 405 Carlton Avenue, Brooklyn; Wm. H. Jackson, Michigan Avenue Branch Y. M. C. A., 585 Michigan Avenue, Buffalo; H. K. Craft, West 135th Street Branch Y. M. C. A., 180 West 135th Street, New York City; West Side Branch Y. M. C. A., 133 Adams Street, Rochester; John Enoch, Martine Avenue Branch Y. M. C. A., 136 Martine Avenue, White Plains.

NORTH CAROLINA: Eugene Black, Colored Branch, Cone Memorial Y. M. C. A., 95 Eleventh Street, Greensboro; M. A. Fletcher, Patterson Avenue Branch Y. M. C. A., 410 North Church Street, Winston-Salem.

OHIO: S. E. Jones, Lockland Branch Y. M. C. A., 310 North Wayne Avenue, Lockland; B. W. Overton, Ninth Street Branch Y. M. C. A., 636 West Ninth Street, Cincinnati; Capt. C. E. Frye, Cedar Avenue Branch Y. M. C. A., 7615 Cedar Avenue, Cleveland; John Butler, Spring Street Branch Y. M. C. A., 202 East Spring Street, Columbus; K. M. Williams, Southside Industrial Y. M. C. A., 40 West Long Street, Columbus; J. A. Green, Fifth Street Branch Y. M. C. A., 905 West Fifth Street, Dayton; W. S. Smith, Center Street Branch Y. M. C. A., 521 South Center Street, Springfield; L. B. Marsh, Indiana Avenue Branch Y. M. C. A., 669 Indiana Avenue, Toledo; S. S. Booker, West Federal Street Branch Y. M. C. A., 962 West Federal Street, Youngstown.

OKLAHOMA: W. L. Hutcherson Branch Y. M. C. A., 405 North Greenwood Street, Tulsa.

PENNSYLVANIA: H. H. Cain, West Rittenhouse Branch Y. M. C. A., 132 West Rittenhouse Street, Germantown; Aaron W. Green, Forester Street Branch Y. M. C. A., 628 Forester Street, Harrisburg; Robert J. Patience, Christian Street Y. M. C. A. Building, 1724 Christian Street, Philadelphia; Herbert T. Miller, Centre Avenue Branch Y. M. C. A., 2621 Centre Avenue, Pittsburgh; Southside Branch Y. M. C. A., 434 South Main Street, Wilkes-Barre; J. A. Williams, Y. M. C. A., Wilmerding.

TENNESSEE: William Hogan, J. A. Henry Branch Y. M. C. A., 302 East 9th Street, Chattanooga; Arthur D. Williams, Colored Y. M. C. A., 4th Avenue, North and Cedar Street, Nashville.

TEXAS: Homer J. Tucker, College Branch Y. M. C. A., 746 College Street, Beaumont; Fred Young, Moorland Branch Y. M. C. A.,

2700 Flora Street, Dallas; S. H. Fowler, Sr., Colored Branch Y. M. C. A., 1916 Crump Street, Fort Worth; William C. Carver, Colored Branch Y. M. C. A., 1209 Bagby Street, Houston.

VIRGINIA: James T. Harris, Hunton Branch Y. M. C. A., 511 Taylor Street, Lynchburg; J. W. Anderson, Hunton Branch Y. M. C. A., 440 East Brambleton Avenue, Norfolk; S. E. Burrell, general secretary, Colored Y. M. C. A., 214 East Leigh Street, Richmond; L. A. Lee, Hunton Branch Y. M. C. A., 28 Wells Avenue, N. W., Roanoke.

WEST VIRGINIA: P. A. Goines, general secretary, Colored Y. M. C. A., 607 Scott Street, Bluefield.

STUDENT ASSOCIATIONS: Tuskegee Institute is the only college for Negroes with a full time paid secretary.

Hampton Institute, Hampton, Virginia, and South Carolina State College, Orangeburg, South Carolina, have part-time paid secretaries. There are 137 schools for Negroes having student associations, without paid secretaries.

BOY SCOUTS OF AMERICA

National Committee on Interracial Activities—E. W. Palmer, chairman, Kingsport, Tennessee; C. Arthur Bruce, vice-chairman, Memphis, Tennessee; Percy Jackson, vice-chairman, New York City; Stanley A. Harris, secretary, New York City.

Its Field—Boys 12-16 Years

Negroes	729,995
Mexicans	51,142
Indians	17,088
Foreign-born	213,261
Sons of Foreign-born	951,169
Total	1,958,656

Division of Negro Work:

Leo M. Favrot, chairman, Baton Rouge, Louisiana.

Dr. George J. Fisher, New York City.

B. E. Loveman, Chattanooga, Tennessee.

Dr. Thomas Jesse Jones, New York City.

Dr. W. T. B. Williams, Tuskegee Institute, Alabama.

Dr. E. P. Roberts, New York City.

Dr. J. H. Dillard, Charlottesville, Virginia.

Dr. J. T. Trawick, Louisville, Kentucky.

Mell R. Wilkinson, Atlanta, Georgia.

A. L. Jackson, Chicago, Illinois.

Father Joseph Glenn, Richmond, Virginia.

Division of Indian Work:

Percy Jackson, chairman.

Lewis Merian, Washington, D. C.

Dr. Thomas Jesse Jones, New York City.

Rev. Henry Roe Cloud, Wichita, Kansas.

David Owl, Iroquois, New York.

John Collier, Washington, D. C.

Dr. Clark Wissler, New York City.

Dr. Fred W. Hodge, New York City.

Executive Officers:

Stanley A. Harris, national director of interracial activities.

A. J. Taylor, assistant to national director.

Work of the committee is under the supervision of the Division of Operations, A. A. Schuck, director, office, 2 Park Avenue, New York City.

The first organization work among Negro boys was at Louisville, Kentucky, where in 1917 three troops were started. At the beginning of 1926, there were 108 local councils in the country conducting troops for Negro boys under Negro leadership, five of these councils were in the South, namely, Louisville, Kentucky; Orange, and Port Arthur, Texas; Raleigh, North Carolina; and Newport News, Virginia.

At the close of 1929, 274 councils had 789 troops among Negro boys under Negro leadership. Troops for Negro boys are now open in practically every part of the country. There are only two councils out of a total of 560 which do not admit Negro boys to membership. About 1,500 troops for Negro boy scouts are now active with about 35,000 members.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION WORK AMONG NEGRO GIRLS AND WOMEN

Previous to the organization of the National Board of the Young Women's Christian Associations, 1906, there were beginnings of work in the Negro schools of the South, also in a few cities such as Washington, Philadelphia, New York City and Baltimore. Whatever affiliation these college associations had, was in the nature of friendly relations with the American Committee. Whatever relationship the Negro women in cities had, was the exhibition of good will and interest of the local associations.

While a conference under the National Board was being held in Asheville, June 7-17, 1907, there was a discussion about approaching association work among Negro women and girls in the South. It was agreed that, considering conditions in the South, any work among Negro women and girls, in cities where there were city associations would not be expected; that no work was to be undertaken by the southern advisory committees, which were then the state committees, in promoting as-

sociation work among Negro people in the South. It was agreed to affiliate the student associations already organized and to continue to organize Negro student associations from headquarters. It was agreed to give more or less consultation about student work, but work in cities, should proceed without consultation. It was felt that parallel work among white and Negro people would mean attendance by both at conferences. The real question was that of the convention, for if there were Negro associations, they should be represented in the national convention. The South was not ready for such representation.

In the interim of the Asheville Conference (1907) and the Louisville Conference (1915) both the city and student work developed along with the awakening of social consciousness. The personnel of the Louisville Conference was composed of white and Negro women, who freely and openly discussed relationships in the South, and was in contrast with the group at Asheville which was composed entirely of white women without the presence of a Negro woman.

The findings of the Louisville Conference gave a decided sense of direction. Two of the findings that relate directly to city work were: (1) "That we believe the time has come for the appointing of a committee composed of white and Negro women from or of the South." (2) "That we recognize that the best method of corporation in city associations is through branch relationship."

In December 1916, the first interracial committee was organized at Richmond, Virginia.

It was also recommended "that we realize the need of trained leadership among Negro women" and "that we recommend the establishment of student conferences for inspiration and for the development of such leadership in the near future." The first student conference was held the next year (1916) at Spelman Seminary, Atlanta, Georgia. White and Negro leadership conducted this conference.

The Louisville Conference gave a basis for intensive work. Before two years had passed we had entered the war period. The War Work Council

of the Young Women's Christian Association through money and influence was able to establish work among Negro women and girls throughout the whole country (see pamphlet "Work with Colored Women and Girls"). In all but a few instances the work begun then has developed through strenuous efforts to stabilize work begun on a basis of activities.

The response to, and participation in the program of the Young Women's Christian Association of Negro Women and Girls has helped to demonstrate its power to include diversified groups within a community together with all groups which make up this membership. They find expression for both individual and group needs. The Negro girl has responded naturally to the Girl Reserve Movement. The standards and goals are being met by her, and her influence is felt in the life of her community. Clubs of older employed girls make for better contentment and make possible a careful preparation for an active life. A few industrial and business clubs have developed and are included within the respective departments of the local associations. In cities where such relationship obtains, Negro and white girls attend the national conferences as one delegation. Years involving an educational process made it possible for the eleventh biennial convention at Detroit, Michigan (1930) to be held without discrimination. Negro women and girls took their places naturally as leaders and participants.

The management of a branch among Negro women is by the Negro women themselves. In many cities the chairman of the branch is a member of the directors and the chairman of many standing committees of the branch are members of their respective committees in the Central Association. There are sixty-five branches employing 135 secretaries. Branches among Negro women and girls take their places naturally within all phases of the association movement. White and Negro women within the Young Women's Christian Association are meeting their common task with more freedom and are less and less inhibited by tradition and expediency.

The following are the Negro committee members and secretaries of the National Board of the Y. W. C. A. located at 600 Lexington Avenue, New York City.

National Board Members

Mrs. Henry C. Bryant, Birmingham, Alabama
Mrs. E. P. Roberts, New York City
Miss Juanita J. Saddler, New York City

National Committee Members

Mrs. Ernest Alexander, New York City
Mrs. J. O. Blanton, Louisville, Kentucky
Miss Erma Cannon, Jefferson City, Missouri
Miss Oleta Crane, Langston, Oklahoma
Dean Hilda Davis, Raleigh, North Carolina
Miss Bonita Harrison, Prairie View, Texas
Miss Winnie Hawthorne, Tallahassee, Florida
Miss Hattie Horn, Kansas City, Missouri
Mrs. A. W. Hunton, Brooklyn, New York
Mrs. Arthur Logan, New York City
Miss Marjorie Lynch, Lynchburg, Virginia
Mrs. William Pickens, New York City
Dean Lucy Slowe, Washington, D. C.
Miss Odile Sweeney, Hampton, Virginia
Miss Edith Turner, Indianapolis, Indiana
Miss Jewell Watson, Nashville, Tennessee
Miss Pauline Watson, Pine Bluff, Arkansas

National Secretaries

Miss Marion Cuthbert, secretary, Leadership Division
Miss Celestine Smith, secretary, National Student Council
Mrs. Cordelia A. Winn, secretary, National Services Division
Miss Frances Williams, secretary, Laboratory Division

Y. W. C. A. Branches Among Negro Women

1. Asheville, North Carolina, 356-60 College Avenue
2. Atlanta, Georgia, 128 Piedmont Avenue, N. E.
3. Atlantic City, New Jersey, 30 North Ohio Avenue
4. Baltimore, Maryland, 1200 Druid Hill Avenue
5. Beaumont, Texas, 1305 Gladys Street
6. Birmingham, Alabama, 1609 Seventh Avenue, North
7. Bridgeport, Connecticut, 60 Beach Street
8. Brooklyn, New York, 221 Ashland Place
9. Camden, New Jersey, 822 Kaighn Avenue
10. Charleston, South Carolina, 106 Coming Street
11. Charlotte, North Carolina, 405 South Boulevard Street
12. Chattanooga, Tennessee, 839 East 8th Street
13. Chicago, Illinois, 4555-59 South Parkway
14. Cincinnati, Ohio, 702 West 8th Street
15. Columbia, South Carolina, 1429 Park Street
16. Columbus, Ohio, 690 East Long Street
17. Dayton, Ohio, 800 West 5th Street
18. Dallas, Texas, 2503 North Washington Street

19. Denver, Colorado, 2460 Welton Street
20. Des Moines, Iowa, 1407 Center Street
21. Detroit, Michigan, 469 East Elizabeth Street
22. Durham, North Carolina, 508 Fayetteville Street
23. Germantown, Pennsylvania, 6128 Germantown Avenue
24. Harrisburg, Pennsylvania, 804 Cowden Street
25. Houston, Texas, 506 Louisiana Avenue
26. Indianapolis, Indiana, 653 North West Street
27. Jersey City, New Jersey, 43 Belmont Avenue
28. Kansas City, Kansas, 337 Washington Boulevard
29. Kansas City, Missouri, 1501 East 19th Street
30. Knoxville, Tennessee, 329 Temperance Street
31. Lexington, Kentucky, 256 North Upper Street
32. Little Rock, Arkansas, 924 Gaines Street
33. Los Angeles, California, 1108 East 12 Street
34. Louisville, Kentucky, 528 South 6th Street
35. Lynchburg, Virginia, 618 Monroe Street
36. Milwaukee, Wisconsin, 1831 North 10th Street
37. Montclair, New Jersey, 159 Glenridge Avenue
38. Muncie, Indiana, 1301 First Street
39. Nashville, Tennessee, 436 Fifth Avenue, North
40. Newark, New Jersey, 25 Orleans Street
41. New Castle, Pennsylvania, 140 Elm Street
42. New Orleans, Louisiana, 2436 Canal Street
43. New York City, New York, 179 West 137th Street
44. Norfolk, Virginia, 719 Washington Street
45. Oakland, California, 823 Linden Street
46. Omaha, Nebraska, 2306 North 22nd Avenue
47. Orange, New Jersey, 66 Oakwood Avenue
48. Philadelphia, Pennsylvania, 1605 Catherine Street
49. Pittsburgh, Pennsylvania, 2044 Centre Avenue
50. Plainfield, New Jersey, 656 West 4th Street
51. Portland, Oregon, 6 Tillamook Street
52. Princeton, New Jersey, 184 Witherspoon Street
53. Richmond, Virginia, 515 North Seventh Street
54. Roanoke, Virginia, 107 Wells Avenue, N. W.
55. Rochester, New York, 192 Clarissa Street
56. San Antonio, Texas, 323 North Pine Street
57. San Diego, California, 29th and Clay Streets
58. Seattle, Washington, 102-21 Avenue, North
59. Springfield, Ohio, 134 West Clark Street

60. St. Joseph, Missouri, 110 South 13th Street
61. St. Louis, Missouri, 709 North Garrison Avenue
62. Trenton, New Jersey, 338 North Montgomery Street
63. Tulsa, Oklahoma, 601 East Easton Street
64. Washington, D. C., 901 R. I. Avenue
65. Wheeling, West Virginia, 1035 Chapline Street
66. Wilmington, Delaware, 1301 Tatnall Street
67. Wichita, Kansas, 818 North Water Street
68. Winston-Salem, North Carolina, 619 Chestnut Street
69. Youngstown, Ohio, 248 Belmont Avenue

WORK OF THE AMERICAN BAPTIST PUBLICATION SOCIETY AMONG NEGROES

This society has helped to promote and conduct Christian work among the Negroes ever since Civil War days, seeking to adapt its program and field service as well as its lesson helps to the needs of the day.

The society's director of Christian education in New York City cooperates with Horatio Hill, the Negro director of Christian education in Harlem, and it has supported either a full-time worker or a part-time worker to assist Dr. Hill in his work. It also supports a part-time Negro worker in Chicago. It's director of Christian education in Chicago cooperates heartily with this worker and with the other Negro church leaders of that area. It has carried forward similar cooperative efforts through its state and city directors of Christian education in every section where there are Negro churches.

The society has made generous donations of Sunday school literature and books for use in Negro Sunday schools, churches, colleges, and seminaries.

Rev. T. C. Walker of Gloucester, Virginia, was in the employ of the Publication Society for many years. While the society is not now supporting him, it cooperates with him in the promotion of all phases of Negro Christian work in that section of Virginia.

THE SALVATION ARMY AND THE NEGRO

The Salvation Army is an international organization operating in 91 countries and colonies throughout the world and is founded on a principle which does not differentiate between color or creed emphasizing the Fath-

erhood of God and the brotherhood of man as laid down in the scriptures "God hath made of one blood all nations to dwell on all the face of the earth."

The Army's operations in whatever country carried on, are equally applicable to all mankind. The doors of its institutions are open to the Negro as much as to the white, the only necessary qualification being the need of spiritual or physical aid.

There is little doubt that the Salvation Army has more colored adherents than any other religious organization.

At its four colleges in the United States where men and women are trained for officership, the colored cadet receives exactly the same tuition and treatment as the white.

In conjunction with its world-wide policy, the Army, where circumstances warrant, operates colored corps and institutions, as in Greater New York, where it has three colored branches—two neighborhood centers and one hotel.

However, Salvation Army institutions everywhere are open to all races and the colored mother in a maternity home gets the same love and care as the other patients, and the colored man in a Men's Social Service Center afforded the best facilities the Army can offer in working out his rehabilitation.

The Salvation Army believes that atonement was made on the Cross for the sins of all mankind and that the blood of the Saviour washes away all the sin in men's hearts binding them together, whatever their color, creed or race, into one great brotherhood.

THE AMERICAN BIBLE SOCIETY WORK AMONG NEGROES

The work of the American Bible Society among Negroes was established in 1901, and is carried on chiefly in the southern states. It also carries on the translation and publication of the Scriptures in African languages. Since the organization of the "Agency among the Colored People in the United States," there has been circulated among Negroes a total of 2,828,368 volumes of Scripture. The circulation in 1935 was: 9,158 Bibles, 15,604 Testaments, 154,135 Gospels and other portions.

The work, long under the superintendency of the Rev. J. P. Wragg, D. D., is now directed from the Bible House on Park Avenue and 57th Street, New York City. The field is in four divisions with secretaries in charge: Atlanta Division, (Georgia, Florida, Alabama, Mississippi, Tennessee) Rev. D. H. Stanton, D. D., 56 Gammon Avenue, S. E., Atlanta, Georgia; Charlotte Division, (North Carolina, South Carolina, Virginia, West Virginia, Maryland, District of Columbia) Rev. J. S. N. Tross, D. D., 329 South Brevard Street, Charlotte, North Carolina; Cleveland Division, (Ohio, Pennsylvania, New York, New Jersey, Delaware, Michigan, Indiana, Illinois, Missouri, Kentucky) Rev. A. J. Allen, D. D., 2193 East 89th Street, Cleveland, Ohio; Dallas Division (Texas, Louisiana, Arkansas, Oklahoma, Kansas) Rev. M. L. Vaughters, D. D., 2549 Elm Street, Dallas, Texas.

THE WORK OF THE AMERICAN SUNDAY SCHOOL UNION AMONG NEGROES

This society had some general work among Negroes of Virginia for several years. It now has enlarged its scope by introducing missionary work among the Negroes of the Black Belt. In its desire to meet conditions, and in order to obtain greater effectiveness in administration, a new district has been organized which includes only the territory being covered by the colored missionaries who are working in the southern states. The new district includes the work among the Negro people in the states of South Carolina, Georgia, Alabama, Mississippi, Louisiana, and southern Texas. A general representative has been appointed who for the present is looking after the work under the immediate supervision of the secretary of missions of the society. At present, four missionaries are under commission and others will be appointed in the near future. These men now report having Sunday schools holding regular sessions in 170 communities located in the rural areas of the southland. For the last fiscal year they report thirty-nine new Sunday schools organized with 78 teachers and 1,333 scholars enrolled; 4,882 families receive pastoral visits; 517 sermons and religious addresses

were delivered. The schools organized within the last fiscal year are in addition to the 616 schools already organized and being maintained by them.

The American Sunday School Union is deeply interested in the religious welfare of the Negro of the South, and is seeking to cooperate with every agency looking toward their moral and religious betterment.

The headquarters of the American Sunday School Union are 1816 Chestnut Street, Philadelphia, Pennsylvania.

The officers are: E. Clarence Miller, LL. D., president; Elliott D. Parkhill, D. D., general secretary (in charge of work among Negroes); Arthur M. Baker, Ph. D., editor of publications, and John H. Talley, treasurer.

WORK OF THE BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. AMONG NEGROES

The Presbyterian Church in the United States has always been interested in the evangelization and education of the Negro. Reference to the minutes of the General Assembly for the year 1800 reveals the following: "The Assembly *** agreed that the following objects deserve consideration, viz: The gospeling of the Indians ***. The instruction of the Negroes, the poor, and those who are destitute of the means of grace ***."

As early as the year 1801, the Rev. John Chavis, "a black man of prudence and piety," was employed as missionary "among people of his own color." Mr. Chavis was born near Oxford, North Carolina, in 1763, and educated at Princeton College by white friends who wished to see what progress an educated Negro could make. He was licensed and preached in Virginia until 1805, when he was transferred to North Carolina where he remained until 1832. In addition to his ecclesiastical duties, he found time to conduct a classical school for white boys. John Chavis was one of the greatest factors in the early religious development of his race.

That was over one hundred thirty-five years ago. The Board of National Missions is still carrying on an

extensive program for Negro advancement, working through church, school, community station, and Sunday School. Last year, through its Unit of Work for Colored People, the Board gave aid to 369 Negro churches and missions with a total of 24,555 communicants. Under this division there is a personnel of 488 Negro workers, 227 of whom are ministers with both college and seminary training. The unit maintains 19 educational institutions, 14 of which are boarding schools and five day schools. All but three of the boarding schools and all of the day schools are coeducational. In the last few years many of the schools formerly operated under the Board of National Missions have been turned over to public school authorities for maintenance, or have been consolidated with schools nearby for purposes of economy. The schools which remain have large enrollments, many of the students being brought into some of the rural schools by bus. Ten of the boarding schools are high schools, three of which offer two-year normal courses; three are junior colleges; and one is a university. Of the five day schools, two are high schools and three elementary. The chief purpose of all the schools is to develop Christian leadership and to direct the talents of Negro youth to Christian service. There are fourteen community stations under the direction of the Board, attempting to give aid, service, and religious instruction to their communities.

In addition to the organized church and the boarding and day schools, the Board gives special attention to the cultivation of Sunday schools under the direction of Sunday school missionaries, of which there are eighteen on the field. This year's report shows 580 mission Sunday schools for Negroes. Mr. John M. Somerndike, whose address is 156 Fifth Avenue, New York City, is the secretary of the Department of Sunday School Missions. The Rev. A. B. McCoy, D. D., superintendent of Sunday School Missions for Negroes, of 200 Auburn Avenue, Atlanta, Georgia, working under the direction of Mr. Somerndike, is doing much toward the evangelization of the Negro youth in the South. He organizes and conducts Sunday schools where there are no other opportunities for the development of the spiritual life, and supervises the work of Sunday School missionaries in twelve southern states.

The secretary of the Unit of Work for Colored People is Dr. John M. Gaston, with headquarters at 511 Bessemer Building, Pittsburgh, Pennsylvania. Dr. L. B. West, 316 Carmel Street, Charlotte, North Carolina, works as field representative in the southern states, traveling from one church to another and from one school to another to inspire and direct the work of the unit on the field.

The general secretary of the Board of National Missions of the Presbyterian Church in the U. S. A. is Dr. E. Graham Wilson, 156 Fifth Avenue, New York City.