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“BY THEIR FRUITS”

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A Review of the Results on the Negro Field

THERE are approximately twelve million Negroes in the United States. They are to be found in every state in the Union. Indeed wherever the Stars and Stripes fly, you will find colored citizens, not excepting cold Alaska! Although distributed throughout the nation, the great majority of Negroes are to be found in the rural South and in the industrial centers of both North and South. Again, too, though by far the great majority are native Americans, thousands have recently come to the United States from the West Indies, and there is always a sprinkling of migrants from Europe and Africa. It is interesting to note that, though of one race, these groups from different sections of our own land and from other countries tend to keep to themselves.

The city Negro has not only fitted into the industrial regime as already organized but has launched out into business for himself. Wherever large groups of colored people have congregated, there you will find the Negro operating his own store, his own restaurant, theatre, hotel and undertaking establishment. You will find him publishing his own newspapers, magazines and books; you will find that he has organized his own agencies for the uplift of mankind, including the Church. The Negro church is one of the most vital forces in every colored community. The largest number of Negroes are to be found in those denominations whose boards first established churches and schools in the Southland. However, today you will find that the Negro has affiliated with practically every sect in existence and has organized several variations of his own.

Most of the church boards have established mission schools for the Negro in the South. These have been the pioneers of Negro education, as have also been schools independent of churches, such as Tuskegee and Hampton, which are supported by philanthropic agencies. Today there are many splendid state, county and city schools for Negroes, while the Rosenwald country school has transformed many a rural section. At Washington, D. C., we find that the government itself has in Howard University a college for Negroes. In the South, the church school, independent school, and public school have trained not only the leaders but the masses of the race. In the North, the regular public schools have had on their enrollment the name of many a colored youth, while such universities as Western Reserve, Northwestern and Colum-

bia have granted many a Ph.D. to Negroes and have seen the Phi Beta Kappa key awarded to more than one colored student.

Today the Negro figures as an enriching factor in the cultural as well as the agricultural and industrial life of America. As a creative artist his poems, stories, articles, books, plays and songs are eagerly sought by the public at large. There are, too, both national and state Negro congressmen who are helping shape the new America. In both the North and the South white and colored leaders are working more and more together. Therein lies the hope of seeing a true democracy on American shores.

Negro Leadership in the Presbyterian Church

PRESBYTERIAN work among colored people, as it is today, is a dynamic testimony to the fruitfulness of the Christian program initiated by pioneer missionaries at the close of the Civil War. Practically every piece of work now carried on within the bounds of the four colored synods is under the direct leadership of Negro men and women who were brought up, educated, and taught the Christian way of life in one or more of our mission schools. Today, in North and South Carolina, where white Presbyterian missionaries first concentrated their efforts, are scores of strong Presbyterian churches and the best of Negro schools. You will find, too, that the children of those early converts have carried the word from coast to coast and from border to border, establishing schools and churches as the need arises.

The church is the very heart and core of the work among colored people. Since an educated ministry has been, from time immemorial, the standard of the Presbyterian church her Negro representatives have not only had a call to preach but had a four-year college course followed by a three-year intensive course at the theological seminary. Practically all of the three hundred Presbyterian churches in the South have pastors who were educated at Johnson C. Smith University and Theological Seminary, or Lincoln University and Theological Seminary. These ministers, products of Christian schools, have pioneered, have initiated new phases of work, and have been the natural leaders of their flocks in all things that work for the good of mankind and the glory of God. The sacrifice that the Negro missionaries have made for the Christian cause is without parallel. The leaders on the Negro field have had manifold responsibilities, yet they have conducted each of their several duties in a way that would bring credit where greater division of labor is the rule.

THE Presbyterian churches in the South are divided into four synods. Of the four Negro synods, Catawba covers the states of North Carolina and Virginia; Atlantic, the states of South Carolina, Georgia and Florida; East Tennessee, Tennessee, Mississippi and Alabama; (portions of Virginia and

North Carolina) ; Canadian, Oklahoma, Arkansas, Missouri and Texas. Within the bounds of each synod are to be found highly organized church bodies and splendid mission schools. Within each synod are to be found vast areas where the light of Christ has yet to eradicate superstitious and primitive outlooks. Sunday school missionaries, ministers, teachers and gospel teams from our schools are constantly widening the horizons of the handicapped, underprivileged, and unendowed many who people the great Black Belt of the Southland. The best part of it all is that the Negroes themselves are largely responsible for the whole program. Perhaps the greatest contribution to the Negro has been the school of experience it provided him. Therein lies the value of the whole project. Instead of having things done for him the Negro has had a chance to make mistakes and profit thereby. The colored preacher with ability had an opportunity to grow, to expand, and to develop a great work while the Negro educator had the chance to build up a strong Christian school. To see how well they have responded to the challenge and how eternally they have built one has but to glance at the work for which Negro executives are responsible.

ALTHOUGH on an aided field, not a few of the colored churches have become self-supporting. However, whether receiving assistance from the Board of National Missions or not, each church assumes a responsibility for a share in the benevolent work of the Boards and takes pride in meeting its quota. To sacrifice for the Lord's work is taken for granted by our colored Presbyterians.

Churches on the Negro field vary from complex highly organized city institutions attractively housed and boasting a thoroughly graded Sunday school with every teacher especially prepared for her specific work, to the very simple country church with little equipment but rich in spirit. On many a country lane on Sabbath mornings are to be found those wending their way to the humble dwelling house of the Lord. Some come in wagons while others tramp many a weary mile; but come they do. The service of song and preaching may seem to some unduly lengthy but the cheer of the Sabbath is all most rural Negroes have to carry them through the drudgery of the week. They feel the need of spiritual fortification and tarry long in the House of the Lord.

Whether the church be large or small you will invariably find the women banded together in a missionary society which is part of a presbyterial and a synodical society, all of which are presided over by Negro women, most of whom got their start in assuming the responsibilities of Christian leadership in the missionary society of the mission school.

Within the past few years the colored Presbyterian churches in the South have been reorganized in an attempt to meet certain requirements. Every

church is doing its best to be classified as a standard Church. Another recent move on the colored field has been the re-grouping of churches on the Larger Parish Plan.

A colored field representative assists the churches in setting up their programs and in meeting specific standards of the boards. Both the field representative and an evangelist serve the four colored synods and tend to unify the spiritual aspect of the program.

CHURCH work among Negroes is not by any means confined to the South. With the migrations to the cities and to the North many a colored pastor followed his flock and shepherded them in their new home. This resulted in the establishment of many a new Presbyterian Church. However, we must not forget, that there were already thousands of Negroes in the North even before the Civil War and that colored Presbyterian churches have long been established in the North. Although these northern churches are part and parcel of the local presbyteries and synods, they are also organized into what is known as the Afro-American Presbyterian Council and meet regularly for the discussion of their mutual problems. Many of the colored Presbyterian churches in the North also are aided by National Missions. In the larger cities such as New York, Chicago and Cleveland, where great numbers of Negroes have congregated, the Board maintains special workers who assist the pastors in helping the church meet the needs of the community. Playgrounds, clinics, and clubs are also fostered in congested centers.

Negro Leadership in the Presbyterian Mission School

COULD the pioneer missionary look at the colored field today he would find not only that Negro forces are manning all but three of the institutions once under white administration, but that the graduates of the mission schools have gone out, established mission schools themselves, and have, in turn, sent forth graduates who have served the mission field as ministers, Sunday school missionaries, teachers, community workers, and nurses. The Negro successors to white executives and faculties not only have carried on the work bequeathed to them but have built upon the foundations strong institutions which meet the highest standards of the most respected educational bodies. Johnson C. Smith University, Charlotte, North Carolina, one of the first universities to have a colored president, was recently placed in the Class A group by the Southern Association of Secondary Schools and Colleges, an organization which measures white and colored institutions by the same educational yard stick. While building up the program to meet accepted academic standards, Johnson C. Smith University did not forget her Christian purpose, her reason for existence, but continued to emphasize the preparation of Christ-

ian leaders. From her seminary have come a great many of the Negro ministers who have built so nobly on the colored field.

At Mary Allen Seminary, in Crockett, Texas, the principal, sensing the need of a junior college in that area, established a new department which was so effectively organized that it was the first junior college for Negroes to be placed in the Class A group by the Southern Association of Secondary Schools and Colleges. Furthermore, at the time it was so rated, but two other institutions, and those offering four-year courses, were placed in the same category. Those institutions, however, had a long history and were under a white administration. Mary Allen Junior College, though young, was the first school with a Negro president and a colored faculty to receive the first class stamp. It must be remembered, too, that the college department was inaugurated and established by its colored president. This achievement is all the more remarkable when one recalls that his parents were once slaves. He, too, is a product of our mission schools.

WITHOUT exception the colored executives in charge of Presbyterian schools completely lose themselves in their work. With them Christ is the great Motivator and it is in His name that they labor night and day. Not how much do I have to do but how much can I do for the Lord is the question each executive asks when commissioned to a field. Because the Negro minister, the Negro educator, is first a missionary rather than a purely professional man, he not only attempts but actually accomplishes things others would hesitate to start. Because he can turn his back on no area of need, we find the minister, to whom the masses turn for material and physical, as well as spiritual guidance, starting elementary schools, high schools, colleges, recreational centers, clinics and hospitals where otherwise such services would not be rendered.

The Board has different types of schools to meet the different needs. There are agricultural schools dedicated to the rural boy and girl; there are schools which emphasize industrial education, preparing the youth for specific trades and vocations; there are the schools of higher education wherein the young lawyer, doctor, teacher, social worker, preacher and missionary are prepared for their professions. There are day schools and boarding schools. The boarding schools mainly do high school work. They provide a fundamental foundation for the exceptional young men and women who will continue their education in schools of higher learning and they prepare the average boy and girl to live as a Christian, whatever his vocational path may be. The boarding schools have as their particular aim to provide Christian background and atmosphere such as can best be given when the students remain constantly under the guidance of the mission teachers. The day schools are mainly to be found in desperately needy communities. The elementary grades form the major portion of their work. Theirs is the primary task of bringing the Word

to forgotten children, while the function of the higher schools is to prepare Christian leadership to carry on such work.

THE Negro is often referred to as being America's "Tenth Man." Taking the average population throughout the United States, one out of every ten Americans will be a Negro. But averages seldom exist in life. In some parts of America a colored man is a curiosity, while in other localities many more colored people are to be found than white. Where the population is predominantly black, we have what is known as the Black Belt. In such areas educational facilities may be exceedingly crude. The Board therefore maintains simple day schools in which not only the children of the community but mothers and fathers and even grandparents receive their first introduction to the A B C's. In the day schools as in the boarding schools, the reciting of the catechism and worship is a part of the daily program. Recently the Board of National Missions has had to close many of those vital elementary day schools, yet in a great number of cases the teachers have continued to hold their classes. Public school teachers who are functioning without pay hope to receive material compensation for their efforts later—but the teacher laboring in a church school which has been closed by the Board knows that her only reward is in the fact that she has assisted her Master in bringing that abundant life to those who would otherwise be denied.

Negro Leadership in Interracial Affairs

LEADERS of the church and leaders of the mission school have been among the first to pave the way for interracial amity and goodwill. Lucy Laney, founder of Haines Normal and Industrial Institute at Augusta, Georgia, was one of the members of the first interracial commission which met at Atlanta. While our missionaries have done much to stimulate harmony between the races through organizations frankly labeled for that purpose, they have also done a vast amount of work for the cause of the brotherhood of mankind indirectly. From the very beginning colored and white missionaries have worked together for one common cause. So appreciative of the white teachers' contributions are the Negroes that even those colored educators filled with the greatest amount of race pride regret the gradual exodus of the white missionary from the colored field. Our Negro executives have worked not only with white executives employed by the same church but with white members of Southern communities and their white friends in the North. Our Negro executives have likewise held important positions in mixed groups. They have made their contribution in such conferences as the Home Missions Congress and in our own General Assembly. The President of the United States called in more than one graduate of our mission schools for conference on Better Housing, Child Welfare and unemployment situations. The Board of National

Missions recently elected a Negro, Rev. J. W. Holley, D.D., to its membership, while, but a few weeks later, the Board of Christian Education elected Dr. H. L. McCrorey to its membership. Dr. Holley has charge of one of Georgia's state schools. He received his elementary education in one of our church's day schools. Dr. McCrorey is not only a product of our mission schools but the builder of the new Johnson C. Smith University. During the summer of 1933 Dr. and Mrs. McCrorey represented the Presbyterian Church in The World Alliance of Presbyterian and Reformed Churches which met at Belfast, Ireland.

The fruits of the work on the colored field are thus seen to ramify into the far corners of the earth—products of the past—potent seeds for the future.

NEGRO POPULATION BY STATES — 1930 CENSUS

STATE	TOTAL	NEGRO
Maine	797,423	1,096
New Hampshire	465,293	790
Vermont	359,611	568
Massachusetts	4,249,614	52,365
Rhode Island	687,497	9,913
Connecticut	1,606,903	29,354
New York	12,588,066	412,814
New Jersey	4,041,334	208,828
Pennsylvania	9,631,350	431,257
Ohio	6,646,697	309,304
Indiana	3,238,503	111,982
Illinois	7,630,654	328,972
Michigan	4,842,325	169,453
Wisconsin	2,939,006	10,739
Minnesota	2,563,953	9,445
Iowa	2,470,939	17,380
Missouri	3,629,367	223,840
North Dakota	680,845	377
South Dakota	692,849	646
Nebraska	1,377,963	13,752
Kansas	1,880,999	66,344
Delaware	238,380	32,602
Maryland	1,631,526	276,379
District of Columbia	486,869	132,068
Virginia	2,421,851	650,165
West Virginia	1,729,205	114,893
North Carolina	3,170,276	918,647
South Carolina	1,738,765	793,681
Georgia	2,908,506	1,071,125
Florida	1,468,211	431,828
Kentucky	2,614,589	226,040
Tennessee	2,616,556	477,646
Alabama	2,646,248	944,834
Mississippi	2,009,821	1,009,718
Arkansas	1,854,482	478,463
Louisiana	2,101,593	776,326
Oklahoma	2,396,040	172,198
Texas	5,824,715	854,964
Montana	537,606	1,256
Idaho	445,032	668
Wyoming	225,565	1,250
Colorado	1,035,791	11,828
New Mexico	423,317	2,850
Arizona	435,573	10,749
Utah	507,847	1,108
Nevada	91,058	516
Washington	1,563,396	6,840
Oregon	953,786	2,234
California	5,677,251	81,048

SUMMARY

Missionaries	455
Churches and Preaching Stations.....	300
Mission Sunday Schools.....	680
Daily Vacation Bible Schools.....	436
Boarding Schools and Homes.....	22
Hospital	1
Community Centers	1

BOARD OF NATIONAL MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
~~156~~ 156 Fifth Avenue, New York

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