



What is
The AMERICAN CHURCH
INSTITUTE *for* NEGROES

Tailoring is a popular course in Institute schools, leading to certainty of future employment.



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THE STORY OF THE INSTITUTE



FORTY-FOUR years ago a group of distinguished Southern and Northern churchmen, feeling that the Episcopal Church had neglected its responsibility to the Negro people, requested the Board of Missions to sanction the organization of a corporation devoted to the education of Negroes in the Southern States, under the auspices of the Episcopal Church.

It was natural that the progress of this Institute during its first ten years should be comparatively slow. Foundations had to be laid, policies defined and the membership of the Church at large made familiar with the purpose as defined in the charter. It was difficult for instance, to decide whether the Church should follow the example of the founders of Hampton and Tuskegee, by establishing one or two great and expensive schools in the South, or whether it should adopt the plan of founding a school in each Southern State where the Negro population was relatively large. For many good reasons, it was finally decided that the best policy was to select schools already existing and strengthen them with such support as the Institute might bring or, where this was not practicable, to start new schools. This problem was one of much greater difficulty then than now, because at that time the resources of the Institute were so limited that it was scarcely able to bring very material assistance to any school with which it affiliated. The founders of the Institute however, were men of courage

and faith. They believed their idea was sound and that in time, if not immediately, the Episcopal Church could be awakened to a much larger sense of its responsibility for the Negro people than then existed. The chosen policy which might take a generation or more to complete, was the adoption or founding of one school in each State, so central to the Negro population within the State that it would be capable, sooner or later, of exercising at least a state-wide influence upon race relationships and upon the Negro population in general.

The Institute during its first years did a notable work, especially in insisting that every school for Negroes to which is brought encouragement and financial assistance should be an "honest" school. In educational circles, an honest school is one that does well what it undertakes and does not pretend to do what it is not doing or cannot do. Nothing was more important in the development of sound education and Christian character among the Negro people than this theme, upon which the Institute hammered until it permeated the spirit and management of all Institute schools. Thus were laid enduring foundations.

A few years after its founding, the Board of Trustees made a basic change in its approach to the problem. During the previous years, the whole of the limited financial resources of the Institute was derived from friends in the North. Very little indeed had been contributed by Southern churchmen. It soon became clear that, if the Institute was to succeed in a large way, Southern churchmen must be looked to as leaders in the enterprise from the standpoint of moral responsibility, even though the larger portion of financial support came from other sections of the Church. Thus began a systematic effort to interest Southerners in generous giving as well as in membership on the Boards of Trustees of Institute schools. It was gratifying and encouraging to note how quickly the South began to respond when responsibility was placed upon it.

The Institute now maintains five schools and colleges, one school of Nursing and one college center, all in the South. In



Learning to increase the productivity of the land helps the farmer and improves living standards.

these institutions, whose standards of education conform to the requirements of the local State Boards of Education, about 3,600 students are enrolled in the regular school term. In addition, in the summer schools, there are enrolled approximately 3,600 more. Thus more than 7,000 young Negro men and women receive systematic training in academic work and useful industry in the course of each year. But the influence of the Institute schools is by no means measured by the direct effect upon the students. One of the most important features is the extension work, which reaches back among the Negro population in a radius of sixty or seventy miles of each school.

The wisdom of the Board of Trustees in adopting the far-seeing policy of establishing schools in several States, rather than in concentrating on one or two, is evidenced by the fact that, though the Institute has schools in only six Southern states, nearly one-quarter of the entire Negro population of

the South is influenced, directly or indirectly, through this extension work among the masses of the people, as well as through the present large enrollment of selected Negro boys and girls.

One of the most important features of the extension work is the sending of trained nurses and social workers back into the country districts to teach sanitation, measures for the protection of the health of the Negro people, to instruct and nurse mothers in times of childbirth and tell them how to safeguard the health of their children. Similar extension work is carried on by the schools in teacher training in the public schools for Negroes, in agriculture, in domestic science, and in almost every kind of industry affecting the health and happiness of the Negro people.

The Institute schools not only maintain a standard academic education, but give training in twelve to fifteen trades and industries, such as carpentry, brick-laying, automobile repairing and agriculture for the boys, and dressmaking, domestic science and other useful industries for the girls. These trades and industries are so well taught that the graduates in these departments find no difficulty in securing remunerative positions when they leave school.

Training for life in these schools is based upon the conviction that Christian character and an intelligent understanding of the fundamentals of religion are a necessary part of any educational system.

The total budget for maintaining the Institute and its schools is nearly \$1,500,000 a year. A particularly significant development has been the steady rise in their financial support from sources other than the Institute.

Originally they received practically all their income from the Church through the Institute and by direct contributions from Diocese and parishes. Today the financial support given these institutions amounts to only about ten per cent of the total cost of their operation, *but it constitutes the critical ten per cent because it enables them to make the most effective use of the other ninety per cent.*

Many school buildings, like this college chapel, have been designed and built entirely by students, during the past 50 years.



Institute Schools, 1950

SAINT AUGUSTINE'S COLLEGE

Raleigh, N. C.

A co-educational school with an A rating and an annual enrollment of 500.

SAINT PAUL'S POLYTECHNIC INSTITUTE

Lawrenceville, Va.

Largest and one of the oldest Institute schools, with over 1500 students.

SAINT AGNES HOSPITAL

Raleigh, N. C.

Here 65 girls receive training to become much needed registered nurses.

GAUDET EPISCOPAL HIGH SCHOOL

New Orleans, La.

A high school with a predominantly Church influence.

VOORHEES SCHOOL AND JUNIOR COLLEGE

Denmark, S. C.

Accommodating one thousand students from a rural part of the country.

OKOLONA COLLEGE

Okolona, Miss.

Doing an outstanding piece of educational work in northern Mississippi.

FORT VALLEY COLLEGE CENTER

Fort Valley, Ga.

A unique experiment in Negro education influencing a large group of people.



Nurses trained at St. Agnes' Hospital, Raleigh, are to be found in every section of the country.

One of the most encouraging features of the work is the willingness on the part of young Negroes to make great sacrifices for the privilege of securing a training for life at these Church schools.

A development of great significance, within the last few years, is the repeated commendation of the work of the Institute and its schools by the General Education Board (the Rockefeller Foundation), the Phelps Stokes Fund and the Jeanes and Slater Funds. Thomas Jesse Jones, Ph.D., a Presbyterian and an educator of international repute, said:

"The unique value of the Institute among all American agencies for Negro education and inter-racial concord deserves special consideration and commendation."

and James H. Dillard, LL.D., President of the Jeanes and Slater Funds, once commented:

"The idea was the development of a church institute composed of separate, yet federated schools for the education of colored youth of the South, to be conducted under

the auspices of the whole Church. The Institute is fully justifying the purpose of its founders."

Gratifying progress has been attained in ratings by the academic schools in the system. Three are rated class A, while lack of certain facilities or substandard salary scales continue to prevent rating of two others. It is generally realized that all of the academic affiliates are doing outstanding work, even in the face of recognized handicaps.

The religious life on the campuses receives high priority in aiding the students to prepare themselves for living worthy lives. There is a chaplain at every school. Student attendance at daily chapel service is mandatory, the chaplain being assisted in the services by students acting as servers, ushers, lay readers and choir members. Church School meets each Sunday, being generally conducted by seniors who gain valuable experience in Church leadership. Practically all of the outstanding organizations and movements of the Church are actively functioning among the student body. Some of them are: The Woman's Auxiliary, Laymen's League, Girls' Friendly Society, Brotherhood of St. Andrew, Young Peoples' Service League, Altar Guild, Lay Readers' League and Ushers' Guild. The various appropriate Diocesan programs always receive active support by the respective institutions.

A new era now is dawning in race relationship in the South. The Episcopal Church, working through the American Church Institute for Negroes for the last half century had a definite place in helping to bring about a more Christian approach to this subject.

Although the Schools and Colleges affiliated with the Institute have advanced steadily with emphasis on quality of training rather than size of enrollment, recent developments call for a re-appraisal of the work. An opportunity is offered to again lead the way in private education as was done at the turn of the century.

Two major problems confront the Institute and its affiliated schools. First, the vital necessity of improving faculty standards by raising the salary scales, and second, improve-

ment of physical plants, many of which are 50 years old. Funds are desperately needed for major repairs in addition to new buildings for dormitories, academic work and vocational training.

The Institute has prepared a long range program designed to cope with these and less serious problems which constitute some of its responsibilities. But the very magnitude of the job requires the help of every interested agency and individual. Some aid will be realized from foundations; some from local dioceses while thousands of individuals must participate.

It is easily within the power of the Episcopal Church, under God's continued blessing, to become again a strong influence in America in solving the so-called race problem. The Negro is a problem, not because he is a Negro, nor because his face is black, but because he is a human being, just as white people are problems because they also are human. The solution of the Negro problem, as of all other human problems, is in bringing to them and to all men the knowledge of the divine art of living as it is revealed in Jesus Christ the Son of Man. This is the aim of the American Church Institute for Negroes. We thank God for the great blessing He has poured upon the work of the Institute and we are grateful for the innumerable friends throughout the Church who have given it their sympathy and their support. We look to the future with confidence in God and in our fellow-churchmen.

Spiritual values are an integral part of the program of each Institute unit.



The AMERICAN CHURCH INSTITUTE *for* NEGROES

75 FEDERAL STREET, BOSTON 10, MASS.

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

The AMERICAN CHURCH
INSTITUTE *for* NEGROES

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



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