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### The Status of Negro Churches in Nashville

George E. Loder

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THE STATUS OF  
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THE STATUS OF NEGRO CHURCHES IN NASHVILLE

A Study

Directed and Edited

By

George E. Ioder, B. S., A. M., Ph. D.

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Eugene L. Walker

**DEDICATED**

To the Clergy and other faithful workers  
in the cause of the Christian faith.

Wanda Ford  
Thelma Hamilton  
Lella Galloway  
M. A. Greenfield  
Helen Gray  
Vera Gray  
Thelma Hamilton  
E. C. Harrison  
V. M. Anderson  
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Israel Brown  
Lewis Brown  
Joseph Brown

CONTRIBUTORS

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Dean George W. Gore  
Professor J. I. Wright

CONTENTS

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to Mr. Albert Howell for assistance in  
tabulating.



STRENGTHENED

The class is particularly interested in  
the work of the church in the  
community for assistance in  
to the church itself for assistance in  
the community.

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P U R P O S E

The purpose of this study is to visit the Negro Churches of Nashville, and ascertain their present status. On the basis of facts gathered by means of observation, examination and questionnaires; the purpose is to constructively criticize and offer suggestions that will tend to improve the work and make it an integral part of the social and religious development of the Colored population of Nashville.

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Introduction

Not unlike many other cities of the south the city of Nashville has long had a full quota of churches and has always had a surplus of churches. In 1910 there were 1,200 churches in the city and in 1920 there were 1,300 churches. The number of churches has increased steadily since that time.

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### Introduction

Not unlike many other cities of the south the city of Nashville has its full quota of churches, and those under Negro control represent a number well in advance of the total population.

Since this is a fact, it stands without challenge that the church of Nashville represents the strongest point of control. It represents the one unit that touches the life and activity of the group. From the stand-point of wealth it represents the only millions and from the point of numbers, the only organized band.

A unit so strong, so powerful, and so loved and revered, would evidently have a status, representing a number of most interesting facts. A study of the status of this powerful institution presents an undertaking that will show something of the situation as it reveals itself when looked upon with more than a casual glance.

The items dealt with in this study consist of the building, property evaluation, contribution, membership, holdings, Sunday School, Church organizations, the Ministers and a cultural analysis of its program.

Any one of the above mentioned phases would offer an abundance of material for study and analysis and it

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is hoped that more intensive and specialized studies may be made as a result of this beginning.

The information presented herein, is as nearly accurate as possible, however, there are certain facts and bits of information that the writer is inclined to doubt. This is due to certain intelligence qualifications, sadly lacking in some of the informers. A few of the Ministers flatly refused to impart certain information, such as indebtedness etc. There were certain other Ministers that referred us to the clerk who in turn refused without the consent of the Minister whose consent could not be gotten. There was one Minister who refused outright, saying that he was married to the church, and that he felt that ones married life was private and should not be inquired into by outside persons. On the other hand, there were a number of Ministers that gave out this information gladly and enthusiastically. Several volunteered information not included on the questionnaire and made certain definite criticisms of the church, with points on specific weaknesses, which will not be discussed at this point. One Minister was so enthusiastic over the interview, that he made a visit to the A. & I. State College campus, sat in with the discussion group and contributed personally toward the discussion, rendering first hand information that helped materially in reach-

Introduction

Not unlike many other cities of the south the city of Nashville has its full quota of churches, and these under Negro control represent a number well in advance of the total population. Since this is a fact, it stands without challenge that the church of Nashville represents the strongest point of control. It represents the one unit that touches the life and activity of the people. From the stand-point of wealth it represents the only millionaires and from the point of numbers the only organized band. A unit so essential, so powerful, and so loved and revered, would naturally have a status, representing a number of most interesting facts. A study of the status of this powerful institution, organized on a national basis, will show something of the situation as it reveals itself when looked upon with more than a casual glance. The items dealt with in this study consist of the building, property evaluation, contribution, membership, holdings, Sunday school, church organization, the ministers and a cultural analysis of the program. Any one of the above mentioned phases would offer an abundance of material for study and analysis and it

ing some of the conclusions found in later pages of this study.

CHAPTER I

This study was made by a group of Summer school teachers at A. & I. State College during the summer school of 1936. The findings and criticisms are given in the spirit of kindness, interest and general good will for the success and continuance of the great work and gigantic task of the church.

CHAPTER II

The majority of churches are built on plots of ground that average from one-eighth of an acre to one acre. Of the ninety-six churches studied only two had to set the half acre and two had to set three acres or less. This concern us greatly because we feel that a gigantic task is being undertaken if such small plots are to be used for the erection of churches. We feel that if some of these small plots were used for other purposes, such as for the erection of schools and other facilities, we would be able to do much more for the church. This was the idea in the first place, and we hope that it will be carried out in the future.

CHAPTER I

THE CHURCH BUILDING

As a result of a research study of ninety-six Negro churches in Nashville, Tennessee, in the compilation of data relative to the construction of church buildings, we are proud to say that we feel we have interesting information which may encourage more serious thought toward our Negro churches.

ACREAGE

The majority of churches are built on plots of ground that average from one-eighth of an acre to one acre. Of the ninety-six churches studied only three of them own two acres land and two of them own three acres of land. This concerns us greatly because we feel that a gigantic change in the attitude of the present church-goer would come about if there were some attractions to the church. We feel that if some of these many small churches would cooperate and consolidate that they would then be in position to have one huge plot of ground. This would make possible the building of playgrounds, recreational parks and other facilities. We realize the argument

that the church needs nothing to attract people to God but in view of the decline in attendance, it would seem that a few simple things as a playground, gymnasium, and recreational facilities on the church ground would certainly give young people a concrete interest in the church. These attractions could be under supervision.

ERECTION AND CONSTRUCTION

Why are so many churches erected? Splits in churches have caused many new churches to spring up. Too many buildings show lack of cooperation and lack of harmony. From our figures we have one church erected as early as 1850, several in the 1900's, and even in the present year, 1936, we have record of four new churches being erected.

TYPES

The Negro churches of Nashville range in type from frame constructions to the Gothic type. The Holy Trinity Episcopal Church built in 1852 is of the Gothic style. It was formerly occupied by white people. The survey shows fifty-three brick structures, thirty-four frame structures, six stone structures and there are a few store front churches. Table 1.

A thing of beauty is a joy forever, as we well know. This could also apply to the types of churches



that the church needs nothing to attract people to  
 but in view of the decline in attendance, it  
 would seem that a few simple things as a playground,  
 gymnasium, and recreational facilities on the church  
 grounds would certainly give young people a concrete  
 interest in the church. These attractions would be  
 under supervision.

REASON FOR DISCONTINUATION

Why are so many churches closed? It is  
 in churches have closed many new churches are spring  
 up. The only building show lack of cooperation and  
 lack of harmony. Lack of harmony is one of the  
 causes as early as 1880, several in the city of  
 even in the present year, 1960, we have records of four  
 new churches being started.

THESE

The Negro churches of Louisville have in the  
 past been considered as the best type. The  
 only thing which is being done in 1960 is to  
 close them. It was formerly considered by white people  
 the only place where they could get education, thirty  
 four years ago, six Negro churches and  
 five a few more from churches. Table 1.

A study of church is being done, as we will  
 know. This study also refers to the type of churches

we build. Architects could give more thought to our  
 church buildings which would save much inconvenience  
 later. Some churches in this group actually have no  
 conveniences at all. It might be of interest to state  
 here that approximately sixty-two churches have two  
 lavatories, one for men and one for women. Of this  
 number ten of them are outside of the church. Eight  
 churches have one lavatory for both male and female,  
 and of this number five are outside. Twenty-six  
 churches were without lavatories altogether. Thirty-  
 eight had lavatories inside the church. Only one church  
 had one lavatory inside the church and only one church  
 had three lavatories, these were also on the inside of  
 the church. A beautiful church creates an atmosphere  
 for worship.

**SIZE**

The churches range from large to very small.  
 Some churches are in schools, such as Fisk University  
 Church and A & I State College Church, and we would  
 expect them to be large because these auditoriums are  
 used for commencements and other types of exercises.  
 We find thirty-four medium size churches, thirty-one  
 large ones, twenty-nine small ones and two unusually  
 small ones. The majority of small churches are located

in store fronts.

VALUE

The value of the Nashville Negro churches ranges from \$150 to \$200,000. There are three churches with a value of \$200,000 each, of which the most striking in general appearance is the Spruce Street Baptist Church. This church is regarded as the oldest in Nashville among the Negro churches and is rightfully termed the mother church of the Baptist of the city. It has recently been remodelled and is attractively furnished throughout. It is without a doubt the most outstanding church from point of structure, appearance, upkeep and equipment. There is, however, an indebtedness of \$150,000.

Included in this study is a total of ninety-six churches ranging from dilapidated store fronts to the latest designs of stone of the Gothic type. The total estimated land evaluation is \$1,373,800.

CONDITION

As a whole, the general condition of the Nashville Negro churches is good and in several instances, excellent. Many of the churches are in the process of repair and still others are to be repaired within the next year.

It is regrettable, however, that many of these churches have had splits in the memberships and they have housed themselves in old deserted store fronts and abandoned houses. These structures are generally in very bad repair, poorly furnished and most undesirably located.

Of the total number of churches visited, forty-seven were in good condition, twenty-four in fair, five in excellent condition with the remaining twenty in poor to deplorable condition.

METHODS OF HEATING

Where stoves are used, the church is generally dirty and dingy. The stoves are usually located in the center of the church which adds nothing to the interior. Of the furnace heated churches, those with the hot air are in the majority, although quite a large number have steam heat. The condition of the heating plants is generally good, although in many cases, were found burnt-out grates and cracked fire boxes. The study was made during the months of June and July which prevented observation of the adequacy of the various heating units.

LIGHTING

It is very creditable to note that all churches

were lighted by electricity except eight which used ordinary oil lamps and gasoline lamps.

EQUIPMENT

Most of the churches have music of some kind. Seventy-four churches had pianos, twenty-two with organs of which there were nine pipe organs, seventeen churches with both piano and organ, and fourteen churches with neither organ nor piano.

Spruce Street Baptist Church has the most modern equipment of any church in the city. Everything in this church was remodeled including the pipe organ and equipment for the kitchen. The church is now air-conditioned and completely equipped for any type of music activity, having also four pianos for its use. There are two reception rooms and a pastor's study equipped with furniture of the latest style. The kitchen is equipped with a frigidaire, electric stove, dishes and silver ware for use on many occasions when receptions are held in the spacious dining room.

Out of the ninety-six churches only twenty-five had kitchens. About ten of these are completely furnished. ~~Eighty~~<sup>Seventy-</sup>one churches were without kitchens at all.

Fifty-six churches had some type of furniture. All of the ninety-six had some type of pulpit furniture. Only eight churches gave the evaluation of their furniture which follows:

One church values its furniture at	\$3000
" " " " " "	200
Two churches value their furniture at	100
One church values its furniture at	10
" " " " " "	15
" " " " " "	20
" " " " " "	40

Thirty-seven churches had no furniture at all. In many churches the members contribute the furniture that is used by bringing chairs, stools and benches along with them as they come to church.

PEWS

Fisk University and A & I State College have the largest number of pews. Of course this is expected because they are schools and should not be compared with other churches. Fisk has 900 pews, A & I State College has 1000 pews, while several churches have as few as ten pews. Of the churches studied eighty-four have pews, nine have regular seats while three have opera seats.

Table 1 Showing in terms of period of erection the type and number of Negro Churches in the City of Nashville, Tennessee.

	1850 to 1900	1900 to 1910	1910 to 1920	1920 to 1930	1930 to 1936	Total
Frame	13	5	3	5	10	36
Brick	13	9	8	11	8	49
Stucco		2	1			3
Stone	3	1	2	1		7
Concrete			1			<u>1</u>
						96

Only eight churches have the evaluation of their furni-  
 All of the ninety-six had some type of public furniture.  
 Fifty-six churches had some type of furniture.

One church value its furniture at \$2000  
 Two churches value their furni-  
 One church value its furniture at 100  
 One church value its furniture at 10  
 One church value its furniture at 15  
 One church value its furniture at 20  
 One church value its furniture at 40

Thirty-seven churches had no furniture at all. In many  
 churches a number contribute the furniture that is  
 used by bringing chairs, stools and benches along with  
 them as they come to church.

This University and A & I State College have  
 the largest number of pews. Of course this is expected  
 because they are schools and should not be compared  
 with other churches. This has 200 pews, A & I State  
 College has 1000 pews, while several churches have as  
 few as ten pews. Of the churches studied eighty-four  
 have pews, nine have regular seats while three have  
 opera seats.

CHAPTER II

OPERATING EXPENSE, INDEBTEDNESS AND ANNUAL SPECIFIC CONTRIBUTION

In checking on the Organists of the Negro Churches of Nashville, it was found that seventy-nine Churches have organists, and seventeen (17) Churches do not.

Fifty-nine (59) of these organists are paid \$4,992.00 annually, making an average of \$51.46.

Twenty (20) of these are not paid. They give their serves, as a part of their Christian duty.

Sexton's Salary

Eighty-seven of the Negro Churches of Nashville, Tennessee have Sextons and nine Churches do not.

Sixty-seven Sextons are paid \$63.32 as an average and a total of \$6,132.00 annually.

Nine Sextons are not paid. These Churches are not able to pay the Sextons, and therefore they render free services in order to help the Church out of indebtedness.

ANNUAL SPECIFIC CONTRIBUTIONS

Table 2

No. of Churches	Contributions per yr.
1	\$2,000
3	\$ 600
2	\$ 500
3	\$ 350-\$450
4	\$ 150-\$200
6	\$ 100-\$150
3	\$ 60-\$100
15	\$ 1-\$50
50	No contribution

Total contributions given by 96 churches is \$8,472.00 per year. The average amount of the contributions per year is \$88.25 per church. There is an average of \$222.95 per church counting actual contributors.

The Catholic Churches are on a higher economic plane, therefore they lead in contributions, and probably because of the type of people who attend the Catholic Church.

CHAPTER II

OPERATING EXPENSES, INVESTMENTS AND ANNUAL

SPECIFIC CONTRIBUTIONS

In checking on the operations of the Negro Churches of Nashville, it was found that seven-ty-nine churches have organized, and seven-hundred (IV) churches do not. Fifty-nine (59) of these churches are paid \$4,992.00 annually, making an average of \$84.53. Twenty (20) of these are not paid. They give their services, as a part of their Christian duty.

Revenue

Eighty-seven of the Negro Churches of Nashville, Tennessee, have received and nine churches do not. Sixty-seven churches are paid \$5,122.00 an average and a total of \$6,122.00 annually. Five churches are not paid. These churches are not able to pay the expenses, and therefore they regard their services in order to help the church out of their pockets.



Table 2

Church Name	No. of Churches
...	1
...	2
...	3
...	4
...	5
...	6
...	7
...	8
...	9
...	10
...	11
...	12
...	13
...	14
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...	88
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...	90
...	91
...	92
...	93
...	94
...	95
...	96

Total contributions given by 96 churches is \$1,472.00 per year. The percentage of the contributions per year is 100%. There is an average of \$15.12 per church per year. The Catholic Church is a larger church and probably because of the type of people who attend the Catholic Church.

HOLDINGS AND INVESTMENTS

In compiling the holding of the Negro Churches in the city of Nashville, Tennessee, it was found that eleven (11) out of the ninety-six (96) churches had holdings, nine (9) of which were in lots purchased. This shows that there is not much surplus over the current expenses of the churches.

The study shows that 6 churches out of the ninety-six (96) have investments. This shows that the money collected is used for current expenses. The fact that these churches have had no holdings is one reason for the very poor financial conditions. Most of these churches are in debt at the end of the year thus leaving them in worse conditions financially each year. If by some means these churches could be so organized as to have a balance at the end of the year that they could invest thereby bringing in definite sums to be added to the treasury thus the low economic status would be improved.

PASTOR'S SALARY

Table 3. Showing the number and percentage working on full salary, part salary and without salary.

Number	Salary Range
85	On salary
11	No salary
	*****
10	\$1500-\$2000
20	\$1000-\$1500
30	500- 1000
36	Below \$ 500
	Percentage
Full time	88.54%
Part time	2.00%
Without Salary	9.37%

In compiling the holding of the Negro Churches in the city of Nashville, Tennessee, it was found that there (1) out of the nine-ty-six (96) churches had buildings, nine (9) of which were in lots purchased. This shows that there is not much surplus over the average expenses of the churches.

The study shows that 8 churches out of the ninety-six (96) have investments. This shows that the money collected is used for church expenses. The fact that some churches have had no holdings in one reason for the very poor financial conditions. Most of these churches are in debt at the end of the year that leaving them in worse condition financially each year. It by some means these churches could be organized as to have a balance at the end of the year that they could invest thereby helping in building up the church to the necessary time the low economic status could be improved.

SEXTON'S SALARY

Table 4. Showing number of Sextons and range of salary on annual basis.

Number	Salary Range
8	\$25 and less
11	\$25-\$50
14	50- 75
10	75- 100
9	100- 125
6	125- 150
9	150- 300
67	On salary
20	Without salary

Nine Churches had no sexton

Average yearly salary for sextons \$63.32

PASTOR'S SALARY

Table 3. Showing the number and percentage working on full salary, part salary and without salary.

Salary Range	Number
On salary	23
Part salary	11
Without salary	10
\$1000-\$1500	20
\$500-\$1000	20
Below \$500	23

Full time  
Part time  
Without salary

ORGANIST SALARY

Table 5

No. of Churches	Amount of Organists
No. of Organists	Salary range
59	on salary
20	without salary
17	Churches without organist
3	\$25 or less
9	\$25-\$50
15	\$50-\$75
8	\$75-\$100
15	\$100-\$125
3	\$125-\$150
6	\$150-\$300

ORGANIST SALARY

Table 4. Showing number of churches and range of salary on organist

Salary range	Number
\$25 and less	3
\$25-\$50	11
\$50-\$75	14
\$75-\$100	10
\$100-\$125	9
\$125-\$150	2
\$150-\$200	9
On salary	67
Without salary	20

Five Churches had no organist

Average yearly salary for organist \$88.22

CHURCH INVESTMENTS

Table 5

Salary Range	No. of Churches
on salary	22
without salary	20
Churches without	17
investments	
\$25 or less	2
\$25-\$50	0
\$50-\$75	3
\$75-\$100	8
\$100-\$125	12
\$125-\$150	3
\$150-\$200	8

INDEBTEDNESS

Table 6

No. of Churches	Amount of Indebtedness
3	\$5-\$7
9	\$30-\$80
8	\$100-\$500
7	\$600-\$1000
8	\$2000-\$4000
2	\$5000-\$10,000
1	\$15,000-\$25,000
1	\$30,000-\$50,000
8	\$60,000-\$150,000
49	No Indebtedness shown

CHAPTER III

CHURCH HOLDINGS

INTRODUCTION

Table 7

Cash Holdings	Investments	Property
\$5,500	\$6,200	9 lots
\$57.29 average per. church	\$64.58 average per church	

The purpose of this phase of the survey of Nashville was to ascertain the extent of church holdings in the city. The total net worth of the churches was found to be \$11,700, which is approximately one-third of the Negro population in Nashville. This net worth of \$11,700 is equivalent to an average of \$1,290 per church. The following are the holdings of the churches:

Methodist	\$5,500.00
Baptist	\$6,200.00
Episcopal	\$4,700.00
Presbyterian	\$1,300.00

The average annual contribution per member was found to be per year \$4.81, per month \$0.40, per week \$0.08.

During the course of this survey some sign-

TABLE 6

Table 6

Amount of Investment	No. of Churches
\$5-10	2
\$10-20	3
\$20-30	3
\$30-40	7
\$40-50	3
\$50-60	2
\$60-70	1
\$70-80	1
\$80-90	3
\$90-100	2

CHAPTER III

MEMBERSHIP

INTRODUCTION

The purpose of this phase of the survey of the Negro Churches in Nashville is to evaluate, criticize and make recommendations.

Careful study has been made of the following salaries; the pastor's, clerks, organist and sexton, and the annually, monthly and weekly contributions per member.

In surveying the Negro Churches in Nashville Tennessee, the total membership was found to be 18,673. This is approximately one-third of the Negro population in Nashville. This membership of 18,673 has an annual expenditure of \$78,613.00 of which the following are derived.

Pastor.....	\$66,341.00
Clerk.....	\$ 855.00
Organist....	\$ 4,791.00
Sexton.....	\$ 6,626.00

The average annual contributions per member was found to be per year \$4.21, per month \$.35, per week \$.08.

During the course of this survey many sign-

The purpose of this phase of the survey of the Negro Churches in Nashville is to evaluate activities and make recommendations. Careful study has been made of the following salaries: the pastor's, clerk, organist and sexton, and the amount, monthly and weekly contributions per member.

In surveying the Negro Churches in Nashville Tennessee, the total membership was found to be 10,872. This is approximately one-third of the Negro population in Nashville. Total membership of 18,872 has an annual expenditure of \$1,018,000 of which the following are derived.

Pastor.....	\$1,241.00
Clerk.....	806.00
Organist.....	4,761.00
Sexton.....	5,220.00

The average annual contribution per member was found to be per year \$4.81, per month \$.50, per week \$1.00.

During the course of this survey many other

ificant factors were found, among them were the pastors salaries ranging in rank from \$36.00 to \$2,00.00 per year.

The clerks salaries ranged from \$12.00 to \$120.00 per year.

The organist salaries from \$12.00 to \$300.00 per year.

The sexton's salaries from \$12.00 to \$480.00 per year.

Officers who did not receive any kind of compensation for services rendered were one minister, seventy-one clerks, thirty-six organists, and seventeen sextons.

Criticisms

1. We contend that the church fails to foster in growing persons a progressive and continuous development of Christ-like character.

2. It is evident that the church fails to affect the growing person in the essentials of the best religious experience of the race as effective guidance to present experience.

3. The church seems negligent in fostering in growing persons a progressive and continuous development of higher ideals and religious attitudes.



We Recommend that:

1. The church recognize its teaching tradition, organize its educational program and teach the religion of Jesus Christ.
2. That the church meet the needs of modern youth.
3. That the church organize as an educational institution, recruit and develop leaders.
4. That the church help young people to get facts on the social and economic conditions which usually influence their lives in the present day society.
5. That religious education promote enthusiasm and instruction.
6. We recommend that the church program include recreational as well as spiritual activities.
7. We recommend that the church program accept such organizations as the B.S.A. and the Campfire girls and other such character building organizations.
8. We recommend better ministers, trained and efficient.

We conclude that too much emphases has been placed upon specific denominations and too little upon spiritual integrity, ethical character and the social well being of mankind.

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Chapter IV  
RECREATIONAL FACILITIES  
And  
THE ATTITUDES TOWARD SUCH

Introduction

The churches in the city of Nashville, of, and identified with our racial group have done little or nothing in the way of facilitating or equipping their various church houses and grounds with the idea of child and youth play in mind. From most indications, as the many revealed facts of this study will bring to light, little thought and study has been given to this very vital problem on the part of church leadership regardless of denomination. This is true because of many relating factors entering to play upon the general situation.

The most outstanding of these factors is the old traditional background and philosophy of religion in the United States of America. This philosophy, according to Woodson in this History of the Negro Church, has a twofold origin, the Puritanical and the Quaker. The Puritans believed in a rigid code of religion and religious practices-known as Christian Chastity--which had as its sole objective a so-called moral and religious perfection.

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Chapter IV

INTERNATIONAL BAPTIST

and

THE ATTITUDE TOWARD RECREATION

Introduction

The churches in the city of Louisville, Ky., and elsewhere in the South and West have been largely identified with the traditional program of prayer, Bible study, and singing in the way of cultivating or expressing their religious faith. Various church leaders and preachers with the idea of child and youth play in mind have been making as the many revealed signs of the early will which light little groups and which has been given to this very vital problem on the part of those interested in religious development. This is the purpose of this volume to present evidence to show the general situation.

The most outstanding of these trends is the old traditional program and philosophy of religion in the United States of America. This philosophy, according to Woodson in his history of the Negro Church, has a long and varied origin. The fundamental and the Gospel, the Christian belief in a great body of religion and religious practices known as Christian Science, which has in the past been a so-called moral and religious program.

This of course, gave no consideration for youthful recreation in the realm of the church program. In fact, all form of recreation was looked upon as some form of evil; and from this idea we have the expression: "An idle mind is the devil's workshop." Out of this influence we have the Congregation, Episcopal, and Presbyterian denominations growing up in America in the North. On the other hand, the Puritans were just the opposite. They believed in religious freedom without moral constraint. Out of this influence developed the philosophy of the Methodist, Baptist and the Holliness (family) groups. The Negro church (if there be such) has been created out of these two main groups, retaining for the most part their respective philosophy.

For the last hundred and fifty years these churches have devoted their energies to what might be called a strenuous denominationalism in an attempt to justify their various beliefs. These programs have been identified and initiated along the lines of denominational propoganda, through education and widespread membership campaigns, and through the disguise of evangelism (or soul saving.)

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 been identified and limited along the lines of re-  
 nominalational programs, through education and wide-  
 spread membership campaigns, and through the disci-  
 pline of evangelism (as well as other).

### REASONS FOR EXISTING CONDITIONS

We have shown in our preliminaries that accord-  
 ing to the data collected in our recent survey, there  
 has been little or no attention given by religious lead-  
 ers toward the creating of a well-developed recrea-  
 tional curriculum in the Negro Churches of Nashville,  
 Tennessee. With this in mind, the writer shall endeavor  
 to give reasons for negligence toward this vital aspect.

There have been no allotments made toward the de-  
 velopment of a physical recreational program in the  
 Negro Churches of Nashville. First, because the church  
 leaders have not discovered a scriptural admonition to  
 introduce such a program in their religious activities.  
 This idea is believed and almost settled upon by the  
 majority of Negro churches and their leaders in the  
 city of Nashville. The church is a spiritual institu-  
 tion, and should be conducted on spiritual bases for  
 spiritual purposes exclusively.

With this type of attitude prevailing eventually we  
 arrive at our second reason. The church leaders can  
 see the need of only one type of church recreation,  
 which they really term as spiritual recreation, and it  
 must consist only of preaching, singing, praying, shout-  
 ing and the performing of the church ordinances.

... We have found that the majority of Negro churches and leaders in the city of Nashville would declare a church out of line with christianity to introduce in its program physical education in general. We do find however, that there is a minority group of exceptional and educated ministers who have contacted church leaders in large northern cities, during their extensive travels, who are strongly inclined in this direction. This group does not confine the church to what is termed a spiritual recreation only, but they hold that the church is an institution which should offer to humanity spirituā intelligence and physical and mental development. This group advocates physical recreation as a part of the church curriculum. However, this idea cannot be perfected under the present Negro church set-up in Nashville, for the Negro church leadership, attendance and economical status of this city will not permit a revolution at present. In short we conclude that the Negro churches of Nashville are not ready for the double program, and this is due largely to the belief of the divinity of the Bible by the Negro Religious leaders.

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### COMPARISON OF CHURCHES

In comparing the churches of the north with churches of the south of which the churches of Nashville are a part, one notes a vast difference in opinion and interest expressed on the recreational department of the church.

Most all churches of the north are wholly or partly equipped with some form of recreational activity especially for the youth. While churches of Nashville (Negro churches) have little or no form of recreation. The absence of this department is due 50% to the unreadiness of the churches for a financially sound program of this sort, 25% to the membership not recognizing it as a subsidiary of the church; Denominational beliefs and ignorance on the part of the leaders, comprise the other 25%.

On the other hand comparison of the Negro church of this city with white churches shows that where recreational facilities are lacking in Negro churches of Nashville, 70 to 80% of white churches have some form of recreation for the children.

Disadvantages for recreational facilities in the church are expressed by the majority of our leaders.

Reasons for the disadvantages as seen by some of

our leading pastors are as follows:

"it is generally believed that this would soon surpass the sacredness of the church."

"Not in accordance with the teaching of the Holy Church".

"Recreation is a part of the school and not for the church".

"Taxes are paid to the state for the upkeep of recreational facilities for our children".

But on the other hand there are are a small number of churches and leaders of Nashville who have taken definite stands toward organizing young people's clubs and creating recreational facilities of some sort.

Some advantages for this department are too expressed by leaders of churches that are in keeping with these facilities.

"Youth would be developed educationally and spiritually in all forms of recreation."

"Every church should have a community center for the development of young people.

"Stimulate interest for the children".

A Suggested Program

The church is one of the great influential agencies of our civilization and should plan an im

... leading pastors are as follows: ...  
 ... is generally believed that ...  
 ... the members of the church ...  
 ... in accordance with the teaching of the ...  
 ... Holy Spirit ...  
 ... as a part of the school and ...  
 ... the church ...  
 ... are said to be necessary for the purpose of ...  
 ... facilities for the children ...  
 ... in the other hand there are a ...  
 ... number of churches and leaders of churches who have ...  
 ... when dealing with the needs of young people ...  
 ... and creating recreational facilities of ...  
 ... Some churches in this department ...  
 ... of leaders of churches that are in ...  
 ... facilities ...  
 ... youth would be developed ...  
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 ... the development of young people ...  
 ... stimulate interest for the children ...  
 ... A suggested program ...  
 ... the church as one of the great influences ...  
 ... of our civilization and should plan to ...

portant part in supplying adequate recreational facilities for the community of which it is a part. The recreational facilities should be closely allied with the purpose of the church and guided by the cardinal principles of education. They must of necessity be limited to at least two general set-ups, namely: (1) those churches whose organization and physical plant will allow for a well planned and easily administered recreational program, and (2) those churches whose organization and physical plants are not conducive to an adequate recreational program necessary to meet the needs of the community.

In both of the above described situations there is ever present an urgent need for the church to maintain recreational facilities to meet the need of the people in an effort to secure wholesome, healthful, and morally uplifting leisure time activities. Each situation is of equal importance when it comes to thinking through the types and kinds of recreational facilities to use and the means and organization for using them to the best advantage to the largest number of persons.

The following may be used as a suggestive outline of the type of recreational program and the needed facilities to be instituted in our churches.



portant part in supplying adequate recreational facilities for the community. It is a part of the recreational facilities should be closely allied with the purpose of the church and guided by the cardinal principles of recreation. They must of necessity be fitted to at least the general program and needs of the church. (1) These churches whose organization and physical plant are well planned and easily administered recreational program and (2) those churches whose organization and physical plant are not conducive to an adequate recreational program. In order to meet the needs of the community, it is of the utmost importance that we ever pursue an active and effective program to maintain recreational facilities to meet the needs of the people in an effort to bring wholesome, healthful, and joyful activities before the community. This situation is of great importance when it comes to thinking through the types and kinds of recreational facilities to use and the means and organization for giving them to the best advantage of the largest number of people. The following may be used as a tentative outline of the type of recreational program and facilities to be included in our churches.

I. Churches whose physical plant and organization are conducive to recreational planning. A special organization takes care of all the social needs of the church. This organization may include a recreational committee who plans and steers the recreational program.

A Sub-divisions are made to include and take care of various groups such as leaders for the primary groups, intermediate groups, junior groups and the senior groups. It often becomes necessary to divide these into groups for the boys and girls separately.

B Facilities--

The buildings in such churches are usually so constructed that the basement has adequate rooms for clubs and other small organizations. At least in the more modern churches the recreational activities should be either conducted within the church building or buildings and at other places such as parks and playgrounds closely allied with the church program.

The necessary leaders with their respec-

...tive organizations determine in a large degree the type and kind of apparatus used.

**C Program--**

The program will include health and civic activities in keeping with reasonable suggestions and using such groups as:

- 1. clubs
- 2. physical training groups
- 3. music organizations
- 4. dramatic groups
- 5. plays and games groups (especially for the younger children);
- 6. handicrafts

**II: Churches whose physical plant and organization are not conducive to recreational planning.**

This group comprises the largest number of churches in our communities. The many handicaps to be met offer a challenge to those of us who believe that some type of recreational facilities should be instituted in the work of our churches. May we consider the possibilities from the following angles:

**A Organization--**

Usually these churches are attended by <sup>small</sup> groups with set ideas as to the social and re-

creational activities of the church. Therefore, the very best results may be secured by working through other organizations already established such as the Sunday school, young people's groups, Choirs and other music groups; Church clubs, etc. Try to broaden the programs of these various groups to provide recreational facilities.

**B Facilities**

Use the church building and grounds as much as possible to develop a feeling of unity between the church and the recreational program. Cooperate with all available civic and social agencies whose programs are in keeping with that of the church. use tact and caution, but cooperate.

**C** The membership must be taught the necessity of recreational activities in connection with the work of the church.

Through the organizations already mentioned attempt to have:

1. plays and games for the younger set.
2. Outings and picnics, etc.
3. Musical programs and contests.
4. Dramatic productions
5. Regular leisure--time programs

CHAPTER V

PASTORS, MINISTERS and PRIESTS

In viewing the data concerning the ninety-six local Negro churches of Nashville, a knowledge of the pastors, ministers and priests is necessary in order to trace the development of religion as swayed by its leaders. Although the terms pastor, minister, and priest may be well understood as meaning leaders of religious faiths, a veritable distinction is deemed necessary in order to interpret the full meaning of the terms in reference to this particular phase of the study. The full meaning of the term minister is one who is authorized to preach and administer the sacraments; a pastor is one who has spiritual charge of a church and its congregation and may it be further defined as one who maintains neighborly interest in his congregation; the term priest is used mostly in Catholic and Episcopalian churches which means a person in holy orders who officiates especially by offering sacrifice.

In checking the leaders of the various churches with reference to the given definitions, sixty-three churches were found to have pastors; thirty churches had ministers and three had priests. The ages of these leaders average forty-seven (47), the youngest being twenty-three, and the oldest seventy-seventy. Seventy-two of these leaders are married, fifty-four of which have children numbering on the average of two children per family, the smallest number of children being one, and the largest being fourteen children in one family.

There are two main factors that highly influence ones leadership. One is personality and the other is education. Since education may greatly change ones personality check on the education of the various leaders of the ninety-six churches is very necessary. Twenty churches were found to have leaders who had finished high school and entered a theological seminary; seventeen had a college course and from six

months to a year in a theological seminary; six had college courses; eleven entered theological school without even an elementary background; ten entered high school but did not finish the requirements for graduation; thirteen had no training whatever either in public schools or private training; thirteen stopped school in elementary grades; two went from elementary grades to theological seminaries; only three had obtained higher education above the college degree. This above information may be used to show why the churches are not on an equal basis with the modern trend of civilization.

Since leadership is based on education and personality, some fair rating of the activities of the various churches is needed in order to surmise the weight of the leaders personality in the advancement of the churches. Not only are the activities of the churches needed but also the type of management as to the democratic type of organization or autocratic, whatever the case may be. In order to give a fair rating as to the activities of the churches as directed by the pastors, three means of rating are used: (1) The high rate which means the mark of advancement of the church, the ability of the pastor to hold and maintain a young group as well as the older members in the church and its organizations and the loyalty and cooperation of its members. (2) The medium is the second rating in the ability to direct the activities of the church. (3) The low is the third rating in which no ability is manifested in the advancement of the church. By using this system of rating, twenty-eight pastors and churches are rated as high. These churches are run on a purely democratic basis wherein each member is aware of its management and also participates in its government. All of these different churches are advancing in their different spheres. They

have Sunday Schools, auxiliaries, clubs, young peoples organizations, trustee boards, Junior and Senior choirs all working loyally toward the advancement of their church. Twenty-two pastors and churches are rated as medium. This may be due largely to inexperience and domination of certain cliques or of the pastor himself. Forty-six pastors and churches are rated as low, due largely to bad management, non-leadership, financial conditions and uncooperative members. The likely summary of this study of churches would cause one to conclude that forty-six churches should be either eliminated or consolidated and placed under new leadership, twenty-two churches are on the road to improvement and twenty-eight churches are infested with ideal leadership, cooperative members and a democratic type of management and organization.

After checking the education, personality, and result of leadership on the part of the pastors, the question of ministerial ability would immediately become of interest. There are three types of messages or presentations of sermons predominant. The type of sermon that is practical with everyday life, the type that enveils superstitions and the strictly emotional type. Scarcely six per cent of the ninety-six pastors are capable of delivering a purely practical sermon. The majority of sermons are mostly appealing to the emotional aspects of religion. A small percentage were found to retain some very unground superstitions. The outlook on the future of the ministerial abilities of the pastors is not very dark since the elimination of superstitions is growing so rapidly, however, a deal of training of both the congregations and leaders is necessary.

Of these ninety-six churches how many are able to support their ministers, pastors or priests? How many pastors are forced to do

TABLE 8

OCCUPATION	NO. EMPLOYED
Dean of Men	1
Stove Mover	2
Farmer	2
Brick Mason	2
Relief P. W. A.	1
Molding Stone	1
Printing Press	1
Bell Hop	1
Janitor	1
Carpenter	2
Sec. of Publishing House	1
Dry Cleaning	1
Y. M. C. A.	1
Teacher	1
Paper Hanger	1
Porter	1
Salesman	1
Undertaker	2

outside work in order to live? In tabulating on the 96 churches, 21% of the pastors are gainfully employed in other occupations. (See in table). This information proves why the ministers are not properly prepared to deliver practical messages. After a hard days work, a repetition of the emotional type sermon is used.

For a church to carry out its program properly, it should be able to support its ministers so that they will not have to do work that is very strenuous in order to meet their obligations. Two ministers were found to have more than one church. One had two churches and the other had three all of which were at different cities or towns of the state. The ideal situation for a pastor would be full time for the welfare of the church.

The modern trend of religion tends towards a youth program. As the youth of today will be the adult of tomorrow, the youth will necessarily have to be considered if there is to be progress. Ministers must become conscious of the fact that in order to keep the youth interested in the church, the church must provide inviting facilities, as recreation participation.

Only twenty churches had recreational facilities for young people, some of which needed much improvement. Only twenty-five per cent had workable young peoples organizations. The outlook on the field of religion as it invites youth to its organization is advancing in a small measure. Our ministers, pastors and priests must have one factor, paramount in their minds, that, in order to have larger and better churches, with more cooperative groups, the young people must be encouraged to participate in the church.



Chapter VI

SUNDAY SCHOOLS AND CHURCH ORGANIZATIONS

This data has been collected without regard to denomination belief or church prejudice. In order that an exact checkup of Nashville's Negro churches be gotten, we found it necessary to obtain accurate data entirely rid of personal attitude.

This data regarding Sunday schools and church organizations, shows a picture, as it is, of the working organizations and the results of such organized labor. In compliance with rules governing the dispersion of statistical data bearing on a recent survey of Nashville's churches, a study of the Sunday schools and church organizations brings the following findings:

SUNDAY SCHOOLS:

The checkup reveals eighty four of the total number, 96, churches sponsoring Sunday schools of various types. The attendance of the churches ranges from fifteen members, the minimum, to five hundred members, the maximum. A graph showing the absolute attendance in Sunday schools of the ninety-six churches surveyed is shown on page . Only twelve churches do not offer Sunday school programs. The total number attending the Sunday schools is 4,178.

Number of Females-----	2,405
Number of Males-----	1,773
	4,178

The Sunday schools are headed by a superintendent, in most cases an adult. As a whole, the Sunday schools are attended largely by youths. Seven cases were listed of attendance by adults exceeding that of the youths. Literature for the Sunday schools is purchased by funds collected from the attendance. Oftimes the surplus money in the large Sunday schools is contributed to complete causes for church maintenance, that is, pastors' salaries, remodeling, etc.

The Sunday schools, as the survey shows, are divided for the most part into five distinct departments--	
Cradle Roll-----	Ages two to seven inclusive
Intermediates-----	Ages seven to twelve inclusive

Juniors-----Ages twelve to sixteen inclusive  
 Seniors-----Ages sixteen to twenty inclusive  
 Bible Class-----Ages twenty up to the oldest.

ORGANIZATIONS AND CLUBS:

Only twelve of the ninety-six churches do not have clubs and young peoples' organizations. The inactivity thus mentioned is due more or less to the fact that the membership of some churches is too small for organization other than as a mass organization for the church proper.

The clubs and organizations are for specific purposes, namely:

1. That finance be obtained for running expenses.
2. That pastors' salaries be not in arrears.
3. That youths might be offered participation.
4. That organized labor might be pooled.

It is interesting to note that more women than men are connected with the various organizations. Not only actual members participate in the clubs, but people outside of church care are listed on many of the activities as loyal supporters of the cause. An observation therefore is, do the organizations offer the incentives to persons outside to the extent that they are willing to follow procedures into the church care:

Among the organizations listed are the following:

Willing Workers	Missionary Board
Busy Bees	Steward Board
Young Peoples' Society	Trustee Board
Stewardess Board	Ladies Aid

Some of the above mentioned are classed also as auxiliaries, or organizations of aid. There are actually 3,500 women at work in the various clubs, etc., comparable to 1,500 men.

CHOIRS:

In the survey of ninety-six churches there is a total of 74 organized choirs. The remaining churches have no form of organized music. In the mentioned cases, the giver of the original information led us to believe that the refusal of organized

musical organizations is due to the beliefs and customs of the particular churches mentioned. There are three women to every man in the choirs found. In one church, the music is furnished by a youths' choir of mixed voices.

TRUSTEE BOARDS: The checkup further revealed sixty-five active trustee boards. Thirty one churches had no boards of such nature. In all cases the boards were not listed as trustee boards but are of a similar nature. These boards consist mainly of men.

CONCLUSIONS:

1. Less organizations and more unified labor is necessary for the maintenance of participation and interest in the Negro church.
2. More stress should be placed upon young people's organizations and the actual participation in real church work.

## CONCLUSION

The results of a study of this nature, show a number of factors pertaining to the Negro Church of Nashville, that are significant. The status of the Church, or what the church is doing, is a question frequently asked. It is a partial answer to this question, that motivated this study.

One hundred Churches were chosen as a basis, but due to discontinuance and the refusal of interview, the number investigated was ninety-six. Of this number the greater portion are of the Baptist denomination. Following with a close second to the Baptist, are the Methodist. These two denominations constitute seventy-five percent of the churches. The remaining twenty-five percent is made up of the Congregational, Presbyterian, Episcopal, Catholic, Christian and Holiness Churches. The Holiness Church holding the majority.

This minority group also supports the most highly educated ministers. Of the entire ninety-six Ministers only four hold Masters degrees including two Catholic Priests, one Presbyterian and one Christian Minister.

The indebtedness found on the majority of churches was in repairs and alterations. Even the church with the largest indebtedness, 154,000, was clean as far as

its general and original construction was concerned. The present indebtedness is for remodeling, expansion and equipment.

As a whole, the churches of Nashville, are by no means, in a deplorable condition. There are too many of them, however, especially among the Baptist, Methodist and Holiness. Many of these churches are the results of splits and are located in store fronts, delapidated houses and other undesirable locations. In these churches the membership is low, ranging from seventeen to thirty-five; too small a number to support a constructive program. Consolidation and the return to the home church is advisable. The need for more highly trained Ministers is evident. A well worked out budget system of operation is advisable for all the churches. And lastly, a well planned and modernly administered recreational program should be adopted in each church. The young people are sadly neglected in these churches and it is through such a movement as supervised recreation that the church can meet the demands of the youth. The youth is the future Churchman, which means, the success and continuation of the church in years to come, can be measured with a degree of exactness by the present attitudes and tendencies manifested on the part of the youth toward the more important instution, the Church.

End

The present investigation is for scientific purposes and equipment.

As a whole, the object of this study, as far as it goes, is to determine the effect of the various factors of the environment on the growth and development of the human body.

The results of this study will be of great value to the medical profession and to the general public.

The following are the results of the study:

1. The growth of the human body is affected by the environment.

2. The growth of the human body is affected by the diet.

3. The growth of the human body is affected by the climate.

4. The growth of the human body is affected by the exercise.

5. The growth of the human body is affected by the sleep.

6. The growth of the human body is affected by the stress.

7. The growth of the human body is affected by the disease.

8. The growth of the human body is affected by the age.

9. The growth of the human body is affected by the sex.

10. The growth of the human body is affected by the heredity.



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The status of Negro churches  
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