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THE STATUS OF NEGRO CHURCHES IN NASHVILLE

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Summer 1936

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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Estella Berry

Vera L. Benton

Annie M. Clark

Muriel Craven

Mary Nesbit Church

Katherine Davis

Roy Ferguson

Grace Ford

Fumitt Fitzpatrick

Lettie Galloway

Wm. R. Greenfield

Helen Greer

Nora Glass

Thelma Hartley

p. C. Henderson

V. K. Henderson

Albert H. Howell

George Huston

Samuel Holmes

Martha M. Hyde

Loraine Johnson

Hugh Johnson

Elmer E. Kelley

Robbie H. King

William Church Waller Lela Belle Randolph Miller

Howitt Mathis

Laura Clay Malone

Vella Moody

Henry C. Nesbit

Edith Nowlin

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Arnold Quarrells

Felicia Lane Saxon

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ACKNOWLEDGEMENTS

The Class is particularly grateful to

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tabulating.

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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 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.

Table L. Periods of energion I older

BI Employ Contributions ... S midel

Table 5. Pastoys beligged 30

Table 7. Charch Holdings

Table 8 Occupation of Pari-time Madeters. Ul

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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 itselfwhen 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

Introduction

of ty of Mashville has the full quote of the course and those under Negro denteal represent a master well in advance of the total condition.

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Since the in the start in the start without dislicated that the short of the start in the that the short of Desiral is represented the start that that condition of the satisfactor in the start of the start of the satisfactor of the satisfactor of the satisfactor of weeks it represents the only militime and from the point of measure, the only official to a will evidently as a postability of the satisfactor of the satisfactor of the start of the satisfactor of the start of the start of the satisfactor of the start of t

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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, rending first hand information that helped materially in reach-

may be made as a model to first of the bounded you necessary and death of the second of the second and an area of the second doubt. This is is des to perter intelligence of air A . Transported and We come in artificial attention armitted The to the we are hereafted that the property works alerted who has turn you have a thing the constant of the best and the best and must have excell consider an Jon El las Inaccon Scotte mend that first an best described out of believen betternet of for blooms as at their new call polymen into by outside sameons, and either muid, there -mesonial that doe even that supplication to rectum a even potestroice Language . This other hand time offerin mois Then has eximensioned will be bedievely the motheroini certain destain of libities of the daught, eith coints

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

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.

more estima thought toward our Negro churches.

The majority of churches are built on plots of county that average from cha-eighth of an acre to be care. Of the ninety-six churches chudied only three of them our two scree land and two of them our shows cores of land. This conseque us greetly became we read that a dispersial change in the attitude of the orthogonal than of the orthogonal to the church-spect would come about if there were some attractions to the church-spect would come about if there and conscitues had they would then be in position to have care and conscitues that they would then be in position to have care and conscitues that they would then be in position to have care and other restition. The realise the organical

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CHAPTER I

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THE CHURCH BUILDING

As a result of a research study of ninetysix 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

DESCRIPTION ROSESTED NOT

As a result of a research sindy of ninetyeix Megro entrence in Nashville, Tennessee, in the
complication of deta reletive to the construction of
church buildings, we are prend to any that we feel
we have interesting information which may encourage
more serious thought throught that's churches

Of ground that everyone from one-cisits of an auto to of ground that everyone from one care, of the ainery-cis shurans stadied only one care, of the ainery-cis shurans stadied only three of them own two earth land and two of them own the series as for one find. This everyon as greatly because we feel that a giventic enemys as the attitude of the present charehous could ame about if there were some attractions to the charehous to have and someoil date that they would them be in position to have one huge plot of general, they would nake to have one huge plot of general. This would nake yourseless to have one huge plot of general, they counts, representation at the cise suitains of playercounts, representations and other facilities. Se realise the atgresses

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

of algoes aparter of apinton about found and don's God but in view of the dealine in antendential to nould some that a few simple withings so a player ound, areas a shoot many esta violation blow business in the case and desired agent. There are in decreased be under augervielen. MOUNT OF METER OF THE PROPERTY. Var. age so many endered areas and the antique of searched west their beams aved curousto at up. Tee many bulledseen show last of openeration and Lot of manage. Birth out figures up bare one spices changed an early on 1000, sowered the the The Colored and to broom about the party There are the trained to the trained . betoere anted sederate wed

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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. Bight 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.

The supplemental transplement of the SIZE of the 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

we build, Architects over even hiere areatings. Allud ev constravenced dome even bloom delik enablied detaile Inter. Some obusioned in this group catually have no contract to es sign of .lle se meenshevene here that emprondmenty almost churches have two levelories one for one has one for weapen! Or water number ted of them are outside of the church. Might churches have one levelory for both male and female. a sentenent lebisded our eril wedows side to bus -weather . tempeneric meladenyal thousan area andounds derent one laveste the short and only one distract the chiral ene me wate every space, the trotter on the families of the oburon. A besittful onurs everter an associate Tor wormhims THE RESERVE OF THE PROPERTY OF THE PARTY OF . Mas bourshes from trop three to very small.

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in store fronts.

VALUE

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 ninetysix 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.

THE PERSON NAMED IN COLUMN TO PERSON NAMED I renges trum \$150 to \$200,000, There eme Aires date "Miles from one manufactor to , dono 000,0000 to pulay a gula ing in several approxumer is the lighten investor at put Church. This council is someted at the side of deeper de Feeter Demand while and the sentented or and amone elliv was II. . with most to intropal out to name to reston out recountly been remodelled and is an extractively furnitures throughout it is mithout a doubt the nice outsetter onurch from point of circulars, appointed to daing mort dorum . Cold he weembeddelet me , meyeren , at ement . . tranglupe DOD. -products in Later a of white alter al behilvest ed women commented from dilaptence spared wis the Latest designs of group of any weakle trace. The tonal derlinend Land evelyation is \$1,078,000. MATERIAL PROPERTY OF THE PROPE - such and to more the condition of the Manne coonspeal femores at how been at empowed organ alliv excellent. Hery of the churches are in the process of

next week a land to the land of the land o

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

and they have housed themselves in old described store fronts and abandoned because, Chara attention and sport underlyably loosed. . And ledv: medowade to wedness Later and to Sarry-nove in road densities, twenty-tory Tair, five in excellent condition with the rendinger then by the poor we deployable conditions at wenner THE OWNERS IN THE COURT OF THE PARTY OF THE Figures at House out . Deer one covers on the ly dirry and diamy. The moves one usually lieured .. to the center of the suppose will be added and to likerier. of the furnace heared thereines, table on . relating the hot six ear ta the majority, elthough detail a Large mugher keys stock beet. The condition of the hearing pichte is semurally good, although in many depos, wars found burns-out grates and brushed fifts borner. The serily was made during the months of function and water

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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. Seventy-one churches were without kitchens at all.

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Spring frames Bapagas Church has the most modern

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had kiremens, about ten of these are completely for-

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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 | e church | values | its | furniture | at | \$3000 |
|-----|----------|--------|-----|------------|-----|--------|
| | ture at | t. | | oir furni- | | 100 |
| One | e church | values | its | furniture | at | 10 |
| 46 | 17 | 17 | 4.6 | 00 | 80 | 20 |
| 99 | . 10 | 99 | 69 | 41 | 6.5 | 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.

The almost and some and some type of furniture.

Only sight churches gave the evaluation of their furniture.

One church values the furniture of 18000 on 100 cure of 1000 cure of 1

Thirty-seven courches had no furniture at all, in many churches he members constitutes the furniture that is the formation that is used by bringing charra, erects and benches close with them as they come to church.

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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 | | | 96 |

CHAPTER II

OPERATING EXPENSE, INDEBTEDNESS AND ANNUAL SPECIFIC CONTRIBUTION

In checking on the Organists of the Negro Churches of Nashville, it was found that seven-ty-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.

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ANNUAL SPECIFIC CONTRIBUTIONS

Table 2

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

\$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.

HOLDINGS AND INVESTMENTS

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Antend the Cathonical Charles

In compiling the holding of the Negro Churches in the city of Nashville, Tennessee, it was found that eleven (11) out of the nine-ty-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.

PURSHINERVINE CHA SERICIO

In compiling the helding of the Hellio

Churches in the city of manufally Tempeses.

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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 | 市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市市 | \$1500-\$2000 |
| 20 | | \$1000-\$1500 |
| 30 | | 500- 1000 |
| 36 | | Below \$ 500 |
| | | de malery |
| 50 | Percentage | Without Bulacy |
| Full time | 9 | 88.54% |
| Part time | e chad had no borton | 2.00% |
| Without | | 9.37% |

Teble J. Showing the number and newcontage working

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Full time

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SEXTON'S SALARY

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

| Number | Salary Range |
|--------|----------------|
| g | \$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

ORGANIST SALARY

rable 5

| 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 |
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| No. | of Churches | Amoun | t of Indebtedness |
|-----|-------------|-------|----------------------|
| | 3 | | \$5+\$7 \$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 |
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CHURCH HOLDINGS

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Investments Property Cash Holdings \$5,500 \$6,200 9 lots

\$64.58 average \$57.29 average per church per. church

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MEMBERSHIP 20

INTRODUCTION CONTROL OF THE PROPERTY OF THE PR

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.

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During the course of these server star-

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

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We Recommend that:

1. The church récognize 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. Tennessee State University
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Chapter IV

RECREATIONAL FACILITIES

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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 two-fold 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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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.)

This of agarse, anye so consideration for youthful receives the received pf the charse proposed at the fact, all form of recreation was looked upon as anye form of evil; and from this lides we have the statement of an lale and from that is an devil a workshop. Ont of this lufluones we have the appropriation spinsors up in the works the appropriation of the first that the form of the other hand. Char furtions up in the first the epopasite. They celleved in reflicion from developed the entitle on first description of the first that then moral centrative out of this influence the first the following for the said developed the said there has the follower (from the follower (from the follower (from the follower form the first there has each) has been deadled and of the follower form the first their their form the meaning for the meaning the following for the said that their their form the first their following for the meaning for the meaning for the meaning for the first their their their meanings.

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REASONS FOR EXISTING CONDITIONS

ing to the data collected in our recent survey, there has been little or no attention given by religious leaders toward the creating of a well-developed recreational 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 development of a physical recreational program in the Negro Churches of Nashville. First, because the church leaders have not discovered a scriptoral 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 institution, and should be conducted on spiritual bases for spiritual purposes exclusively.

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 presching, singing, praying, shouteing and the performing of the church ordinances.

AND THE CALL PROPERTY OF THE P -bucken dear angeline line was of aware can comtime to this days and the best Lincoln when him as an in the boar at wite of the probeheave parties of a need add ere toward the or oath an or a will-developed from tionel currieted by the the description of the barriers of the law. novemble disple news to be the new Alay West Consequent to choose build a lite independent appropriation of the village asserts -extract parties being consequent by the top mood wash score to the state of the property of the property of the state register to a ferral design of the first and No was a few to the second the second of the second of the second second to the few that Lines of the contract of the c contract contract and the standard for the standard contract of the called the section of a section of the section of t of sales. Dycaratea in an incient entire eaglingten to este alon, and michigant obein and a character and the contract that, the state of the s on the financial make the control of the first of the fir produced singles podra acciones apolici approba exterio and the state of this are agent or opposed representation, onlich they bearing again an arderinas decreasion, and and a

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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 spiritua intelligence and physical and mental development.

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, attendattendance 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.

We have Yound that the majorater of Megro churches ni some age of vilnativitation as in anti lo app depute into the grant strategy of contract and and the contract of the Description in obein whiteonly a at event rais . Tovoyor and educated minimisers with have donted but because leador in large north or this and all the desired profession outside in him theyold, who are strongly traditional but this dispersion. al destros desmis and analismo too week que to aliff torned a aptrimet recreation only the thor melt than the cuttion is any traction whiles while worker to Change, Dord, Replande bene-sound diseast horized by the constant AND THE WELL THE NEW YORK THE PARTY OF THE P the ten inglesperies, too legits hed noovies covers a lift. pach, of Apie, down the base private industries, this will be the common than the common description and the common description a IN THE PRODUCT OF THE CHARGE WERE ARREST AND THE STREET AND THE FOR in describing the store that there's condent thed while the books son film with a me as we see the distinction one to represse "blackarde, as wrote all . decours de la cierci de distance that the hear of the negligible are and ready to the double program, and this are dow largery by the bein the flow or was not be the property of the least of th The second state of the second second

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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 subsiduary of the church; Demoninstional 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:

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

"Not in accordance with the teaching of the

"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 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

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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.

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AS.

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--

Later to the same

CONTRACTOR AND AND

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 playerounds elessing allied with the church program.

The necessary leaders with their respec-

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

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

- 1. clubs
- 2: physical training groups
- 3: music organisations
- 4: dramatic groups
- 5. plays and games groups (especially for the younger children).
- 6. handierafts
- II. Churches whose physical plant and organisation are not conductive to recreational planning.

This group comprises the largest number of churches in our communities. The many handleaps 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 possiblilities from the following angles:

A Organisation-

groups with set ideas as to the social and re-

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.

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 pichics, etc.
- 3. Musical programs and contests.
- 4. Dramatic productions
- 5. Regular leisure -- time programs

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PASTORS, MINISTERS and PRIESTS

In viewing the data concerning the ninety-six local Negroe churches of Mashville, a knowledge of the pasters, ministers and priests is necessary in order to trace the development of religion as swayed by its leaders. Although the terms paster, 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 authorised to preach and adminster the sacraments; a paster 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 Spiscopalian churches which means a person in holy orders who officiates especially by offering sacrafices.

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 eldest 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

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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 democratie 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

to define the red to the more property and the first of the section of the sectio . or the decision will decide an impact a rest to bentation but some the and the state of t and a will and thought on against on a punch at all and and and the of high differently entered that the orthing the fall or in a color ed to negativites adding vice only . company of the description - repetition and the property against the engreen out a ref labour queles alo . or the best out acceptable tollarged the content of the form of the senselled son by entablished and object anisted of the original relationship an directed by the parters, sures totals or works on in become to the high role will all means the beat out advanced by the beat and out there have tending to the big louters and an agention rubbin cult up they the Lorest ty and company then of the amplious. (a) The configuration the the but withing any the abilities his divisor his acceptance of the contract. (c) we less the there receive se excite an establique to well one (c) And the to employ at the making the restore and the transmitted and the state of the second of the was to the the thousand of an area of the best been been sented hand the country of the country of the state of the state

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 predomirant. 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 minety-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 unsound 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 |

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outside work in order to live? In tabulating on the 96 churches, 21% of the pasters 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 repition 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 strenous 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 pasetor would be full time for the welfare of the church.

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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.

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Chapter VI

SUNDAY SCHOOLS AND CHURCH ORGANIZATIONS

This data has been collected without regard to denomim tion belief or church rejudice. In order that an exact checkup of Nachville'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 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 lister 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.

| JuniorsAges | twelve to sixteen | inclusive |
|-------------|-------------------|-----------|
| SeniorsAges | sixteen to twenty | inclusive |
| | twenty up to the | |

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 pur oses, namely:

- 1. That finance be obtained for running expenses.
- 2. That pastors' salaries be not in arrears.
- 3. That youths might be offered partipation.
- 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 proincentives 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 auxuliaries, 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 collected sitaout areas + dinoni-

note in bottom or course projunic. In order tout on exact The checkup further revealed sixty-f ve 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. The cate of r inge in

CONCLUSIONS:

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- 1. Less organizations and more unified labos 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.

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The results of a study of this nature, show a number of factors pertaining to the Negro Church of Mashville, 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 Presbytarian 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.

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As a whole, the churches of Mashville, 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 thirtyfive; 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.

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The status of Negro churches in Nashville

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