

TH  
B791

A STUDY OF THE YOUTH PROGRAM OF THE NEGRO CHURCH IN A  
SELECTED HARLEM COMMUNITY

by

G. BENJAMIN BROOKS

A.B., Johnson C. Smith University

A Thesis

Submitted in Partial Fulfillment  
of the Requirements for  
THE DEGREE OF BACHELOR OF SACRED THEOLOGY  
in  
The Biblical Seminary in New York

New York, N. Y.  
April, 1951

BIBLICAL SCHOOL OF  
THEOLOGY LIBRARY  
HATFIELD, PA.

033310

TO MOTHER AND COUSIN RENA

whose kind understanding and generous support have given  
me courage and faith in the most difficult days of study.

# TABLE OF CONTENTS

Chapter	Page
INTRODUCTION.....	viii
A. The Statement of Problem.....	viii
B. Delimitation of Problem.....	viii
C. Justification of Study.....	ix
D. Plan of Procedure.....	x
E. Source of Data.....	xii
 I. THE SOCIAL BACKGROUND OF THE NEGROES IN CENTRAL HARLEM.....	 1
A. Introduction.....	2
B. A History of the Negroes in New York.....	3
1. The Negroes as Slaves.....	4
2. The Negroes as Freedmen.....	5
3. Negro Migration after 1865.....	5
4. Negro Immigration after 1900.....	7
C. The Economic Problem of Central Harlem.....	8
1. The Housing Problem.....	8
2. The Problem of Employment.....	10
3. The Problem of Public Assistance.....	12
D. The Problem of Health in Central Harlem.....	13
1. Tuberculosis.....	13
2. Venereal Diseases.....	14
3. Infant Mortality.....	15
4. Maternal Deaths.....	15
E. The Problem of Child Care.....	16
1. The Problem of Neglected Children.....	16
2. The Problem of Juvenile Delinquency.....	16
F. Summary.....	17
 II. THE PRESENT PROGRAM FOR NEGRO YOUTH IN CENTRAL HARLEM.....	 19
A. Introduction.....	20
B. An Analysis of the Youth Program in Selected Churches of Central Harlem.....	21
1. The Youth Program.....	21
a. The Sunday School.....	21
(1) The Period of Worship.....	22
(a) The Length of the Period..	22
(b) The Nature of this Period.	23
(c) The General Results.....	23

(2)	The Period of Instruction.....	24
(a)	The Length of the Period..	24
(b)	The Curricula.....	24
(c)	The Method of Instruction.	25
(d)	The Closing Period.....	25
(e)	The General Results of the Entire Period.....	26
b.	The Mid-Week Programs.....	26
(1)	The Weekday Church School.....	26
(2)	The Mid-Week Prayer Service....	27
(3)	The Choir Rehearsals.....	28
(4)	Group Work Among Youth.....	29
(5)	The Period of Recreation.....	30
2.	The Building and Equipment.....	32
a.	The Portable Equipment.....	32
b.	The Building.....	33
3.	The Leadership.....	34
a.	The Ministers.....	35
b.	Professional.....	35
c.	The Volunteer Leaders.....	36
C.	An Analysis of the Youth Program of Selected Agencies Outside the Church.....	38
1.	The New York City Mission Society.....	38
a.	The Program.....	39
(1)	The Period of Worship.....	40
(2)	The Weekday Church School.....	40
(3)	Group Work Among Youth.....	41
(4)	The Cadet Corps.....	42
(5)	The Leadership Training Class..	43
(6)	The Youth Choir.....	44
(7)	The Period of Recreation.....	45
b.	The Leadership Personnel.....	46
(1)	Their Academic Training.....	47
(2)	Their Experience.....	49
2.	The Young Men's Christian Association...	51
a.	An Analysis of the Program.....	51
(1)	The Period of Worship.....	52
(2)	The Period of Recreation.....	52
(a)	The Community Basketball League.....	53
(b)	The Summer Day Camp Pro- gram.....	54
(c)	The Community Extension Program.....	55
(3)	Group Work Among Youth.....	55
b.	An Analysis of the Leadership Per- sonnel.....	57
(1)	The Chairman of the Religious Activity Committee.....	57

(2) The Professional Leader.....	57
(3) The Volunteer Leader.....	59
3. The Young Women's Christian Association...	60
a. The Program.....	60
(1) The Period of Recreation.....	61
(a) Organization of the Period..	61
(b) Length of the Period.....	62
(c) The Importance of the Period	62
(d) Kind of Recreation.....	63
(e) General Results.....	63
(2) Group Work.....	63
b. The Leadership Personnel.....	64
(1) The Professional Leader.....	64
(2) The Volunteer Leader.....	65
D. Summary.....	67
III. AREAS OF CHURCH GROWTH TO MEET THE NEEDS OF YOUTH IN CENTRAL HARLEM.....	70
A. Introduction.....	71
B. The Needs of Youth in Central Harlem.....	72
1. The Social and Moral Problems.....	72
2. The Economic Problem.....	73
3. The Religious Problem.....	74
C. Areas of Church Growth.....	75
1. Leadership Education.....	75
2. Furthering the Youth Program.....	76
a. Worship.....	76
b. Instruction.....	78
c. Recreation.....	81
d. Discussions.....	82
3. Special Service to Youth.....	83
aa. Counseling.....	83
(1) Vocational.....	83
(2) Financial.....	84
(3) Personal.....	85
b. Organizing Strength.....	85
c. Financial Aid.....	86
D. The Challenge to the Negro Church.....	86
E. Summary.....	87
IV. GENERAL SUMMARY AND CONCLUSIONS.....	90
A. Summary.....	91
B. Conclusions.....	97
BIBLIOGRAPHY.....	98
APPENDIX.....	103

LIST OF ILLUSTRATIONS

	Page
Table 1. Percentage distribution of Population in Manhattan.....	7
Table 2. Distribution of Labor in 1940.....	11
Table 3. Negro Employment in 1940.....	11
Table 4. Standard Equipment.....	33
Chart 1. Qualification of Leaders.....	37
Chart 2. Courses and Teacher-Qualification.....	44
Chart 3. Training of Leaders.....	48
Chart 4. Experience of Leaders.....	50
Chart 5. Training and Experience of Professional Leaders.....	59
Table 5. Period of Recreation.....	61
Chart 6. Experience and Training of Professional Leaders.....	65
Chart 7. Experience and Training of Volunteer Leaders	66

## INTRODUCTION

# A STUDY OF THE YOUTH PROGRAM OF THE NEGRO CHURCH IN A SELECTED HARLEM COMMUNITY

## INTRODUCTION

### A. Statement of Problem

Religious Education has never been of great concern to the Negro Church as a whole. Many factors have contributed to this negligence. However, in recent years there has been a trend toward the establishment of youth programs in some of the churches, intergrating them with Religious Education. These developments have been of unquestionable importance toward the bringing about of an understanding of the religious problems of youth.

The problem in view in this thesis is, what kind of youth program will best foster Christian Education in Central Harlem? Is the present program of the Negro Church in this area adequate to meet the needs of youth physically, emotionally, intellectually, socially, and religiously? And is this program designed to lead youth into a fuller understanding of their responsibility to the church as they advance into adulthood? It is recognized that the Negro Church in this area has begun to establish such a program, therefore, the extent and method of this program will be kept in mind in this study.

### B. Delimitation of Problem



There are several stages of Christian Educational programs which are fostered and can be fostered by the Negro Church in Central Harlem. However, because of the importance of youth in this Congressional district, the scope of this thesis will be confined to a study of the program for them in the Negro Church. A survey will also be made of the youth program in selected agencies operating independently of the Church, with emphasis on their religious nature.

#### C. Justification of Study

The group under consideration is that age group in junior high and high schools. This is the group which is beginning to adjust themselves to adulthood. As a group, they need individual guidance and therapy, for this is the age of extreme inferiority complexes, for which the Church must have a message; and an age of great activity, for which the Church must have a program. The Church can do much in directing the course which these boys and girls will take as they reach the stage of maturity. When told of the subject of this thesis, a young, active minister wrote:

This is a subject of utmost importance. I cannot conceive of any greater problem than that which concerns our youth in Central Harlem. We need more and better youth programs which will introduce them to the richest form of Christian

living.<sup>1</sup>

Until recently, the Negro Church has limited its youth program to the Sunday School. This has proven to be inadequate for various reasons:

1. The time limit is too short.
2. It provides a situation in which neither teacher nor pupil may experience Christian living.
3. It leaves no time for individual expression.
4. Too much material is covered to allow the teacher to give proper explanation of it.

The above suggestions are only four of the reasons why the Sunday School program has been proven to be inadequate to meet the needs of youth in Central Harlem. The suggestions also show the need for a program beyond the Sunday School which will aid in bringing youth to Christ.

#### D. The Plan of Procedure

The first section of this thesis will be devoted to a study of the social background of the people in Central Harlem. It is recognized by psychologists as well as sociologists that environment plays the greatest role in determining the behavior of an individual. To understand the needs of youth, it is realized that there must be a comprehensive knowledge of the environment in which

.....

1. From a Letter Dated October 12, 1950.

or out of which the youth comes. To understand these needs and to suggest what the Negro Church can do in this area, this section will discuss the social background of the people. Comparisons with other communities in the city of New York will also be made so that the social conditions of this area might be pointed up more clearly.

The second section of this study will be devoted to an analysis of the youth program in selected Negro Churches and social agencies in this area. To aid in this analysis, a questionnaire regarding youth programs will be sent to selected youth leaders. Personal visitations will also be made to various churches. This will be done in order to get first hand knowledge of the method of procedure, attitudes of youth, and general results of these programs. The main purpose of this study is to discover what is being done for youth in order to suggest areas of possible church growth to meet the needs of youth in Central Harlem.

The areas of church growth to meet the needs of youth in Central Harlem will be the basis for the study in chapter three. The study will be made in light of the social conditions of the area and the present program for youth in that area. An attempt will be made to suggest what the churches can do to meet the social and moral, economic, and religious problems of youth in this area.

A summary of the entire study will be the basis for section-four. A summary will be made of each section: the social background of the area, the present program of the Negro Church, and the areas of church growth to meet the needs of youth in Central Harlem. This summary will be general since a summary is made at the end of each section. Conclusions will also be made.

#### E. Source of Data

Various sources of information will be used in the process of this study. Conferences will be held with various youth leaders, questionnaires will be sent to all churches which come within the scope of this thesis. Materials will be secured from the New York City Mission Society and the Harlem Branch of the Young Men and Women's Christian Associations. The United States Census Bureau statistical materials will be used in compiling the economic account of Central Harlem; the files of Welfare Department will be used in studying the problem of delinquency and neglected children, and finally, books on Christian Education will be used.

CHAPTER I

THE SOCIAL BACKGROUND OF THE NEGROES  
IN CENTRAL HARLEM

## CHAPTER I.

### THE SOCIAL BACKGROUND OF THE NEGROES IN CENTRAL HARLEM

#### A. Introduction

Harlem, a section of Manhattan Island, is located above East 96th Street and West 116th Street on the South, and below 155th Street on the North; from the East and Harlem Rivers on the East, and Morningside and St. Nicholas Avenues on the West.<sup>1</sup> Within these two square miles are found three racial groups of people: the Italians, Puerto Ricans, and Negroes. While the Italians and the Puerto Ricans occupy the lower East side of Harlem, the rest of the area is presently populated by Negroes.

In the scope of this thesis, the emphasis is not on the entire Harlem area, but is on that area which is located at its heart, and commonly known as Central Harlem. This area is above 122nd Street, and below 138th Street; between 5th Avenue on the East, and Morningside and Edgecombe Avenues on the West. This is the area in which the eighteenth Congressional District is found. The Negroes here elect

.....

1. Works Project Administration Guide Book for the State of New York, p. 10.

one Congressman, two State Senators, and one City Councilman. Most of the Negro businesses are found herein. Apart from being the center of Negro business, it has one of the largest shopping centers in the city of New York, 125th Street.

Central Harlem is really the "Black Metropolis" of the world, for herein lives a group of people from every part of the globe where "dark-skinned" people are found. But it is more - it is the nerve center of a people striving for existence in a world where everything seems to be against them; it is a densely populated area with large buildings falling apart, while millions of dollars are spent on religious centers. Indeed this is the nerve center of "Black America" from which its people look at the world with audacious eyes.

To give a clear picture of this area, this study is divided into four sections; the history of the Negroes in the city of New York, the economic problem of the area with which this thesis is concerned, the problem of health, and the problem of child care. Each of these factors contributes to the importance of the other. Tables and charts will be used frequently to clarify conclusions which might be drawn.

#### B. A History of the Negroes in New York

In 1619, a Dutch ship brought the first Negroes to this country. These Negroes were traded as slaves in return for the necessary provisions which the ship needed to continue on its voyage at Jamestown, Virginia. This began a transaction which was to last for more than two hundred and fifty years.<sup>2</sup> Seven years later Negroes were imported into New Amsterdam, also by the Dutch. However, the Negroes were not actually slaves here, but were assigned separate living quarters from which they went to work each morning. Their labor consisted of clearing roads, erecting dwellings, and cutting timber. "After several years of odious labor, they succeeded in tearing through the tangled forest and in building a wagon road to Harlem,"<sup>3</sup> an area which was later to become the capital of "Black America".

#### 1. The Negroes as Slaves

The Negroes had enjoyed partial freedom for thirty-eight years under the Dutch, when, in 1664 the Island was conquered by the English. At this time the Negroes entered into a period of slavery which was surpassed only by that of the South. They were faced with many restrictions, and separate educational facilities were installed for their use.<sup>4</sup> The Negroes were to remain in slavery until the

.....

2. Cf. Encyclopedia Americana, 1942 ed., Vol 27, p. 392a
3. Ottley, Roy, New World A-Coming, pp. 4-5
4. Ibid., p. 6



Supreme Court of the State of New York, in 1799, ruled that slavery was an abridgment of the Federal Constitution and therefore, illegal.<sup>5</sup>

## 2. The Negroes as Freedmen.

The first independent act of the Negroes, after they were freed in New York, was to sever all connections with the established churches of the Island. They then began an intensive struggle to aid their "Dark Brothers" who were still in bondage. They were aided in this campaign by the legislature of the State of New York, along with the help of the governor, who many times refused to permit extradition of runaway slaves who had escaped into New York.<sup>6</sup> From then till now, New York City has been the place for all Negroes who sought freedom and independence.

## 3. Negro Migration after 1865.

Of the Negroes who migrated into New York City before the Civil War, 99.8 percent were fugitive slaves. But since then, Negroes have been coming to the city by the thousands each year. Of these migrants, about 85.0 percent settle in Central Harlem, where they live with relative and friends.<sup>7</sup> In a study made of Negro migrants from St. Helena

.....

5. Cf. Encyclopedia Americana, op. cit., p. 393b

6. Woodson, Carter G., Negro in Our History, 8th ed, pp. 333-334.

7. Brown, Ina C., The Story of the American Negro, p. 94.

Island, off the coast of South Carolina, it was found that thirty percent of them came to Central Harlem.<sup>8</sup> The reason for this type of migration varies; some migrate to find better jobs, some to gain social freedom, and some to make an "easy living". Whatever may be the reason, their coming contributed largely to the social problems of the area.

In checking the census report on population, one begins to understand the reasons for Central Harlem's unsavory reputation. There are more Negroes in Manhattan than any other borough in the city of New York. The percentage distribution of Negro and white population in Manhattan from 1910 to 1940 shows that the Negro population has greatly increased in comparison to the white. In 1910 there were 91,709 Negroes and 4,670,113 whites, while in 1940, there were 458,444 Negroes and 6,977,501 whites.<sup>9</sup> According to the data provided for the 1947 sample survey, United States Census Bureau officials estimated that there was sixty percent increase in Negro population in the city of New York, taking in the five boroughs, between 1940 and 1947. A memorandum prepared by the Urban League for the Greater New York Fund in June, 1948, estimated that the Negro population in Manhattan had increased to approximately

.....

- 8. Gist, Noel P. and Halbert, L. A., Urban Society, p. 265.
- 9. United States Bureau of Census, Decennial Census of population, 1940 ed., pp. 67-69.

700,000 at that time.<sup>10</sup> The study shows that 63.0 percent are crowded in Central Harlem. The following tables gives the percentage distribution of Negroes and whites in Manhattan.

TABLE NUMBER I.

	100%	100%
	Negroes	Whites
Central Harlem	63	1
East Harlem	9	11
Riverside	10	19
Washington Heights	14	17
Other parts	4	52

The above table gives some indication of the causes of the poor social conditions in Central Harlem. The facts of this situation will be brought out in the process of this study.

### 3. Negro Immigration after 1900

As Harlem began to take shape as a "Negro Metropolis," into it swept a large element of "dark skinned immigrants" from all parts of the world where such people are found.<sup>11</sup> Most of these Negroes came from the British West

.....

10. Frost, Olivia P., Urban League of Greater New York p.

10.

11. Ottley, op. cit., pp. 34-35.

Islands.<sup>12</sup> This immigration was greatly accelerated first, prior to the First World War. Concerning this, Ottley writing in 1943, says, "The largest body of immigrants, a quarter of Harlem's population, roughly a hundred and fifty thousand people, come from the subtropical West Indies."<sup>13</sup>

Friction often arises between individual American Negroes and West Indian Negroes because of economic and political differences. However they may differ, both groups band together to obtain educational, political, social, and economic equality in the city of New York. Visible results are seen in the creation of the twenty-second Congressional District, appointments of qualified Negroes to important city jobs, and better educational facilities for the youth of Central Harlem.

#### C. The Economic Problem of Central Harlem.

Because of the large amount of people in this area, there is a tremendous economic problem. To present a clear account of this problem, it is necessary to divide this study into three parts; housing, employment, and public assistance.

##### 1. The Housing Problem.

Among the great social problems of Central Harlem,

.....

12. Ibid., pp. 44-45

13. Ibid., pp. 43-44

the housing situation is the most critical. This problem is due to the great increase in population in the past ten years. "From three to six times as many families live in accommodations formerly housing one or two families."<sup>14</sup>

Studying this situation on an area basis, Central Harlem and the lower West side had the highest percentage of overcrowded units.<sup>15</sup> Lewis W. Gillenson, in his article on Harlem in Look Magazine recently, points out that "in just one stifling square block in upper Harlem are jammed more than 3,800 people."<sup>16</sup> These accounts show that there is a great housing shortage in Central Harlem. There are several completed housing projects in Harlem, but at present, there is none in Central Harlem. One is in the process of being built.

Apart from living in overcrowded houses, the Negroes in Central Harlem are forced to pay high rents. This contributes largely to the economic status of that area.

Black says,

Median monthly rent paid, including estimate rental value of owner-occupied units as well as contract rent is generally accepted as an important factor in determining the economic status of an area. The

.....

14. The Urban League of Greater New York, Report Submitted to the Mayor's Committee Conference on City Service in Congested Areas, 1948, p. 6.
15. Black, Bertram J., Our Welfare Needs, p. 23.
16. Gillenson, Lewis, "Harlem," Look Magazine, December 11, 1944, p. 27.

more densely populated an area is, the higher the rent will tend to be.<sup>17</sup>

While the rest of Manhattan pays about twenty percent of their income for rent, the people in Central Harlem must pay about forty-five. To help meet this expense, families are forced to accept roomers. This has swelled family units to such an extent that most apartments house more than two or three times their intended numbers.<sup>18</sup> Youth are forced to sleep in living rooms or from two to four in one bed. The United States Census Bureau states that though these Negroes pay high rents in New York City, the majority of these buildings need repairs.<sup>19</sup>

## 2. The Problem of Employment.

In 1937, the United States Census reports that "89, 861 whites were unemployed, but according to the ratio of population, the fact that 21,853 Negroes were unemployed"<sup>20</sup> shows a glaring disparity between the two races in employment. The percentage on individuals employed in professional and managerial positions, out of the total reported as employed, is a good indication of the economic status of any area. On a borough basis, the percentage of total employed population

.....

17. Black, op. cit., p. 27.

18. Gillenson, loc. cit.

19. Cf. United States Census, Housing, op. cit., p. 15.

20. United States Census of Employment, Vol. II, p. 101, 1937.

in professional and managerial occupations, according to the 1940 census is given in table number two.

TABLE NUMBER 2.

## DISTRIBUTION OF LABOR IN 1940

Borough	100%
Manhattan	23.1
Bronx	18.0
Brooklyn	18.0
Queens	18.0
Public Emergency Work	2.9

Studying the account on an area basis, Central Harlem had the smallest percentage of its labor force in professional and managerial employment, about 11.0 percent. The majority of the Negroes were employed in much lesser paying jobs. Table number three gives the information concerning <sup>21</sup> Negro employment in Manhattan for 1940.

TABLE NUMBER 3.

## NEGRO EMPLOYMENT IN 1940

Type of Work	Negro Men	Negro Women
Domestic Service Work	2.4%	60.0%
Service Workers	39.4%	13.0%
Laborers	11.1%	0.3%

.....

21. Ibid., p. 103-107.

The above table shows that little more than half of the Negro men in Manhattan were employed in 1940. This situation has changed considerably since then. However, figures are not available to show the present status of Negro workers.

### 3. The Problem of Public Assistance.

From the statistical reports of New York City Department of Public Welfare for 1947, Manhattan led for individuals receiving public assistance. This assistance included Home Relief, Aid to Dependent Children, Old Age Assistance, and Aid to the Blind. The percentage distribution for Manhattan is 42.6 and the ratio per 1,000 population, 50.6. The borough of Brooklyn is next with a percentage distribution of 31.7, and a ratio per 1,000 population, 26.3. These are all monthly averages. In considering areas within boroughs, the Welfare Center Districts, developed by the Department of Public Welfare have been used. The highest concentration of public assistance load was in Central Harlem, where between seven and ten persons out of every hundred were receiving relief of some kind.

This also presents a problem to the community, for youth are taught early in their lives not to work and to

.....

22. The above information was Received from the Annual Reports of the Welfare Department, 1947.



depend upon the city for their support. Again, this great concentration of public aid lends to the increase in population, and is a good indication of the social and moral conditions of the area.

#### D. The Problem of Health in Central Harlem.

The health situation of an area or a community is either an asset or a liability to society. To give the picture of this situation in Central Harlem, this study is divided into four sections: tuberculosis, venereal diseases, infant mortality, and maternal deaths.

##### 1. Tuberculosis.

One is actually aware of the association between tuberculosis and cramped living. Dr. Harry S. Mustard says,

The real factor for the higher tuberculosis death rates among Negroes may be in the mode of living such as congested tenants, poor food, unsanitary conditions, exhausting work rather than racial susceptibility.<sup>23</sup>

From Dr. Mustard's statement, one can understand why Central Harlem has over 400 new cases per 100,000 population per year, in spite of the new methods of treating this disease. Poor housing, unsanitary conditions, crowded homes, and poor eating have had their toll in bringing this deadly disease to this community. More than half of these contractions are by youth between the ages of nine and

.....

23. Mustard, Harry S., An Introduction to Public Health, p. 17.

24  
twenty-four.

## 2. Venereal Diseases.

During 1946, about 45 percent of all cases of venereal diseases in Manhattan occurred in the Central Harlem area--3,062 out of 28,756 cases in the borough. The relationship between bad environmental conditions to the incidence of venereal disease is well stated by Dr. Smillie, Professor of Public Health and Preventive Medicine at Cornell College. He states:

The health department cannot ignore the fact that the venereal diseases are true social diseases, in that their incidence is directly related to unfavorable conditions. The diseases invariably have a higher prevalence in the lower economic groups of the community - the poor, the underprivileged, those living in crowded slum conditions with little opportunity for the wholesome recreation and normal life.<sup>25</sup>

In the process of this study, if Dr. Smillie's statement is correct, the reason for this high percentage of venereal disease cases in Central Harlem can be understood. By the time boys reach the age of twelve, their experience with sex is well beyond that of boys eighteen living in other communities. The responsibility for this problem rests upon the church, the Welfare Department, the Health Department, and the city as a whole, for all have failed to

.....

- 24. Cf. Urban League, op. cit., p. 17.  
Cf. New York Tuberculosis and Health Association, the Tuberculosis Reference Statistical Year Book, 1945, p. 132.
- 25. Smillie, S. J., Public Health Administration, p. 54.

give the necessary instruction to the people as to how they may prevent these diseases.

### 3. Infant Mortality.

Black in his report, "Our Welfare Needs," reports that one of the most significant indices of the health and well-being of a community, and thereby a direct reflection of its socio-economic situation is the number of deaths among children under one year of age.<sup>26</sup> Central Harlem, again leads other communities with more than thirty-nine deaths out of every 1,000 live births. The problems which have been discussed are indications for this situation. The poor living conditions under which expectant mothers must live have had their just share in causing the number of deaths among babies in this community. Many mothers must work until it is almost time to give birth before they can rest. Because of the poor housing conditions, babies must live in damp basement apartments. This alone is enough to kill a child by causing it to contract pneumonia. The other conditions have also had their toll in causing deaths.

### 4. Maternal Deaths.

The average annual maternal death rate per 10,000 live births by borough of residence for the year 1942-1946 shows Manhattan leading with 23.7 percent. The number of

.....

26. Black, op. cit. p. 33.

maternal deaths per 10,000 live births was half as many as Brooklyn, the borough with the highest record. In contrast with the infant mortality picture, Central Harlem ranks highest with 49.4 deaths per 10,000 live births.<sup>27</sup> The same reasons for the infant mortality rate are indications for maternal deaths in this area, and the responsibility rests upon the same individuals and agencies.

#### E. The Problem of Child Care.

##### 1. The Problem of Neglected Children.

Manhattan still has three times as many neglected children as the other boroughs, with Richmond in second place. The 1940 Domestic Relations Court material on a health center district basis indicated that Central Harlem and East Harlem had the heaviest concentration of neglected children seventeen years and under on a ratio basis.<sup>28</sup> The majority of these were between the ages of four and ten.

##### 2. The Problem of Juvenile Delinquency.

In 1940, Manhattan, with one-fifth of the child population 6-17 years old, had over one-third of the cases of allegedly delinquent children. This was due to the high rate in Central Harlem. On the basis of the 1940 report of the number of cases allegedly to have been brought in the

.....

27. Black, loc. cit.

28. Ibid., p. 36.

Children's Division of Domestic Relations Court, it is found that Central Harlem Health District has had the highest rate of the cases of delinquent children.<sup>29</sup>

The City-Wide Citizen's Committee on Harlem had its Sub-Committee report on crime and delinquency in this area in 1948. This committee emphasized the fact that half of the Negro families in Harlem have income under \$837.00 per annum. Many Negro mothers have to work to supplement the poor income of the fathers. Children are left to roam the streets at will--parents not knowing where they are. As a result, many of them become delinquents. The Sub-Committee stresses the fact that

The same factors which create criminals among white people create with more deadly effect among Negro people because the poverty, crowding and under-privilege of the Negro community are more pronounced.<sup>30</sup>

All of these things and more are causes for the large numbers of youth who are brought into the courts of Manhattan. If the Negro Church would offer wholesome programs for youth, they might have a better chance to grow up into adulthood without a "Police record."

#### F. Summary

The census shows that a large segment of the popu-

.....

29. Ibid., p. 37

30. City-Wide Sub-Committee on Crime and Delinquency in Harlem, 1948, p. 1.

lation of Central Harlem is crowded into a small area. Poor housing conditions, cramped living quarters, extortionate rents, poor income--all have had their effect on the social conditions of the area. The reason for this is shown in the rise in population in the past decade. Venereal diseases, tuberculosis, crime, neglected children, and delinquency are the results of such a community as Central Harlem, as this study has shown.

CHAPTER II

THE PRESENT PROGRAM FOR NEGRO YOUTH  
IN CENTRAL HARLEM

## CHAPTER III

### THE PRESENT PROGRAM FOR NEGRO YOUTH IN CENTRAL HARLEM

#### A. Introduction

Basic to any community problem is a discussion of its youth, whether it be in the church or otherwise. "It is in meeting their problems that the program of the democracies is meeting, and will continue to meet, its severest tests."<sup>1</sup> The Negro Church is striving for the first time in its long history to meet the needs of the youth in its community. The recent crime waves in Harlem have so stimulated the leaders of the Negro Church that many of them are now engaging in the development of youth programs.

To get a clear picture of the youth program of the church, one must also study other youth programs which either add or detract from the church's program. Hence, this section of this thesis is concerned with the present program for youth in the Negro Church with emphasis on selected agencies operating outside the church.

Due to the fact that the church cannot be divided from the community, it will be treated in this section as an agency which fosters youth programs along with the

.....

1. The Journal of Educational Sociology, Vol. XVII, p. 193, December, 1943.



other agencies which also foster youth programs in this area. "But the church is distinguished from other groups in its conviction of divine origin."<sup>2</sup> It "communicates the Christian faith in two important ways: (1) by its spirit and life, and (2) by its more direct effort at teaching."<sup>3</sup> Those two kinds of agencies will be treated separately. There will be analysis of the youth program of the churches which hold membership in the Protestant Council of the city of New York,\* followed by an analysis of the youth program of selected agencies outside the church. These analyses will be made with respect to program, equipment and leadership personnel.

These data were secured through questionnaires,\*\* the writer's personal observation of and participation in the youth program of this area.

#### B. An Analysis of the Youth Program in Selected Churches of Central Harlem.

##### 1. The Youth Program.

Since this thesis is limited to that age group between 12 and 18 years, it is, therefore, concerned with the groups in the intermediate and senior classes.

##### a. The Sunday School.

.....

2. Vieth, Paul H., The Church and Christian Education, p. 89.

3. Ibid., p. 88.

\* See Appendix, p. 108.

\*\* Forty-two were sent out; of these, thirty-eight were returned.

Of the thirty-eight churches which come within the scope of this thesis, thirty-six have Sunday Schools. These churches hold their Sunday Schools at different hours during the day. Twenty-five have them at nine-thirty, five of them at twelve-thirty, and five of them at three in the afternoon. These services are divided into different periods: worship, instruction, and closing.

(1) The Period of Worship.

The questionnaire shows that all of these churches have a definite place for worship in their Sunday Schools. In the majority of cases, worship precedes the period of instruction. Thirty-one churches have group worship, while five of them divide this period into age groups. The reason for this division is to give youth a chance to have a higher form of worship than could be had if all the groups came together.

Three factors were considered in analysing this period: the length, the nature, and the general results.

(a) The Length of the Period.

The length of this period ranges from ten to twenty minutes; however, many of them are much longer, depending upon the capability of the superintendents. The five churches which divide the groups, give fifteen minutes to the youth group for this period. It is well to note that all Presbyterian and Episcopalian churches give fifteen minutes for this period, whether the groups are divided or

not. The same cannot be said for other denominations, for it is observed that great liberty is taken with this time.

(b) The Nature of This Period.

In all churches which have Sunday Schools, the youth sometimes provide the leadership for worship. They are always assisted by one of the teachers. It appears that about four-fifths of the Sunday Schools plan their worship around some particular theme which is outlined in the denomination's "lesson plan." The other fifth use either the Holy Bible exclusively or the International Uniform Lesson Plan as a guide.

There is great diversity in the method of procedure, but the dominant method is a call to worship, one or two hymns, Scripture reading, prayer by the superintendent, the Lord's Prayer, a prayer response or a hymn, the pledge to the Christian and American Flags, the report of the secretary, remarks by the superintendent and a closing hymn. Few of these periods are stimulating; they either include too much of one thing or else they fail to develop the stated theme.

(c) The General Results.

The results of this period are difficult to determine. However, it may be said that a spirit of worship is manifested in some groups, depending on the length of the period and attitude of the leader. In the majority of the

Sunday Schools observed, there is a lack of planning for the program which results in the unworshipful attitudes of most of the youth. No doubt many of them are receiving real spiritual value out of this period, but it is difficult to determine to what extent, since youth are so easily led by each other.

(2) The Period of Instruction.

There are four factors to keep in mind when an analysis is made of the instruction period of the Sunday School of the Negro Church: the length of the period, the curricula, the method of instruction and the general results.

(a) The Length of the Period.

The time limit for this period is from twenty-five to sixty minutes. Twenty-one of the Sunday Schools have forty-five minutes, two have sixty, one has thirty, eight have thirty-five, and four have twenty-five. The youth which have an instruction period of forty-five minutes or less participate in the regular morning worship.

(b) The Curricula.

The kind of material used in the various churches in Central Harlem varies with the capacity of the church to purchase them. However, four-fifths of the churches use their denomination's curricula to a certain extent. The other one-fifth use various material such as the International Sunday School Lesson, the International

Uniform Lessons, and the Holy Bible as a sole basis for instruction. Few schools, because of the lack of preparation on the part of the teacher, use these curricula adequately. It is impossible within the scope of this study to describe the curricula of each Sunday School; however, it is observed that the Bible plays an important part in all of them.

(c) The Method of Instruction.

The dominant method of instruction is question and answers. Sometimes Bible stories are told by the teacher or a pupil. Some schools also ask their pupils to bring special reports to class. This stimulates class discussion and general participation on the part of most of the pupils. This latter method is done only in the more efficient schools such as the Abyssinian Baptist, Mother A. M. E. Zion Methodist, St. Mark's Methodist, St. Philip's and St. Ambrose Episcopal and Rendall and Church of the Master Presbyterian Churches. It is also done in other churches in Harlem, but they do not come within the scope of this thesis.

(d) The Closing Period.

Only seven of the Sunday Schools have a closing period where all pupils reassemble. This period is usually about five minutes long. The other thirty-one schools have their closing period in the individual classes. Those schools which have formal closing do so to hear the

report of the secretary and to be dismissed by the superintendent. The general results of this period are seen in the attitudes of most of the pupils who either leave the building on their way to the assembly room or else stop to talk with friends on their way. In three of these schools there was a continuous coming in and going out during the entire period.

(e) The General Results of the Entire Period.

The general results are difficult to be determined in this case as well as they are in any period. However, it is observed that the youth do gain some factual knowledge about God and how He has revealed Himself to man in the Holy Bible. Some positive results can be stated without qualification at the same time. These results are: a consciousness of group work, a lesson of kindness, obedience, and freedom of self-expression on the part of youth.

b. The Mid-Week Programs.

Mid-week programs are held in thirty-five churches for youth. These programs vary in kind and purpose. Five factors were kept in mind while observing these programs: the weekday church school, the mid-week prayer meeting for youth, choir rehearsal, group work, and the period of recreation.

(1) The Weekday Church School.

Eleven churches in Central Harlem have weekday

church schools apart from those fostered by the New York City Mission Society. Ten of them meet twice weekly and one meets once each week. Few of the pupils who attend the regular services of the church participate in this program. Therefore, the attendance is very small except for pupils who are drawn in from the immediate community. These pupils are generally unchurched. The reason for this low attendance on the part of the regular youth group cannot go unnoticed. There is a lack of interest, a lack of teacher-preparation, and little opportunity for creativity on the part of youth. Those who do attend are usually in the intermediate groups, hence, the programs, such as they have, are planned for this age group.

They have a worship service from ten to fifteen minutes long. Following this, they go into a period of instruction which consists of story telling and discussion. Within these forty-five to sixty minutes, the time given for this program, only two schools stated that they give the boys and girls a chance to do some of the things they like to do. The results of this period remain to be seen, since there are few favorable responses on the part of pupils while they are in class.

## (2) The Mid-Week Prayer Service.

Four churches have a mid-week prayer service for youth. This period is forty-five minutes long, and is designed to be worshipful throughout. It is led by one or

more youth. They have songs, a prayer by the leader followed by a response, a speaker who is usually one of the officers of the church, another hymn; then the meeting is turned into a period of individual prayers on the part of those present. They may either pray or express themselves in the singing of a hymn. It is interesting to note that this service is only held in Baptist churches. It is not infrequent that more adults are present than youth.

Though these programs are few, to say that they are of no avail or to say that they help youth to understand their Christian responsibility would be an assumption on the part of the writer. However, through questioning some of the youth following this service, he did observe that a number of them were confused on the question of Christianity, while others felt that they were helped. It is therefore hard to draw any conclusion except that this program fails to reach the objectives which are to prepare youth for full communion with Christ and His Church, and to teach them the value of prayer.

### (3) The Choir Rehearsals.

Choir rehearsals are held in twenty-seven churches which have them one hour per week. This period is held either on Sunday following the morning worship or on Friday night. The number of youth in these choirs ranges from 12 to 65, depending upon the size of the total church membership. The result of this period is seen in the annual



Minisink Candlelight Service in which most of the youth choirs of Harlem participate. From these results, the writer agrees with Dr. Kenneth D. Miller, President of the New York City Mission who, on one occasion, said, "These combined choirs sing better than the thousand who sing at Radio City Music Hall on Easter morning."<sup>4</sup>

#### (4) Group Work Among Youth.

Group work is integrated in the youth program of ten churches. These churches, again, are not the ones in which the New York City Mission Society has workers. This program is not well organized. However, youth do have a chance to express their creative abilities. With the limited amount of materials, some of the work which they do is well done. The writer was given a picture painted by a fifteen year old boy from one of the Methodist Churches. It is a picture of a girl running to Sunday School as the bell on the outside rings. This is only one of the good creations of these boys and girls. Other good creations might be made if the leaders were capable of guiding these youth in that direction, and if the churches would give more time and money to the youth programs.

These groups meet twice weekly for one hour. They pay fifty cents per school term. This allows the boys and

.....

4. An address to the New York City Mission Society Workers, June 13, 1950.

girls to make some of the things which they would like to keep. Apart from painting, they engage in paper craft, leather craft, wood work and simple candle making. The materials used, except the leather, are gotten from the stationery stores and from around the church. The youth sometimes bring their own materials from home. The potentialities of these youth are seen in the results of the work which they do with the limited materials at their disposal.

#### (5) The Period of Recreation.

Twenty-six of the thirty-six churches which make provision for youth have facilities for recreation. Five of these churches have church houses, while the other twenty-one use the basements of the church. These basements are also used as the Sunday School room, but can be converted into a gymnasium by removing the chairs.

The length of this period is from one to two hours. During this time the youth might engage themselves in any one or two of the several indoor sports. The usual games are basketball and table tennis. However, there are other games in which girls take a more active part such as dodgeball, badminton and volleyball. Due to the poor arrangement of these gymnasiums, only six of these churches are capable of having any two of these games at the same time. Of course if the activity for the evening is limited to the table games, two or three may be carried on at the same time without conflicting with one another.

These programs are not too well planned; therefore, the boys and girls choose the games they would like to play. Some of the leaders, most of whom are young college boys, take an active part in these activities. The results, therefore, are more favorable than those of the other youth programs which have been discussed. There is an attitude of team work with boys and girls working together to defeat the opposing team; an attitude of friendliness is seen in the youth, especially in the girls; an attitude of sharing is seen when a team wins or loses—they are sympathetic with each other if they lose, and share the glory if they win. The general result, then, is good sportsmanship on the part of the majority.

The young boys who, as a rule, have charge of these activities, could do a better piece of work if the proper equipment were available. In an interview with one of these boys he stated, "We haven't got much, but we are doing the best that we can with what we have." This optimistic picture cannot be painted of all the churches, for there are those which make little use of the equipment that they do have. These are the churches which have not enlisted the help of young pupils, but depend upon an older person of the parish to supervise this program.

Recreation is not limited to the church buildings, however. There are trips such as bus and boat outings

during the summer, hikes in the fall, and baseball in the city parks when the weather permits. This is the most developed program for youth in the Negro Church in Central Harlem. Several factors contribute to this advancement: interest on the part of youth in sports, the availability of skilled young men who are interested in sports, and the possession of athletic equipment by individual boys and girls.

## 2. The Building and Equipment.

The equipment in a center or church is important in the development of its program. This section will analyse the portable equipment as well as the building which are also part of the equipment of the church.

### a. The Portable Equipment.

There is a general lack of equipment in all the churches in Central Harlem. The need of financial support contributes largely to this lack. In some cases where the money is available, leaders have not utilized it. However, there are six churches which do have most of the equipment necessary to carry on an effective program. Table number <sup>5</sup> four shows the number of churches which have the following equipment.

.....

5. This table is set up according to The International Council of Religious Education: Standard for the Intermediate, Senior and Young People's Department, pp. 29-30.

TABLE NUMBER 4.  
STANDARD EQUIPMENT

Number of Churches	Kind of Equipment
36	Pianos
36	Bibles
19	Youth hymnals
13	Blackboards and chalk
36	Large assembly rooms
26	Divided class rooms
10	Mechanical tools: saws, vices, working tables, hammers, etc.
36	Chairs for all
14	Libraries
	Supplies such as:
28	Pictures to be used with lesson materials
21	Crayons, construction paper, paints, brushes, scissors, paste, pencils, and rulers
10	Desks for teachers
18	Tables
21	Bulletin boards for the auditorium
2	Bulletin boards for each class room
21	Mounted pictures
26	Athletic equipment
31	Curricula for each pupil
29	Denominational curricula

The above number of churches which possess some of the basic equipment necessary to have an effective youth program is a good indication why the youth programs have not been very effective in this area.

b. The Buildings.

Some of the most beautiful churches in the city of New York are found in Central Harlem. The majority of these buildings were built before the turn of the century, and before Negroes populated that area. A number of these

present churches were once either Jewish Synagogues, banks, or theatres. However, whatever purpose they once served, they now house large Negro congregations. It might be observed at this point, however, that two of these churches are known to have been built by Negroes themselves.

As is commonly said, "There is no housing shortage in the Negro Church in Central Harlem". The size of the Negro Churches of Central Harlem makes them capable of accommodating almost twice as many youth as they have presently enrolled except for recreation.<sup>6</sup> Twenty-six of these churches have divided class rooms. Those churches which are not able to accommodate youth in individual rooms use drawing doors.

### 3. The Leadership Personnel.

It was possible to secure information concerning the qualification of youth leaders from thirty-one churches. Three factors were considered in this analysis; the minister, the professional leaders, and the volunteer leaders.<sup>7</sup> Chart number one gives the general qualification of these leaders except the ministers, on whom information was received from only seven churches.

.....

6. Ante, p. 32.

7. Post, p. 37.

a. The Ministers.

The questionnaire shows that there are 101 ministers in the thirty-six churches which have youth programs. This large number of ministers is due to the fact that some churches have as many as six ministers. Of this large amount, only forty-nine serve as regular ministers, and are paid regular salaries. The seven ministers on whom information was received are all seminary graduates. Three of them have master's degrees.

The writer is quite familiar with the general academic qualification of the Negro ministers in New York City. They range from Doctor of Theology down to junior high school graduates. It is also observed that some of the most unprepared ministers have the largest churches. These are the churches which carry on a most effective adult program, but think little of their youth. The questionnaire shows that less than one-third of these ministers refer to mission work in their sermons. This is a good indication why only eleven churches participate in missionary enterprises.

b. Professional Leaders.

There are seventeen professional leaders in the thirty-six churches. These workers work in eleven churches. Five of these are paid full salaries by the individual church, while the other twelve are paid partially by the

church and partially by other organizations interested in the church's youth program. The academic qualification of these leaders is on a high standard: three have some seminary training, seven have master's degrees, three have college degrees and four have from one to three years of college work. The churches which have engaged these leaders are showing increased developments in their youth programs. These leaders act as superintendents, directors of religious education and directors of youth programs.

c. The Volunteer Leaders.

There are two hundred and fifty volunteer leaders of youth in the churches which come within the scope of this study. Their academic qualifications range from the master's degree to junior high school graduation. Like the professional leaders, the volunteer leaders act in various capacities. Chart number one gives the information concerning their general qualification.



## CHART NUMBER I.

## Qualification of Leaders

Description of Work	Total Number of Leaders	Junior High School	High School	College	Number With Graduate Study
Superintendents	36	5	10	12	4
Sunday School Teachers	209	41	74	41	30
Recreation Directors	56	--	14	23	11
Scout Leaders	17	4	10	1	--
Librarians	9	--	3	5	1
Arts and Crafts	35	--	11	16	5
Shop Workers	17	2	10	3	--
Musical Directors	36	6	18	6	1
Story Tellers	5	--	--	2	3

In analysing the above, it must be kept in mind that five churches did not state the qualifications of their youth leaders; however, they did give the number of leaders and the activity of each. All leaders are included in the first two columns, but the others only

concern the thirty-one churches which furnished the writer with this information. About two-thirds of these college and graduate leaders are medical doctors, public school teachers, and social workers.

### C. An Analysis of the Youth Program of Selected Agencies Outside the Church.

Three agencies were considered in this analysis: the New York City Mission Society, the Young Men's Christian Association and the Young Women's Christian Association. These agencies were chosen because of the character of the work which they are doing, and because of their intimate relation to Christian Education.

#### 1. The New York City Mission Society.

The New York City Mission Society has been working with Negro youth in Harlem for more than twenty-nine years. It operates no churches in this area, but works in and with the established Negro Churches. A recent pamphlet, published by the Society, states:

The Negroes have a reputation of being incurably religious. To be sure, Harlem is dotted with churches, and among them are some of the largest and most effective in the city. But a recent survey shows that 40 percent of the children

.....

8. A statement made by Miss Ida H. Button, Executive Secretary, Women's Branch of the New York City Mission Society.

in a certain area are receiving no religious instruction whatsoever.<sup>9</sup>

The above quotation supports the findings of this writer in the course of this study. To further support this idea, and to further justify its existence in this area, the Society declares:

The Negro Churches of the city are numerous, and most of them carry on a most effective program for adults. Generally speaking, however, their work with children and young people is inadequate. To help the churches meet this need, the New York City Mission Society has made available to them a corps of sixteen trained men and women to help in establishing clubs for boys and girls, carrying on week-day religious education classes and conducting Sunday Schools. These staff members work with churches of all denominations, large or small, who are really interested in work with youth. In an average month over 6,000 boys and girls are reached by this program.<sup>10</sup>

The Society operates this program through its Harlem Unit, located at 348 Convent Avenue. To understand, further, the extent of the Society's activities in this area, it was necessary to make an analysis of the program and the leadership personnel.

a. The Program.

The program which is carried on by the New York City Mission Society in Harlem is an extensive one. In the space of one week more than 1,086 youth are contacted

.....

9. New York...City of Wistful Pagans, p. 1

10. Ibid., p. 7

through the various activities of the Society through its<sup>11</sup> Harlem Unit. Seven factors were considered in this study: worship, the weekday church school, group work, the cadet corps, leadership training classes, the youth choirs, and recreation.

(1) The Period of Worship.

Worship forms a part in all activities of the Society in Central Harlem. The length of this period is from ten to twenty-five minutes, depending on the nature of the period. The usual time allotted to this period is fifteen minutes, however, and only on special occasion is it given twenty-five. This period is always planned to convey some particular thought. "It is always a pleasure to attend a worship service at Minisink, for it stimulates<sup>12</sup> both young and old to Christian action." Youth take an active part in all of these periods. They are also asked to plan them sometimes.

(2) The Weekday Church School.

The Weekday Church School is a necessary factor in the building of Christian character in Central Harlem. Betts, writing more than twenty-five years ago, said that the Weekday Church School "bids fair to be a highly impor-

.....

11. This statement was made by Mrs. Adelaide N. Griggs, Secretary of the Harlem Unit.
12. This statement was made by Dr. Coe R. Wellman, Field Secretary for the New York City Mission Society.

tant factor in the church's educational program of the future."<sup>13</sup> This prediction has come true to a limited degree in Central Harlem through the efforts of the New York City Mission Society, which carries on the most effective weekday Church School program in this area. This type of program is limited to instruction only. The curricula of the Protestant Council are used, supplemented by the Bible. The period is forty-five minutes long, and follows the customary worship which is usually fifteen minutes.

### (3) Group Work Among Youth.

Group work among youth in Central Harlem has a definite educational value in the program of the Negro Church. The fourteen churches which enjoy the labor of the Society's workers maintain a through-the-week program of clubs of various kinds. The programs of these clubs are determined by the leaders in light of the revealed needs of youth.

There are at least two clubs in each of the fourteen churches. Five churches divide the youth group in two sections: the intermediate, 12-14, and the seniors, 15-18. Nine have combined clubs, but meet twice weekly.

"Increased emphasis has been placed upon work for boys

.....

13. Betts, George Herbert, The Curriculum of Religious Education, p. 39

in Harlem."<sup>14</sup> This is done because the Society realizes that boys present the greatest problem to society when they are between the ages of 12-18.

The kind of group work varies with the capacity of the church to furnish materials. For boys, it is shop work, leather craft, wood work, and painting; for girls, it is cooking, sewing, drawing, and home-making. Some of these activities include both boys and girls. Whenever possible, the teachers try to combine the groups, for they feel that this is the age level when boys and girls become conscious of each other. The results of this program are seen in the attitude of the boys and girls who are exposed to it: a spirit of fellowship, a sense of responsibility to home, church, and community.

#### (4) The Cadet Corps.

The Cadet Corps is under the direction of Mr. Wilbert Burgie. The boys meet once a week for one hour. This Cadet Corps is the only one of its kind in the entire program of the New York City Mission Society. There are 150 boys between the ages of 12 and 18 enrolled. It has patterned its activities after those of West Point: they have parades, long hikes, outings, and other activities which go to make healthy living. These boys come from

.....

14. City Mission Monthly, Vol. LXI, No. 1, p. 23

almost every church in the Harlem community. Before a boy can join, he must affiliate himself with a church of his choosing. Because of the shortage of leaders, more than fifty boys are presently on the waiting list.

(5) The Leadership Training Class.

"The Harlem Unit now provides both training and trained workers to many Negro Churches." <sup>15</sup> These training classes are held at the headquarters for the Harlem Unit of the New York City Mission Society. They are held once per week for two hours, giving one hour to each course offered. There are 102 youth enrolled. Chart number two outlines the information concerning this project. Note that the most competent leaders are assigned to these classes.

.....

15. City Mission Monthly, Op. Cit., p. 14

## CHART NUMBER II.

## Courses and Teacher-Qualification

Number of Courses	Subject Taught	Pupils Enrolled	Qualification of Leaders	Experience of Leaders (Years)
1	Theory 1	15	M.A.	8
2	Theory 2	16	M.A.	8
3	Leadership 1	15	B.D.	14
4	Leadership 2	15	Diplomas	17
5	Counseling 1	14	M.A.	9
6	Counseling 2	16	M.A.	9
7	Woodwork 1	15	Diploma	41
8	Woodwork 2	14	Diploma	41
9	Games 1	15	Hi. Sch.	23
10	Games 2	16	B.A.	17
11	Dramatic 1	12	M.A.	12
12	Dramatic 2	8	M.A.	12
13	Crafts 1-2	32	Diploma	19

## (6) The Youth Choir.

The Youth Choir is under the direction of Miss Gladys Thorne. There are two hundred and fifty boys and girls in it. Eighty-eight percent of them are between the



ages of 12 and 18. The others are from 18-21. They are trained in the art of singing. These boys and girls are also taught the origin and meaning of the great hymns of the church. The youth in this choir are not only from the churches in which the New York City Mission Society has workers, but come from almost every Negro Church in Harlem and the Bronx.

(7) The Period of Recreation.

Emphasis has been placed on recreation in the last decade by the Society. This is the most attractive activity of the Society's program in Central Harlem. The leaders report that more boys attend this program than any of the several activities which have been discussed. Because of the disorganization of this program, the number of youth who attend it cannot be exacted. However, it is estimated that more than six hundred youth participate in the space<sup>16</sup> of a week in the fourteen churches of Central Harlem.

There is a close cooperation between the churches and the Society's workers during this period. This cooperation is due to the fact that the churches have the equipment, limited though it is, and the Society has the leadership personnel.

.....

16. A statement made in an Interview by Mrs. Alberta T. Kline, Director of the Harlem Unit of the New York City Mission Society.

During this period the boys and girls engage in any one or two of the several indoor sports. The usual game is basketball. The majority of the boys seem to want to play this game at all times. While the girls, too, like to play this game, the most frequent games for them are dodgeball and table tennis. There are other games which are played at one time or another in these churches: badminton, shuffleboard, and some of the table games. No one church has all of this equipment. Their supplies are limited to two or three games. Knowing of this shortage, boys sometimes bring their own athletic equipment when they come.

b. The Leadership Personnel.

It has been stated previously in this section that the New York City Mission Society has sixteen trained leaders working in Harlem. These leaders work with youth of all ages. But most of their efforts are put on their work with boys and girls between the ages of 12 and 18. It has also been stated that these leaders work with the leaders of the churches in which they serve. This cooperation makes way for a higher standard of youth programs than is seen in the average Negro Church in Central Harlem. Some of these teachers are paid a partial salary by the church and part by the Society. This gives them a greater responsibility to the individual church than those who are only paid by the Society.

Two factors were considered in the analysis of these leaders: their academic training and their experience as leaders of youth.

(1) Their Academic Training.

Relevant to any effective program is the academic training of the leader. It can be said that the sixteen youth leaders who carry on the program for the New York City Mission Society in Central Harlem are trained in this manner. All have had some training in Bible Study, leadership, and counseling. Chart number three outlines the information concerning their qualification.

CHART NUMBER III.  
Training of Leaders

Number of Teacher	High School Graduate	Number of Leadership Courses	College Work	Years of Graduate Work
1	---	10	B.A.	1
2	Yes	13	----	-
3	---	--	----	M.A.
4	Yes	Diploma	2	-
5	---	--	----	B.D.
6	Yes	Diploma	3	-
7	---	5	B.S.	1
8	Yes	Diploma	3	-
9	---	11	B.A.	1
10	---	--	----	M.A.
11	Yes	17	2	-
12	---	--	B.A.	2
13	Yes	Diploma	1	-
14	---	Diploma	----	M.A.
15	---	Diploma	R.N.	-
16	Equivalent	Diploma	----	-

The above chart shows that three of these leaders have master's degrees, four have bachelor's degrees, one has a Bachelor of Divinity degree, one is a registered

nurse, and seven have finished high school or its equivalent. All have taken courses in Bible Study in the course of their college work or in leadership courses offered by the Protestant Council of New York.

(2) Their Experience.

The experience of most of these leaders makes them more qualified to work with youth than some people with doctorate degrees. Chart number four outlines the information concerning their experience.

## CHART NUMBER IV.

## Experience of Leaders

Number of Leaders	Years as Sabbath School Teacher	Years as Public School Teacher	Years as Weekday Church School Teacher	Years as Camp Counselor
1	35	--	27	21
2	21	--	11	11
3	10	1	8	8
4	8	--	3	--
5	23	6	2	7
6	13	--	13	10
7	7	--	4	3
8	5	--	5	4
9	13	--	8	2
10	12	--	7	7
11	19	--	15	--
12	9	4	1	1
13	6	--	5	5
14	12	5	7	7
15	17	--	13	12
16	31	--	21	25

The above chart shows that all of these leaders have had some type of experience with youth. All have

taught Sunday School, four have taught public school, all have taught weekday church school, and all except two have had experience in camping. This latter experience is gotten at Camp Minisink which is operated by these leaders for the New York City Mission Society.

## 2. The Young Men's Christian Association.

The Harlem Branch of the Young Men's Christian Association is located in the heart of Central Harlem. It is easily reached by subways or buses. Apart from being a growing youth center, it is the meeting place for adult and aged men. Here they come to recreate, meet friends, and to discuss current religious and political developments. But it is more - it is the place where hundreds of college boys find lodging during the school year; it is a place where the youth of Central Harlem find the greatest amount of activities: organized and unorganized sports, club work, discussion groups, religious education and socials. Indeed, this is a program worthy of study.

Two major factors were considered while observing the program of this agency: the youth program and the leadership personnel.

### a. An Analysis of the Program.

Three factors were considered in the analysis of the program for youth: the period of worship, the period of recreation, and the period for group work.

(1) The Period of Worship.

Organized worship is not required of youth in the Young Men's Christian Association. However, youth are reminded that the Association is a Christian Association, therefore, it would be well if they would make worship a part of all their activities. The writer observed that this recommendation is well taken. At the beginning of each hour from six to ten minutes are given to worship. The nature of these worship periods is decided by youth themselves. It is not infrequent that the groups combine this period, and ask that a speaker be brought to them to discuss some religious problem which might have arisen in a group discussion. The Reverend Mr. V. Simpson Turner, Chairman of the Religious Activity Committee, is then called upon to meet this request. Worship, on these special occasions, is well organized, and is usually led by The Rev. Mr. Turner, assisted by one or two youth.

(2) The Period of Recreation.

The Young Men's Christian Association has recreational facilities for about 1,500 members. It is estimated that about 900 out of a total membership of 1,352<sup>17</sup> are boys and girls between the ages of 12 and 18. This marks a great increase above 1948 when the total membership

.....

17. This Statement made by Mr. James E. Cook, Boys' Work Secretary.



was 864. "The Robinson-Campanella program is really the thing that stimulated the membership enrollment."<sup>18</sup>

The Young Men's Christian Association has a unique program of recreation. It is unique for the simple reason that the Association was able to secure the aid of two of the most outstanding players in the Brooklyn Dodger baseball club: Jackie Robinson and Roy Campanella. This program is not limited to the Association's two buildings, but extends out into the community where expert guidance is needed. This program includes the Community Basketball League, Summer Day Camp, and the Community Extension program. These programs will be analysed separately, for it is through them that the membership of this branch has increased to such an extent in the past three years.<sup>19</sup>

(a) The Community Basketball League.

The annual report for 1950 places this program first on its list. It states,

Through this activity we were able to strengthen our inter-agency relationship and in turn it gave Jackie and Roy contact with practically all organizations in Harlem. Over twenty teams participated, representing Churches, Boys Clubs, Settlement Houses, P. A. L. and Street Clubs...

.....

18. Cook, James E., Boys' Department Reviews the Past and Looks at the Future, a Report submitted to the Board of Directors of the Harlem Branch of the Young Men's Christian Association, 1950, p. 1.
19. Cook, loc. cit.

Many of these same groups have now come into the Membership under a Group Membership Plan.<sup>20</sup>

The basketball teams have attracted more boys in the youth group than any other sport. Even in the church's program, it is seen that this is the sport in which more boys are engaged than any several others combined. The games are held on Thursday nights from eight until ten-thirty o'clock. Because of this large attendance, both the annex and the main building must be used.

(b) The Summer Day Camp Program.

This is a program recently initiated by the present leaders. During the year 1950,

Over 400 boys registered for the Summer Day Camp which operated during the months of July and August...The program ran six days a week. ...The staff was well trained, competent, friendly and understanding. The health of the boys who participated was wisely safeguarded in every possible way. A doctor was ready to give care to any boy who required it...The program activities included Hikes, Swimming, Arts and Crafts, Movies, Nature-Lore, Softball, Sing Song, Dramatics, Baseball and Music.<sup>21</sup>

The success of this program is due to its good organization and aid from and through the facilities of the Young Men's Christian Association buildings, the interstate parks, local big league parks and the local educational institutions.

.....

20. Cook, *ibid.*, p. 1.

21. *Ibid.*, p. 2.

The Young Men's Christian Association recognizes that "The need for such a program in this community is very extensive..."<sup>22</sup> Through this program boys who are out of school for the summer may find wholesome recreation, stimulated by Christian living.

(c) The Community Extension Program.

This is also a new phase of the Y's program. This program reaches all social agencies, schools, churches and other institutions in the community, trying to develop a year-round program for youth. This program is concentrated in Central Harlem. Forums are planned through the youth who participate in the recreational activities; such as leagues, tournaments, conferences, and socials. This program, too, has been working well to the good of all youth who avail themselves of it.

(3) Group Work Among Youth.

This is an area of the Young Men's Christian Association's program that has caused great concern on the part of the leadership personnel in recent years. They recognize that "Group work is an effective means by which we can do a better job in our work with youth."<sup>23</sup> Many groups have been organized in the last three years. they have even permitted girls to share in this activity. These

.....

22. Cook, *ibid.*, p. 2.

23. *Ibid.*, p. 3.

groups are commonly known as the Hi-Y Clubs.

These clubs make up the total youth program. They meet on different evenings for one hour, after which time they may participate in the other activities which they themselves help to plan. Arts and crafts play the most important role during this period, and the program may be judged as "fair". While it is true that the equipment and facilities are limited, it is felt by some of the leaders that what they have could be utilized more effectively if more leaders were available.<sup>24</sup> Concerning this matter, the 1950 annual report states:

The Arts and Crafts presented centered around Model Making, Painting, Sketching, Plastic and simple Paper Crafts. There was a lot of participation at intervals, but due to fair leadership and limited equipment and facilities, much of the enthusiasm on the part of members would drop at certain periods.<sup>25</sup>

Though there is this general shortage of the necessities which make for a good program in this field, visible progress has been made.

b. An Analysis of the Leadership Personnel.

There are ten paid leaders of youth at the Young Men's Christian Association. There are also forty volunteer leaders who give their services at different times during the week. To be sure that these leaders are capable

.....

24. Cook, *ibid.*, p. 8.

25. *Ibid.*, p. 7.

of leading youth, an extensive leadership training program was held in the summer of 1949 "with the results that today most of the present group leaders are doing an effective job."<sup>26</sup> Three factors were kept in mind in the analysis of the leadership personnel: the Chairman of the Religious Activity Committee, the professional leader, and the volunteer leader.

(1) The Chairman of the Religious Activity Committee.

A very important post in the program of the Association is Chairman of the Religious Activity Committee, who is the Reverend Mr. V. Simpson Turner. The duty of this office is to plan religious activities during the year. It has been stated that Mr. Turner works with the youth groups in the planning and execution of their religious programs.<sup>27</sup> This office also plans seminars and youth conferences on Christian Education. The writer has participated in several of these activities. This is truly an important office, and has done well in its efforts to bring youth to Christ.

(2) The Professional Leader.

There are nine professional leaders apart from the Chairman of the Religious Activity Committee. The academic

.....

26. This Statement was made by Dr. James E. Allen, Chairman of the Boys' Department of the Harlem Branch of the Young Men's Christian Association.

27. Ante. p. 52.

training of these leaders is as follows: four have master's degrees, and four have bachelor's degrees. All of the leaders who possess bachelor's degrees only are in the process of receiving their masters in guidance or counseling.

Apart from the academic training of these leaders, each has had at least four years' experience in their present job and from eight to thirty-three years of working with youth in the various churches of Central Harlem. Chart number five contains this information.

## CHART NUMBER V.

## Training and Experience of Professional Leaders

Number of Leader	Subject Taught	Years of Experience	Years in Christian Education	Academic Training
1	Arts and Crafts	5	13	M.A.
2	Swimming	11	12	B.S.
3	Dancing	13	17	M.A.
4	Religious Education	4	16	A.B.
5	Dramatics	6	11	B.A.
6	Music	12	8	B.A.
7	Hi-Y	6	12	M.S.
8	Jr. Hi-Y	7	9	B.A.
9	Clubs	14	33	B.S.
10	Recreation	15	15	M.Ed.

## (3) The Volunteer Leader.

It has been stated that there are forty volunteer leaders. In securing these leaders emphasis is not placed upon their academic training, but rather on their ability to lead youth. These volunteer leaders work under the direction of a professional leader. They come at different hours, depending upon their particular interest. Mr. Cook states concerning these workers:

We have medical doctors, lawyers, public school teachers, housewives, and men in all professions to help us with our youth. Usually these are people who wanted to do the type of work which we are doing here, but because one thing or another, they chose to do something else. Now they volunteer their services to us, many times more capable than some of our leadership personnel.<sup>28</sup>

These volunteers have contributed greatly to the success of this program. It is unfortunate that more of these people who are capable of working with youth have not volunteered their services to the various youth programs in Central Harlem. If they did, then, perhaps, there could be the abiding happiness which comes through comradeship in service.

### 3. The Young Women's Christian Association.

The Young Women's Christian Association does not put too much emphasis on its work with boys, but has an intensive youth program for girls. There are 160 pupils in the youth group, eighteen of which are boys. Two major factors were kept in mind in the analysis of this agency: the program and the leadership personnel.

#### a. The Program.

The program is divided into two types: recreation and group work. This program does not include worship. "We teach religion through practice," stated the director

.....

28. A Letter Dated February 1, 1951.



of teen-age groups. Since there is no organized worship, recreation and group work will be discussed.

(1) The Period of Recreation.

Recreation consumes the greater portion of the youth activity. Since this is true, five factors were kept in mind in this analysis: the organization, length of period, importance of the program, kind of recreation and the general results. Table number five outlines the information concerning these five factors.

TABLE NUMBER 5.

PERIOD RECREATION

1. Organization	40 pupils, all on Tuesday nights
2. Length of Period	60 minutes
3. Importance of the Period	Major activity
4. Kind of recreation	Basketball, table tennis, volleyball, badminton, and some of the table games.
5. General results	Spirit of cooperation, spirit of sharing, spirit of sportsmanship, spirit of group solidarity, and relaxation.

(a) Organization of Period.

The director of the teen-age groups insists that they be present at the time specified for their activity. There are four clubs consisting of forty youth each. The

activity room is their meeting place. From there they go into the various rooms where the several activities for the evening are held. The leaders are always present to escort them to these rooms. The membership cards of youth are always checked by their leader as they enter the various rooms for their program.

(b) Length of the Period.

From five to ten minutes are always given to free play. The remaining time is spent in organized activity when all games are supervised by the leaders. One group may not participate in one sport for the entire evening; but is required to rotate. This gives them a chance to participate in most of the different indoor sports which might be had at the Young Women's Christian Association, Harlem Branch.

(c) The Importance of the Period.

Recreation plays the most important role in the program. The reason for this may be seen from a statement made by the director: "This phase of our program is the most important, for it is through this activity that the needs of youth are made clear."<sup>29</sup> Again, it is in this activity that all youth may take a part without too much effort on their part. Detecting what they consider to be the "needs of youth", they proceed to plan

.....

29. This Statement was made by Miss Barbara Hall, Director of Teen Age Groups, Harlem Branch of the Young Women's Christian Association.

other activities to meet these needs.

(d) Kind of Recreation.

Games are played every evening except Tuesday. On this evening the groups are combined for the eight o'clock social. Each pupil may bring a guest. This permission was granted by the staff on the grounds that there are only eighteen boys out of a total enrollment of 160 youth. At this social the music is furnished by the youth band. Refreshments are served at nine-thirty o'clock, and they are required to leave by ten-thirty o'clock. The writer observed that these socials are planned and executed by a youth committee with the aid of the director. Other kinds of recreation are: basketball, table tennis, volleyball, badminton, and table games.

(e) General Results.

Recreation helps to refresh youth who have spent a long day at school and studying homework. This period gives them a chance to relax and forget about their individual problems. Apart from some of the general results of the period, others which might be included are: spirit of cooperation, of sharing, of sportsmanship, of group solidarity, and of relaxation.

(2) Group Work.

Group work is planned according to the revealed needs of youth. Youth are partially responsible for the type of group work they do. The leaders guide them into

doing the things which meet their needs. During the course of this period youth may engage in several things: arts and crafts, drawing, painting, book-making, discussions, sewing, and cooking. "Boys participate very nicely in these activities...Most of the things which are made during this period may be taken home by our youth."<sup>30</sup>

The caliber of these articles reveals that the youth of Central Harlem have great potentialities.

b. The Leadership Personnel.

There are four paid leaders working with youth at this agency and three volunteer leaders. These leaders have high academic standards, for the Association recognizes that

The principles of teaching which apply to the education of pupils also apply to the education of workers. If the need of the pupil is the law of the school, then the need of the teacher is the law of the training school. If the life situations of the pupil are important in teaching, then the life situations of the teacher - his pupils, his class, his classroom, his lesson course - are important in the training of the teacher.<sup>31</sup>

Two factors were considered in this analysis: the personnel leader and the volunteer leader.

(1) The Personnel Leader.

.....

30. This Statement was made by Mr. Eddie D. James, Supervisor of Recreation, Harlem Branch of the Young Women's Christian Association.

31. Vieth, op. cit., p. 212.

The four personnel leaders work very closely together to produce "good youth programs" to meet the needs of youth who come under their supervision. Chart number six contains the information concerning their academic training and experience as youth leaders.

#### CHART NUMBER VI.

##### Experience and Training of Professional Leaders

Number of Teacher	Leadership Courses Taken	Years of Experience	Academic Training	Years of Graduate Studies
1	6	5	M.A.	2
2	3	11	B.S.	1
3	4	7	B.A.	1
4	3	6	B.A.	None

The above chart indicates that all of these leaders have at least a college degree. The director is the only leader with a master's degree which she received in physical education and counseling. Two others have had one year's work toward their master's degree in secondary education. All of them have also taken special leadership courses which were offered by the New York School of Social Work. Apart from their academic training each has had at least five years experience in the type of work in which they are presently engaged.

## (2) The Volunteer Leader.

It is infrequent that an organization is able to secure the aid of competent volunteer leaders, however, the Young Women's Christian Association has done just this. Chart number seven gives their academic training as well as their varied experiences as leaders of youth in Central Harlem.

## CHART NUMBER VII.

## Experience and Training of Volunteer Leaders

Number of Teacher	Leadership Courses Taken	Years of Experience	Academic Training	Number of Hours per Week
1	3	12	M.D.	6
2	2	10	B.Mu.	4
3	7	19	M.Ed.	9

The above chart shows that the three volunteer leaders are specialists in their particular fields. They spend from four to nine hours at the Young Women's Christian Association in the course of a week. These leaders generally perform the duties prescribed by their degrees, but act in several different capacities whenever their services are needed and they themselves are free to help. They have also taken special leadership course which are

offered in the school at the Young Women's Christian Association. It is well to note that the three of these volunteer leaders are instructors at this school which operates for adults.

#### D. Summary

In this chapter, the present youth program of the Negro Church and selected agencies in Central Harlem was discussed. The program of the Negro Church was discussed with respect to program, equipment, and leadership personnel. The agencies were considered in regard to program and leadership personnel.

The study revealed that the Negro Church in Central Harlem has not given too much attention to youth programs. However, the questionnaire indicated that an attempt has been made by a few churches to establish programs which will meet the basic needs of youth.

Through questionnaire and personal conferences, it was discovered that comparatively few Negro Churches in this area have engaged the services of trained leadership to work with youth. The questionnaire showed that the majority of the leaders are volunteers whose academic training does not qualify them to assume the leadership in a youth program. The questionnaire indicated also that those churches which have engaged professional leaders

have a well developed youth program.

Again, through questionnaire and personal visitations, it was revealed that the equipment in the various churches does not come up to the standard set up by the International Council on Religious Education and recognized authorities in this field.

Following the analysis of the youth program of the Negro Church, a study of the youth program in selected agencies outside the church was made. In this analysis, it was discovered that these agencies operate a most effective program. Through interviews and the writer's personal knowledge of these agencies, it was revealed that the effectiveness of these programs is due to the qualification of the leaders who work with youth.

Through questionnaire and personal visitations, it was discovered that the most effective phase of the entire youth program is the period of recreation. It was also pointed out that this period attracts more youth than any other period. The nature and appeal of this period were given as reasons for the large numbers of youth who avail themselves of the activity.

In spite of the fact that there is a general need of qualified youth leaders, equipment, and finance, an effort is being put forth by agencies such as the New



York City Mission Society, certain of the churches, the Young Men's Christian Association, and the Young Women's Christian Association to present a program which will meet the needs of all the youth in Central Harlem.

### CHAPTER III

#### AREAS OF CHURCH GROWTH TO MEET THE NEEDS OF YOUTH IN CENTRAL HARLEM

### CHAPTER III.

#### AREAS OF CHURCH GROWTH TO MEET YOUTH NEEDS IN CENTRAL HARLEM

##### A. Introduction

In chapter one, the social conditions of Central Harlem were discussed, and it was discovered that the economic, social, and moral conditions of this area create a situation below normal. In the second chapter, the analysis of the present program of the Negro Church revealed that the churches present an effective program for adults, but few churches had an adequate program to meet the various needs of youth. The program of the New York City Mission Society, the Y. M. C. A. and the Y. W. C. A. were analysed because of their unique relationship to the churches and Christian Education. The analysis revealed that these agencies carry on a most effective youth program, but because of the number of leaders, equipment, finance, and space, the program is limited and cannot accommodate all the youth of the area.

It is the purpose of this chapter to discover what are the areas of possible church growth to meet the needs of youth in Central Harlem. To do this, the findings of the previous chapters will be used. The study will be presented in two parts: the needs of youth, and the

areas of church growth.

#### B. The Needs of Youth in Central Harlem.

The needs of the youth in Central Harlem are basically the same as those of other youth. However, the youth of Central Harlem are faced with peculiar social, moral, economic, and health needs. Therefore, in order to suggest adequately what the churches of this area can do to cope with these needs, this study will be concerned with three propositions: the social and moral problem, the economic problem, and the religious problem.

##### 1. The Social and Moral Problems.

The social and moral problems of youth in Central Harlem should be of great concern to the church. For boys and girls reaching adolescence, social conditions in this area present a problem in sharing the community life. The unsavory conditions stimulate youth to do that which is wrong in the sight of man and God.

From childhood, the youth of this area observe the pattern of life about them. By the time they reach the stage of social intergration, their ideas about life are so distorted that many of them fail to adjust themselves to regular, normal life. They form gangs to protect themselves against outsiders. These gangs consist of boys and girls from a particular block or from a group of blocks. The purpose for which they are planned is only a minor

matter. Most of them participate in "gang fight", robbery, and plunder. "Are they responsible for their action" is the cry of all leaders in this area. The conclusion, therefore, is that because of the insecure atmosphere in which children must live, when they reach the age in which they can do things for themselves, they choose to do that which gives them the greatest security regardless of the ultimate end.

The social and moral conditions of Central Harlem are, therefore, responsible for the social and moral needs of youth in this area.

## 2. The Economic Problem.

The economic status of a community is a good indication as to the security of the youth found there. The study in chapter one reveals that the economic situation of Central Harlem is not a very stable situation. There is a great problem of unemployment; from seven to ten persons out of every hundred are receiving public assistance; mothers are forced to work to supplement family income; and forty-five percent of the family's income goes for rent. Youth are therefore, denied many of the pleasures which they should have because of the lack of finance. As a result, they grow up with a tremendous inferiority complex. To compensate for this, they join "gangs" which assure them of all the things which they have been "missing."

This situation does not apply to all youth. There are families, though few in number, that are able to furnish their children with the necessary commodities which give them a sense of security. These youth whose families are able to protect them financially are the ones on whom the "gangs" put the greatest social pressures.

The economic problems, therefore, contribute to the insecurity and the inferiority complexes of youth in this area. They are also an indication of why many youth in this area develop kleptomania.

### 3. The Religious Problem.

There is a mixture of faith and doubt in the minds of youth in Central Harlem. The Roman Catholic Church is on one side and the Protestant churches are on the other. They are further confused concerning their Christian responsibilities by the influence of the society of which they are a part. Their desires to participate in the activities of the youth groups outside the church and to be a part of those groups in the church also present a problem to them. However, the main problem lies not in the choice, but in the ones which offer them the greater security. The demands are great in each. The present social conditions of this area offer them more things, therefore the majority of them are stimulated to choose the groups outside the church.

### C. Areas of Church Growth.

The area of church growth lies in its potential characteristics, and what it can do to meet the needs of the community in which it is found. These potentialities lie in its capacity to present a program for youth which will transform their lives, and help them to experience a real Christian conversion. The purpose of this particular section is to show how the Negro Churches in this area can help youth to experience real Christian growth.

#### 1. Leadership Education.

The employment of Directors of Christian Education is done by comparatively few churches in Central Harlem. Therefore, the responsibility for the educational work of the church still rests upon those who volunteer regardless of qualification. The churches need to realize the necessity of having such leaders who will give all their time to Christian Education. The duty of this director should have a good knowledge of Central Harlem and its unsavory conditions in order to understand the problems of youth in that area.

The churches should recruit young people into this service. There should be leadership training classes provided by the minister to assure youth of proper leadership. If this is not possible, the minister should make arrangements to have these leaders attend classes at other

churches where such training is provided. This training should not be limited to the young people however, but should include all leaders who volunteer their service to work with youth. If these things are done, there is a good possibility that the youth program will be better, and the attitudes of youth toward the church will be greatly changed.

## 2. Furthering the youth program.

In considering the areas of church growth, and the problem of youth, the first consideration is how the Negro Churches in Central Harlem can meet the need. Worship, instruction, and recreation will be discussed.

### a. Worship.

The study in chapter two revealed that worship is and plays an important part in all youth programs except the Y. W. C. A.<sup>1</sup> Blackwood, in defining worship, says,

"Worship is man's response to God's revelation of himself. In a high sense, worship includes both the revelation and the response."<sup>2</sup>

Worship therefore involves a stimulus and response. Observation revealed that there is very little of either in this period. The purpose should be clearly kept in mind as the leaders of this period plan the program. If this is done then, perhaps there would be a more worshipful attitude on the part of youth as they enter into this

.....

1. Ante., p. 60

2. Blackwood, Andrew W., The Fine Arts of Public Worship, p. 14.



phase of the program. Because this is not generally done, Negro youth do everything else in this period but worship God.

Chapter two also revealed that there is a lack of planning for this period. Those people who are responsible for this program should so plan it that there will be continuity, unity, general participation and beauty throughout the entire period. Since this is done in few of the churches, only, the theme of worship is seldom developed. Chapter two also indicates the general method of the worship period. The program either included too much of one thing or excluded some of the most important elements of worship. The Negro ministers should take some responsibility in period. As it is now, it is the responsibility of the leaders. The minister should make sure that everything which is done in this period is done in reverence. The hymns, prayers, scripture reading, offering - all should lend to the enrichment of the worship period.<sup>3</sup>

Apart from participating in the worship of the youth programs, ministers should preach to youth in their pulpits so that youth may feel that they too are a part of the total church program. If this is done, then

.....

3. Cf. Jones, Philip Cowell, The Church School Superintendent, pp. 72-82.

parents might get a clearer understanding of their responsibility to see that the same type of worship is done in the home. Then the objectives of this period are reached, then the youth of this area will gladly attend this service, and the problem of choosing between the groups outside the church and these inside will have been solved.

b. Instruction.

The instruction period in the Negro Churches of Central Harlem generally follows the period of worship. Vieth feels that this is where the church and other agencies which foster youth programs differ.<sup>4</sup> It has been stated that the youth of this area have a mixture of faith and doubt concerning religion. Chapter one revealed that the condition in this area create within the youth to a sense of insecurity and inferiority. Because of this, youth are stimulated to do things which they would not ordinarily do. In chapter two the study of the present program for youth of the Negro Church in Central Harlem revealed that the churches are not reaching the various needs of youth which are stimulated by social, economic and religious pressures.<sup>5</sup>

The number of youth who participate in this period

.....

4. Ante, p. 20.

5. Ante, p. 39.

is a good indication that this period is not planned to the good of all youth who might avail themselves of it. If the objective of this program were kept in mind by the leaders there would not be so many youth who refuse to participate in this program. Maus, in stating what the good of the Christian Education is, says:

The good is not reached when boys and girls know about Jesus or even when they have formally committed themselves to Him by uniting with the church, it is reached when boys and girls and young people habitually live the life of Jesus in all of life's situations and relationship.<sup>6</sup>

If the Negro Church, through its teachings, can prepare the youth of this area to accept and radiate the spirit of the Christ in all problems of their lives, then, and not until then, will youth grow up into adjusted adults.

The purpose of this period in the church is to teach youth about God. By using the new methods of teaching these truths, youth will gain sound ethical judgement and the almost universal ignorance about Biblical facts and principles will cease to exist. Since this ignorance does exist, the indication is that the methods used in the Negro Churches have failed to make Christianity practical and meaningful to youth living in a society such as Central Harlem.

.....

6. Maus, Cynthia Pearl, Youth Organization for Religious Education, p. 27.

To become effective and appealing to youth, the programs of the Negro Churches must be able to compete with the public school and the social conditions of the community. The Negro Church must realize that the one or two hours spent with youth on Sunday morning are not enough. This period should extend into the week.

The weekday periods of instruction should have specific aims. They should be so well organized that youth will want to be a part of it. As it is now, this period is poorly attended except for the churches in which the New York City Mission Society has workers. Getty reporting on a young people's society, but it may also be applicable to youth groups, states their purpose:

"In order to develop growing Christian personalities, a society must provide opportunity to prayer, a closer relationship with God, better use of the Bible, more ability in deciding between right and wrong, a stronger determination to be Christian in every day conduct, a greater concern for others, more activity in meeting the needs of other people, opportunity for fellowship with other Christians."

The director should make definite plans that the above objectives might be reached. However, in order to accomplish these aims the leaders of the midweek programs must keep in mind the conditions in Central Harlem creating moral, social, economic, religious, physical and health needs. The emphasis must be placed on those conditions if

.....

7. Getty, Frank D., Building a Young People's Society, p. 12.

the program is to reach youth.

c. Recreation.

The purpose of recreation in a youth program is to stimulate youth to activity. In spite of the fact that some church members are averse to recreation in the buildings, the majority of the churches in Central Harlem have some form of this program. However, there is a general disagreement as to the nature of this program. Because of this disagreement, there is a badly needed organized program of "education for healthful living"<sup>8</sup> in the Negro Churches in Central Harlem.

If the Negro Churches of Central Harlem would provide a wholesome program for recreation, instead of playing in the streets, youth would be more stimulated to participate in all the other activities so that they may have a part in this period. This lack is not in all churches, however. There are a few churches which provide this type of program to some degree of success.<sup>9</sup>

Chapter one revealed that the average home in Central Harlem is overcrowded. It is difficult, therefore, for it to act as a recreational center for youth. Hence, the church must act as this center.<sup>10</sup> It should

.....

8. Cole, Luella Winifred, The Psychology of Adolescence, p. 44.

9. Ante., p. 30.

10. Ante., p. 9.

provide activities not only for youth, but should provide these activities for the entire family. Again, this program should be planned with definite objectives in mind, always conscious of the conditions of the community. Youth living in such crowded conditions as Central Harlem find little place to recreate apart from the churches. The Y. M. C. A. and Y. W. C. A. offer effective programs in this phase, but their facilities cannot accommodate all the youth.

In planning this period, there should be a cooperation between church and community agencies. Duplications should be avoided if there is a more adequate program of this type available and which can handle all the youth in that area. Though the church should not duplicate activities, it should make sure that the community agencies foster such a program which will stimulate youth to Christian living.

#### d. Discussions.

The previous chapters indicated that youth have little chance to express themselves on various problems. Parents are usually too busy to listen, and the time limit in the church is too short. Since this problem does exist, the churches should inaugurate periods for discussions where the youth may express themselves on the issues which confront them. These discussions should be led by a competent leader who understands the problems

of youth in the home as well as in the community.

### 3. Special Service to Youth.

#### a. Counseling

The matter of counseling is the most important phase of the public school's program today. Counseling is also a part of the Y. M. C. A. and the Y. W. C. A.'s programs. Though these agencies present such a program, the method of presentation does not cover the activity of the total Christian life of youth.

#### (1) Vocational

Just as the church can help youth to choose between the various social groups, it can help them to choose between this or that profession. It was revealed in chapter two that the youth of this area have great potentialities,<sup>11</sup> but because of the poor conditions under which they live, these potentialities many times fail to be realized. Central Harlem has some of the best medical doctors, lawyers, educators, and musicians that can be found anywhere. However, they are among the minority. There are many men and women in this area who had the same possibilities, but because of poor counseling, they "stand remembered in the no accounts of time."<sup>12</sup>

While it is not the duty of the church to provide

11. Ante., pp. 29-30

12. "Fame" by Sir Thomas Browne.

such counseling entirely, it is its responsibility to see that this type of counseling is available to youth. The main purpose of this phase of church growth should be to lead youth into choosing Christian vocations such as Christian Education, the ministry, Y. M. C. A., and Y. W. C. A. work.

## (2) Financial Counseling

Closely related to the economic problem of an area is the way in which the people spend their earnings. Chapter one revealed that the earnings of this area are very low.<sup>13</sup> With the high cost of living, the families of this area need counseling in ways and means of spending money. The church can help parents to plan a budget in relation to their income so that the attitudes of insecurity which presently exist among youth will terminate. In this area also, the church can plan with people ways of increasing their present income. Two of the churches have co-op stores, and some provide cheap movies for youth. These are some of the things which the churches can do in Central Harlem to meet the economic situation of this area. The two churches which have these co-op stores can not supply the whole area. They must be supplemented by other churches. The few churches which offer cheap movies for youth can not accommodate all the youth; other churches can offer the same type of program.

.....

13. Ante., pp. 8-13



### (3) Personal Counseling.

The church should take a share in the activities of the community. It should place itself on record as having endorsed certain issues and rejecting others. There is a definite need for pastoral counseling on the various issues. The ministers have too often limited their teachings to the pulpits. The social conditions of Central Harlem indicate that such counseling is badly needed. For this to be so, the churches should have counseling classes to which parents are invited. At these class meetings, the minister should let parents know where the church stands on the social issues which confront the community. If such a program could be carried on, the conditions in Central Harlem will be much better, and the fear, insecurity, and inferiority complex which now exist among youth will cease to exist.

#### b. Organizing Strength.

The poor economic standard, housing conditions, and moral and social conditions - all of these could be better if the church would use its organizing capacity to help the community. The church can use its organizing capacity to organize more co-op stores; this would give the families more for their money. It could organize "clean up campaigns"; this would aid the sanitary conditions in the homes as well as in the streets. And it

can organize community houses; this will give youth a place to have fellowship. These are only a few of the ways in which the church can use its organizing capacity. It is well to keep in mind that some of these things can not be done by a local church, but can be done if the churches would cooperate with each other.

#### c. Financial Aid.

There comes a time in the life of almost every individual when financial aid is needed. Again, the financial needs of youth in Central Harlem are caused by the low economic status of the community. The churches should establish funds to help youth who desire to go into Christian service as well as those who desire to venture into other professions. Not only the youth would profit, but the church also, for when this youth reaches the stage of adulthood, he will always remember the church for what it has done for him.

#### 4. The Challenge to the Negro Church.

The social, moral, spiritual, economic and health problems of Central Harlem are a challenge to the Negro churches of that area. These conditions present a grave problem not only to the youth, but to the churches as they strive to bring youth to Christ. The desires of youth to be socially, religiously, healthfully and economically secure, are all a part of the problems in this area. These

desires have contributed to the large number of delinquent children, the crime waves, and health problems in Central Harlem. The churches must cope with these situations if youth are to grow up physically strong, mental balanced, emotionally, religiously, economically and socially secure. If the churches can do these things, then a new life will be experienced by the majority of youth in this area.

Whether the Negro churches of Central Harlem will lead these youth to Christ or lose them to the world remains to be seen as they continue to improve their teaching methods and programs.

#### E. Summary

The areas of church growth to meet the needs of youth in Central Harlem was the basis for this study. The chapter was divided into four sections: Needs of youth, areas of church growth, special service to youth and the challenge to the church.

The study indicated that the needs of youth in this area are the same as other youth. However, because of the moral and social, economic, and religious conditions, the needs of youth in this area are more pronounced. It was discovered that these conditions present a great problem to youth in this area. Socially, they do not

know which group to choose, economically, they are insecure because of the poor living standards in the homes, and religiously, they are confused because of the division between the Roman Catholic Church and the Protestant churches. The demands of belonging to the church also help to confuse the youth concerning the church.

The areas of possible church growth are many in Central Harlem. Definite suggestions were made with regard to leadership education, furthering the youth program and special services to youth. Because of the inadequacy of leaders in this area, it was suggested that the local church provide a program of leadership training. To further the youth program, the ministers should take a more active part in it. In the matter of counseling, the church should provide it for the community in which it is found. They should be vocational, financial and personal.

In the area of special service to youth, it was discovered that because of the financial problem in Central Harlem, youth who desire to further their education are sometimes prevented. The churches should provide funds for such projects. These funds should not be limited to youth who desire to go into Christian service, but should include all youth.

The study revealed that the church has certain organizing capacities. The use of these capacities were suggested in three ways: organizing co-op stores, "clean up" campaigns and community houses. If any of these activities is too much for the local church, there should be cooperations among a group of churches.

The study revealed that the problems of youth in Central Harlem presents a challenge to the church. Will the church meet their challenge remains to be seen.

## GENERAL SUMMARY AND CONCLUSIONS

## GENERAL SUMMARY AND CONCLUSIONS

### A. Summary

The problem in view in the present study was that of finding out what kind of youth program of Christian Education is being fostered in Central Harlem.

In the first chapter, the historical background of the Negroes in Central Harlem was discussed. It was discovered that the Negroes helped to found that area, but were not its first settlers. Negro migration in New York did not begin until after the Civil War. The study revealed that following World War I, Negro immigration began to show prominence. With the great influx of migrants and immigrants, the population of Harlem has increased to 700,000, with about 63.0 per cent of them living in Central Harlem.

This study also revealed that the economic, health, and child care are great in this area. The great rise in population has contributed largely to them. There is a tremendous housing shortage. The study revealed that from three to six times as many families live in accommodations which formerly housed one or two. Apart from the crowded conditions, families are forced to pay about forty-five per cent of their earnings for rent. The problem of employment is another great one, with more unemployed individuals than any other area in the city of New York.

Distinct from the other problems, but as a result of them, are the problems of child care and juvenile delinquency. The City-Wide Sub-Committee on crime and delinquency in Harlem indicated that the low income of the people in Central Harlem is responsible for delinquent children in that area.

In the second chapter, the present program of the Negro Church and selected agencies was discussed. The study revealed that the youth program of this area is beginning to be formulated. In order to give a clear picture of this situation, the study was divided into three sections: program, equipment, and leadership personnel.

The questionnaire revealed that thirty-six out of the thirty-eight churches studied made provisions for youth in some form. As the study progressed, it was discovered that some of the churches do have youth programs which are adequate to meet most of the needs of youth. However, these churches were few in number, and therefore, not able to accommodate all the youth in this area. It was found that worship plays an important part in all youth programs in the Negro Church, but that few of these worship periods are well planned and therefore fail many times to reach the objectives of a worship period. The same was found to be true of the instruction periods. The period of recreation is largely attended by youth, and is the most successful part of the youth program in the Negro



Church in Central Harlem. It was indicated in the study that the success of this program is due to the attitudes of youth toward it. The leaders in some cases also contribute to its success.

The equipment available to youth in the Negro Church is generally inadequate. It was revealed in the foregoing study that this inadequacy is caused by the lack of funds necessary to purchase equipment in the churches. Again, it was discovered that some of the churches do possess most of the necessary equipment recommended by the International Council on Religious Education. The buildings as a part of the equipment are some of the largest and most beautiful in the country, and could accommodate almost twice as many youth as they now serve.

The leaders of youth in the churches are doing their best. The questionnaire indicated that there are seventeen professional leaders working in various churches. It also indicated that there are two hundred and fifty volunteer leaders. The academic qualifications of leaders as secured from thirty-one churches revealed that the training is generally inadequate. This inadequacy has also contributed to the slow progress which most of the churches have made in the formulation of wholesome youth programs. However, those churches which have engaged the services of professional leaders are doing a good job.

The agencies outside the church were discussed

with regard to program and leadership. These agencies included the New York City Mission Society, the Y. M. C. A., and the Y. W. C. A. They operate a more effective youth program than the church, due to their staffs of trained leadership. The study revealed that the New York City Mission Society operates no churches in Central Harlem, but provides sixteen trained leaders who work in fourteen Negro churches in this area. The study showed that the Y. M. C. A. has an extensive program with an estimated youth membership of nine hundred. The success and extent of this program are due to the ten professional leaders who give full time to this service. Investigation revealed that emphasis is not placed on the academic training of volunteers, but rather on their ability to work with youth. The youth program of the Y. W. C. A. is not as extensive as that of the Y. M. C. A.; however, personal interviews indicated that the agency carries on an intensive youth program. There are 160 pupils in the youth group, eighteen of which are boys. This agency puts emphasis on the period of recreation, since the four trained leaders feel that this is the activity in which the needs of youth are revealed.

In chapter three, the possible areas of church growth to meet the needs of youth in Central Harlem were discussed. The study followed four steps: the needs of youth, the areas of church growth to meet the needs,

special services to youth, and the challenge to the church.

The needs of youth in Central Harlem were discovered to be basically the same as those of other youth. However, because of moral, social, economic, and religious problems in Central Harlem, these needs are more pronounced. Youth are stimulated to join "gangs". Certain fears develop in the process of growth. When they reach the age where they can do things for themselves, they open to the appeal of criminal activities. There are others whom these conditions do not affect to any high degree, however. The poor family income of this area has given youth a sense of insecurity, which results in plunder and thievery. Religiously, the youth of Central Harlem are confused by the teaching of the Roman Catholic Church on one side and the Protestant Churches on the other. Youth are further confused by the different groups in the area. They do not know whether they should join the group outside the church or those groups sponsored by the church.

In discussing areas of church growth to meet the needs of youth, definite suggestions were made with regard to leadership education, furthering the youth program, and special services of the church to youth. Because of the limitation of leaders in Central Harlem, it was suggested that the church provide a training program for leaders. To further the youth program, the minister should take a greater interest in it. Leaders should spend more time

in preparation of this program so that it may appeal more to youth.

In the matter of special services to youth, it was discovered that the social agencies in this area offer programs in counseling, but they do not include the total Christian life of youth. It was, therefore, suggested that the church offer programs in counseling which should be designed to lead youth into Christian services. Financial counseling for both youth and parents was discussed. The study revealed that there is a definite need for pastoral counseling. The ministers should counsel parents on the issues which confront the community. The organizing strength of the church should be used to inaugurate "clean-up" campaigns and establish community houses for youth to which they may come to have Christian fellowship.

In this area of special services to youth, it was found that few of the churches offer financial aid to youth. A program could be established in the local church to give aid to youth who desire to attend college, but are prevented because of finances.

The problems of youth in Central Harlem truly present a challenge to the Negro Church in that area. If the church is to serve its purpose in the community, it must strive to meet these problems with all possible resources.

## B. Conclusions

The foregoing study revealed that there is a low social, moral, religious, health, and economic standard in Central Harlem. It was found that the youth programs of the Negro Church in that area are generally inadequate to meet the basic needs of youth. This inadequacy results from poor leadership, lack of finances and proper equipment to carry on an effective youth program.

The following conclusions were drawn from the study:

1. That the Negro Church in Central Harlem must provide trained leaders who will be able to work with youth.
2. That an extensive leadership training program be set up.
3. That the churches participate more in community activities.
4. That the ministers take a greater interest in the youth of Central Harlem.
5. That there should be a closer co-operation among churches in presenting youth programs.
6. That a further study be made of the entire Harlem area in order to suggest how the city can help in bringing about social changes in this community.



## BIBLIOGRAPHY

### A. Primary Sources

#### Conferences and Letters

##### The New York City Mission Society

Button, Miss Ida H., Secretary, Women's Branch  
Griggs, Mrs. Adelaide N., Secretary, Harlem Unit  
Kline, Mrs. Albertha, Director, Harlem Unit  
Miller, Dr. Kenneth D., President  
Wellman, Dr. Coe R., Field Secretary

##### The Harlem Branch, Y. M. C. A.

Allen, Dr. James E., Chairman, Boys' Work Committee  
Cook, Mr. James E., Boys' Work Secretary  
Cook, Letter dated February 1, 1951

##### The Harlem Branch, Y. W. C. A.

Hall, Miss Barbara, Director of Teen Age Groups  
James, Mr. Eddie D., Supervisor of Recreation

#### Periodicals

##### The New York City Mission Society

City Mission Monthly, Vol. LXI, No. 1, 1947.  
"New York . . . City of Wistful Pagans"

#### Unpublished Reports

A Letter dated October 12, 1950.

"Boys' Department Reviews the Past and Looks at the Future", a Report Submitted to the Board of Directors, Harlem Branch, Y. M. C. A., by Mr. James E. Cook, Boys' Work Secretary, 1950.

The Questionnaire which was sent to thirty-eight churches in Central Harlem.

### B. Secondary Sources

#### Books

Betts, George H.: The Curriculum of Religious Education. The Abingdon Press, New York, 1924.

- Black, Bertram J.: Our Welfare Needs, A Study of New York and its Boroughs. Greater New York Fund, 1948.
- Blackwood, Andrew W.: The Fine Arts of Public Worship. Cokesbury Press, Nashville, 1939.
- Brown, Ina C.: The Story of the American Negro. The Friendship Press.
- Cole, Luella Winifred: The Psychology of Adolescence (Revised edition). Farrar and Rinehart, Inc., New York, 1942.
- Encyclopedia Americana, Volume 27, The Americana Corp., 1942 ed.
- Frost, Olivia P.: An Analysis of Characteristics of Population in Central Harlem. The New York Urban League, 1946.
- Getty, Frank: Building a Young People's Society Program. The Westminster Press, Philadelphia, 1936.
- Gist, Nowl P. and Halbert, L. A.: Urban Society. Thomas Y. Crowell Company, New York, 1946.
- International Council on Religious Education: Standard for the Intermediate, Senior and Young People's Department, Chicago, 1930.
- Jones, Philip Cowell: The Church School Superintendent. Abingdon-Cokesbury Press, New York, 1939.
- Maus, Cynthia Pearl: Youth Organization for Religious Education.
- Mustard, Harry S.: An Introduction to Public Health. The Tuberculosis and Health Association, 1947.
- Ottley, Roy: New World A-Coming. Riverside Press, New York, 1947.
- Smillie, S. J.: Public Health Administration. Cornell University Press, 1947.
- Vieth, Paul H.: The Church and Christian Education. The Bethany Press, St. Louis, Missouri, 1947.
- Woodson, Carter G.: Negro in Our History, 8th edition. Associated Publishers, Washington, D. C., 1946.



Works Project Administration: Guide Book for the  
State of New York, 1935.

#### Monographs

City-Wide Sub-Committee on Crime and Delinquency in  
Harlem, 1948.

New York Tuberculosis and Health Association: The  
Tuberculosis Statistical Year Book, 1947.

United States Bureau of Census: Decennial Census of  
Population, 1940.  
Housing, 1940.  
Employment, vol. II, 1937.

Urban League of Greater New York: Report Submitted  
to the Mayor's Committee Conference on City  
Service in Congested Areas, 1948.

Welfare Department: Annual Report, 1947.

#### Periodicals

Gillenson, Lewis: "Harlem", Look Magazine, December  
11, 1944.

Journal of Educational Sociology, vol. XVII, December,  
1943.

#### Poem

Brown, Thomas: "Fame", 1605-1682.

#### Background Material

#### Books

Brawley, Benjamin: A Short History of the American  
Negro, 4th Edition. Macmillan Company, 1948.

Drake, St. Clair and Cayton, Horace R.: Black  
Metropolis. Brace and Company, New York, 1945.

Font, David J.: The Bible in New York. The New York  
Bible Society, New York, 1948.

Fraser, Ellen E.: Learning About Our Church. The  
Bethany Press, St. Louis, Missouri, 1934.

Frazier, E. Franklyn: Negro Youth at the Crossway.  
Howard University Press, Washington, D. C.,  
1940.

Hoyde, Bryan J.: The Group as an Instrument in  
Training for Democracy. Proceedings, National  
Conference of Social Work, 1948.

Johnson, James Weldon: Black Manhattan. Alfred A.  
Knape, New York, 1947.

Mays, Benjamin Elijah and William J. Nicholson: The  
Negro's Church. Institute of Social and Religious  
Research, New York, 1933.

#### Monographs

Johnson, Griffis G. and Johnson, Guy B.: The Church  
and Race Problem in the United States. Research  
for the Carnegie Foundation, Vols. I, II, III,  
Typewritten.

#### Periodicals

Davenport, Walter: "Harlem Dence and Dangerous."  
Collier's Magazine, December 23, 1944.

## APPENDIX

APPENDIX

1132 Jackson Avenue  
Bronx 56, New York  
February 14, 1951

Dear

Please find inclosed herewith a questionnaire concerning the youth activities at your church. This information is needed for the compilation of a thesis which I am writing. The title of this thesis is, A STUDY OF THE YOUTH PROGRAM OF THE NEGRO CHURCH IN CENTRAL HARLEM. The age group with which we are concerned is that group between 12 and 18. Please limit your information to this group.

Most of the questions which are on the questionnaire sheet may be answered by merely placing a cross(x) in the space provided or by filling in the number or word when required. Whenever a number is called for, please give your estimate. Your time is valuable, and this questionnaire is designed to take as little of it as possible; however, promptness and frankness will be greatly appreciated.

Thanking you for your time and cooperation, I remain

Very goodly yours,

*G. Benjamin Brooks*  
G. Benjamin Brooks

GBB:mkw  
2Encl

APPENDIX

Approximately how many young people, ages 12-18, are there in your church? \_\_\_\_\_. What percentage of these are boys? \_\_\_\_\_. About how many completed high school on the average? \_\_\_\_\_. How many attend college? \_\_\_\_\_

WORSHIP

Do you have a worship period for youth? \_\_\_\_\_. On Sunday morning? \_\_\_\_\_. During the week? \_\_\_\_\_. What role do they play--Sing in the choir? \_\_\_\_\_. Render special music? \_\_\_\_\_. Read the Scripture? \_\_\_\_\_. Sometimes plan and conduct the service \_\_\_\_\_

STUDY

Approximately what percent of your young people attend Sunday School? \_\_\_\_\_. How long is this period? \_\_\_\_\_. Hrs. How is this time distributed? Opening service \_\_\_\_\_. mins.; Class period, \_\_\_\_\_. mins.; Closing service, \_\_\_\_\_. mins. How many of their teachers belong to the following groups? College student \_\_\_\_\_., doctors \_\_\_\_\_., housewives \_\_\_\_\_., teachers \_\_\_\_\_., high school graduates \_\_\_\_\_., professional men \_\_\_\_\_., business men \_\_\_\_\_., ministers \_\_\_\_\_., others \_\_\_\_\_. How many of your teachers have the following academic training? only grade school \_\_\_\_\_., high school \_\_\_\_\_., some college training \_\_\_\_\_., college degrees \_\_\_\_\_., Bible school \_\_\_\_\_., seminary \_\_\_\_\_., teacher training \_\_\_\_\_., others \_\_\_\_\_. Is there any provision made for teacher-training in your church or community? \_\_\_\_\_. If so, how many weeks? \_\_\_\_\_. How many of the teachers avail themselves to this? \_\_\_\_\_. How many young people themselves? \_\_\_\_\_. About what percent of your young people attend programs planned for their age group? \_\_\_\_\_. Are the groups sometimes mixed? \_\_\_\_\_. If so, what percent of other age groups attend these programs? \_\_\_\_\_. What percent of your youth attend other Christian meetings--intermediate? \_\_\_\_\_.% Senior? \_\_\_\_\_.% General? \_\_\_\_\_.% Do these various groups meet at the same time? \_\_\_\_\_. If not on what day or night do they meet--Intermediate? \_\_\_\_\_. Senior? \_\_\_\_\_. General? \_\_\_\_\_. Which of the following types of programs are most frequently used? (use numbers 1,2,3,4,5, to designate the order of their frequency of use) Speakers \_\_\_\_\_. Lecturers \_\_\_\_\_. Musicals \_\_\_\_\_. Dramatic \_\_\_\_\_. Discussion \_\_\_\_\_. Others \_\_\_\_\_. Is a part of each of these meetings planned to include a period of worship? \_\_\_\_\_. If your youth have a mid-week service, how long is it? \_\_\_\_\_. What kind of program is it--Worship? \_\_\_\_\_. Study? \_\_\_\_\_. Social and Recreational? \_\_\_\_\_. Other? \_\_\_\_\_. Who serves as the leader--the minister? \_\_\_\_\_. The intermediate? \_\_\_\_\_. The senior? \_\_\_\_\_. Alternate? \_\_\_\_\_

What percent of the youth attend this service? \_\_\_\_%. What part does the Bible play in this service--Major? \_\_\_\_ Minor? \_\_\_\_

#### SOCIAL AND RECREATIONAL

Does the church make any of the following provisions for social and recreational activities for its youth--Socials? \_\_\_\_

\_\_\_\_ Class meetings? \_\_\_\_ General parties for all? \_\_\_\_ Does the church sponsor outings, picnics or field trips for its youth? \_\_\_\_ If so, how often? \_\_\_\_

Does your church have a gymnasium available for recreation? \_\_\_\_

\_\_\_\_ Are youth allowed to play games in it? \_\_\_\_ Do you have a church-house? \_\_\_\_ About how many boys and girls who are not members of your church attend or participate in your youth activities? (use figures) \_\_\_\_ Does your church allow dancing in the gym, basement or church-house? \_\_\_\_

Are the facilities in either of these places adequate to meet the physical needs of youth? \_\_\_\_ Are these activities supervised? \_\_\_\_ Do they include Christian Education? \_\_\_\_ About what percent of your youth attend activities outside the church? \_\_\_\_%. Do they detract from the church? \_\_\_\_ If so, how much? \_\_\_\_ What part do the homes play in the social and recreational life of the youth of the church? Major \_\_\_\_ Minor \_\_\_\_ Do the parents allow youth to gather in their homes? \_\_\_\_ If so, how often? \_\_\_\_

\_\_\_\_ In your estimation, which of the following contribute most to the development of growing Christian character in your church--family devotions? \_\_\_\_ Bible Study? \_\_\_\_ Pastoral counseling? \_\_\_\_ Sunday morning worship? \_\_\_\_ The Sunday School? \_\_\_\_ Choir practice? \_\_\_\_ Confirmation classes? \_\_\_\_

#### PERSONAL VIEWS

FROM YOUR OWN OBSERVATIONS, WHAT DO YOU THINK IS THE GREATEST PROBLEM OF THE YOUTH IN YOUR CHURCH? \_\_\_\_

IS THERE ANY PROBLEM IN MEETING THE NEEDS OF YOUTH IN YOUR CHURCH? \_\_\_\_ IF SO, WHAT IS IT? \_\_\_\_

Do the youth classes take special offerings for missionary work? \_\_\_\_\_ Do you have lessons on missions sometimes? \_\_\_\_\_ Do you have any missionary minded youth in your church? \_\_\_\_\_ Do they ever make posters, or scrapbooks to illustrate the work of missionaries? \_\_\_\_\_ Does the Sunday School help support any particular missionary? \_\_\_\_\_ If so, about how much do they contribute per year? \_\_\_\_\_ Dollars.

Please check if your church has the following equipment:

pianos \_\_\_\_\_ Bibles \_\_\_\_\_ Youth hymnals \_\_\_\_\_ Blackboards  
and chalk \_\_\_\_\_ Large assembly rooms \_\_\_\_\_ Divided  
class rooms \_\_\_\_\_ Mechanical tools: saws, vices \_\_\_\_\_  
working tables \_\_\_\_\_ Hammers \_\_\_\_\_, etc. \_\_\_\_\_ chairs for  
all \_\_\_\_\_ libraries \_\_\_\_\_ Supplies as: pictures to be used  
with lesson materials \_\_\_\_\_ Crayons \_\_\_\_\_ construction  
paper \_\_\_\_\_ Paints \_\_\_\_\_ brushes \_\_\_\_\_ scissors \_\_\_\_\_ Paste \_\_\_\_\_  
pencils \_\_\_\_\_ rules \_\_\_\_\_ desks for teachers \_\_\_\_\_ tables \_\_\_\_\_  
bulletin boards for the auditorium \_\_\_\_\_ bulletin boards  
for each class room \_\_\_\_\_ mounted pictures \_\_\_\_\_ athletic  
equipment \_\_\_\_\_ Curricula for each pupil \_\_\_\_\_ Denomi-  
national curricula \_\_\_\_\_.

Please use the back of this sheet for any additional information you can give. It will be greatly appreciated.

CHURCHES WHICH COME WITHIN  
THE SCOPE OF THIS THESIS

AFRICAN METHODIST EPISCOPAL

1. Bethel  
52-60 West 132nd Street

AFRICAN METHODIST EPISCOPAL ZION

2. Hood Memorial  
229 Lenox Avenue
3. Mother Zion  
140-146 West 137th Street

BAPTIST

4. Abyssinian  
132 West 138th Street
  5. Central  
2152 Fifth Avenue
  6. Friendship  
144 West 131st Street
  7. Hosanna  
2538 Seventh Avenue
  8. Metropolitan  
151 West 128th Street
  9. Monumental  
158 West 126th Street
  10. Mt. Moriah  
2050 Fifth Avenue
  11. Mt. Nebo  
2365 Eighth Avenue
  12. St. Matthew's  
2777 Eighth Avenue
  13. St. Paul's  
249 West 132nd Street
- CHURCH OF GOD
14. Church of God  
130 West 129th Street



CHURCH OF GOD IN CHRIST

15. Church of God in Christ  
52 West 135th Street

COLORED METHODIST EPISCOPAL

16. Williams Institutional  
202 West 130th Street

CONGREGATIONAL CHRISTIAN

17. Galilee Afro-Christian  
165 West 131st Street
18. Harlem Afro-Christian  
125 West 130th Street
19. Union  
58-60 West 138th Street

LUTHERAN

20. Transfiguration Evangelical  
74 West 126th Street

METHODIST

21. St. Mark's  
49 Edgecombe Avenue
22. Salem  
2188 Seventh Avenue
23. Shaw Chapel  
152 West 124th Street

MORAVIAN

24. Fourth  
124-126 West 136th Street

PREBYTERIAN, U. S. A.

25. Church of the Master  
360 West 122nd Street
26. Mount Morris  
2 West 122nd Street
27. Rendall Memorial  
59-61 West 137th Street

PROTESTANT EPISCOPAL

- 28. St. Ambrose  
15 West 130th Street
- 29. St. Andrews  
Fifth Avenue and 127th Street
- 30. St. Luke's Chapel  
28 Edgecombe Avenue
- 31. St. Martin's  
230 Lenox Avenue
- 32. St. Philip's  
214 West 134th Street

SEVENTH-DAY ADVENTISTS

- 33. Ephesus  
101½ West 123rd Street

SEVENTH-DAY CHRISTIAN

- 34. Victory Tabernacle  
252 West 138th Street

UNITED SABBATH DAY ADVENTIST

- 35. New York  
36-38 West 135th Street

WESLEYAN METHODIST

- 36. Community  
125 West 130th Street

NON-DENOMINATIONAL

- 37. First Emmanuel Church  
105 West 130th Street
- 38. Harlem Church of Christ  
261 West 126th Street