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Status of the Negro Churches of Jefferson City, Missouri

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STATUS
of the
NEGRO CHURCHES
of

JEFFERSON CITY, MISSOURI

C. SLYMORE-COLE
LINCOLN UNIVERSITY
GRADUATE SCHOOL

1942

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Preface

The present society and social institutions are undergoing complex and rapid changes due to the modern inventions, radio, talking movies, airplanes, cars and other progressive mechanizations of today. During this period of transition one must look back in order to compare present conditions with the past and formulate possible solutions to future problems which may arise in this complex society.

This piece of research, which has been compiled by the author, under the professional guidance of Dr. R. Clyde Minor, Professor of Sociology of Lincoln University, Jefferson City, Missouri, aims to provide a background of the history, organization, and progress of the Negro churches of Jefferson City, Missouri. The author intends to present to you the methods used in obtaining data, source of material gathered, and the interpretation of these methods as obtained from the course "Methods of Research in Sociology."

The author wishes to acknowledge his sincere appreciations to all of the kind people who were so generous and courteous in contributing the valuable information used in this research. Especially, I wish to thank Dr. Minor for his able guidance and supervisor; to Reverend Johnson, Reverend Jordan, Reverend J. P. Washington, Reverend Camper, Reverend Douglass, Mr. Logan, Attorney Cobb, Mrs. Tayes, Dean Jason, Dr. Savage, Mrs. Diggs, Mr. Johnson, Proctor, Lincoln University, Mrs. Earl Williams, the Librarians at the City and State Libraries, The Jefferson City Chamber of Commerce and many others who have been interviewed for this article.

The author sincerely hopes the survey will be beneficial to the entire Negro population of this city.

History of Jefferson City

The history of Jefferson City was necessary in this survey to correlate the growth and development of the churches with the development of the City.

Jefferson City, the Capital of Missouri, and County Seat of Cole County, located midway between St. Louis and Kansas City, on the heights overlooking the Missouri River, became an incorporated City in 1825.¹ The population in 1810 was 1600 and by 1840 the population decreased to 1174 of which 262 were Negro slaves.

In May, 1837, Lucretia, a free colored woman was granted license to reside in the County, "so long as she shall be of good behavior."² In 1821, Abraham Collett, of Cole County freed his Negro Slave, Joseph, age thirty who had good conduct. A legislative act was passed in January, 1833 to give twenty lashes for Negroes making noise or disturbing religious worship. Many Negroes would congregate outside the meetings on Sundays listening to the sermon and also causing disturbances.

The town had many distinguishing features concerning the areas of habitation. The South Side was a town built up by itself. Dunklin street, the main thoroughfare was known as Munichberg, where all the inhabitants were Germans from Munich, Germany. The hill from Harrison Street west on Main Street was known as Richmond Hill. Around Dull's Mills and West on McCarty Street was known as "Goose Bottom" where a large number of geese were raised. East of Adams and South of McCarty Streets was called "Nigger-town" which was inhabited by Colored people.³

¹ Bulletin---Chamber of Commerce, Jefferson City, Missouri

² History of Jefferson City

³ History of Jefferson City

Lincoln Institute, a school for the higher education for Negroes, was organized in 1866, by men who made up the 62nd and 65th Infantries, who were then stationed in Louisiana and Texas.⁴ This institution is now under the able leadership of a very capable gentleman, Dr. Sherman Dana Scruggs, who is the president of Lincoln University. It is among the leading Negro Universities in America.

The population of Jefferson City has increased considerably in the last twenty years due to political and industrial development. By 1920, the population had increased to 14,490 and in the next ten years the number was increased 7,106 to 21,596. The present population, 1940 census, is 24,268 with 88% or more native white. The Negro population consists of approximately 2500. About 200,000 persons are attracted to the City annually by state affairs, business, conventions, industry and trade, the Capitol Building, and the Lake of the Ozarks.

In concluding the history of Jefferson City, the author contends, in the survey of the Negro churches, that these churches are in a thriving normal city from the facts concerning its development.

⁴ History of Lincoln University--W. Sherman Savage
p. 1.

Methods of Investigation

The historical method of research was used in this survey of the Negro churches of Jefferson City. Previous to the survey the writer prepared a questionnaire of the information desired in the history of the Negro churches. The following questionnaire was formulated:

Questionnaire of the Negro Churches

Of Jefferson City, Missouri

I. History

- a. Date of organization
- b. Number of charter members
- c. Methods of obtaining funds for the church
- d. Location of the first church
- e. First Pastor

II. Organization of the church

- a. Method of finance
- b. Various departments of the church
- c. Sunday School membership
- d. Average church collection each week
- e. Present membership of the church

III. Progress in the church

- a. Average number of University students attending church
- b. Activities in church
- c. Additions made on church since its beginning
- d. Male members in the church
- e. Female members in the church
- f. Number of Sunday School members attending church
- g. Other organizations in church for young people.

The purpose of the questionnaire was to serve as a guide to accumulate through personal interviews all the available material for the survey.

The compilation of an annotated bibliography was made to determine the source of materials needed and for personal reference. Information was obtained through various sources. The City Directory of Jefferson City and Cole County, City Library, State Library, Lincoln University,

Library, "History of Lincoln University," by Dr. Savage, literature from the Chamber of Commerce, news articles, and church history. Other sources included personal interviews of the ministers of the Negro churches, those individuals connected closely with the church, students attending Lincoln University, old settlers who have observed the growth of the churches, Negro Business and Professional men, and through personal observation in attending the various churches.

A file card catalogue was provided and the notes accumulated from each interview were filed for future use. Each interview was carefully written soon after the interview so as to record incidental material other than notes. Materials, records and reports were also recorded in the file on that particular church. Material which was given the writer such as documents, raw data, and published reports were utilized, catalogued, and kept for reference. Materials received from secondary sources were also filed as such.

The physical side of the church, both exterior and interior was observed by the writer as to the present conditions of each church. A map was secured from the Chamber of Commerce and each church was indicated on the map as to its location in the city. The history of the landmark of each church was reviewed in order to account for their being in their respective spots at the present, which in most cases are quite far from the Negro residents.

All of the preceding investigations were made before an outline of the survey was made. After the compilation of a blue print or a systematized outline, the author was ready to narrate on the Negro churches of Jefferson City, Missouri.

The History of the Negro Churches in Jefferson City

Second Baptist Church

The Second Baptist Church, located on Madison and Miller Streets, in Jefferson City, is the oldest Negro Church organization, having been organized in 1860. Prior to its organization the Negroes were members and worshipped at the First Baptist Church. In January, 1859, Emmanuel Cartwright, a Colored minister, came to Jefferson City to preach the funeral of Julia Brock. After the funeral, Reverend Cartwright held a series of meetings, which continued several weeks, and under his preaching some 50 or 60 people were converted.⁵ In 1860 the whites, who were the masters, concluded the slaves, who were members of their church should have their own pastor, and in answer to their request, Silas Woodson was sent from St. Louis to take charge of the church, but because of the agitation of slavery, they were not allowed to worship except when some whites were present. Mrs. Diggs, the church historian, contributed some interesting and factual material on the history of the church. Mrs. Diggs states, "The Colored congregation called a meeting and elected trustees which included Arthur Lee, Howard Barres, Patron Johnson, Archie Drake, and Mr. King. Services were first held between Jefferson and Main Streets in a small frame building; later in a stone church which was owned by the Presbyterians which was located on Main Street West of the Madison Hotel. The stone building was closed against them by the Presbyterians. Reverend Cartwright came to the City once a month to conduct services."

The congregation realized the need for a church of their own, de-

⁵ Directory of Jefferson City & Cole County--J. W. Johnston, p. 361

cided to purchase property on the corner of Main and Monroe which was valued at \$1150.00. Due to the increase in members and the growth of interest they purchased the site where the present church is located. Reverend Cartwright gave up his claim on the church, which resulted in the election of the first regular pastor of the Second Baptist Church of Jefferson City, Missouri. Other ministers who followed in order were; H. J. Burton, S. P. Lewis, P. F. Ratcliff, J. S. Dorsey and John Goins. The present pastor, Reverend C. B. Johnson, has been serving the Baptists of this community for the past four years.

The present location and the Sunday School part of the building were established in 1864. During the Civil War, soldiers were housed in the Sunday School building.⁶ During the pastorate of Rev. J. S. Dorsey, they built a new parsonage at a cost of \$1,000 and raised during the 5 years \$5,580 in cash. When he left, the treasury contained \$400 to its credit in the bank to go towards the erection of a new auditorium, the plans which had been drawn. "The church organization has built, adjoining the Sunday School building, an auditorium which is now the nicest and most modern church building in the City."⁷

The methods of finance in the church include membership offering and public offering. Public offering varies weekly. The month of November shows these variation. Weekly collections (Sundays) ranged from 43 cents to \$4.65. Due to the Thanksgiving vacation which cut the attendance of University students is the cause of the collection being only 43 cents during the vacation week.⁸ Each member of the church is asked to pay fees each week to aid in the upkeep of the church. The faculty members of the University contribute liberally to the church.

= 6 Personal Interview--Mrs. Diggs

7 Directory of Jefferson City and Cole County, 1900, p. 361

8 Personal Interview--Rev. Johnson

A seven year indebtedness of \$1500 was paid off in three years of \$500 per year.

The present membership of the church consists of 250 members. When Reverend Johnson came to the church as pastor four years ago, there was no accurate check on the actual membership due probably to deaths of members, those who were located elsewhere, and the watch care members. There is an average loss of five members per year. This year (1941-1942) 54 members have been added. In September, sixty students attended church but has decreased considerably probably due to other activities on the campus. The tendency of the students is to attend church heavily the beginning of the school year until they find themselves and settle down later on or are busy with their studies. Seven students joined the church up to the time of this interview.

There are a number of organizations within the church which stimulate both old and young. These organizations include the B. T. U., which is a young peoples' organization where discussions on the various topics are chosen by the members to create interest and to transfer ideas to others. The Y. W. A. (Young Women's Auxillary) which meets every week and sometimes through the week. This club includes both married and single women. For the younger girls there is the Red Circle organization which is progressing rapidly. For the boys there is the Royal Ambassadors and the Boy Scout Clubs.

"There seems to be some progress in the church today according to the historian of the organization, but still there is a tendency to stand still. Membership has been neglected due to increasing factors outside the church which has a tendency to draw the people such as the picture show, radio, automobiles, and other activities outside the church." ⁹

⁹ Interview--Mrs. Diggs

A few years back the historian of the church stated that there was only standing room on Sunday nights at the church, but now there are plenty of seats available. About two-thirds of the church membership include women and one-third men.

Each church in the City has some of the older members who have been connected since its beginning. Some of the early members were Mrs. Fannie Branham, Mrs. Josephine Bennett, Mrs. Pace and Mrs. Diggs, the historian has been a member since thirteen years old. Mr. Page, and Mr. Clements Richardson, both presidents of Lincoln University were former members of the church. Today, a large number of faculty members attend the church.

Several additions have been added to the church since its beginning. The auditorium, parsonage which is located next to the church, and a kitchen which has been added to the church. There have been two fires which did some damage to the church. Over \$400 was spent on remodeling the roof. Mr. Hall, custodian, Lincoln University, who has been a member of the Second Baptist for the past 18 years states that a new furnace was installed, a new carpet on the floor of the pulpit and other minor improvements. Reverend Johnson seems to be a progressive leader and organizer in building up the organizations of the church.

The physical part of the church is not in the best of condition. The building is an old one and much deterioration is visible. The interior of the church is in a bad condition. The walls are beginning to crack, which should be repaired. According to reports, the Sunday School classroom, which is in bad condition, should be remodeled and classrooms (separate) provided for its members. No immediate plans have been made concerning any building project. The valuation of the property is about \$35,000, and is in an excellent location.

Reverend Johnson, a well educated, and intelligent gentleman, seems to have the community back of him in his efforts to keep the church spiritually, physically, and financially in good standing with the people of this community.

The Elm Street Community Christian Church

The Elm Street Community Christian Church was organized in 1903. The site for the first church, which is located on East Elm just North of Lafayette, was donated by Martin Mayberry, one of the organizers of this church. The Mayberry's originally were from Tennessee, moved to Osage City and from there to Jefferson City. It is said the Mayberrys brought the church here from Osage. The entire family were members of the church. The Lincoln Hotel building was owned by the Mayberrys as well as other property. This family did much in the development not only the church but also helped in the progress of the Negroes in this community.

The church is a branch from the Second Christian Church (white) who publishes the literature for the Colored Church. There is a closer connection of this church and the white church than any of the other churches.¹⁰

The first pastor of the church was Reverend J. B. Parsons; others were J. Wesley Daniel, J. E. Terry, James Gibbs, son-in-law of Mr. Mayberry, and Reverend James P. Washington, the present minister. All of the pastors mentioned were very capable men with lots of experience in teaching and preaching. Mr. Daniel was an able, capable man, and Reverend Washington, a college graduate, taught school for thirty years and has been in the ministry for the past twenty years. There were fifty charter members of the church.

The methods used in financing the church include, membership pledges, weekly collections and church extension funds, which enables them to borrow money in case the church plans to build. After the first unit is constructed then the church may borrow the necessary amount to

¹⁰ Personal Interview--Rev. J. P. Washington

complete the project. The monthly expenses of the church are cared for by the membership dues which are twenty-five cents per week. The average church collection is seven to twelve dollars per week. Seven dollars a week is necessary for expenses. The salary of the pastor is twenty dollars per month. The minister owns his own home, consequently the church does not furnish a parsonage. Some faculty members attend the church, contributing financially to the aid of the church.

The present membership of the Elm Street Community Christian Church consists of eighty-five members. When the present pastor arrived there were only thirty-five charter members, of the fifty when the church first began. The present membership is eighty-five, but not all of them attend regularly. The lack of space and the condition of the structure of the church has hindered the attendance. The church which has been a good one is now in a very bad condition according to Reverend Washington's statements and the writer's personal observations. The building has been condemned and plans are under way to build a new church across the street from the present site. The church will still retain its name as it will be on the same street.

The building now serving the members is not inviting to University students or teachers because of its poor conditions and small seating capacity, however, Reverend Washington believes the attendance will increase much when the new church is built. The church is ideally located in the heart of the Negro district just off Lafayette Street. Due to the central location and the nearness to the University, the minister believes the church will be a great asset to the community.

The fact that the church is located in the heart of the Negro district the Sunday School is the largest department in the church. The other

churches being located away from the Negro population lose some of the Sunday School pupils because of the distance they have to walk and the danger of traffic. Reverend Jordan states this assumption as well as Reverend Washington. Reverend Johnson says that a logical place for the church would be closer to the Negro area. There has been a tendency of the Negro population to move eastward and in a course of time the churches will be completely isolated from the Negro area. The A. M. E. Church and the A. M. E. Zion Church are in a district where there are only a few families of Negroes. Reverend Jordan, Pastor of the Zion Church says there are only two families (Colored) near the church and consequently, they have no Sunday School as they have only one or two children in that area. Because of the poor condition of the Elm Street Christian Church, Reverend Washington says the majority of the University students go to the Baptist church because it is more inviting and is the largest among the Negro churches.

The various organizations of the church are the Missionary Circle, Y. P. C. E., a Young Peoples Endeavor, the Church School, Sunday School, and the Church proper. These organizations are active in the church and an effort is being made to stimulate the interest by giving socials, dinners and other methods to raise money to apply on the building. The minister, Reverend Washington, despite his seventy-one years behind him is a very intelligent and liberal man. He is a college graduate and has taught school for thirty years and has been in the ministry for twenty years. He has had speech and elocution at Oberlin College in Ohio. He has preached the funerals of three members of the Mayberry family, who were instrumental in bringing the church to Jefferson City. Reverend Washington is President of the City Ministerial Alliance, an organization

which includes all of the Negro churches with the exception of the Church of God.

A few University students attend the church occasionally but because of the conditions of the physical structure it is not inviting to this particular group of students. "More students," says Reverend Washington, "will probably attend when the new church is built." ¹¹

There have been no additions to the church since its beginning. The need for a basement and recreation room in the church was disclosed from a conversation with the minister. In one of his philosophical statements he says; "The minister must be one of the people to serve them."

The larger percentage of the membership in the church consists of women which is about 70%, while the men constitute the remainder of the group. The Christian Plea, which is a paper published by the main office of publications for both Colored and white churches contains information of importance of what is going on in the churches over the United States. This paper is published in Indianapolis, Indiana.

¹¹ Personal interview--Reverend J. P. Washington

The A. M. E. Zion Church

The African Methodist Episcopal (Zion) Church was organized in October, 1894 by members who withdrew from the African Methodist Episcopal Church.¹² The present structure was built in 1895.

The conditions which encouraged the split of the organization have been attributed to several causes, Mrs. Tyes, who has been a member of the Zion Church for many years, narrated to the writer what was generally thought and accepted as the causes of this disunion. Mrs. Tyes states, "after the general conference of 1894 was over, the Bishop sent Rev. P. W. Dunavant, who was pastor of the A. M. E. Church back as pastor for another year. Some of the congregation was bitterly against having the minister back so protested to the bishop. The people said they didn't want him and furthermore, wouldn't serve him. Some of the members were against him because he had an estranged wife. Twelve of the trustees in the church were against the return of the pastor. He was sent back by the Bishop over their protest and the Bishop also sent a statement to the effect that if they didn't want Reverend Dunavant, to step down and out if they could not obey orders. He was disgusted in the way the people were acting and was "fed up" with them."¹³

Mr. S. P. Johnson, Proctor of Allen Hall, Lincoln University, was preaching at Harrisonville, Missouri at the time of the "split." Mr. Johnson stated that Reverend Dunavant was contemplating a split before the annual conference. Reverend Dunavant spoke of his dissatisfaction with his congregation and the Bishop and was planning on pulling out of the church. After the conversation, Mr. Johnson told him it was un-

¹² City Directory of Jefferson City--1900--p. 363

¹³ Personal Interview--Mrs. Tyes--January, 1942

christian to do such a thing and tried to persuade him not to do such a thing.¹⁴

Mrs. Page, wife of the President of Lincoln University at that time, was a good and ardent church worker, recommended to the ones who were against the return of Reverend Dunavant, the Zion Church was a very good organization to form.

In the History of Lincoln University, by Dr. Savage, he states, "There were many rumors against President Page, some of them reaching the attention of the Board of Regents. One rumor was that the President and his wife were responsible for the split in the Methodist Church. For those persons who were looking for a chance to place charges against President Page, this offered an excellent opportunity." Dr. Savage also stated in his, History of Lincoln University, the following: "The members of the church who had left the present church felt it their duty to set this rumor straight, so they met and passed a set of resolutions, as follows: 'Whereas, certain rumors are to the effect that Prof. I. E. Page and wife were the prime movers in splitting the A. M. E. Church of this City and whereas certain persons are officious in certain said rumors for a designing and malicious purpose, therefore be it resolved that we, the members of the A. M. E. Zion Church in a special meeting without the knowledge or advice of Prof. I. E. Page or the influence of his wife, withdraw and sever our relations from the A. M. E. connection.'¹⁵ Professor Page was a member of the Baptist Church while his wife was a member and stewardess in the A. M. E. Church.

¹⁴ Personal Interview--Mr. Johnson, Lincoln University, Nov., 1941
¹⁵ Savage, Dr. W. S.--History of Lincoln University, 1938-p. 34-75

The writer has been fortunate in getting the different versions concerning the separation of the two churches from several competent sources. There still seems to be a conflict as to the more specific reason of separation.

After the separation of the Congregation in 1894, of which nearly ninety out of the entire membership left the church and organized the Zion Church which met in the Opera House until the erection of the church, laying the cornerstone in 1895. Mrs. Brooks, a Colored lady, who lived back of the present site practically gave the lots or frontage of her property to the church. They gave her \$400 for the property which is located on Madison Street between Miller and Elm. Reverend Dunavant was the first pastor of this church.

The present membership of the A. M. E. Zion Church is sixteen as compared to five times that many forty years ago. There is no Sunday School because there are no children. At present there are only three families living close by the church. Reverend Jordan, the present pastor says that there is no Sunday School is the fact that the children have so far to walk and is dangerous for them to cross the intersections alone. At the time of the interview, the writer was informed that only four men were members of the church and twelve women. This proportion seems to run dominant in all the churches with one exception of the Church of God.

Due to the small membership, there are few departments within the church. The lack of young people in the church hinder several young people's organizations as are listed under the preceding churches. The foreign missionary society is functioning properly.

The present pastor, Reverend Jordan, who has been here for the past two years states that there are 14 churches in this district, and two presiding elders from Des Moines, Iowa, and Kansas City, Missouri. The St. James church in Kansas City and the Metropolitan in St. Louis are the largest in this district. The Bishop, The R. T. Rev. Brown lives in California.

The average church collection is \$3.00 or \$4.00 a week. Occasionally there are rallies which include the annual rally which nets around \$25.00. The salary of the minister ranges from \$50.00 to \$55.00 per month. This includes the renting of the parsonage, which is a large two-story brick located just back of the church. Each member is required to pay twenty-five cents per week as dues and a dollar a month for indebtedness. The church was out of debt until there was a necessity to rebuild the roof. During pastorate of Reverend Hunter, the church suffered considerable damage from the fire. Post cards were printed with the picture of Dunavant Chapel, the location, pastor, and Mrs. Hayden, the Evangelist at that time. These cards were used as a method of obtaining funds for the rebuilding of the church. The cards were sold for fifteen cents a piece which brought in over \$300. Some would give more than 15 cents for the card.

At the present time there are no University students listed as members of the Church. Occasionally some attend as visitors. The church has been a fine structure but because of age it is becoming inadequate without some needy repairs. No additions have been made except the re-roofing of the church.

The property is in a valuable location and there has been considerable talk of the highway 54 being moved to Madison Street will

no doubt make the property valuable to the church. In Reverend Jordan's opinion he says, "the church will eventually sell the present site and build a complete new church closer to the Negro population of Jefferson City."

¹⁶ Jordan, Pastor, A. M. E. Zion--Interview

The Quinn Chapel A. M. E. Church

The Quinn Chapel A. M. E. Church of Jefferson City was organized about the year 1862 by the Reverend John Turner, with twenty-five members. A lot and log cabin at 116 Miller Street were given to the members by Mr. Elijah Ramsey. For about a year they had no pastor. In 1863 the Reverend Frank Carter, their first pastor was sent to them. Other pastors which followed him were; Reverend Prince Wright, Rev. Edward Doran, Thornton Smith, John F. Jordan, M. S. Parks, G. H. Nichols, J. C. C. Owens, William Ware, William Henderson, and many others as most of them stayed only one or two years.¹⁷ The present pastor is Reverend Camper. In 1895, Reverend Dunavant was sent to the church as pastor and after serving three months he was suspended (see Zion A. M. E. report) from the A. M. E. connection and succeeded in taking nearly all of the congregation with him. During this time, the A. M. E.'s who withdrew held the church and property leaving the others with no place to serve. After finding out they could no longer hold the property secured other quarters.¹⁸

The church (present) was built through public subscriptions and the Church Extension Board. It is a brick structure on the corner of Madison and Miller Streets.

There were nearly a hundred charter members of the church before the split. During an interview with Attorney Cobb who has been a member of the church for the past twenty-one years, says, "The churches have no hard feelings against each other. The members of the Zion Church have attended services at the A. M. E. Church since the split, during the ill-

¹⁷ Directory of Jefferson City--1900--p. 362

¹⁸ Ibid.

ness of one of its pastors. They may some day reunite and become one large church.¹⁹

The present membership is 80 according to the records.²⁰ The Sunday School is relatively large in proportion to the church membership. Mr. Purnell, an instructor at Lincoln University, is superintendent of the Sunday School. Other organizations in the church include the Christian Endeavor League, Missionary Society, Choir, Junior Choir, and Trustee and Stewardess boards. Dean Jason, Dean of the College, Lincoln University is active in the church affairs.

There are various methods of raising funds for the church. The pledge system is used where each member pays fifty cents a week, twenty-five going to the trustees for expenses and the other twenty-five cents going to the pastor. Class dues and collection are taken each Sunday. One Sunday out of each month the minister gets all the collection. "The Negro population is transient to a great extent," says Attorney Cobb. "Many of them work in the capitol building for a few years then when a change is made, that person will move on to a larger city. The University students are also considered transient as new ones are always coming and going."

The church, only a half block from the Zion Church is also in a valuable location. The estimate value of the church is around \$15,000. In case the church is sold in the near future, most of the members interviewed would like it closer to the Negro population and the University.

The minister of the Quinn Chapel A. M. E., also belongs to the City Ministerial Alliance. General conference provides every four years

¹⁹ Cobb--Attorney, Personal Interview
²⁰ Ibid.

to elect a Bishop. The presiding Elder of this district is R. S. Phillips of St. Louis, Missouri.

The relation between all the Negro churches is good, in that they cooperate together in putting over various programs. Some of the University faculty members attend Quinn Chapel and are of much service. Some of these members are; Dean Jason, Miss Martin, Mr. Purnell, Miss Ruth Bray. Others attend which gives the University a good representation.

All of the churches have old families connected with them, the writer discovered in his personal interviews. Some of the early members include Mrs. Darton, Mary Barson, Mrs. Sexton, Prof. J. H. Jackson James L. Miller, and Ray Evans.

There hasn't been much addition or repairs added to the church. However, the entrance has been changed. The building needs an overhauling; that is painting and other minor repairs. The parsonage is connected with the church and is very convenient for the minister. At present there are no plans for building but the future looks optimistic for the energetic members. In 1937 \$1,000 was spent on the roof.

There are twice as many women in the church as men. A number of University students attend, but not many. The young people are becoming more active in the church. The Junior Choir seems to be a great help to the church and has a tendency to attract other young people to church.

There are not many activities in the church, but the ones that are in existence seem to be progressing. Dinners are prepared and served at a minimum price, the young people's meeting and church programs. A

Boy Scout movement was once started but it is not actually functioning at present. Several ministers are planning on organizing the Boy Scout. Attorney Cobb, having a certificate in Scout master work and supervision, seems to be well qualified in organizing the boys.

During the last ten years there has been little or no progress in the church. The present minister, Reverend Camper seems to be well qualified to insert new life in Quinn Chapel which has already been observed by the writer.

The Church of God in Christ

The church of God in Christ was organized in 1921, having approximately 81 members. Meetings were held in a large house on the hill on Dunklin Street. When the present church was built the members chose the site on Locust Street between Elm and Dunklin. Reverend Jones was the first pastor of the church and incidentally the only pastor, having served as pastor every since the church was organized. Mr. Earl Williams, assistant pastor of the church has served in that capacity for the past thirteen years. This church carries with it old settlers who are members of the church of God in Christ. Some of these faithful workers are; Mother Lawson, Mother Williams, and Mother Jenkins.

The methods of financing the church are weekly church collections, which average about \$15.00 per week. Dues are fifty cents a week. No other means of finance were disclosed in the interview.

The present membership includes eight women and four men, totalling twelve in all. No teachers from the University attend at present, but two students attend occasionally. The Sunday School ranges from eighteen to twenty each Sunday. The crowd varies at times, some weeks the church will have a good attendance while other weeks only a few attend.

The various departments of the church include the Y. P. W. W. (Young People's Willing Workers), Sunday School, Bible Band, which meets on Monday nights, and Service night on Wednesday and Friday. The church also has a choir which sings regularly each Sunday.

There has been no addition to the present structure which is relatively new in comparison with the other churches. The building is constructed with wood and is in fair shape at the present. There are no plans for

building as everyone is satisfied with the present conditions. The church has been painted inside and out and plans for remodeling are under way in the near future.

V. H. Barker is the overseer of the church. His home is in Kansas City, Missouri. Elder C. H. Mason presides over the National Conference which meets yearly in Memphis, Tennessee.

The church has a union meeting every three months and every other month the young people meet. Every spring there is a convocation held in Kansas City for young people.

The church doesn't belong to the Ministerial alliance. The minister is out of town so much of the time which makes it unable to attend the meetings. The church does not have a parsonage, but rents a house and pays all the utility bills. Conscriptions and rallies are given to help pay off a small debt on the church.

"The church of God is different in belief from the Church of God in Christ in that the Church of God members believe in Jesus alone and not God while the latter believes in The Father and Son."²¹

²¹ Williams, Mrs. Earl--Interview

The Church of God

The church of God was organized ten years ago at 729 East Elm Street. The organization has never had a church building, but met at the homes of the members of the church. The number of charter members according to reports from Mr. Logan, a member of the organization, includes four men and two women, the pastor being Sister H. Winslow.

The organization consists of the church group and the Sunday School group, the latter having thirteen or fourteen members. The average collections ranges from \$25 to \$30 per month.

During the summer months the organization has a tent revival and many University students attend. The interstate camp meetings are held each year, last year being held in Topeka, Kansas. The International meeting is held in Anderson, Indiana.

There have been no plans for the future in building a church, but according to reports the organization is planning on buying a site which will be used to erect a church.

The Society of Jehovah's Witness

Jehovah's Witness Society although not an all Negro Church, approximately one-third of the members of this organization are Negroes. The Society of Jehovah's Witness was organized in Jefferson City over thirty years ago. No wooden structure, their belief is that the church is the people. There are thirty-five members at present, ten of them being Colored members.

The leader of the Society is a teacher instead of a preacher. A leader is selected for each meeting there being no definite one selected for a period of time. Quarterly meetings are held in the various zones

over the state. Calloway, Cole, and Pettis counties make up this zone. The leader of the quarterly meetings, which is similar to a presiding elder is called a zone servant.

The organization does not have a Sunday School, but has a Sunday class which is similar to the Sunday School. Pioneers for the Society work everywhere for missionaries. About two-thirds of the group are women and the balance are men.

No collection is asked for by the society, but a box is kept for expense money to buy literature and traveling expenses to the various zone meetings. A free will offering is given which also helps defray expenses.

The Society has lost some of its members in the last few years due to evangelistic callings.

Last summer over 115,000 Witnesses were in St. Louis for a ten-day meeting. According to Mr. Johnson, Proctor at Lincoln University, there were 15,000 children at the convention, Colored and white. There were also 20,000 extra people in the Trailer Camp. ²²

The organization, although thriving in the larger cities does not seem to be showing much progress here in Jefferson City.

²² Johnson, S. P.--Lincoln University

The Catholic Church

The Catholic Church, though not included in the category of Negro churches deserves some particular mention in this research undertaking. In order to get an insight on the percentage of Negro students of Lincoln University attending the Catholic church the compilation of the number of this group is important in this particular piece of research, and the number not attending Lincoln University.

Information received from Mrs. R. S. Cobb, who is a member stated that there are approximately twenty or twenty-five Negro members of the Catholic church who are not University Students, but those living in or near Jefferson City. The number of University students include approximately fifty members.

The largest percentage of Negro students attend the Catholic church according to the reports received from interviewers.

Summary

The history of the Negro Churches of Jefferson City appealed to the writer primarily because he was interested in the religious organizations of the City, and their historic background. Much history has been written by individuals concerning the history and development of the Negro churches, but many vital points have been omitted. The writer spent many hours on various clues pertaining to a single phase of research which might be available for future reference and use to others, who wish to learn something of the background of these churches.

In summarizing the data collected from the various sources and through personal interview, the writer assumes that every minister in his respective church has had many years of experience above the average in intelligence (several college graduates and former school instructors) and above all character. Practically all of the Negro ministers that have been connected with the church have possessed those qualities from the beginning of their respective church until the present. Membership has fallen considerably in all the churches. What is the reason for this drop? Don't we have a larger population than we had in 1900 and 1910, 1920 or 1930? What factors have been found, if any, which caused this vast decline in not one church but all?

The writer assumes that during slavery and immediately after, many Negroes attended church to worship God and to congregate and talk with one another. Their belief in God as one who would free and save them from the bonds of slavery. Then after slavery when the Negroes were freed they began to neglect their church. The large membership in the church when it was first organized consisted mostly of those people who didn't have much or any education but their emotional instinct and other factors listed above motivated many to attend church, the writer assumed from

personal interviews and history.

The writer also assumes that the more educated a person becomes the less likely he is to attend church. The Negro has had an extraordinary advantage to attend school. Many of them have taken advantage of this opportunity. How many University students attend all of the churches in the City? According to the data, a very small percent attend some of the churches and no percent at several of the churches. The writer bases the assumptions from facts which have been acknowledged in the person interviews, and personal observations. Why are the buildings of the Negro churches in such a run-down condition? Age deteriorates churches as well as homes but over a period of time additions could be made, repairs of cracks and other parts which might have been repaired but now it takes more than repairs.

Jefferson City has a population of 2, 400 Negroes, seven churches excluding the Catholic, and a total membership of all the churches only 365 actually on the books in the various churches.

The writer assumes, as a result of the research, that there are too many churches (Negro) for the population to serve and adequately keep up expenses and repairs of the church.

The writer has prepared several charts consisting of graphs. Chart or table I represents the actual membership of each of the Negro churches at their beginning. Table number II shows the present membership of each church. Conclusive evidence shows the fluctuation of the membership of the churches through these graphs. The Second Baptist church has made a gain from sixty members in the beginning to 266 present members. The A. M. E. Church went from 170 members down to 80 present members. The Church of God in Christ organized with 61 members and now there are 12

regular members. The Christian Church began with 60 members and have increased to 85 charter members. The Church of God has six members, the same number as when organized. The majority of the churches have lost members through various ways as was mentioned in the research. The writer assumes that the present location of the churches is not advantageous to the Negro population of Jefferson City in that the trend, as most of the ministers admit, seems to be that the population is moving eastward which is away from the present location of the various churches. The "main" churches, as they are called by the majority of the pastors were established when the town was small and Negroes lived around the churches but as the city grew the Negro was gradually pushed farther out leaving the churches surrounded by white residents.

What has the future in store for the Negro churches in Jefferson City? For the past two decades the churches have not advanced much if any. Very few improvements have been added. In some cases membership has suffered a great loss, and financial strain has done much to hold back the development of the church.

The young people are not attending church as regularly as they did twenty years ago. As Mr. Hall said, "The more ignorant the people were the larger the congregation and the more educated they are the smaller the congregation." The author assumes the above statements as factors in the decrease of membership and he also adds that the recreational entertaining outside the church cuts down the church attendance.

The author has been in numerous debates concerning recreational facilities in the church, taking affirmative side of the question. No definite conclusions can be made because of the dissention of the older

members of the church with the younger. The author assumes the fact that if the churches will install some form of recreation such as ping pong, social hour, ball teams or other games in the church basement, an incentive will create a desire for the younger groups to spend part of their time in the church.

In most cases it is assumed the reply to the above statement will refute the fact that children and young adults should not be coaxed to church. Other methods have been tried and have failed. Why not give it a trial and if it doesn't work then one must seek other ways of attracting them to church.

The author assures that the home training of religious education is lacking and the children are not forced, or encouraged to spend a few hours in church each Sunday.

In conclusion the author predicts a bright future for the Negro churches of Jefferson City. Financial and Religious growth is inevitable to this community of 2,400 Negroes in a thriving industrial city and a coming leading Negro University for higher learning.

TABLE I.

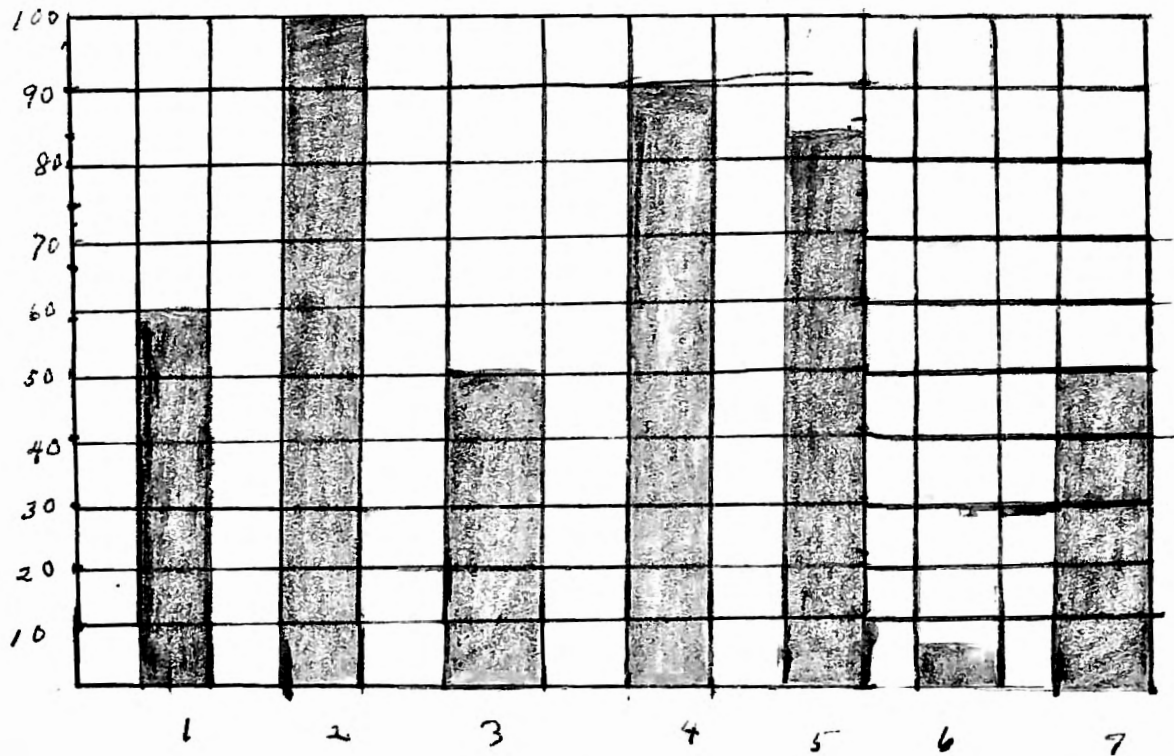


TABLE II

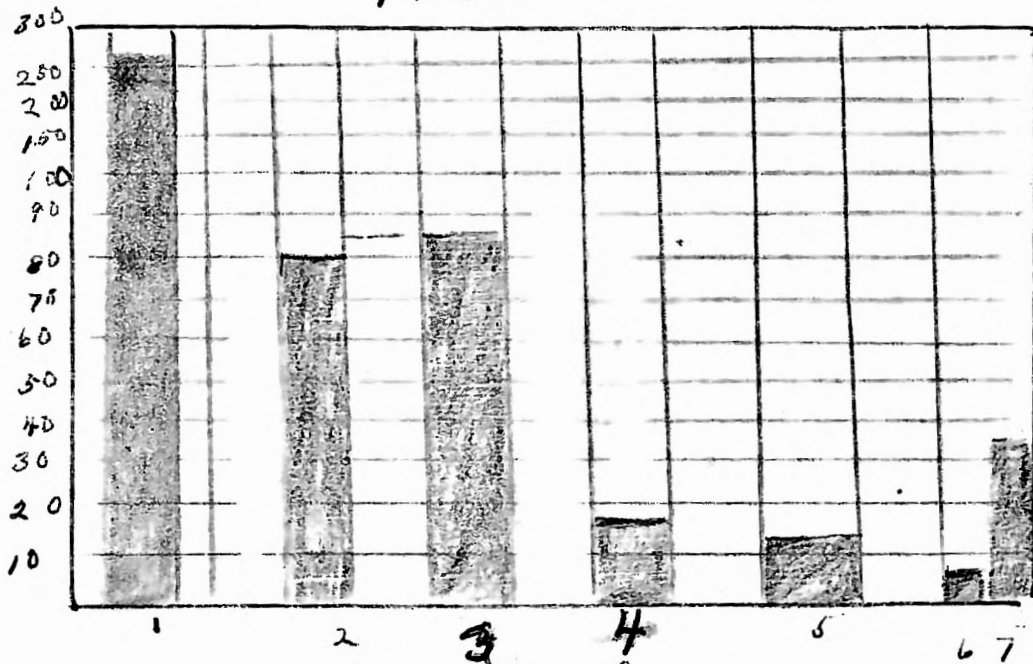
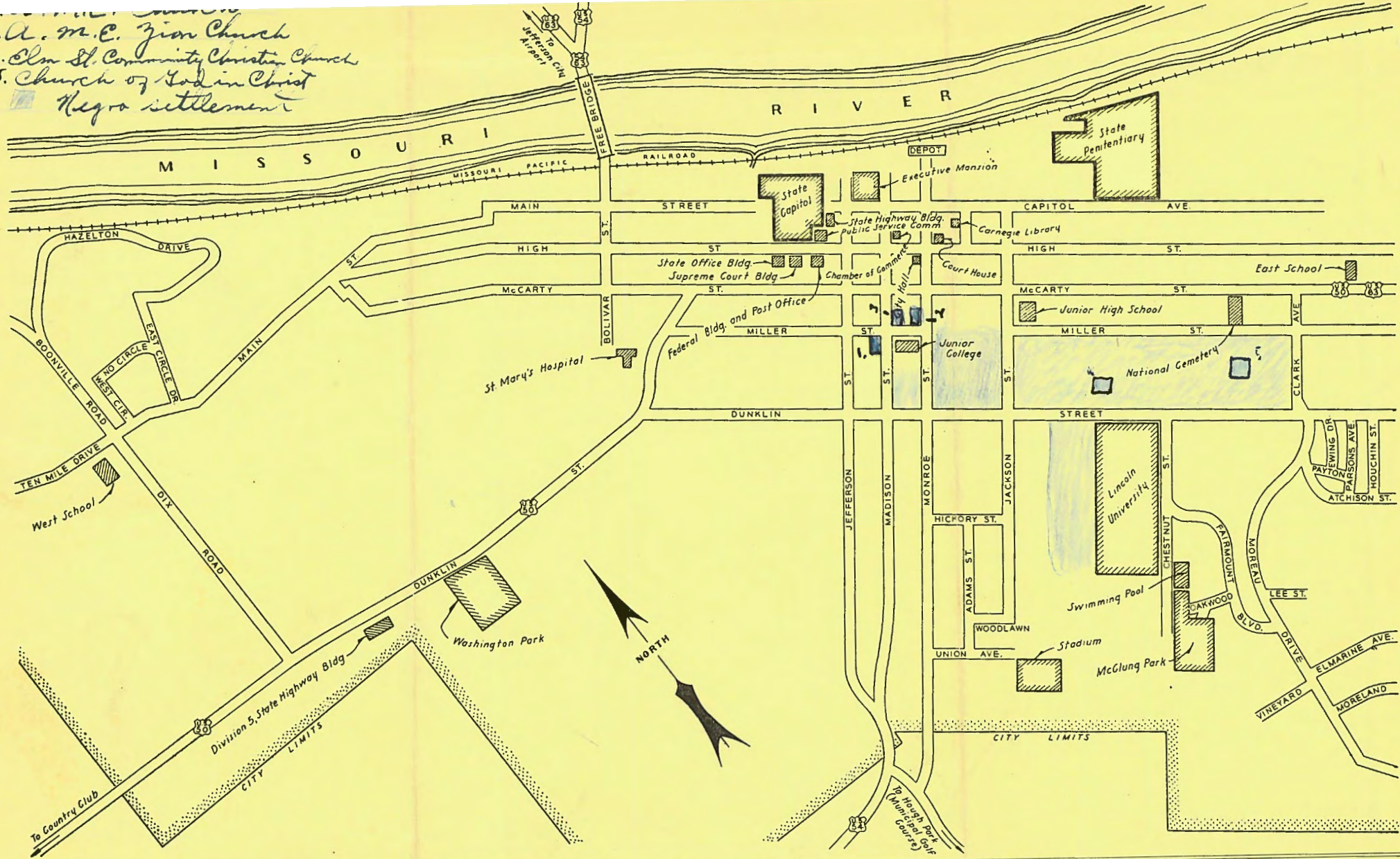


Table I when church first organized

1. Baptist
2. A.M.E. Church
4. A.M.E. Zion
3. Elm Street Christian
5. Church of God in Christ
6. Church of God
7. Jehovahs Witness

Table II
Present membership

3. U. M. E. Zion Church
4. Elm St. Community Christian Church
5. Church of God in Christ
6. Negro settlement



MAP OF JEFFERSON CITY, MISSOURI, showing principal streets connecting national highways, and points of interest, public buildings, recreational centers, etc.

Additional copies of this map may be obtained from the CHAMBER OF COMMERCE.