

and Saints of Christ. Although the Spiritual Church is headed by a Negro woman, few Negroes attend the meetings. This woman holds the meetings in her own home, and though she terms these sessions church meetings, they are in reality "spiritual" readings, which attract many whites.

There are two separate and distinct divisions of the Methodist Episcopal churches among the Negroes. One is the African Methodist Episcopal Church, and the other is the Colored Methodist Episcopal Church. The latter originated in the South and is very strong throughout the southern states, but in the smaller cities of the North it does not have as large a following as the African Methodist Episcopal. These churches pattern their behavior most closely after the white churches. Like the whites, they require their ministers to have some theological training before they may accept a church pastorate; and, like the white Methodists, these ministers are moved periodically, remaining in one church from a minimum of one year to a maximum of seven years. The sermons are fairly well organized and usually pertain to some every day problem that confront the persons in the congregation. These churches have a more dignified manner than some of the other denominations represented. There is little emotion attached to the order of the service in these churches. Though there is no defined "Amen corner", in any of the churches, with the exception of the Sanctified Church, occasionally one hears an "Amen", "O Lord", and other similar expressions. These come from the older members of the congregation, and are a hold over of the old "Amen corners". The younger people

in the congregation show but little emotion.

The Salem Baptist Church may be classed next to the Methodist Churches in regard to emotionalism, followed by the remaining Baptist Churches. These churches pattern after white churches, but often show a little more emotion by both the congregation and the minister, than do the Methodist churches. At one of the services attended by the writer, one of the Baptist ministers said that he had been taught to keep his religion to himself and not to "shout and sing", but that to him religion was such an overpowering feeling, that he had to "praise it to the skies and sing and shout as loud as possible". This gives an example of how these people, though wishing to give vent to their emotions, try to restrain themselves.

The Church of God and Saints of Christ is patterned to a great extent after the Seventh Day Adventists. For them, the Sabbath begins at sundown on Friday night, and lasts till sundown Saturday night. During this time, they do not handle money or cook, but prepare their food the day previously. This church has a very small membership of about twenty persons in all. Their Sabbath begins with a meeting on Friday evening, and an all day meeting on Saturday, stopping at noon to each a luncheon they have brought with them. There is no music in the church, other than the singing with is unaccompanied. Testimonials are given from verses of the Bible, and are repeated by each person present from memory. In giving these testimonials, the verses and chapters are named. The testimonials vary in length from one or two verses, to five minutes

quotation from the Scriptures. The sermon is quite simple in text, and the worship of this little group is very devout.

The most emotional Negro church represented in the Twin Cities is the Church of God in Christ, or more commonly known as the Sanctified Church. The music of this church is furnished by a piano, drum, mandolin, and sometimes a saxophone or violin. The hymns are sung from memory, and the tunes are very much of the "jazz" variety. The religious fervor among the individuals of the congregation becomes so great at times, that they rise and stamp their feet to the rhythm of the music. This is usually done with the eyes closed, and the arms held above their heads, while they chant to the music. This type of exhibition continues, usually, until a person drops from exhaustion. Generally, when one starts, the rest of the congregation rises also, but occasionally only one will rise. The order of the service appears, to an outsider, to have no set form. Testimonials are given here also. The sermon is simple and quite disconnected, and interrupted frequently by persons from the "Amen corner".

A few of the Negroes of Champaign-Urbana are Catholic and Episcopalian. As there are no Negro churches for them to attend, they attend the white churches in town, or one of the other denominations of Negro churches.

The structures of the churches, with the exception of the A. M. E., the C. M. E., and Salem Baptist, which are brick buildings, are wooden structures and plain in architecture. When one enters any of the churches, other than the A. M. E. and Salem Baptist,

one is impressed with the feeling that these church structures are not yet completed. The furnishings are very meager, either with old wooden pews that are in need of paint, or they are furnished with collapsible chairs. All but the A. M. E., which uses an organ, have pianos. A library has been started in the A. M. E. Church, but the members seldom use it. This church has the best equipment of any Negro Church in the community.

In the Methodists and Baptists churches, social affairs are given occasionally, which are comprised of dinners, pageants and various club meetings. These churches also have the various women's organizations common to all churches, such as Missionary societies and Ladies Aid. Once a year, a federated picnic is given by all the Negro churches of the Twin Cities, in one of the recreational parks, such as the Illinois Central or Crystal Lake Parks.

The membership of these churches varies from approximately 20 to about 250, this latter figure being the membership of the A. M. E. and Salem Baptist. The above described tendency for Negroes to form a variety of Church Groups is also in keeping with the tendency for nearly all Negroes to be members of such congregations. This statement is corroborated by the data shown in Table XL, which gives the church connection of the 100 informants. In both the men's and women's group, the first and second in order of frequency is the African Methodist Episcopal and Salem Baptist, respectively. The next in order of frequency in the women's group is the Colored Methodist Episcopal, followed in order by the Free-will Baptist. Although many white persons are under the impression

Table XL

Frequency of Membership in the
Various Negro Churches by the 100 Informants

Name of Churches	Number Reporting		Total
	Men	Women	
African Methodist Episcopal	15	20	35
Colored Methodist Episcopal	4	7	11
Salem Baptist	11	11	22
St. Olive Baptist	4	1	5
Breswill Baptist	3	3	6
Pilgrim Baptist	2	2	4
Church of God and Saints of Christ	2	2	4
Church of God in Christ	1	2	3
Spiritual Church	1	-	1
No Membership	7	2	9
Total	<u>50</u>	<u>50</u>	<u>100</u>

That all Negroes either attend Baptist churches or the Holy Rollers, 17 of the women are Methodist and 17 are Baptist. In the men's group 19 men are Methodist and 20 Baptists.

Table XLI gives the frequency of length of church membership.

Table XLI

Frequency of Length of Church Membership
by the 100 Informants

Years of Church Membership	Number Reporting		Total
	Men	Women	
0-4	8	13	21
5-9	8	6	14
10-14	8	3	11
15-19	5	7	12
20-24	3	5	8
25 and over	6	5	11
Undesignated	<u>12</u>	<u>11</u>	<u>23</u>
Total	<u>50</u>	<u>50</u>	<u>100</u>

In the women's division the highest in frequency is found in the 0-4 years group, followed by those who are classed in the undesignated group. The undesignated group is first in order in the men's

section, while second in frequency are the three groups, 0-4 years, 5-9 years and 10-14 years. The average length of membership for the women's group is 13 years and for the men's division 14 years. In Chapter III, the average length of residence for the women is shown to have been 14 years and for the men, 15 years. In comparing the average residence with the average length of church membership, one finds that these people join a church in the new town in about a year after their arrival.

The various fraternal organizations to which the Negroes belong may be divided into two divisions. The first includes the non-secret social clubs; the second, secret "fraternal" organizations. The first group comprises the Home Economics Club, the Poinsetta Club, the Women's Christian Temperance Union, the Colored Women's Association of Federated Women's Clubs, The Frederick Douglass Civic League, the Republican Club, and the Illinois and Indiana Motor Club. Most of these organizations are self-expalantory. The Home Economics Club is open to any woman, but the members are mostly those women who are in domestic service, especially in the fraternities and sororities. These women meet and discuss various ways to cook and serve foods. The Poinsetta Club is a women's organization also but with a restricted membership. This organization is purely social in function. The W. C. T. U. is a chapter of the national organization that includes both Negroes and whites in its fight against intemperance. However, the Negro women have a separate organization in the Twin Cities, though both Negro and white groups are under the control of the National Headquarters in

Evanston, Illinois. Women from both the Negro and white clubs meet together for board meetings and contests. The Women's Club is a member of the Federated Women's Clubs of Illinois. This organization is both social and civic in its aims. In the work done through the state organization, they are interested in helping the Negroes of the state to improve themselves. In the local club, they are interested in working for any reforms in the Twin Cities that will aid the conditions of the Negroes. The Frederick Douglass Civic League is opened to men and women alike. This organization is fairly new in the Twin Cities and has not shown itself to be very active, although it has appointed various sub-organizations or committees to study the conditions of the sections of the city in which the Negroes live. They have gone before the city councils to try to obtain better lighting for these sections. Another movement has been to present to the council of Champaign a plan for reclaiming some of the unused land in the defined Negro section for a recreational park of their own. The Illinois and Indiana Motor Club has local organizations throughout the cities of Illinois and Indiana. There are twelve members in each local club. The purpose of this organization is social in one aspect and gives help to its members. Because hotel accommodations for Negroes are quite poor in most of the cities in Illinois and Indiana, this club arranges for accommodation of its members and their families if they are traveling in either of the states. Annually, there is a picnic given in some designated place in Illinois or Indiana for the members to become better acquainted. Throughout the year, the

Local clubs have social parties where Bridge and various games are played. This organization does not carry insurance for its members, however.

The second division of social organizations, namely, the secret fraternal, are the Masons with their three women's auxiliaries, the Eastern Star, the Heroines Templar Crusaders, and the Masonic Daughters Lodge. The Shriners are represented in the Twin Cities also, and have a women's auxiliary known as the Daughters of Isis. The women's organization of the Odd Fellows is known as the Household of Ruth. The Elks have a fairly strong organization and also a women's group known as the Daughter Elks. There is an American Legion Post among the Negroes in the Twin Cities, with a women's group known as the Auxiliary of the American Legion. These American Legion organizations are secret in some parts of the rituals. The Knights of Pythias are represented here also. The women's sub-organization is known as the Courts of Calenthe, but none of the fifty Negro women informants are members. Another organization in this list is the Knights of Taber, with the women's group which is known as the Daughters of Tabernacle. The remaining two organizations listed by the informants are the Mysterious Ten, and the Woodman Union. With the exception of the American Legion, these organizations may be classed under insurance organizations. These clubs pay a death fund to their members' estate as well as a sick fund. The death funds vary from \$35.00 to \$350.00 per person, and the sick fund from \$2.50 a week to \$5.00 weekly for periods ranging from five weeks to fifteen weeks. In most of the organizations, a physical examination must be passed before admittance to the group.

All of these organizations are interested in some form of relief work either to their own members or, in the case of several of these organizations, to non-members. Most of the secret clubs have Educational and Old Age funds which are paid into the national organization. The educational fund furnishes several scholarships a year. These scholarships are obtained by competitive written examinations. The Odd Fellows, Elks and Masons have old age homes, where any member is entitled to admittance after a certain definite sum has been paid. The American Legion sends money to various Army and Navy hospitals for "treats", which include fruit, candy, gum and tobacco. This organization also sends Christmas presents to the Soldiers Orphanage at Normal, Illinois. The collective aims of these organizations may be termed Charity or Mutual Aid, Education and Brotherhood. At present, the membership of both the men's and women's groups are somewhat reduced, due to the fact that many of the members are unable to pay their dues. These National organizations will undoubtedly last longer than will the local groups of the purely social type, as there is more stability in the set-up and serve basic needs. Membership in the men's organizations is by application. After a man applies for membership, he must have two or three sponsors who will vouch for him. His character and sometimes his financial status are investigated, and he is then voted upon by a secret ballot. One black ball is sufficient to drop a person's name from the roll of applicants. The women's organizations are more restricted in their membership. All women applying for membership must be either a wife, daughter, sister or mother of the men in the parent organization. The procedure of

application, investigation, balloting and admittance are the same as found among the men's organization. Though most of these organizations have the same names as the white clubs, there is no connection between them. Both the Negro and white associations have different national offices and officers.

The Masons have a club room on East Main Street in Champaign, above a group of stores. The Elks are buying a house on East Columbia Avenue in Champaign. Both of these club rooms are opened to the meetings of other organizations. At present the Elks are having a rather difficult time to pay for their club house due to the drop in membership. Various parties and social affairs are held in both of the club rooms which are rented for specific occasions.

Table XLII gives the frequency of membership within these various organizations of the 100 informants. The highest frequency in the women's and men's group is found in Masons and their affiliated organizations. It would seem from this table that the men's group have fewer organizations and are more highly concentrated in these groups than among the women.

Table XLIII indicates the number of associations to which the informants belong, the highest frequency is found to be one organization for both the men and women, with a gradual reduction in frequency as the number of organizations increase. The average number of organizations that the women are affiliated with are two organizations, and for the men three organizations.

Table XLIV gives the frequency of years of club membership. For the women the 0-4 years interval gives the highest frequency.

Table XLII

Frequency of Membership in Various Organizations by the 100 Informants

<u>Names of Organizations</u>	<u>Number Reporting</u>	
	<u>Women</u>	<u>Men</u>
sons		13
Western Star	5	1
Coines Templar Crusader	2	
Sonic Daughters Lodge	5	
ights of Tabor		2
ughters of Tabernacle	3	
American Legion		5
iliary of American Legion	2	
d Fellows		4
asehold of Ruth	1	
rs		9
ghter Elks	3	
ights of Pythias		7
riners		1
ughters of Isis	1	
ysterious Ten	1	
odman Union	1	
re Economics Club	2	
insetta Club	3	
wens Christian Temperance Union	1	
ederick Douglass Civic League	1	3
lored Womens Association of Clubs	1	
ublican Club		1
linois & Indiana Motor Club		2
umber Reporting as Not Belonging		
Any Organization	33	24

Table XLIII

Frequency of the Number of Organizations to which the 100 Informants Belong

<u>Number of Organizations Affiliated With</u>	<u>Number Reporting</u>		
	<u>Men</u>	<u>Women</u>	<u>Total</u>
1	12	9	21
2	9	6	15
3	3	1	4
4	2	1	3
5	24	33	57
Total	50	50	100

Table XLIV

Frequency of Years of Club
Membership for the 100 Negro Informants

<u>Years of Membership</u>	<u>Number Reporting</u>	
	<u>Women</u>	<u>Men</u>
0-4	6	9
5-9	7	5
10-14	5	6
15-19	2	9
20-24	2	2
25-29	-	1
30 years and over	3	9
Unknown	1	7
None	33	24

The 5-9 years and 10-14 years are next in order, followed by 30 years and over. In the men's group, the 0-4 years, 15-19 years, and 30 years and over are all equal in numbers, and highest in frequency. The average club affiliation is 11 years for the women and 15 years for the men. This would indicate that there is a slight tendency for the men to enter organizations almost immediately upon their arrival, and before becoming affiliated with a church, while the women become church members before entering social organizations.

This survey has suggested a number of problems consideration of which could not be given in the present study. That these problems may be investigated in the future is the hope of the writer. The foregoing discussion may lead others to inquire into such problems.

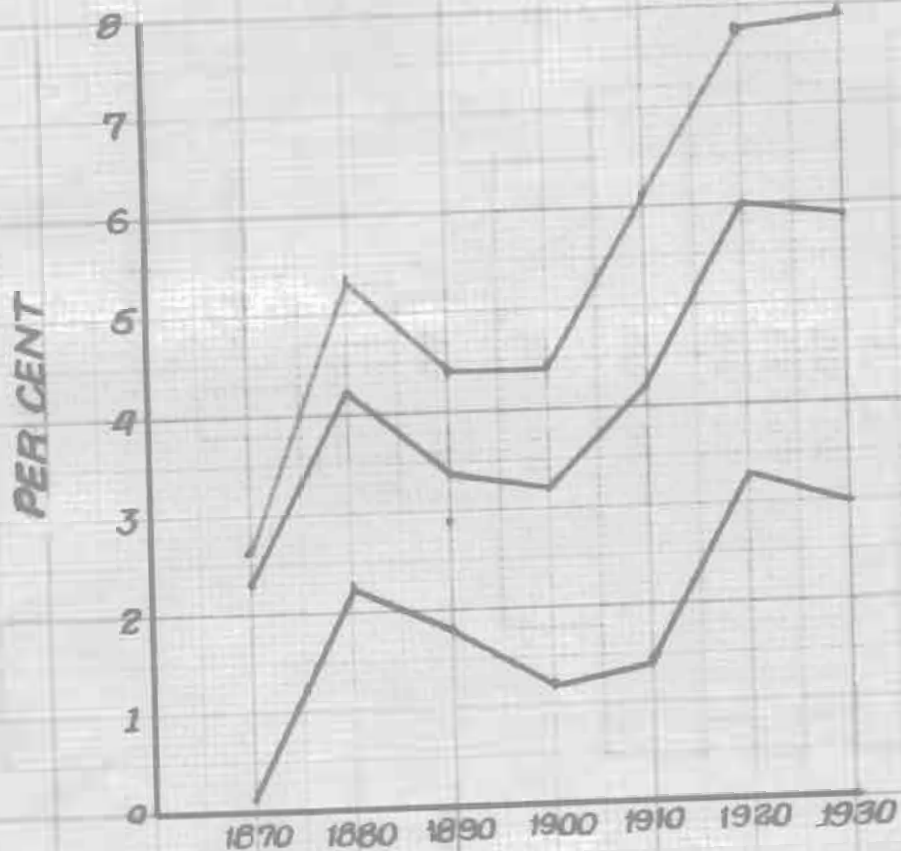
Grateful acknowledgment is made for the helpful suggestions and criticisms offered by Dr. E. T. Hiller, Acting Head of the Department of Sociology, and for those of Professor D. R. Taft and Mr. E. A. Ahrens, all of the University of Illinois.

To Miss Berenice Lee, and to the representatives of various organizations of the Negro population of Champaign-Urbana consulted by the writer, recognition is given for the courteous cooperation extended in developing much of the information on which the study is based.

A P P E N D I X

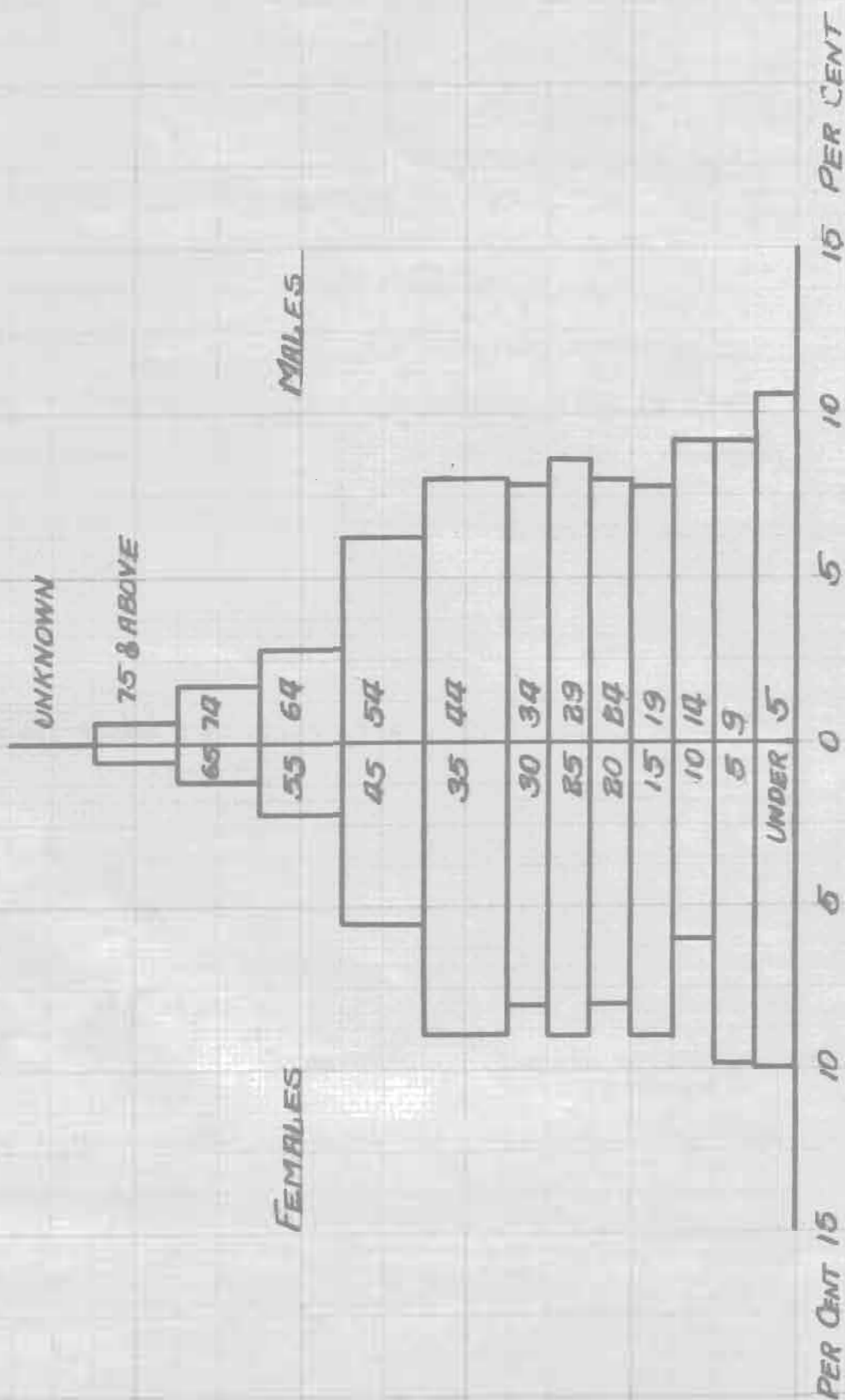
TABLE XIII A.

GROWTH OF NEGROES BY PER CENT OF TOTAL POPULATION FOR CHAMPAIGN-URBANA AND COMBINATION



- CHAMPAIGN
- URBANA
- COMBINED

TABLE XIV. A
AGE DISTRIBUTION OF NEGRO POPULATION^a.
CHAMPAIGN - URBANA
- 1930 -



^a 15TH CENSUS, TABLE 12. VOL. III. POP. PP. 608-613.

Table XLV

Schedule Used for Thesis

Name _____ Age _____ Sex _____

Birth Place _____

Length of Residence:

1. In Illinois _____ Champaign-Urbana _____

2. Present Address _____ Length of stay by years _____

3. Other Addresses _____ Length of stay by years _____

4. _____

5. _____

6. _____

7. _____

Other cities in which individual lived in Illinois

1. _____

2. _____

3. _____

4. _____

Name of clubs or societies in which individual holds membership:

Name	Secret	Length of membership by years
------	--------	----------------------------------

1. _____

2. _____

3. _____

Present Occupation _____ For whom does
individual work _____

Previous work in past 5 years: _____ Date _____

1. _____

2. _____

3. _____

Schedule (Continued)

Name of Church in which individual holds membership:

Years of Mshp

Other churches to which individual belonged:

Office held in church

Activities entered into in the church

Preference of literature

Magazines

Newspapers

Do you visit your neighbors

How many families visited
in the Neighbhd

Radius of distances visited

Are your friends members of
your Church and Club

Do you attend parties
at Friends

At Clubs

At Church

Monthly attendance at Movies

Preference of
theater

Marital Status: Married

Single

Widowed

Divorced

Separated

Wages per year

Earnings per year

Own Home

Value

Rent

Amount paid for rent

Landlord white or negro

Do you have Roomers

Remarks:

B I B L I O G R A P H Y

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