

**A Distinctive Contribution: Commemorating
The Bishop Tuttle Memorial Training School**



Saturday, April 25, 2009

9:00 am – 3:00 pm

Saint Augustine's College Campus

A Historically Black Episcopal College

1315 Oakwood Avenue, Raleigh, NC 27610

SPONSORS

Saint Augustine's College

The Episcopal Church Women of the Diocese of North Carolina

The Rev. N. Brooks Graebner, Historiographer of the Diocese of North Carolina

PLANNING COMMITTEE

For the Episcopal Diocese of North Carolina

Lynn Hoke, Archivist/Historian, Episcopal Church Women – Coordinator

Sonja Bennett, Diocesan Communications Coordinator

The Rev. N. Brooks Graebner, Historiographer of the Diocese

Scott Evans Hughes, Southern Episcopal Women's History Project

Dr. John Kayser, Professor, Graduate School of Social Work, University of Denver

Dr. Patricia N. Page, Southern Episcopal Women's History Project

Lisa Towle, President of the Episcopal Church Women

Ellen Weig, Research Historian, St. Matthew's, Hillsborough

For Saint Augustine's College

Gloria Rowland, Executive Assistant to Dr. Suber

Jim Andrews, Facilities Coordinator and Photographer

Linda Dallas, Assistant Professor, Visual and Performing Arts

Katrina Dix, Communications

LTC Angela N. Haynes, ROTC Battalion Leader

George Jack, Associate Professor of Theater

Fr. William E. Maddox, College Chaplain

Carlene J. Morgan, Director of Educational Services Technology

Ellen L. Shepard, Artist in Residence, Theater and Film

Delores Shirley, Professor, Department of Social Work

ON THE COVER

This bronze plaque graced the main entrance of the Bishop Tuttle Memorial Training School while it was open between 1925 and 1941. Today the plaque still keeps watch over the busy entrance to Tuttle Hall, now headquarters for the ROTC Falcon Battalion.

"Bishop Tuttle" was the Right Reverend Daniel Sylvester Tuttle, thirteenth Presiding Bishop of the Episcopal Church, who was born January 26, 1837, in Windham, New York. With degrees from Columbia and the General Theological Seminary, Tuttle was ordained to the priesthood in 1863, and began his ministry at Zion Church in Morris, New York. In 1866, the House of Bishops elected him Missionary Bishop of Montana, with jurisdiction in Utah and Idaho. His consecration was delayed until 1867, after he had reached the canonically required age of thirty. In 1880, the House of Bishops formed the Missionary District of Utah and Idaho, and appointed Tuttle as the Missionary Bishop. He was elected Bishop of Missouri in 1886, and served in that capacity until his death. By virtue of his seniority, Tuttle also served as Presiding Bishop from 1903 until his death in 1923, at the age of eighty-six. Shortly after his death the Executive Board of the Woman's Auxiliary voted to honor him for his strong support of Auxiliary work, first by naming their three-year nationwide fundraising effort The Bishop Tuttle Memorial Special, then by naming both of their training institutions after him: The Bishop Tuttle Memorial Training School in Raleigh, and Windham House in New York City.

Cover graphics by Danielle Watson

SCHEDULE

- 9:00 am** **REGISTRATION**
**Registration & Refreshments Compliments of the Raleigh Convocation
of the Episcopal Church Women**
- 9:30 am** **SERVICE OF REMEMBRANCE** (page 6)
Historic Saint Augustine’s Chapel
- 10:15 am** **REFRESHMENTS**
Seby B. Jones Fine Arts Center
- 10:30 am** **WELCOME AND INTRODUCTION** (page 7)
“A Convergence of Interests: Oral History with Fannie Jeffrey”
- 10:45 am** **THEATER PRESENTATION** (page 8)
“A Distinctive Contribution: From Their Own Words”
- 11:30 am** **SHORT VIDEO TOUR** (page 9)
“The Bishop Tuttle Training School: The House the Woman's Auxiliary Built”
- 11:45 am** **BREAK**
- 12:00 pm** **KEYNOTE SPEAKER** (page 10)
**“The Bishop Tuttle School: Exclusionary Practices in Social Work Education”
by John Kayser, Graduate School of Social Work, University of Denver**
- 1:00 pm** **LUNCHEON**
Martin Luther King, Jr. Conference Center
- 2:00 pm** **TOURS OF TUTTLE HALL** (map on back cover)



Office of the President

March 2009

Greetings

What an honor it is for Saint Augustine's College to co-host this most momentous occasion with the Episcopal Church Women of the Diocese of North Carolina to commemorate the Bishop Tuttle Memorial Training School. I have read with interest the historic significance of this simple but impressive structure that is the introduction to Saint Augustine's College as you enter the campus. This unassuming building currently houses the College's ROTC program. The history of Tuttle Hall and those "*young colored women*" who received training as parish and social workers then journeyed beyond this campus to serve is a story worthy of being told. We are proud to be a part of this special day — Saturday, April 25, 2009 — to recognize an unheralded chapter in the history of Saint Augustine's College.

The agenda of the day's activities provides a chronology of the events and circumstances which resulted in the establishment of Bishop Tuttle Training School in 1925 through its closing in 1941. The schedule moves you through the day beginning with chapel service in the Historic Chapel and concluding with a tour of the actual Tuttle Hall.

I commend the efforts of all those involved in bringing this idea to life. I salute you for your tenaciousness in pursuing this initiative and your commitment to preserving the history of a wonderful "moment" in African American history.

Congratulations for a job well done.

With kindest regards,

A handwritten signature in cursive script that reads "Dianne Boardley Suber".

Dianne Boardley Suber
President



www.st-aug.edu
1315 Oakwood Avenue • Raleigh, North Carolina 27610 • (919) 516-4200 • (919) 828-0817 Fax



THE BISHOP OF NORTH CAROLINA

March 23, 2009

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, 'When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.' But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. Exodus 1:15-17

The Bishop Tuttle Training School was founded and lived during the post reconstruction era of *The Strange Career of Jim Crow*, as C. Vann Woodward aptly described it. However Jim Crow segregation is defined, it was nothing short of a mutated extension of chattel slavery, an American version of South Africa's apartheid. Through systemic practices of economic bondage called sharecropping, legalized second class citizenship called law, and institutionalized discrimination known as "the way things are," Jim Crow was a new version of an old, ugly sordid story that the book of Exodus in the Bible describes as slavery in "fleshpots of Goshen."

The hopeful paradox of Jim Crow, like that of slavery in Egypt's fleshpots may well be that, unknown to the powers that maintain the order of the day, there is a God who invisibly works by Spirit below the radar of the flesh to undermine the powers that maintain the long night of wrong. And the work of that Spirit is to establish a new future born of that which is right, and good, and just, and loving. In the book of Exodus, that Spirit worked through two Hebrew midwives who defied the decree of Pharaoh ordering midwives to kill the baby boys born of Hebrew slaves. Instead they lied to the Egyptian overseers and saved the lives of the babies, one by one. The Bible says it this way, *But the midwives feared God; they did not do as the king of Egypt commanded them....* And their story is the prelude to the telling of the birth of Moses, a baby saved by three other women, his mother, sister Miriam, and the daughter of the Pharaoh who defied her own father to save a baby.

During the era of Jim Crow it may well have been that the women who were trained to apply the teachings of Jesus of Nazareth to the social and human conditions of the descendants of newly freed slaves in America's Goshen served in much the same Spirit. Theirs was nothing less than the work of emancipation by education, liberation by improved social conditions. Theirs was the era of the Social Gospel that dared to believe that the human nightmare could be overcome by what Desmond Tutu, Verna Dozier and others have called the Dream of God for all humanity and creation. And work of those who went forth from the Bishop Tuttle School, like that of Shiphrah and Puah, like that of the mother of Moses, like that of Miriam his sister, like that of the daughter of the Pharaoh, was part of the context and the prelude for raising up new prophets like Moses. Their work was part of a greater tapestry that became the creative womb for the birthing of generations of educators, laborers, thinkers, scholars who would lift a downcast people up and summon an entire nation to the true ideals of its very conception. *We hold these truths to be self evident that all men are created equal!*

That this story had been forgotten is not a matter of insignificance. That it is being remembered and told may be a matter of divine Providence. As Elie Wiesel has often reminded us, the absence of memory eclipses the possibility of a future, for the future is only possible as the past is remembered. So let this story be told, and let a new future be summoned forth.

Keep the faith,

+ *Michael B. Curry*

The Rt. Rev. Michael B. Curry



THE EPISCOPAL DIOCESE OF NORTH CAROLINA

200 West Morgan Street, Suite 300, Raleigh, North Carolina 27601-1338 Telephone 919-834-7474 800-448-8775
The Rev. N. Brooks Graebner, Historiographer

Telling the story of the Bishop Tuttle Training School at St. Augustine's College is an important part of the ongoing work of documenting and interpreting the history of the Episcopal Church's involvement with slavery and segregation. This is work we committed to undertake at the General Convention of 2006 and which we endorsed as a diocese at our convention of 2007.

A first step was taken last September, when we spent a day looking specifically at the church's complicity in the institution of slavery. We viewed and discussed the award-winning documentary, *Traces of the Trade*, which highlights the engagement of a prominent New England family with the slave trade, and we began to examine the relationship of church and race here in North Carolina during slavery.

The Bishop Tuttle School belongs to the age of Jim Crow (the 1890s to 1950s), when racial discrimination was legally enforced throughout the South. It is part of a larger story of the creation of parallel institutions for African Americans. For the Episcopal Church, St. Augustine's College in Raleigh, established in the immediate aftermath of the Civil War, stands at the heart of that story.

The story of the Bishop Tuttle School, like that of its host institution, is complex. Working within the constraints of Jim Crow and the prevailing racial attitudes of church and society, the Bishop Tuttle School made impressive and pioneering progress in the training of African American women for careers in social work during the 1930s. But the school also challenged prevailing racial attitudes, a challenge that ultimately proved unacceptable to white leadership in the church, who saw to the closing of the Bishop Tuttle School in the early 1940s.

By taking the time to document this story and to examine it carefully, we enter more fully into the work we must do if we are to achieve genuine and lasting racial reconciliation.

A handwritten signature in cursive script that reads "N. Brooks Graebner".

The Rev. N. Brooks Graebner, Ph.D.
Historiographer, Episcopal Diocese of North Carolina



Episcopal Church Women

Diocese of North Carolina

www.ecw-nc.org

Lisa Towle – President

110 Dutchess Drive Cary, NC 27513

president@ecw-nc.org

April 25, 2009

Greetings!

On behalf of the women of the Episcopal Diocese of North Carolina, welcome to Bishop Tuttle School Day. We are pleased to co-sponsor this event. The story of the Bishop Tuttle Memorial Training School is a fascinating one, for it sheds light on the shifting currents of social, political and church history as well as the evolving ministries of women and minorities in the Episcopal Church.

As David Hein and Gardiner H. Shattuck note in their book, *The Episcopalians*, “In the aftermath of the Civil War, as the male leaders of the Episcopal Church wrangled and divided over churchmanship issues, Episcopal women increasingly found opportunities to unite in the exercise of their ministries in the church.” By 1871, the church established a major new agency: the Women’s Auxiliary to the Board of Missions. (This entity would ultimately become known as Episcopal Church Women, or more simply, ECW.) As a voluntary association of church women, the Auxiliary, while not permitted full administrative control of its business or membership on the Board of Missions, continued to recruit missionaries, train teachers and raise funds through a regular system of giving. (These collections led to the formation of the United Thank Offering, or more simply, UTO.) Fifty years later, this affirmation appeared in the *Spirit of Missions*, a publication of the church: “... no single agency has done so much in the last half-century to further the Church’s Mission as the Women’s Auxiliary.”

And so the stage was set. In the early 1920s the leaders of the Episcopal Church elected to create “a national center for the training of colored women church workers.” Votes having been cast, the Auxiliary was called into action by the bishops to raise the money necessary to build and help maintain the Bishop Tuttle Memorial House, the hub for a new type of mission. Taken on as an Auxiliary “special” for 1922-1925, the project, thanks to individual pledges and the UTO, was a success. But for the women the undertaking moved beyond money to an examination of the group’s form and function. In 1922, a national board was established to oversee the direction of the Auxiliary, and the work expanded to include social service, religious education, and prayer and worship – the very things about which the training school was concerned.

The role of women in the church continues to change in order to adjust to new circumstances. However, Episcopal Church Women, now governed independently and centered in congregations to empower women to do Christ’s ministry in the world, have not lost sight of their long tradition or the importance of being in community no matter race, age, gender or politics. Indeed, it was the Bishop Tuttle School that helped teach us this lesson.

We are glad you are here,

Lisa H. Towle
ECW President
Diocese of NC

SERVICE OF REMEMBRANCE

Saint Augustine's Chapel

Celebration of The Bishop Tuttle Memorial Training School, 1925-1941

April 25, 2009

9:30 a. m.

The Organ Prelude

Opening Hymn

For all the Saints, who from their labors rest

Hymnal 287

Prayer

Father William E. Maddox, III
College Chaplain

Scripture Readings

First Lesson

Isaiah 52: 7-10

Psalm

Psalm 2: 7-10

Second Lesson

Ephesians 4: 7-8, 11-16

Gospel Reading

Mark 1: 1-15

Musical Selection

Saint Augustine's College Choir
Mr. Eric Poole, Choir Director

Sermon

**The Right Reverend Michael B. Curry
Bishop of the Diocese of North Carolina**

Reading of Names

Shannon Hill, LaToya McDonald, Raedeen Russell
Masac Dorelouis, Davis Northern, Scott Evans Hughes

Musical Selection

Saint Augustine's College Choir
Mr. Eric Poole, Choir Director

Announcements

Closing Hymn

The Church's one foundation

Hymnal 525

Dismissal and Blessing

Bishop Curry

WELCOME AND INTRODUCTION

“A Convergence of Interests: Oral History with Fannie Jeffrey”

The Rev. Brooks Graebner, Diocesan Historiographer

Dr. Patricia Page, Convener, Southern Episcopal Women’s History Project

Dr. John Kayser, Professor, Graduate School of Social Work, University of Denver

“Getting Us Together”

by Lynn R. Hoke, ECW Archivist/Historian

My research on the Tuttle School began in 2007, as part of a broader survey of the history of African American church women in this Diocese. For Dr. Pat Page, convener of the Southern Episcopal Women’s History Project, it began several years earlier, when she was asked to conduct an oral history interview with one of the last Tuttle School graduates. For Dr. John Kayser, a professor at the University of Denver’s Graduate School of Social Work, it began a decade ago, while he was investigating his profession’s history of segregation in education.

Unbeknownst to each other, Pat and John both interviewed Fannie Jeffrey at her home in Maryland, John in 2001, and Pat in 2003. Not only was Fannie Jeffrey one of the last Tuttle School graduates, she also had spent a year at Windham House in New York City, the Tuttle School’s sister institution for training white women church workers. After this training, she was hired by the Woman’s Auxiliary as the national Negro secretary. One of her first tasks in this new position was closing the Tuttle School in 1941.

Pat’s interview was arranged by the African American Episcopal Historical Collection, a joint effort of the Historical Society of the Episcopal Church and Virginia Theological Seminary. The Rev. Lawrence Harris, Rector of St. Barnabas’ Church in Upper Marlboro, MD, suggested Fannie Jeffrey as one who had a story to tell. When asked to recommend someone to conduct this interview, Barbara Schnorrenberg, then President of the Episcopal Women’s History Project, suggested Pat, who was herself a 1946 graduate of Windham House.

John first learned of the Tuttle School while researching the history of the University of North Carolina’s School of Social Welfare in the files of the Rockefeller Foundation Archives. Further independent research led him to Fannie Jeffrey, who had lived in Denver before she enrolled at the Tuttle School, and who was, coincidentally, the aunt of a friend of a faculty colleague. After doing an informal interview in Denver and before conducting the official oral history interview in Maryland, he discovered the Tuttle School collection at the Archives of the Episcopal Church in Austin, Texas. A review of these files enabled him to supplement Fannie’s personal story for use in professional papers and conference presentations.

In August 2007, Pat and I visited the Saint Augustine’s archives, where we found numerous Tuttle School articles in the bi-monthly *St. Augustine’s Record*. A month later I made a research trip to Austin, and spent three days reviewing a portion of the Tuttle School collection. With photocopies in files I was ready to write a short history. Then in October, I ran “yet one more” Internet search on the Tuttle School. This time John Kayser’s name popped up in a conference title. Through his University of Denver affiliation I made e-mail contact and learned that he had never visited the old Tuttle School building on the Saint Augustine’s College campus. He welcomed the idea of participating in some kind of program, sometime in the future. Last September we began planning in earnest after learning that John would be taking a sabbatical this spring. In addition to participating in this program, he has also been able to spend some time in both the Diocesan and Saint Augustine’s College archives, thanks to a research grant from the Southern Episcopal Women’s History Project.

Thanks to Fannie for getting us together!

THEATER PRESENTATION

“A Distinctive Contribution: From Their Own Words”

**Compiled, Edited and Written by
Lynn R. Hoke & Ellen C. Weig**

Directed by George Jack
Associate Professor of Theater, Department of Visual
and Performing Arts, Saint Augustine’s College

Performed by Student Ensemble
Theater and Film Program, Department of Visual
and Performing Arts, Saint Augustine’s College

**Grace Broughton
Reina Daniels
Jason Long
Dante Sellers
Sherrie Shelton
Craig Taylor
MiQuel Whitfield
Kimberlee Wright**

Special thanks for assistance with photos, projections and music

**J. Brandon Johnson
Carlene Morgan
Lauren Tannenbaum**

PRINCIPAL CHARACTERS

The Rev. Edgar Goold, Principal, Saint Augustine’s School; President, Saint Augustine’s College

Miss Grace Lindley, Executive Secretary of the Woman’s Auxiliary to the
National Council of the Protestant Episcopal Church in the U. S. A.

Miss Bertha Richards, Dean of the Bishop Tuttle School, 1925-1941

Mrs. Ethel Allison, Secretary of the New York School of Social Work;
Member of the Bishop Tuttle School Advisory Committee

The Rev. George M. Plaskett, Rector of the Church of the Epiphany, Orange, New Jersey;
Secretary of the Bishop Tuttle School Advisory Committee

The Rt. Rev. Edwin Anderson Penick, Bishop Coadjutor of the Episcopal
Diocese of North Carolina, 1922-32; Bishop, 1932-1959

The Rev. Almon Pepper, Executive Secretary of the Department of Social Relations for the
National Council; Member of the Bishop Tuttle School Advisory Committee

Bishop Tuttle School Students and Graduates

Copyright pending

SHORT VIDEO TOUR

“The Bishop Tuttle Training School: The House the Woman's Auxiliary Built”

Producer/Director

Ellen L. Shepard, Artist-in-Residence

Director of Photography/Editor

J. Brandon Johnson, Assistant Professor

Screenwriter and Tour Host

Ellen C. Weig

History Consultant

Lynn R. Hoke

Video Crew

Saint Augustine's College Theatre & Film Students

Grace Broughton

Jasmine Caviness

Reina Daniels

Sherrie Shelton

Craig Taylor

Jessica Wright

Kimberlee Wright

On-Camera Talent

Students from ROTC

Special Thanks to

Episcopal Church Women

Dianne Boardley Suber, President

Saint Augustine's College

Gloria Rowland, Assistant to President Suber

LTC Angela N. Haynes, ROTC

1SG Ronnie Spruill, ROTC

This is a production of the Theatre and Film Program

Visual & Performing Arts Department

Saint Augustine's College

1315 Oakwood Ave, Raleigh, NC 27610

www.st-aug.edu

919-516-4371

Copyright 2009

KEYNOTE SPEAKER

“The Bishop Tuttle School: Exclusionary Practices in Social Work Education”

Dr. John Kayser

Graduate School of Social Work, University of Denver



UNIVERSITY OF
DENVER
GRADUATE SCHOOL
OF SOCIAL WORK

2148 S. High St.
Denver, CO 80208
303.871.2886
Fax 303.871.2845
www.du.edu/gssw

March, 2009

Dear Social Work Colleagues:

I am writing to let you know of a one-day conference being held on Saturday, April 25, 2009, to commemorate one of the earliest 20th century social work programs established for African Americans in the segregated South. The Bishop Tuttle Memorial Training School, located in Raleigh, North Carolina, was founded by the Woman’s Auxiliary of the Protestant Episcopal Church. The meeting will be held on the campus of Saint Augustine’s College in Raleigh. The conference is co-sponsored by the Episcopal Church Women of the Diocese of North Carolina, Saint Augustine’s College, and the Diocesan Historiographer, the Rev. Brooks Graebner.

Participants will gather first in the historic Saint Augustine’s Chapel to honor the memory of the Tuttle School, with the Rt. Rev. Michael B. Curry, Bishop of the Diocese of North Carolina, preaching. Students from Saint Augustine’s will present a dramatic reading tracing the school’s history. My presentation, based on oral histories of program graduates and archival research, will trace the program’s twenty-year history, from inception in the early 1920s to its eventual closure in 1941. This innovative program combined social work, religious education, home management training, and practical nursing in a Hull House-type residence, in which students lived, learned, and worked with African American clients and communities. Upon completion of a two-year course of study, graduates of the program worked in religious and secular social service programs and agencies in Northern and Southern states. Around seventy women graduated from the Tuttle School during its existence.

The presentation examines the impact that the intersecting factors of race, religion, gender, and segregation had on the School, the Church, and the social work profession. Lessons from this history are applied to contemporary problems facing the social work profession.

For further information, please contact Lynn Hoke, ECW Archivist/Historian at archives@ecw-nc.org. Please distribute this announcement to interested colleagues, students, staff, and community members.

John A. Kayser, PhD
Professor

GRADUATES AND STUDENTS

Bishop Tuttle Memorial Training School, 1925-1941

NOTES

Hometown follows year of graduation. If known, the married name and town, college affiliation, and professional positions are listed. F. E. R. A. (or E. R. A.) is the Depression-era Federal Emergency Relief Administration.

Principal sources for student information include: Saint Augustine's Annual Catalogues, 1924-1940; Tuttle School Bulletins, 1934-1935, 1939-1940; reports and correspondence in the Tuttle School Collection, Archives of the Episcopal Church, Austin, TX; *The Spirit of Missions*, published by the Board of Missions of the Protestant Episcopal Church; *St. Augustine's Record*; *The North Carolina Churchman*

If you discover information about Tuttle School graduates or faculty, please contact Lynn Hoke, Archivist/Historian, Episcopal Church Women, Diocese of North Carolina: archives@ecw-nc.org

Mary Jane Adams, 1932, New York, NY (Mrs. C. D. Halliburton, Raleigh, NC)

1932 Summer work at the Migrant Camp, Hurlock, MD

1933 Volunteer Work, Pittsburgh, PA

1934-35 Social case worker, F. E. R. A., Raleigh, NC

Emma Mae Allen, 1936, Washington, DC; B.S.

Hilda Carolyn Allen, 1935, Washington, DC

Erma Elberta Anderson, Junior in 1930, Allendale, SC

Edna Baker, Junior in 1936, New Haven, CT; A.B.

Addie Lauretta Bailey, 1934, Durham, NC; A.B., NC College for Negroes

1934-35 Social case worker, Provident Association, St. Louis, MO

Theda Bara Briggs, 1940, Kinston, NC; A.B.

Sara Busby Brower, 1940, Raleigh, NC

Anne Adelaide Brown, 1941, Savannah, GA; B.A.

1940 Field work in Glendale, OH, in religious education with the Sisters of the Transfiguration

Esther Virginia Brown, 1931, Lawrenceville, VA; (Mrs. Smith); A.B., Columbia University

1933 Field worker, Woman's Auxiliary, New York City

1939-40 Tuttle School faculty in Religious Education

1940- United Thank Offering appointment

Mrs. Clovena M. Bunn, Junior in 1940; wife of a parish priest in Diocese of East Carolina

Blanche Mae Burnett, 1933, Durham, NC; North Carolina College for Negroes

1934-35 Institutional case worker, Morrison Training School, Hoffman, NC

1939-40 listed as deceased in Bulletin

Sarah Allyn Busby, Junior in 1934, Kinston, NC

Charlotte Elizabeth Callaway, 1937, East Orange, NJ (Mrs. O. Hearn); A.B.

Mrs. Anne (Anna) Eliza Lanier Caution, 1938, Savannah, GA

Edith Estelle Chisholm, 1934, Charleston, SC (Mrs. R. Jones, Charleston, SC); Brick Junior College

1934-35 E. R. A. Social Case Work, High Point, NC

Beatrice Daphne (Dafney) Clark, 1931, Greensboro, NC

1933 Associated Charities, Washington, DC

1934-35 Case Supervisor, F. E. R. A., Winston-Salem

Nellie Brewington Coble, Junior in 1934, Calypso, NC; A.B.

Delia Garrett Coleman, Junior in 1934, Uniontown, AL; B.S.

Queenie Everette Cooper, 1932, Richmond, VA (Mrs. Russell, Richmond, VA)
1932 Work with Archdeacon Baskervill at Calvary Church, Charleston, SC
1933 Church Community Center, Charleston, SC
1934-35 Social Case Worker, F. E. R. A., Winston-Salem, NC

Mrs. Louise DesVerney Crawford, 1936, Savannah, GA

Rebecca Anne Curley, 1931, Savannah, GA (Mrs. J. L. Frazier, Savannah, GA)
1933; 1934 Associated Charities, Washington, DC

Mary Augustina Curtis, 1930, Raleigh, NC (Mrs. H. D. Barnhill, Washington, DC)
1934-35 Traveler's Aid, Raleigh, NC

Frank Kermit Davis, 1938, Sylva, NC; B.S.

Myrtle Inez Deane, Junior in 1936, Key West, FL
Entered Anglican order at the Convent of the Transfiguration, Glendale, OH

Mrs. Lydia Levister DuBissette, 1931, Raleigh, NC
1933 Associated Charities, Washington, DC
1934-35 Assistant Supervisor, Board of Public Welfare, Washington, DC
1936 Problem Cases, E. R. A., Washington, DC

Beuna Mae Elizabeth Eagleson, Junior in 1935, Bloomington, IN; A.B.

Ruth Norris Edwards, Junior in 1934, Durham, NC; B.S., Howard University

Clara Margarette Epps, Junior in 1940, Tyler, TX; B.A.

Vera Mary Gang, 1936, Galveston, TX, (Mrs. Scott, Colorado Springs, CO), Saint Augustine's College, M.S., Boston University
1939-40 Tuttle School faculty in Social Work
1968 Public School Social Worker, Colorado Springs, CO

Mrs. Sayde D. George, 1928, Cincinnati, OH
1928 Matron, State Reformatory, Clinton, NJ; to be in charge of Maryland Home for Negro Girls, Baltimore
1933-34 State School for Negro Girls, Glenburnie, MD
1934-35 Superintendent State Home for Negro Girls, Glenburnie, MD

Anna Ball Gill, 1936, Raleigh, NC; A.B.

Esther Fannie Granton, Junior in 1933, Washington, DC

Fannie Anell Pitt Gross, 1940, Denver, CO (Mrs. Newman Jeffrey, Mitchellville, MD); B.A., Colorado State Teachers College
1940-41 studied at Windham House; helped close Bishop Tuttle School
1968 Y.W.C.A., Kampala, Uganda

Gladys Cordelle Harris, 1930, Petersburg, VA; A.B., Howard University
1933 Industrial School for Girls, Marshallton, DE
1934-35 Social Case Worker, Provident Association, St. Louis, MO

Isabelle Katrina Harris, Junior in 1933, Montclair, NJ; A.B., Morgan College

Mrs. Olivette R. Harris, Junior in 1940; wife of Superintendent of Maryland Home for Friendless Colored Children

Roberta Sydney Harvey, 1931, Trenton, NJ (Mrs. M. Mitchell, Washington, DC); B.A., Howard University
1933 Associated Charities, Washington, DC
1934-35 Child Welfare Department Board of Public Welfare

Mrs. Ethel McCauley Hayes, 1927, Raleigh, NC
1933 Case worker, Wake County, NC Public Welfare
1934-35 Case worker and probation officer, Wake County, NC

Marian Eugenia Hebbons, Junior in 1933, Roselle, NJ; A.B., Wilberforce University

Mabel Hodge, Junior in 1940; A.B., North Carolina State College

Mae Dae Holmes, 1930, Clinton, NC
1933-34 Institutional case worker, State Home for Girls, Trenton, NJ

Marjorie Carol Jarrett, 1929, Denver, CO (Mrs. Marshall N. Cheatham, St. Louis); B.A., Denver University
1933-35 Provident Association, St. Louis, MO

Elizabeth Jemima Johnson, 1929, Baltimore, MD; B.A.
1933 Home Care for Dependent Children, Board of Public Welfare, Washington, DC
1938 Appointed by Presiding Bishop as member of Tuttle School Advisory Committee

Althea Harris Jones, 1935, Hampton, VA
1934-35 Memorial Industrial School, Winston-Salem, NC

Frances Marie Jordan, 1930, Durham, NC; B.A.
1930 Associated Charities, Washington, DC
1933 Juvenile Protective Association, Washington, DC
1936 Provident Association, St. Louis, MO

Rosa Adele Kittrell, 1932, Henderson, NC
1933 Tuttle Community Center, Raleigh, NC
1934-35 Community/Club work, Urban League, White Plains, NY

Ruby Anne Knox, 1934, Washington, DC; A.B., Howard University
1934-35 E. R. A., St. Louis, MO

Lorna Ionie Hodelin Laidlaw, 1939, Guantanamo, Cuba
1938-39 Appointment pending in her native Cuba
1968 Social Work in Kingston, Jamaica

Roberta Lorene Lassiter, 1933, Selma, NC (Mrs. J. J. Brown, Pelham, GA); Brick Junior College
1934-35 Case Supervisor, High Point, NC
1935-36 Fort Valley, GA
1968 Teacher and Civic Worker, Arden, NC

Fannie Lee, Junior in 1940; held responsible position at Virginia State College

Kathryn Evelyn Lewis, 1933, East Orange, NJ (Mrs. J. W. Henderson, East Orange, NJ); Saint Augustine's College
1934-35 Department of Public Welfare, Orange, NJ
1938-39 Temporary charge of Tuttle Community Center, Raleigh, NC

Lois Edwyna Lockhart, 1929, Hot Springs, AR
1929-31 United Thank Offering Social Worker, Christ Church School, Forrest City, AR
1936 Listed as deceased

Maxine Ophelia McDew, 1938, Savannah, GA (Mrs. J. T. Stevens, Savannah, GA); A.B.

Charlotte McKenzie, Special Student in 1929, Durham, NC

Edna Maginley, Junior in 1935, New York, NY; B.S.

Ethel Holmes Malone, 1940, Louisville, KY (Mrs. Ellsworth B. Jackson); B.S.

Gladys Edwards Martin, 1929, Topeka, KS (Mrs. Dewey A. Hoover); B.A.
1933-35 Provident Association, St. Louis, MO

Inez Middleton, 1931, Wilmington, NC
1933-35 UTO Church School and Community Center, Forrest City, AR

Margaret Moore, Junior in 1935, St. Louis, MO; A.B.

Esther Louise Ogburn, 1940, Brooklyn, NY; A.B.

Mrs. Mary B. Owen, Junior in 1927, Fredericksburg, VA

Cora Malone Outlaw, 1939, St. Louis, MO; B.S.

Evelyn Lucile Parker, Junior in 1936, Denver, CO; A.B.

Eunice Imogene Pendergrass, 1935, Springfield, IL; B.S., Hampton Institute
1934-35 E. R. A., Durham, NC

Emma Louise Perry, 1938, Raleigh, NC; A.B.

Mabel Elizabeth Perry, 1933, Columbia, SC (Mrs. H. E. Thornell, St. Louis, MO); A.B., Knoxville College
1934-35 E. R. A., St. Louis, MO
1935-36 Social Case Worker, Provident Association, St. Louis, MO
1968 Missionary Work, Detroit, MI

Evalina Ray, Junior in 1931, Fayetteville, NC

Effie M. Richards, 1928, Fremont, NC
1933 Church Mission of Help, Newark, NJ
1934-36 Social Case Worker, F. E. R. A., East Orange, NJ

Lillian Beatrice Ricks, 1933, Raleigh, NC (Mrs. H. H. Ball, Jr., St. Louis, MO); B.S., Tennessee State
1934-35 Social Case Worker, Provident Association, St. Louis, MO

Wilhelmina Roberts, 1939, Columbia, SC; A.B.

Etholia Arthur Robinson, 1934, Macon, GA; A.B., Fisk University
1934 Social Case Worker, Wilmington, NC
1935 Social Case Worker, Raleigh, NC

Lillie Mae Sanders, R.N., 1931, Perry, GA
1933 School & Community Work, Voorhees School, Denmark, SC
1934-36 Social Worker, U. S. Bureau of Child Hygiene, Port Norris and Camden, NJ

Louise Ann Sanford, Junior in 1935, Larchmont, NY; B.S.

Ollie Mae Saxon, 1939, Philadelphia, PA; A.B.

Laurence Edward Scales, Junior in 1936, Raleigh, NC; B.S.

Sara Leuvenia Shade, 1936, Wilson, NC (Mrs. C. Minor, Jefferson City, MO); A.B.

Mrs. Rosebud Cooper Shivers, 1931, Richmond, VA; B.A.
1933 Child Welfare & Placement, Richmond, VA
1934-35 Executive Secretary, Child Placement, Richmond, VA
1968 Dr. Rosebud Cooper Thomas, Commissioner of Training, New York Department of Welfare

Alene D. Simkins, 1928, Greensboro, NC
1933-36 Prison Work, Urban League, Newark, NJ

Sallie Bruce Simpson, R.N., 1932, Lexington, KY
1932-33 Good Samaritan Hospital, Charlotte, NC
1934-35 Case Worker, Children's Home, Anchorage, KY

Edna Virginia Slade, Junior in 1938, Raleigh, NC; A.B.

Mrs. Aurelia Tate Smith, Junior in 1935, Charlotte, NC

Ada R. Speight, 1932, Jacksonville, FL
1932-35 UTO Appointment under Bishop Reese, Mission and Community Center, Hawkinsville, GA

Edith Collins Steele, R.N., 1931, Asheville, NC
1933 UTO Appointment under Archdeacon Baskervill, Charleston, SC
1934-35 Head Nurse, Good Samaritan Hospital, Charlotte, NC

Annie Alwilda Stiles, 1938, Savannah, GA (Mrs. John Falconer)

Robert Burns Sullivan, Junior in 1936, Greer, SC; A.B.

Mattie Pauline Thomas, 1930, Savannah, GA (Mrs. Thomas Beason, Louisville, KY); B.A., Georgia State College
1935-36 Social Case Worker, Family Welfare Organization, Louisville, KY

Mrs. Ella Butler Tildon, 1933, Atlantic City, NJ; Detroit Teachers College
1936 Industrial School for Girls, Peake's Turnout, VA

Hortense Janis Tinsley, 1933, Weldon, NC; A.B., Howard University

1933-34 Provident Association, St. Louis, MO

1934 E. R. A., St. Louis, MO

1935 Social Case Worker, F. E. R. A., Washington, DC

1936 Case Work, Provident Association, St. Louis, MO

Arrianna Cassandra Tucker, 1936, Washington, DC (Mrs. T. H. Countee, Winston-Salem, NC); A.B.

Harriet Ethel Washington, 1941, Philadelphia, PA; B.S.

1940 Senior Field Work, Family Service Association, Durham, NC

Catherine Cornelia Weston, 1933, Tarboro, NC; A.B., Knoxville College

1934-35 Social Case Worker, Provident Association, St. Louis, MO

Johnathan Mayo Wilder, Junior in 1937, Raleigh, NC; A.B.

Leathia Geraldine Williams, 1931, Raleigh, NC

1933 State Home for Girls, Peake's Turnout, Virginia

1934-35 Case Supervisor, F. E. R. A., Salisbury, NC

Lottie Margaret Williams, 1936, Savannah, GA; A.B.

Minnie Inez Williams, 1929, Perry, GA (Mrs. L. M. Alexander, Fort Valley, GA)

1933 Family Welfare, Charlotte, NC

1933-34 Supervisor, Public Welfare, Durham, NC

Rosa Bailey Williams, 1930, Fayetteville, NC

1931 Matron in church home for dependent children near Philadelphia, PA

1933 House of the Holy Child, Spring House, PA

1933-34 Emergency Relief, High Point, NC

Ludie J. Willis, 1932, Philadelphia, PA (Mrs. S. Surles, Philadelphia, PA)

1932-35 Parish Work, Phillips Brooks Memorial Chapel, Philadelphia, PA

John Augustus Woods, Special Student in 1939, Raleigh, NC; B.A.

FACULTY AND STAFF

Bishop Tuttle Memorial Training School, 1925-1941

NOTE

Principal sources for faculty and staff information include: Saint Augustine's Annual Catalogues, 1924-1940; Tuttle School Bulletins, 1934-1935, 1939-1940; reports and correspondence in the Bishop Tuttle School Collection, Archives of the Episcopal Church, Austin, TX; *The Spirit of Missions*, published by the Board of Missions of the Protestant Episcopal Church

Gertrude Acheson, Religious Education, 1931-32

A. Wanda Allen, R.N., Practical Nursing, 1930-31

Elmer C. Binford, Special Lecturer in Biology, 1926-27
B.S.

Lillian Brinton, Case Work, 1934
A.B., M.A., University of North Carolina

Louise Love Bromley, Social Work, 1930-1932

Roy M. Brown, Public Welfare, 1937-38
Ph.D., University of North Carolina

Lula Fairly Burton, Social Work, 1937-38
A.B., Hunter; M.A., Atlanta

L. Thaddeus Caldwell, Recreational Leadership, 1931-35
A.B., Saint Augustine's College; M. A., Columbia University

Arthur P. Chippey, Biology, 1930-31

Mary E. Coleman (Mrs. F. J. Carnage), Dietician and House Mother/Matron, Practical Problems in Home Making, 1927-30; Home Management, 1930-32; Director Tuttle Community Center and Playground, 1934-38 (on leave), 1939-40; Recreational Leadership, 1937-38; Attended Hampton Normal and Agricultural Institute; National Recreation Association

Walter A. Cutter, Social Administration, 1937-38
A.B., Central College, MO; B.D., Ph.D., Duke University

Eugenie R. Dorcé, House Director; Institutional Management, 1934-37
B.S., Cheyney College

Margery Edwards, Social Work, 1926-28 (also employed in Wake County Welfare office)
Attended Hampton Normal and Agricultural Institute

The Rev. Joseph F. Fletcher, Assistant in Religious Education, 1934-35
A.B., West Virginia University; B.D., Berkeley Divinity School

***Vera Gang**, Social Work, 1938-1940
A.B., Saint Augustine's College; M. S., Boston University

Cecil D. Halliburton, Sociology, 1930-32; Assistant in Social Work, 1934-37; Social Work, 1937-40
A.B., Lincoln University; Graduate New York School of Social Work; M.A., University of Pittsburgh

***Kathryn Lewis Henderson**, Acting Director, Tuttle Community Center; Recreational Leadership, 1938-1940

Helen G. Hunter, Social Work, 1930-
Gordon School of Theology, Boston University

Everett W. Johnson, Special Lecturer in Sociology and Educational Psychology, 1926-27
B.S.

William Randolph Johnson, Community Organization, 1934
A.B., Virginia Union; Graduate Work, New York School of Social Work; Consultant and Field Agent for the Board of Public Welfare, North Carolina

George H. Lawrence, Resources for Treatment, 1937-38
A.B., Columbia; A.M., University of North Carolina

The Rev. Alfred S. Lawrence, Church History and Worship
Rector, Chapel of the Cross, Chapel Hill, NC

Vinita V. Lewis, Social Work, 1932-34
Ph.B. (*sic*), University of Chicago; New York School of Social Work

Louise R. McKinney, Religious Education, 1932-37
A.B., M.A., Oberlin College

Agnes B. Middleton, R.N., Medical Information for Social Workers, 1938-39
A.B., Saint Augustine's College

Houser A. Miller, Mental Hygiene, 1937-38
A.B., Morehouse; M.A., Columbia

***Cora Malone Outlaw**, Medical Social Work, 1939-40
B.S., Langston University

Louise Rich, Religious Education, 1940-1941

Bertha Richards, Dean, 1925-1941; Bible and Church Teachings, 1939-40

Saint Agnes Hospital Training School Staff, Dietetics and Hygiene, 1926; Hygiene and Home Nursing, 1927-29

Saint Augustine's College Staff, Sociology, Educational Psychology, Biology

***Esther Virginia Brown Smith**, Religious Education, 1938-1940
B.A., Columbia University

Pearl A. Snodgrass, Religious Education, 1926-1931; 1937-38
B.S., M.A.

Frances Louise Stenson, R.N., Practical Nursing, 1934-35

Ruth L. Stevenson, Sociology and Social Work, 1934-37
A.B., M.A., University of Pittsburgh

Mae S. Tate, House Director, 1937-40
Cheyney College

E. Estelle Thomas, Institutional Management and House Director, 1932-34

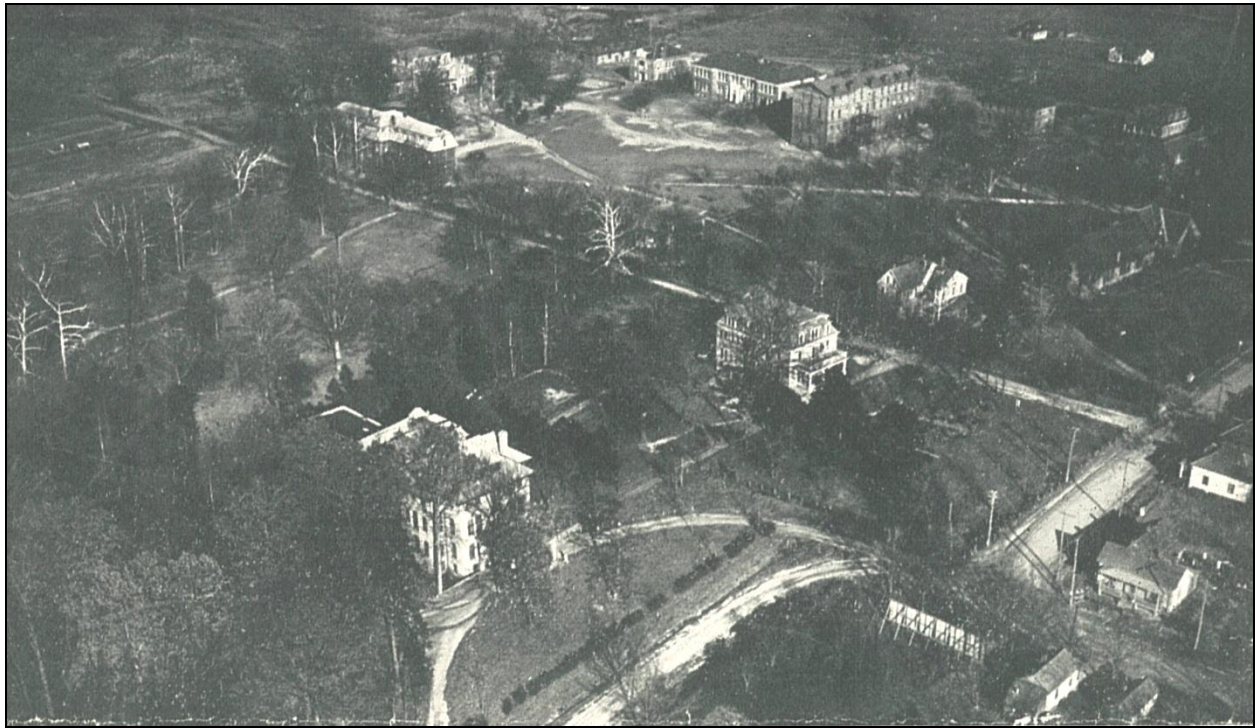
Melvin H. Watson, Psychology of Character, 1937-38
A.B., Morehouse; M.A., B.D., S.T.M., Oberlin

Elizabeth A. Young, Physical Education, 1930-31

Ethel Mae Young, R.N., Practical Nursing, 1931-34
Freedman Hospital

The House Mother (anonymous), Practical Problems in Home-Making, 1926

*Graduates of the Bishop Tuttle Training School



Airplane View of the Campus of Saint Augustine's School at Raleigh, North Carolina, 1925

The large building in the foreground is St. Agnes Hospital; the next building to the right is the Nurses' Home. Across the road is the house in which Dr. and Mrs. A.B. Hunter lived for many years. This house is to be taken down this spring to afford the site for the new school for training Colored women in Church work and social service, part of the Woman's Auxiliary Tuttle Memorial. The next building comprises Taylor Hall and Benson Library. The Chapel is just beyond Benson Library almost hidden by trees. The two large buildings in the upper center are the Smith Building and the Thomas Memorial. The latter was partly erected by the United Thank Offering of the women of the Church.

The Spirit of Missions, April 1925

DOCUMENTARY CHRONOLOGY

May 6, 1922 Letter from the Rev. Edgar H. Goold, Principal of Saint Augustine's School, to the Rev. Carroll Davis at the Church Missions House in New York (Courtesy of The Archives of the Episcopal Church)

We have been talking seriously here of the proposed plan to establish a Training School for Colored Deaconesses and Church Workers. I believe that such a school could be organized here, and that the Trustees would probably favor it if we can be assured of permanent support and financial backing.

Such a school ought, I should think, to have separate name and bank account, as is the case with our St. Agnes Hospital and Training School for Nurses. It unfortunately has never received any official appropriation, and is compelled to rely on special contributions for its support. I do not feel that we would be inclined to establish another department of the work here on that basis.

There is a house on the School grounds which is badly in need of repairs, but which could be put into shape to last for several years, and equipped,

for, I should say, about \$2,000, and we ought to be able to rely on at least \$2,000 a year for all expenses connected with the Training School.

I believe that the members of our staff here would gladly co-operate, so that we would only need one or two more workers to start with.

I hope to be in New York some time during the summer and should be glad to discuss the matter more fully with you if you so desire. If, however, we could get some definite assurance of official endorsement and support, before our Trustees meet on May 31st, I believe that we could go ahead with some definite plans.

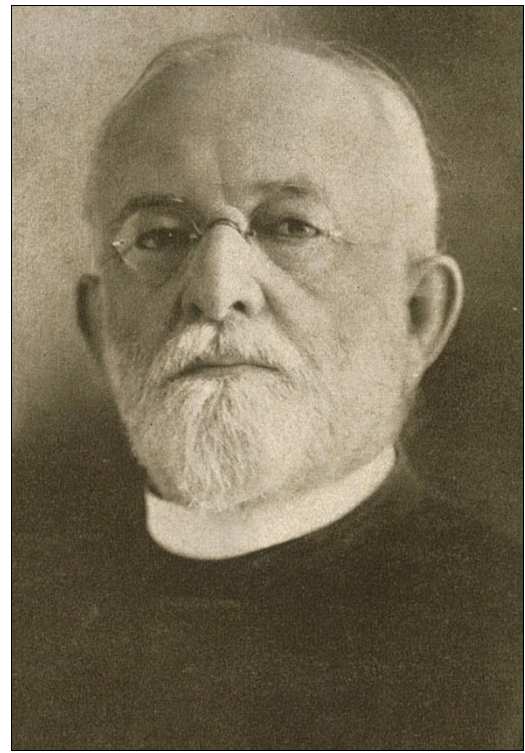
I

Notes on the establishment of a Training School for Colored Deaconesses and Social Parish Workers (Courtesy of The Archives of the Episcopal Church)

May 10-11, 1922 At a meeting of the Presiding Bishop and Council the following Resolution was adopted:

RESOLVED: That in response to the recommendation of the Synod of the Province of Washington, this Department recommends to the Presiding Bishop and Council as soon as may be practicable, the establishing of a Training School for Colored Deaconesses and Social and Parish Workers, and that such school should be established as a department of some already existing Church School for Colored People.

The Department of Missions was requested by the Council to confer with the American Church Institute for Negroes and the Department of Christian Social Service, and bring in a further report on this matter.



The Right Reverend Joseph Blount Cheshire
Bishop of North Carolina, 1893-1932
Archives of the Diocese of North Carolina

The National Organization of the Church	
The General Convention	
THE REV. CARROLL M. DAVIS, LL.D. Sec'y House of Deputies THE REV. CHARLES L. PARKER, D.D. Sec'y House of Bishops	
Next Session: Washington, D. C., October, 1928	
The Presiding Bishop	
THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland	
The National Council	
Conducts the national work between Sessions of the General Convention and is Board of Directors of the Domestic and Foreign Missionary Society	
THE RIGHT REV. JOHN GARDNER MURRAY, D.D. President MR. LEWIS B. FRANKLIN Vice-President and Treasurer	
*THE REV. FRANKLIN J. CLARE Secretary MR. CHARLES A. TOMPKINS Assistant Treasurer	
Elected by General Convention for Three Years	
THE RIGHT REV. WM. C. BROWN, D.D.	BOSTON MANCHESTER, D.C.L.
THE RIGHT REV. WM. LAWRENCE, D.D.	MR. SAMUEL MATHER
THE REV. W. H. MILSON, D.D.	MR. LOUIS F. MONTROSE
THE REV. GEORGE CRAIG STEWART, D.D.	HON. ESTIMAR J. MANDING
Elected by General Convention for Six Years	
THE RIGHT REV. WM. T. MANNING, D.D.	MR. HARRY SIBLEY
THE RIGHT REV. HUGH L. BUNNELL, D.D.	MR. SAMUEL P. HORTON
THE REV. H. F. A. ARBUTT, D.D.	MR. WM. G. PETERSEN
THE VERY REV. R. S. CHALMERS	MR. Z. C. PATTEN, JR.
Elected by the Provinces for Three Years	
I THE RIGHT REV. J. DEW. PECK, D.D.	VI THE RIGHT REV. J. M. FRANCIS, D.D.
II MR. WM. J. TULLY	VII MR. JAMES H. PERRING
III THE RIGHT REV. FREDERICK COLE, D.D.	VIII THE REV. W. F. WITSELL, D.D.
IV THE RIGHT REV. T. F. REESE, D.D.	VIII THE RIGHT REV. J. C. SANFORD, D.D.
Officers of the Departments	
MISSIONS AND CHURCH EXTENSION	PUBLICITY
JOHN W. WOOD, D.C.L. Executive Secretary and Secretary for Foreign Work	THE REV. G. WALTER HOBBS Executive Secretary
THE REV. A. B. PARKER Assistant Foreign Secretary	MR. WILLIAM HOSTER Director News Bureau
THE REV. CARROLL M. DAVIS, LL.D. Domestic Secretary	MISS GLADYS WILCOX BARNES Church Publications
THE REV. ARTHUR R. GRAY, D.D. Secretary for Latin America	STAFF OF THE SPIRIT OF MISSIONS
THE REV. EDWIN B. RICE, Registrar and Custodian of Archives	Mrs. KATHLEEN HORE Assistant Editor
EDUCATIONAL DIVISION	MR. C. J. FRIEDMAN Business Manager
WILLIAM C. STUBBS, Ph.D. Educational Secretary	MR. JOHN W. IRWIN Circulation and Advertising
MR. WM. E. LEHT Assistant Educational Secretary	FINANCE
FOREIGN-BORN AMERICANS DIVISION	MR. LEWIS B. FRANKLIN Executive Secretary
THE REV. THOMAS BURGESS, D.D. Secretary	MR. CHARLES A. TOMPKINS Assistant Treasurer
THE REV. WILLIAM C. EMBERT, Ph.D. Field Director	MR. JAMES W. HENRY Second Assistant Treasurer
THE REV. ROBERT F. LAU, D.D. Assistant Secretary	MR. FRANK A. ZEROD Cashier
RELIGIOUS EDUCATION	FIELD
THE REV. JOHN W. SUTER, JR. Executive Secretary	THE REV. R. BLAND MITCHELL Executive Secretary
MISS FRANCES E. WYBLEN, Supervisor of Service Program	THE REV. ROBERT W. PATON, D.D. Campaign Director
MISS MARIE LEE COOPER, Supervisor of Teacher-Training	THE REV. LOUIS G. WOOD General Secretary
CHRISTIAN SOCIAL SERVICE	THE REV. LEONARD CLARK, D.D. General Missionary
THE REV. CHARLES N. LATIMER Executive Secretary	THE REV. A. R. MCKENNEY Corresponding Secretary
THE REV. ALFRED NEWBERY Assistant Secretary	THE REV. J. I. BLAIR LARNED General Secretary
THE REV. F. D. GOODWIN Secretary for Rural Work	*THE REV. EDGER N. SCHMUCK General Secretary
MISS DOROTEA P. COE Secretary for Church Institutions	THE REV. CHAR. E. McALLISTER General Secretary
	MISS JEAN W. UNDERHILL Speaker's Bureau
	*Transportation Bureau and Personnel Bureau under the direction of the Secretary of the Council. Mr. Wallace E. Smith, Assistant.
The Woman's Auxiliary to the National Council	
MISS GRACE LINDLEY Executive Secretary	MISS EMILY C. TELEPHON Educational Secretary
MISS LAURA F. BOYER Assistant Educational Secretary	MRS. G. K. B. WADE Supply Secretary
MISS GRACE H. PARKER Field Secretary	MISS ELLEN I. FLEMING Office Secretary
Address all communications to the Church Missions House, 261 Fourth Avenue, New York, N. Y.	
Telephone number for all Departments, 3012 Gramercy	

The Spirit of Missions

July 12, 1922 Meeting of the Presiding Bishop and Council:

FURTHER RESOLVED: That the Department of Missions is instructed to present to the Presiding Bishop and Council for its action, a plan for the organization of the school as soon as the necessary funds for equipment and maintenance are assured.

The Executive Board of the Woman's Auxiliary present to Council that opinions on location of the School be secured from representative men and women of both races. This has been carried out.

November 22, 1923 Handwritten letter from the Rt. Rev. Joseph Blount Cheshire, Jr., Bishop of North Carolina and President of the Board of Trustees of Saint Augustine's School (Courtesy of The Archives of the Episcopal Church)

At the November 21st meeting, a Resolution was adopted authorizing and requesting the President of the Board to communicate with your Committee [Mr. Wood], and to say that the Trustees of St. Augustine's School will be glad to provide a suitable site, on the grounds of St. Augustine's School, for the proposed Training School for Negro women as Church workers, and that, in the administration and government of said Training School, they will be glad to be assisted by the advice and counsel of a Committee appointed by the National Council as suggested in your letter. We also approved the appointment of Miss Bertha Richards of St. Augustine's School, as Dean or Executive Head under such title as may be determined.



October 1922 "United Thank Offering Missionaries at Saint Augustine's," by Bertha Richards, The Spirit of Missions

Before another Triennial marks the great offering of the women we are hoping that a Training School for Colored Churchworkers and Deaconesses will be making it possible for Negro women to be prepared for service in greater numbers. There is work waiting for them in every colored parish, in every community where the laborers are few, among the children and the sick, in the prisons, in the schools and homes.

Those of you who long to know how to help – and who does not? – make up your minds that there shall be a report of this school made in 1925 – come to it as students – find some one else to be trained – see to it that others know – help to support it!

1923 Memorandum from The National Council concerning the proposed school for the training of Negro women as Church workers (Courtesy of The Archives of the Episcopal Church)

The Synods of the Provinces of Washington and Seawane, have expressed the opinion that it would be desirable for the Church to establish a school in which Negro women might be trained for effective service as parish workers, deaconesses, social service workers, etc.

The members of the Woman's Auxiliary became interested in the proposal. At Portland, a resolution was adopted, calling upon the Auxiliary to give not less than \$10,000 in the course of the next three years for this purpose.

The Department of Missions also gave consideration to the matter, approved of the plan and recommended to the National Council that such a school should be established as soon as funds were available, preferably in connection with St. Augustine's School, Raleigh. It seemed wise to relate the proposed training school to some already well established Church institution where there would be educational facilities of a general character, thus making unnecessary, any faculty for the training school except those qualified to deal with special subjects.

Since this action was taken, we have learned that at a conference of workers among colored people held some months ago, it was decided to endeavor to raise a fund of \$5,000 for the purpose of establishing a school for the training of Negro women.

In order that there might be a united effort and aim, a conference has been had with representatives of this group of colored people. At this conference, the fact developed that a strong element did not approve of locating the proposed school in the South. New York, Philadelphia and Washington have all been suggested with probably a preponderance of opinion in favor of Washington.

Reasons given by the representatives of the Negro group were:

- (a) Some of the women to be trained in the school would be needed for work in the North and therefore ought not to be trained under exclusively Southern conditions;
- (b) The whole aspect of work among negroes has been greatly modified by the large emigration to the North;
- (c) Some Negro Church women now resident in the North would be unwilling to go to the South for training,
- (d) The parents of young women resident in the North, would be unwilling to have them go South for training.

It became evident in the discussion that the representatives of the Negro group thought that representative leaders of the Negro people should be consulted when plans of this character are under way in order that they may have an opportunity to express their opinion rather than merely to be asked to acquiesce in a matter already decided.

The argument in favor of Washington, is that it may be described as neutral ground and that the proposed training school could probably be located near and enjoy the academic advantages offered by Howard University.

While the Council has definitely approved by vote, of the plan to locate the proposed school in connection with St. Augustine's, Raleigh, no steps have been taken as yet, that would make a change of location impossible.

The question upon which an expression of opinion is asked is: "Should the proposed school be located in the South, in the North, or in some central place such as Washington?"



1923 Report of Diocesan Woman's Auxiliary President, Fannie Bickett (Mrs. T. W.), Annual Report

On our pledge list we have the following items: Auxiliary Specials, Hoke Ramsaur Memorial at Bishop Cheshire's disposal, and fund for summer conferences. . . . The Auxiliary Specials, the training schools, one in New York for white women and the other for colored women, probably to be located at St. Augustine's, should make a very strong appeal to us. It is a day when trained workers are demanded in every field of work and the work of the Master should have the best.



August 1923 "The Woman's Auxiliary Special," *The Spirit of Missions*

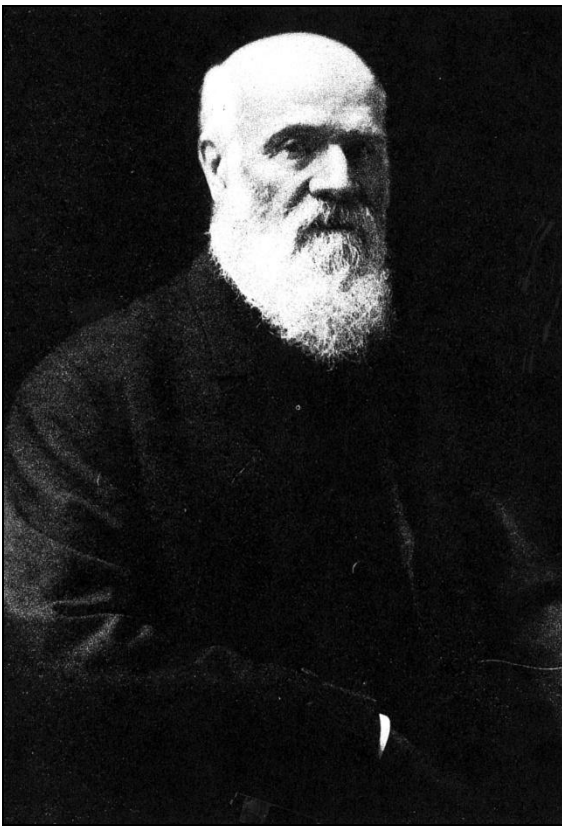
Nearly a year has passed since the Woman's Auxiliary at its Triennial Meeting in Portland passed a resolution authorizing a Woman's Auxiliary Special to be raised during the next three years. This Special called for the raising of at least \$75,000, \$65,000 of which should be used to provide a house in New York where missionaries on furlough and volunteers for the mission fields, both at home and abroad, might live while availing themselves of the opportunities for training which New York affords. The remaining \$10,000 is to be used for the establishment of a national school for colored women workers.

Much has been done to further this undertaking. A committee has been appointed which has a representative in every province and diocese, and through their efforts the project is being put before the women of the Auxiliary throughout the Church. The results have been most gratifying, the total amount up to May 31st being in cash and pledges \$29,650.

Reports bring abundant testimony as to the interest which is being shown, one of the happiest evidences being the pledge of \$5,000 from the Negro leaders themselves – a fact of the utmost significance. This pledge is not counted into the above amount.

Gratifying as is this record, we still have far to go. The sum which we must raise is a large one and if we are to succeed it will mean a cooperative effort in which every member of the Woman's Auxiliary will have a part. An endeavor so great is worthy of all the effort that it will cost, for the contribution of the Church's work which will come through the Auxiliary Special is of an importance difficult to measure.

The difficult and complex demands of our day are emphasizing anew this accepted principle. We live in an age of specialization when a certain amount of specialized training is becoming increasingly necessary. It is a great privilege that the Auxiliary can help to supply this great need through its Special.



The Right Reverend Daniel Sylvester Tuttle
 Presiding Bishop of the Episcopal Church, 1903-1923
The Spirit of Missions, September 1917

It was voted unanimously by the Woman's Auxiliary Executive Board that this Special be made a memorial to our late beloved Presiding Bishop. This seems peculiarly fitting because of the fact that Bishop Tuttle, throughout his years of service as Presiding Bishop, had been so truly the friend of the Auxiliary interested in their efforts and giving to them his fullest sympathy and encouragement in all their endeavors for a wider influence in the Church.



1924-1925 Annual Catalogue of Saint Augustine's School

THE BISHOP TUTTLE MEMORIAL HOUSE: A National Center for the Training of Colored Women Church Workers. A school is to be opened on the campus of St. Augustine's, Raleigh, N. C. in the autumn of 1925, to train young colored women for Church work.

The Need. – Bishops have asked for women who will carry Church teaching and social service into parochial schools and into parish visiting, who can lead in club work, and will understand domestic science and hygiene. In the North and South, in rural school and city parish, are children to be taught, mothers to be guided, the sick and unfortunate to be reached. Sunday Schools are in need of better teachers, and communities are waiting for some plan of wholesome recreation, the uplift of new ideas, and the leadership of a strong personality.

The Curriculum. – The courses will be grouped under the following heads:
 1. The Life of Christ – as Foundation Stone – as Example – as Power.
 (1) The New Testament – with related courses in: (2) Old Testament; (3) Prayer Book; (4) Church History

2. Social Work – as applied Christianity.

(1) Case Work; (2) Community Organization, Recreation, Club Work, Hygiene; (3) Sociology – with emphasis on the Negro's contribution to the life of this country.

3. Religious Education.

(1) Church School Administration; (2) Teacher Training.

4. Field Work - All the studies will be organized around the practical work of the school.



February 18, 1924 Statement with Resolutions Passed by the Executive Board of the Woman's Auxiliary Concerning the National School for the Training of Colored Women Workers (Courtesy of The Archives of the Episcopal Church)

A. *WHEREAS* – The resolution of the Woman's Auxiliary passed at the Triennial of 1922 in Portland, Oregon, states that a minimum of \$10,000.00 be provided for the establishment of the National School for the Training of Colored Women Workers, already authorized by the Department of Missions, and that this school be started at St. Augustine's, Raleigh, closely related for the present to, but not controlled by, the school, and –

B. *WHEREAS* – The National Council has voted that the house for the training of Colored women workers shall be in Raleigh in connection with St. Augustine's School, and

C. *WHEREAS* – Bishop Cheshire, the President of the Board of Trustees of St. Augustine's School, states in a letter of November 22, 1923, that a resolution was adopted authorizing and requesting the President of the Board to say that the trustees of St. Augustine's will be glad to provide a suitable site on the grounds of St. Augustine's School for the proposed Training School for Negro women as Church workers; and that, in the administration and government of said Training School, they will be glad to be assisted by the advice and counsel of a committee appointed by the National Council.

I. *BE IT RESOLVED* – That an advisory committee be appointed by the National Council to consist of representatives of the Department of Missions, the Woman's Auxiliary, and at least two Colored persons, with such other members as may be deemed advisable, whose duties shall be to consider the curriculum, the faculty and all matters pertaining to the school. The nominations for the faculty shall be made by this Committee to the Principal and Trustees of St. Augustine's; the plans and policies of the Training School shall be formed by the committee in consultation with the Principal and Trustees of St. Augustine's.

Suggested members for the Committee:

- | | |
|-----------------------------|------------------------|
| Dr. John W. Wood | Miss Grace Lindley |
| Rev. R. W. Patton | Miss Emily Tillotson |
| Miss Claudia Hunter | Miss Mildred Carpenter |
| Mrs. T. W. Bickett | Miss Adelaide Case |
| Rev. George Plaskett | Mrs. Kingman Robbins |
| Mrs. Delaney (<i>sic</i>) | Miss Eva D. Corey |
| | Mrs. A. S. Phelps |

D. *WHEREAS* – It is understood that the Board of Trustees of St. Augustine's School do not assume any financial responsibility for the erection or maintenance of the proposed school for the Training of Colored Women Workers,

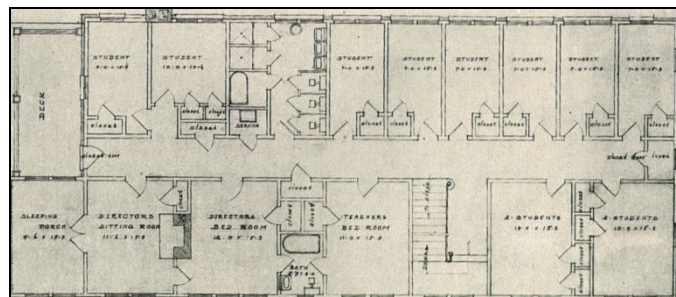
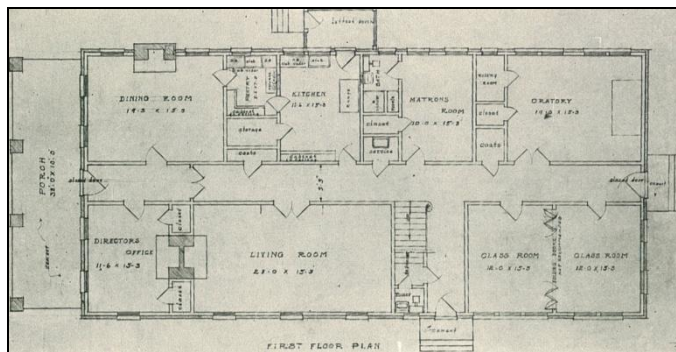
II. *BE IT RESOLVED* – The Executive Board of the Woman's Auxiliary hereby pledges that the cost of the erection and equipment of the school will be defrayed from special funds now being raised and known as the Bishop Tuttle Memorial of the Woman's Auxiliary, together with such funds as are being raised by the Colored people for this purpose.

E. *WHEREAS* – The Committee on the Woman’s Auxiliary Specials report February 1st cash and pledges for these Specials amounting to \$48,300, \$2,223.49 of which is cash on hand designated for the Training School for Colored women as Church Workers, and \$6,300.63 undesignated cash on hand.

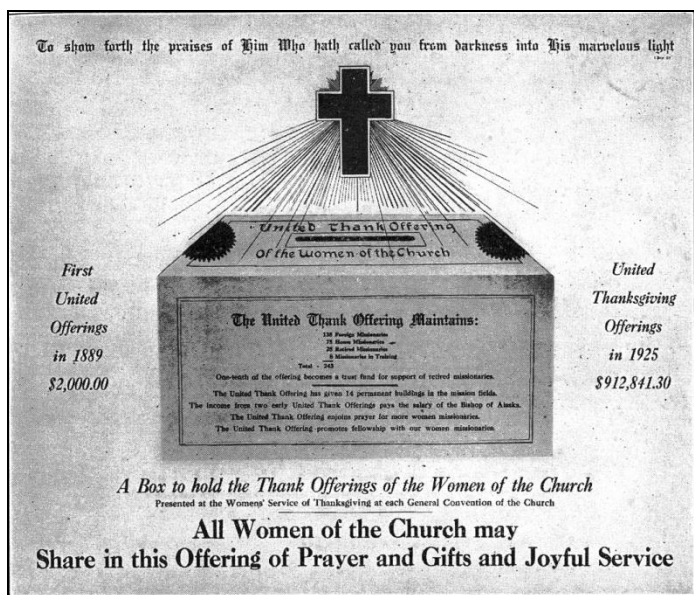
III. *BE IT RESOLVED* – That as soon as the Committee on the Woman’s Auxiliary Specials has sufficient funds to meet the necessary payments the Advisory Committee be authorized to proceed immediately to carry out the plans for the erection of the proposed school with the view to having it ready before the end of 1924, if possible.

F. *WHEREAS* – The resolution under which the United Thank Offering is given includes the training and support of women workers,

IV. *BE IT RESOLVED* – That the Department of Missions be asked to appropriate from the United Thank Offering a sum of money not to exceed \$6,000 for the first year, for the salaries of workers and maintenance, over and above receipts from tuition, etc. of the Training School, when opened, provided the Advisory Committee approves.



Plans for 1st and 2nd Floors
1925 Promotional Brochures for Bishop Tuttle Memorial
Archives of the Episcopal Church Women, Diocese of North Carolina



The Spirit of Missions, September 1927

G. *WHEREAS* – The cost of the erection of the National School for the Training of Colored Women Workers in connection with St. Augustine’s School, Raleigh, North Carolina, is to be defrayed from the funds of the Bishop Tuttle Memorial raised by the Woman’s Auxiliary, together with such funds as are being raised by the Colored people for this purpose.

H. *WHEREAS* – The maintenance over and above the receipts from tuition, etc. of the said school, is to be defrayed from the Woman’s Auxiliary United Thank Offering

I. *WHEREAS* – The Trustees of St. Augustine’s School have graciously provided the land and offer the facilities of their school for the benefit of the members of the National Training School.

V. *BE IT RESOLVED* – That the School shall be administered and governed by the Principal and Trustees of St. Augustine’s, with the advice and counsel of the Advisory Committee appointed by the National Council, but that in the event of the building not being required or used for its original purpose its future use shall be determined by the National Council.

May 26, 1925 Agreement between Howard A. Satterfield and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America to build a building on the Saint Augustine’s School campus. (Courtesy of The Archives of the Episcopal Church)

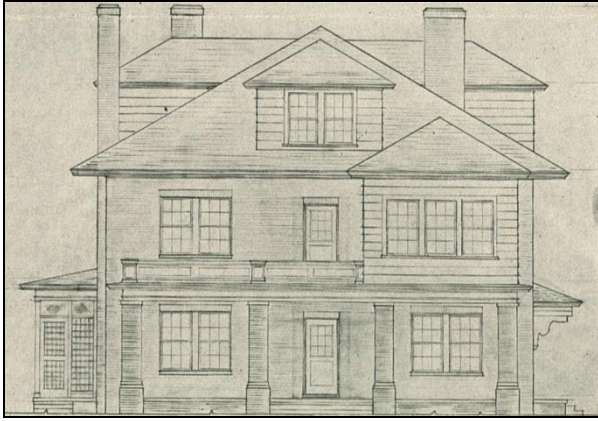
This agreement outlined specifications for the following categories: excavation, brick work, fire places, concrete work, tile work, plastering, steel and iron work, framing, windows, blinds, picture moulding, cabinets, stairways, floors, roof, heating, plumbing, wiring, painting, mill work and carpenter work, doors and wood wainscoting. “It is understood and intended that the whole job shall be first class in every respect and is expected to meet the full approval of the owners.” Having agreed not to exceed the cost of \$28,850.00, Satterfield completed the work by December 1925 at a cost of \$26,222.04. On January 11, 1926, he handed over the Bishop Tuttle Memorial Training School building to Miss Grace Lindley of New York.

1925 Report of Diocesan Woman’s Auxiliary President, Louisa A. S. Way (Mrs. Warren W.), Annual Report

Two things are foremost in our minds as we prepare for the Triennial next October. First – That we meet our pledge of \$3,000 towards the “Auxiliary Special” – the two houses in New York and St. Augustine’s School – one a home for white women in training for missionary work; and for missionaries at home on furlough, preparing for future work in their fields; the other, a training school, the first of its kind, where colored women may be trained for work among their own people. And second – Our United Thank Offering. The first is a sacred pledge. The second is a free-will offering, with joyful thanks and prayer.



Early next fall there will be opened on the School Campus the Bishop Tuttle Memorial House, which will be a National center for the training of colored women as Church workers. The erection of this house and the maintenance of the work will be made possible through the generous interest and offerings of the Woman's Auxiliary throughout the country.



Front Elevation – Architect's Drawing
1925 Promotional Brochure for Bishop Tuttle School
Archives of the Episcopal Church Women, Diocese of North Carolina

December 1925/January 1926 “St. Augustine's New Building,” B. R.,
(Bertha Richards, Dean), *The Carolina Churchman*

There is a new building on the campus of St. Augustine's School that attracts attention on the outside and almost bursts from the pride of those inside. The Woman's Auxiliary undertook to make the new building for the Bishop Tuttle Training School for Church Workers an example of what a building should be, and those who have seen it all agree that the Auxiliary succeeded.

The entrance of the east front leads directly to the perfectly proportioned living room, with its fireplace and books, easy chairs and piano, and then on the right to the oratory and the two class rooms. The House Mother's room, the kitchen and pantries, the dining room and office are on the other side, and upstairs are single rooms for seven girls and double rooms for four, with a third floor to be finished for eight more. All are furnished with a bed, bureau, table, book-shelves, lamp, and two chairs for each occupant.

There are prayers in our bright chapel at 8:15 and class work begins at 8:30. The first period is here, the next, each day, is a college class at St. Augustine's in Sociology or Religious Education; then here again for the Life of Christ and related subjects in church and prayer-book.

There are two students, and we have living with us, a Miss Edwards, a graduate of Hampton, who has worked under Dr. Jeffreys in the Philadelphia City Mission for seven years, and is now employed in Mrs. Bickett's office of County Welfare, and is in charge of our Social Service training. Miss Tillotson is with us, and we only hope that these months in the South may give her even a part of the help that she is giving us.

The State and County Boards of Public Welfare open to us every possibility of studying social problems and are ready to cooperate in fullest measure. St. Agnes Hospital offers us classes in Health and Home Nursing – the atmosphere of St. Augustine's School keeps us sure that we are training Church workers. That is our equipment – the truest support will be to send us students who can be trained to be the leaders among the Negro people, for whom both Church and State feel the necessity.

January 1926 “The House the Woman's Auxiliary Built: Careful Planning and Intelligent Supervision Have Brought the Best Results for the Least Possible Money,” Eva D. Corey, President of the Massachusetts Branch of the Woman's Auxiliary and Chairman of the Building Committee for the Bishop Tuttle School, *The Spirit of Missions* (Courtesy of The Archives of the Episcopal Church)

The Committee on the House for the Training of Colored Women As Church Workers tried to plan a House which would be practical and serviceable, simple in effect but dignified and good in lines and material, and reasonable in cost.

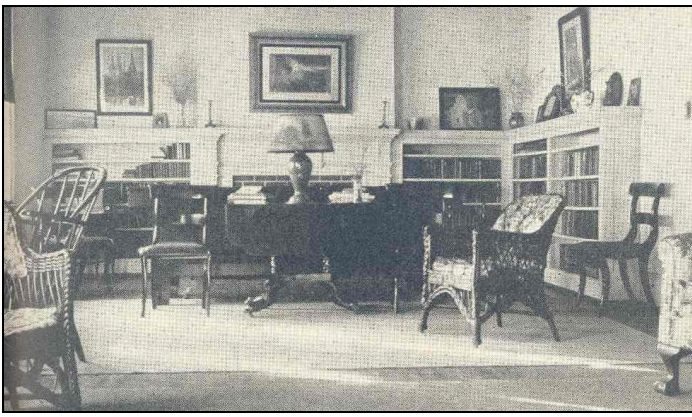
Mr. Howard Satterfield of Raleigh, North Carolina, submitted the most satisfactory plans and estimates. Through his personal interest, cooperation and constant care, the best results have been attained, and due credit should be his for all that he has accomplished.



Howard E. Satterfield, Engineer & Builder
Charlotte V. Brown Papers, Special Collections
Research Center, NCSU Libraries, Raleigh

The building is approximately eighty feet long and forty feet wide, so placed that the porch is at the “cool end” and the school and living rooms have plenty of air and light. The main door is at the end of the House and faces the entrance to the grounds of St. Augustine's School, with another door on the side opening on to the campus.

As one enters from the porch there is a long hall going the entire length of the House. At the right is the reception room and office of the Director. Beyond the office is a large living room, twenty-eight feet long with a fireplace and book shelves fitted into the walls. The woodwork is painted old ivory white and the rough plaster in tinted a neutral tone. Through the generosity of Miss Bertha Richards, this room is furnished with mahogany.



Bishop Tuttle School Bulletin, 1939-1940
 Courtesy of The Archives of the Episcopal Church

Further down the main hall are two classrooms fitted with blackboards and bulletin boards. Opposite these is the Oratory, a good-sized, dignified room with plain wainscoting stained a Flemish oak tone to match the furnishings, most of which are special gifts, including simple colored windows.

The kitchen has ample cupboard room and a good-sized store closet. The back door leads from the kitchen to a cement floor porch with a roof and lattice sides. Here is the refrigerator and a table for vegetables. Off the kitchen is the dining-room pantry and serving room. The pantry has a large sink with hot and cold water and the walls from the floor to ceiling are arranged with cupboards and dish shelves. The dining-room with a fireplace and several windows is at the left of the front door opposite the office.

Upstairs there are seven single and two double students' rooms, all with closets, and rooms for two teachers besides the Director's rooms, which include a sleeping porch, sitting-room, bedroom and bath. For the students there is a large common bath-room fitted up with showers and tub.

The responsibility of furnishing the house was entrusted to Mrs. Charles R. Pancoast, of Philadelphia. Mrs. Pancoast succeeded in combining beauty, stability, simplicity and economy in a remarkable way. The effect is most pleasing and in harmony with the general scheme of the house.

The third floor is unfinished as yet, but can be easily finished for eight students. The cellar goes under only a part of the House but with ample room for the central heating plant, fuel, storage closet and a laundry.

The House is solidly built and is in every way substantial but without furbelows. Rumors of expensive items, such as woodwork, can be met by explaining how skill, taste, and cooperation with the committee on furnishings worked out a plan to stain and wax the simple North Carolina pine in tones which matched the furniture and made the cheapest possible finish lend an air of refinement and beauty which few realize cost less than three coats of ugly paint.

The estimate for the House was approximately \$38,000 as an outside figure and it looks as if the final settlement would be less, a fact which again makes us grateful to the architect and builder.



January 1926 "Bishop Tuttle Memorial Training School at St. Augustine's Formally Opened" (Reprint of Raleigh News and Observer article in The Carolina Churchman, April 1926)

The Bishop Tuttle Memorial Training School for Social Service and Church Workers was formally opened on the campus of St. Augustine's School on

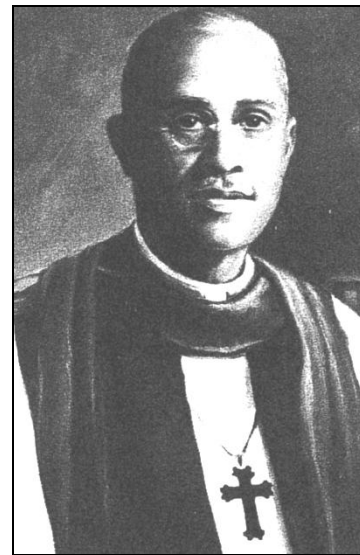
Wednesday afternoon at 4:30, by a dedicatory service held by the Rev. Edgar H. Goold, rector of St. Augustine's School.

The house, which was erected through the efforts of the Woman's Auxiliary of the Board of Missions of the Episcopal Church and the women of the Colored Convocation, was formally turned over by the contractor, H. E. Satterfield, to Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, who in turn presented it to the Board of Trustees of St. Augustine's School.

"It is particularly fitting," said Miss Lindley, "that we should dedicate this building on the Feast of the Epiphany, which celebrates the finding of the Christ-child by the Wise Men; for it is built in order to train the women of one of the Gentile races to bring 'more abundant life' to the world."

Bishop Delaney [sic] read the lesson for the Service, being the story of the Good Samaritan. Miss Bertha Richards, who is the Director of the School, told in a few words of the purposes for which it was built.

The dedication was attended by several of the clergy, the staff of St. Agnes Hospital and St. Augustine's School, and many interested friends.



The Right Reverend Henry Beard Delany
 Suffragan Bishop for Colored Work, 1919-1928
 Archives of the Diocese of North Carolina

July 1926 "The Bishop Tuttle School at Raleigh," Grace Lindley, Executive Secretary of the National Woman's Auxiliary, The Spirit of Missions (Courtesy of The Archives of the Episcopal Church)

One of the most satisfactory things the Woman's Auxiliary has done in the past years is its gift, a gift shared in by the Colored Church people, of the amount needed to build the house which is the Bishop Tuttle Training School for colored Women Church Workers. The January 1926, *Spirit of Missions* had some account of the undertaking, but it required a personal visit to the School to realize how absolutely satisfactory are staff, house and school. Next best to a visit, however, is the report of the Dean, Miss Bertha Richards, which follows:

"The house occupied for many years by the Rev. and Mrs. A.B. Hunter was torn down early in June, 1925, and on October 21st the new building of the Bishop Tuttle School was nearly enough completed for two of us to sleep there. The complete adequacy of the building is due to the skill and devotion of the chairman of the building committee, Miss Corey, and the architect, Mr. Satterfield.

"On October 24th, Miss Tillotson came to spend the winter, and on the 27th there was a housewarming that filled the building and greeted Miss Lindley. On November 2nd class work began with two students, one of whom was obliged to leave at the end of six weeks. The other, Mrs. Ethel

McCauley Hayes, has successfully completed the junior year and has set a worthy standard for future students. . . .

"The year has been used in setting the house in order, establishing contacts and attitudes and forming policies. Individuals and groups from the city and state have been entertained and all visitors on St. Augustine's campus have been shown the equipment and told of the training. Inquiries have been received from distant points and several newspaper notices have had wide-spread attention.

"The names of the faculty are: Bertha Richards, Dean; Margery Edwards, Pearl Snodgrass, Everett W. Johnson, Elmer C. Binford and teacher members of the staff of St. Agnes' Training School for Nurses. The course of study includes Bible and Church instruction, religious education and social work. Use is made of classes in St. Augustine's Junior College.

"Mrs. T. W. Bickett and the Rev. W. W. Way have made addresses, to which selected groups of St. Augustine's students were invited. Mrs. Henderson of the Inter-racial Commission and Mrs. Janie Porter Barrett addressed a gathering that taxed the capacity of the house, and the Negro clergy and members of the Woman's Club were invited to hear a talk by Mrs. Ethel Allison of the New York School of Social Work. Miss Tillotson has had the Big Sisters in a class meeting twice a month all winter, and there have been numerous other invitations to the students of St. Augustine's and the nurses of St. Agnes'. A girls' club of the city has had several meetings in the house and the members have helped on other occasions. In addition, addresses have been made by other visitors; Miss Hilda Smith, a former Dean of Bryn Mawr, Mrs. Wade of the Church Missions House staff, the Rev. P. R. DeBerry of Raleigh and Mr. Collins of the Fellowship of Reconciliation.

"Other visitors were: Mrs. Pancoast, who rendered great service in selecting the furniture for the house; Dr. Dillard, Dr. Gregg, President, and Miss Porter, Dean, of Hampton; Mrs. Markoe and Mrs. Monteagle, Mrs. Grace Moseley Swett, Mrs. Bochman of the General Education Board, Mr. J. C. Scarborough of Durham, Mrs. C. H. Brown of Sedalia, Miss Marian Anderson of Philadelphia, Rev. G. M. Plaskett of New Jersey, Rev. J. G. Currier of Vermont and the Rev. and Mrs. C. H. Blodgett of Colorado Springs.

"The winter could hardly have passed without the cooperation of Miss Tillotson and her work has counted not only in the housekeeping but throughout the diocese.

"There is sufficient interest manifest to make the next year of great promise. Our standard of two years' college makes growth necessarily slow, but it will insure positions of importance to the graduates and attract a type of student worthy of the training and of the work that waits to be done."



1924-1926 Diocesan Woman's Auxiliary, Annual Reports

Branch contributions to the Bishop Tuttle Memorial: 1924 = \$843.23; 1925 = \$953.41; 1926 = \$1,432.27

AMOUNTS CONTRIBUTED BY BRANCHES							
No. of Members	Letter	BRANCH	Nation-Wide Campaign	Specials	Bishop Tuttle Memorial	High-Ramur Memorial	Boxes
83	A	Christ Church, Raleigh	\$625.00	\$249.50	\$ 25.00	\$ 60.00	\$ 60.00
22	A	St. Monica's, Raleigh	82.13	26.15	50.00	-----	25.00
22	A	Young Woman's Aux. of Christ Church, Raleigh	119.00	38.00	15.00	-----	25.00
22	A	Good Shepherd, Raleigh	328.51	33.02	-----	-----	211.45
22	A	St. Anne's, Raleigh	225.00	50.00	-----	-----	20.00
13	F	St. Elizabeth's, Good Shepherd, Raleigh	40.00	3.00	-----	-----	697.95
13	F	St. Saviour's, Raleigh	5.00	3.00	-----	-----	-----
13	F	St. Mary's, Raleigh	23.00	81.00	15.00	-----	-----
12	H	St. Paul's, Smithfield	40.00	5.00	20.00	10.00	-----
12	H	St. Stephen's, Duke	25.00	-----	-----	-----	10.00
60	E	Chapel of the Cross, Chapel Hill	110.00	5.00	-----	-----	103.00
22	D	St. Matthew's, Hillsboro	175.00	86.00	18.43	20.00	25.00
25	D	St. Philip's, Durham	100.00	50.00	50.00	-----	100.00
9	H	St. Bartholomew's, Pittsboro	5.00	8.00	-----	-----	7.25
14	H	St. Thomas, Sanford	10.00	35.00	-----	-----	30.00
65	A	Holy Innocent's, Henderson	210.00	288.88	60.00	40.00	119.00
40	D	Bessie Blackburn Chapel, Henderson	100.00	50.00	50.00	-----	100.00
37	G	Emmanuel, Warrenton	60.80	94.30	27.00	-----	87.00
28	D	St. Paul's, Lenoir	110.00	110.00	-----	-----	15.85
81	D	Calvary, Tarboro	150.00	126.15	39.00	10.00	37.00
58	D	St. Catherine's, Tarboro	150.00	156.02	50.00	50.00	37.00
6	E	St. John's, Battleground	42.73	83.73	10.00	5.00	28.00
100	E	Grace Chapel, Lawrence	6.35	5.76	25.00	10.00	-----
209	H	St. Timothy's, Wilson	625.00	282.44	200.00	50.00	126.80
30	H	Good Shepherd, Rocky Mount	-----	45.00	5.00	-----	10.00
10	H	Trinity, Scotland Neck	28.63	14.00	-----	-----	8.40
35	F	St. Mark's, Halifax	110.00	82.00	-----	-----	115.00
12	F	Grace, Weldon	-----	-----	30.00	-----	5.00
22	F	All Saints, Roanoke Rapids	25.00	35.50	-----	-----	30.00
10	A	St. Alban's, Litleton	20.00	3.00	-----	-----	-----
60	F	Good Shepherd, Ridgeway	100.00	50.50	-----	-----	650.00
24	F	St. Peter's, Charlotte	215.00	87.05	-----	50.00	-----
23	F	St. Martin's, Charlotte	75.00	48.55	25.00	20.00	-----
24	F	Mary and Martha, Charlotte	100.00	20.50	-----	-----	-----
24	F	St. Mark's, Bristol	17.26	20.26	-----	2.00	-----
20	F	All Saints, Concord	15.00	80.00	30.00	10.00	85.00
17	G	Messiah, Rockingham	51.00	14.50	-----	-----	-----
28	F	Calvary, Wadesboro	75.00	65.05	25.00	28.00	37.50
38	F	St. Luke's, Salisbury	25.00	65.05	25.00	28.00	35.00
10	F	St. Paul's, Salisbury	10.00	1.55	10.00	-----	10.00
8	I	Good Shepherd, Cooleman	24.00	5.00	-----	5.00	-----
4	I	Ascension, Advance	10.00	3.00	-----	-----	-----
42	H	St. Andrew's, Greensboro	41.11	58.35	19.60	-----	71.00
22	H	Holy Comforter, Burlington	108.39	150.70	-----	-----	-----
28	H	St. Mary's, High Point	50.00	13.50	-----	-----	-----
20	H	Holy Comforter, Burlington	125.00	41.25	-----	-----	-----
15	H	Epiphany, Leaksville	25.00	5.00	-----	-----	-----
81	A	St. Luke's, Spray	22.50	27.37	4.20	13.17	-----
12	A	St. Paul's, Winston-Salem	250.00	271.50	60.00	-----	780.37
20	H	Trinity, Mt. Airy	50.00	10.00	-----	-----	15.50
37	H	St. Thomas, Reidsville	23.00	-----	29.00	12.00	153.00
13	J	Grace, Lexington	-----	4.00	-----	-----	6.00
4	I	Christ Church, Wakelee Cove	5.00	2.00	-----	-----	9.00
4	I	Church of Our Saviour, Jackson	23.35	-----	-----	1.25	-----
4	I	Emmanuel, Stoneville	-----	-----	1.50	20.00	10.00
4	I	Ascension, China Grove	25.00	4.00	-----	-----	-----
4	I	St. Joseph's, Spencer	-----	-----	-----	-----	-----
4	I	Hamlet	-----	-----	-----	-----	-----
4	I	Collection at Annual Convention for Wendell Cyclone Sufferers	-----	123.00	-----	-----	-----
4	I	Miss Bertha Richards, Christ Church, Raleigh	100.00	-----	-----	-----	-----
		TOTAL	\$5,169.53	\$3,644.60	\$ 843.23	\$ 468.43	\$3,897.87

1924 Annual Report of the Diocesan Woman's Auxiliary Archives of the Episcopal Church Women, Diocese of North Carolina



1927 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, Principal of St. Augustine's School, Journal of Convention

A start has been made at the Bishop Tuttle Training School, erected with the aid of the National Woman's Auxiliary, for the purpose of training Negro women as Church and Welfare workers. To be effective this School must be supplied with good material for training, and suitable places must be made available for its graduates. Our Church people should interest themselves in accomplishing this.



June 1927 "A Satisfying Enterprise to All Concerned, The Bishop Tuttle Memorial House Reflects Spirit of Great Bishop," Grace Lindley, Executive Secretary of the National Woman's Auxiliary, The Spirit of Missions (Courtesy of The Archives of the Episcopal Church)

Several years ago the question began to be asked, "Where can a young Colored woman get training for Church work?" There were Church schools for all sorts of training, industrial and academic, there were secular schools and colleges, but there was none for the training of women Church workers of the Negro race. There was little doubt that such a school *ought* to be, and resolutions urging this were passed by the Synods of the Washington and Sewanee Provinces. Then the Woman's Auxiliary said that there *should* be such a school, and set itself to gathering the funds for it. The Conference of Colored People decided that they would try to give \$5,000 toward it.

The story of the growth of the fund under Miss Winston's able leadership and the building of the house has been told in *The Spirit of Missions*. Part of it is almost an old story now, for the money was all in by May, 1925, the

anniversary of Bishop Tuttle's consecrations. The story of the making of this fund a memorial to the great Bishop, the gift of ground from Dr. and Mrs. Hunter at St. Augustine's, Raleigh, the building of the house, its furnishings, its opening in September, 1925, and finally its dedication on Epiphany, 1926, has all been told.

But satisfactory as is that story of steady development, it is the satisfaction of its completion which must be told now. And yet that word is wrong, it is only the first step which is completed, the completion of its service reaches into the future. One's dreams run ahead to wonderful possibilities, but we will be very sober and state the case seriously, and doing that we use the words at the top of the preceding page. The Tuttle Memorial School at St. Augustine's, Raleigh, is a *satisfactory* enterprise.

The house itself satisfies. It is a rather dark-red brick building with white trimmings. Its front door opens onto the campus, and at the left of the door will be the bronze tablet with its inscription of name and date. On the first floor are living room, chapel, dining room, kitchen, classrooms, the dean's office and the matron's room. Upstairs are the bedrooms, simple and homelike, suggesting both study and rest. Mr. Satterfield, who built the house, Miss Corey, who represented the committee in planning with him the building of it, and Mrs. Pancoast, who represented the committee in furnishing it, all did their share, one is tempted to say, *perfectly*.

The outward part is good and can be talked about much more easily than the *spirit*, and yet that ought to be talked about because it is just as satisfactory as the other. The school is about a year and a half old, but already one need only walk through its hospitable door to feel the atmosphere which makes it so inspiring. There are four students, one in the senior, and three in the junior classes, not a large number, which is really also satisfactory for we have wanted to begin slowly. There is the dean, Miss Bertha Richards, who has given her devoted service to St. Augustine's for a good many years, without whose dreaming and practical working the school might not be at all. There is the Social Services teacher, Miss Edwards, working also in State Social Service, and Miss Coleman, the matron. To these members of the resident faculty are added teachers from St. Augustine's, the faculty representing both the white and Colored race.

But it is almost impossible to catch, much less to describe, the spirit of a place. Perhaps the pictures may give something of that spirit, while even better will be an excerpt from an article read by Mrs. J. H. Brown at the meeting of the Province of Sewanee, held in Jacksonville last November.

"Educators may scorn, philanthropists may discredit, this wonderful enterprise for the race of which I am a part, but down in the heart of untold thousands of black folks, whose health will be strengthened, homes made cleaner, economic value increased, religion purified, praises to God will be forever uttered, the significance of which is immeasurable. I have seen the courses of study for all of the Social Service Institutions located in the South land and I know that none measure up to the standard of the Bishop Tuttle School. While the others train in cold, hard, Social Service, the Bishop Tuttle School mixes the religion of the Lord Jesus Christ, and that makes all the difference in the world."



Bertha Richards (seated) and Mary Coleman, 1927
Stone bench still stands near Tuttle Building
Timelines, Spring 1993

If the question is asked whether there is more which can be done for this enterprise beyond rejoicing in it the answer is "Yes, three – no, four – things." (1) A few branches of the Woman's Auxiliary or other groups may have the pleasure of undertaking "the upkeep" of a room. A number of rooms have been given as memorials and thankofferings, the living room by the diocese of Massachusetts for Miss Jennie McIntosh; the dining room by the diocese of New York for Bishop Greet; the oratory by the Colored clergy of the diocese of Newark as a thankoffering for Bishop Lines; the kitchen, pantry, and a student's room by St. Thomas' Auxiliary, New York City for Bishop Stires; the directors' office by the diocese of Newark; the Dean's bedroom and sitting room by Miss Richards herself, and friends; one classroom by the Kentucky branch for a Colored clergyman, the Rev. H. F. Percival; a student's room for Dr. and Mrs. Henry Lubeck by Miss Eva Putney, and a student's room by the diocese of Long Island.

The upkeep of these rooms is being assumed by the same group of individuals, but there are a few still unassigned and the cost is as follows:

Living room, dining room, kitchen	\$50.00 a year
Oratory and school rooms	30.00 a year
Double bedrooms	35.00 a year
Single bedrooms	20.00 a year
Washroom	20.00 a year

Miss Bertha Richards, the Dean, will be glad to answer any inquiries as to what is meant precisely by the "upkeep" of these rooms.

(2) Another help needed is scholarships, \$300, a full scholarship; \$125; a supplementary scholarship. Probably there will be a good number of young women willing to give themselves, but unable to finance their training, and these scholarships will make it possible to put into the Church trained workers.

(3) There is also the possibility that branches or individuals can find students. In spite of advertisements in papers and through personal contacts, the school is so new that it is not yet well known, so that helping in finding students will be most worth while.

(4) And, of course, there is a fourth thing to be done, the prayer and spiritual help which can do most to make the dreams for the future of the school come true, for, given the help suggested, the satisfying beginning will grow into just as satisfactory a development.



February 1928 "Brief Items of Interest," *The Spirit of Missions*

Miss Bertha Richards, Dean of the Bishop Tuttle Training School for Colored Church Women, in writing of the first class to be graduated from the School, says:

"There will be three graduates of this School in June, and we are concerned to find positions for them in the Church, if possible. The Public Welfare people are waiting for them with impatience, but two of them especially ought to find their work in the Church.

"They will be trained in modern methods of social work, case work, etc. They have studied social science at St. Augustine's, have been members of the Bible classes and had practical experiences of home management under most competent instructors. They will be fitted to organize and develop Church Schools, to teach and to train teachers, to carry on clubs, and to deal with and understand the social and spiritual problems presented by the dependent and delinquent of their race. My hope is that they may secure positions in diocesan leadership or oversight. It would seem to be the training that can be used in the Church Mission of Help."



1928 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, *Journal of Convention*

The Bishop Tuttle Training School for Church and Social Service Workers is graduating a class of three young women. One of these has already accepted work for next year under Bishop Finlay in South Carolina. This School has a splendid opportunity for usefulness if suitable students can be secured and places made available for them after their graduation.

March 29, 1928 Letter from Bertha Richards, Dean, and the Bishop Tuttle Training School Advisory Board, to Miss Grace Lindley (*Courtesy of The Archives of the Episcopal Church*)

As you know the Bishop Tuttle Training School represents in its building and equipment that part of the Bishop Tuttle Memorial Fund given by the Woman's Auxiliary for the training of young Negro women in religious education and social work.

The standard of admission is two years of college or its equivalent. The students enter the college classes in the social sciences at St. Augustine's, besides which there are two years of Bible study, social psychology and lectures on practical social work in our own class-rooms. In the beautifully appointed house there is conducted thorough drill in the theory and practice of home management and accounting, in all of which the ideals of home life are recognized as the basis of the school work. St. Agnes Hospital Training School supplies lectures on health and hygiene and the practical experience in simple nursing that the graduates will need in their family visiting.



Faculty and Students on Steps of Bishop Tuttle House
The Spirit of Missions, June 1927

We have the interest and co-operation of the State and County Boards of Public Welfare and frequent lectures from professors of the School of Public Welfare of the University of the State. Our relations with the Public Welfare of North Carolina assure us that our methods are sound and the graduates will have the advantage of training along the best lines of modern social work. The American Social Hygiene Association sends an annual lecturer from New York.

The students are doing excellent work on the altar guild of St. Augustine's Chapel and have frequent experience in taking our own daily morning chapel service. They will be fitted to organize and develop Church Schools, to teach and to train teachers, to carry on clubs and to deal with the dependent and delinquent of their race. They are in charge of a club for the children of the neighborhood, and the matron, with a student as secretary, is making a remarkable success of the Mothers' Meetings. In many ways the school is finding its way into the homes and lives of the community.

This is written to ask two things – do you know of any women of the right sort to enter the school, who can be trained to do the work for which it fits? Is there not in your parish an educated woman, strong, eager to do the Master's work, young enough to look forward to the future along new ways, waiting perhaps for the suggestion that here lies service worthy of the best her womanhood can give? Will you find her?

Of equal importance is the securing of positions for the graduates. Do you know of a place where there is need for such a worker? Letters have been written to the Bishops of the Church who might require the help of Negro women workers. This is to lay the matter before you as well. The future of the school and its value to the Church will depend largely upon the positions secured by these early graduates.

The enclosed leaflet describes the course and states the requirements. Will you, in your busy life, at least take time to answer this with a word of counsel, for from you can come suggestions by which the school may reach those for whom it was created. Even if your suggestion is for the future, work looked forward to and prepared for and prayed about is entered into very differently from something snatched up at the last minute, and makes the general need take shape and utter its call and become for some student, her special field.



1929 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, *Journal of Convention*

The Bishop Tuttle Training School is graduating a class of five young women trained for Religious and Welfare work. This School, which is supported by the Woman's Auxiliary, is already making a valuable contribution to our Negro work.



October 1929 "The Bishop Tuttle Training School: Opportunity for thorough training in community welfare work and service to the Church appeals to the best in young Negro womanhood," Bertha Richards, Dean, *The Spirit of Missions* (Courtesy of The Archives of the Episcopal Church)

The Bishop Tuttle Training School is the answer of the Woman's Auxiliary to the desire expressed by Negro girls and clergy that their women should have the chance to prepare for service in the Church and community that the divinity school affords the men. There was prolonged discussion as to locality, and St. Augustine's, Raleigh, North Carolina, was chosen after full consideration had been given to the arguments for other sites. A great advantage was the immediate proximity of the college and hospital training school, all classes therein being generously open to Tuttle School students, our college standard thus maintained and duplication in teaching staff avoided. It was also evident that social training was already possible in the North and this school was to meet the need where no such opportunity existed in a school with Church and religious emphasis.

The beautiful building provided by the Woman's Auxiliary was ready for occupancy in the fall of 1925. The school had the unspeakable happiness of Miss Tillotson's presence all that first year when policies and standards and ideals were forming, and always shall we have that blessing in our inheritance.

The living room was named as a Thank Offering for Miss Jennie McIntosh by the Massachusetts Auxiliary branch that gave the money it cost to build it; one of the classrooms is a memorial by a Kentucky Auxiliary to a Negro priest, the Rev. Harold Percival; the office is the Newark Auxiliary room; the dining room, the New York room for Bishop Greer. St. Thomas', New York, built the kitchen and pantry for Bishop Stires, and with the money left over named a bedroom for him that is just across the hall from the double bedroom that the Long Island Auxiliary named for Bishop Burgess. Another bedroom is a Thank Offering for Dr. and Mrs. Henry Lubeck and its first occupant was Mrs. G. M. Plaskett who spent four months with us as a convalescent two years ago. The dean's sitting room is a Thank Offering for Miss Claudia Hunter, and the matron's bedroom, a real center of the home, is for Miss Grace Lindley. All the bedrooms are single rooms but two, and the girls make them as distinctive and interesting as their own personalities. I often wish that those who gave them and those whose honored names they bear, could watch the life that fills them. These descriptions mean gifts of money for "upkeep" as well and it is a plan by which we are able to relieve the pressure on our appropriation and do things that need doing but for which we could not otherwise pay.

We have been most fortunate in the teachers who have held high the standard during these four years of growth. The teacher and supervisor of social work has laid a strong foundation in the fundamentals of case work that has been highly approved by the Church Mission of Help employing two of those so trained. She has been the Negro Public Welfare worker of the county, too, and through her and Mrs. Bickitt [sic] in whose office she is employed, State and County agencies have warmly cooperated, and many contacts in conferences and institutes, and in lectures from professors for the University of the State have resulted. The Annual Institute for the Negro Social Workers of North Carolina was held at the school in March.



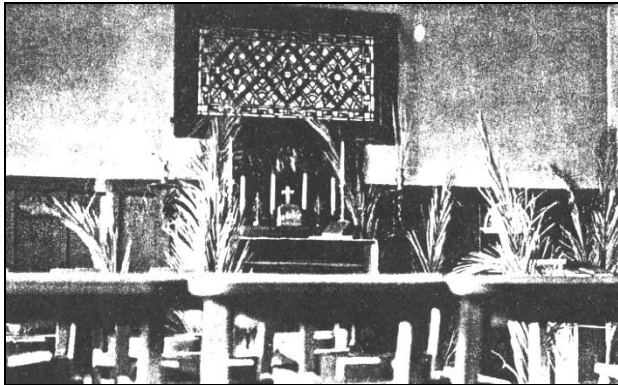
Bishop Tuttle Training School Students
The Spirit of Missions, June 1927

The school is open to students who have completed the two years of junior college or its equivalent. The work covers a two-year period and the diploma is awarded after a years' successful experience in a position. To quote a description written by one of our recent graduates: "This building has been constructed with the idea of serving as a school and home. There are cooperating St. Augustine's College which offers courses in biology, sociology and physical education; St. Agnes Hospital, through which agency we take practical nursing, doing the practice work in the hospital. The senior girls report every Friday, and whenever possible during the week, to the Wake County Welfare office. There are assigned to each girl cases of follow-up work, juvenile court work, family adjustments and any other conditions that might be handled by a student worker. Strong emphasis is placed upon the reading of case records. . . . Our student body, which seems like a large family, is composed of eight young women from various parts of the country. Of the seniors, two are graduates of St. Augustine's Junior College, coming from Georgia and Arkansas, another from Maryland, a graduate of Howard University, one from Kansas, a graduate of Washburn College, and one from Colorado, a graduate of Denver University.

The three juniors were North Carolina girls. One of them so described other parts of the course at the annual meeting of the North Carolina Woman's Auxiliary: "The course in Bible is vitally interesting. The first of the session we studied the Old Testament, the prophets, the social and political background. Now we are studying the life and public ministry of Christ. The students have practice teaching in conducting the Bible Class." (The senior year carries on through the Acts and Epistles and Christian history to the missionary problems of the present day, and includes a study of the Prayer Book.) "Through psychology taught by Miss Snodgrass, we are taught why people act as they do, and the possible remedies for the same. The junior class has taken over the neighborhood Sunday school as our project. Under the direction of Miss Snodgrass." (This class also includes abnormal psychology, mental hygiene and thorough grounding in modern methods of religious education.) "The students carry on the house work. We are responsible for the planning and preparing of the meals. Budgeting and household accounting are taught."

The matron has made the course in home management of much value, for on this home life and home spirit we base all the "social" structure the students are learning to build. So the family life counts greatly and the entertaining we do, and the bills we pay, and the family gatherings in the living room, as well as the cheerful uproar, while dishes are washed "before chapel," all enter into the spirit of what we hope will animate their touch on the lives and homes of those among whom our graduates

are to work. The life approaches home life as nearly as we can bring it. Our theory is that what a girl does in a well-ordered home she ought to be able to do here. If she cannot hold her life within wise bounds we should know it before she leaves, and as one of them said: "I want to learn while here how to behave." So they go downtown, accepting many of their invitations, which are always to the very nicest entertainments – "No one would dream of inviting the Tuttle School to anything else!"



Oratory/Chapel - Glass Window is one of only a few unchanged features in the Tuttle Building, 1939-40 Bulletin

Courtesy of The Archives of the Episcopal Church

We have our daily morning prayers in our own chapel that bears the memory of Bishop Lines and in time we hope it will be the real spring of all we do and think. The students lead the prayers on Saints Days and during Lent, one plays the little organ lent us by Miss Baker, a beloved former teacher of St. Augustine's, and we try to learn the new hymns mingling them among the older familiar ones. In the late afternoon we gather with college and school and nurses in St. Augustine's Chapel on whose altar guild our girls serve, and watch with critical eyes the arrangement of the flowers, some of which may have gone over from our own garden.

Some of us are almost as much interested in the outside of the house as in the part within. We have set out as many things from the woods as we have been able to bring and the native dogwood is growing so sturdily that we hope it will suggest how easy it is to have beauty that need not be paid for with money. Exchanges have brought our garden near those of our neighbors and the mothers' meeting members watch our pansies and report on their own, ask for cuttings of our roses, and generally admire everything. The mothers are the younger generation of those Mrs. Hunter gathered years ago and who have been led by successive workers since. They take their place now in our field work and are responding to the new management with its plan for "one Friday month to sew, one for a Bible discussion under their own leadership, one for a lecture, one to play games. It has been hard to find Fridays enough for the things they want to do. The quilt they have just finished is one of two they have pieced this year, and it is to go as their gift to the school for delinquent girls at Efland, N. C. The house is growing into the community center we long to have it and everybody turns to it who has any claim on our hospitality.

The first graduate as traveler's aid in Raleigh has transformed the station from a fearsome place for girls to enter to an atmosphere of cheer and safety. The three graduates of last year received their diplomas at this commencement and the credentials sent by their employers on which we base this completion of their year of successful work have filled us with joy in their faithfulness.

There are good prospects for next year's class, and we shall be especially glad to welcome two of the graduate nurses from St. Agnes. Positions are open the country over, and for a life of earnest usefulness, this training ought to appeal to the best and strongest in young Negro womanhood.

Article Sidebar, Mrs. Frances A. Worrall, R.N., Superintendent, St. Agnes' Hospital, *The Spirit of Missions*, October 1929

There is probably no more interesting work on the campus of St. Augustine's College, Raleigh, North Carolina, than that of the Bishop Tuttle School. To me, this is so, partly because the school is a Woman's Auxiliary project; partly because it is newer to the campus than I am so that I was able to marvel at its growth from the very beginning, until it stood as it stands today, a gracious house with a personality of its own, and partly because we of St. Agnes' Hospital were to have a part in the preparation of the students for their much needed work among their own people.

Soon after its opening, the school became the gathering place for the people of the campus and the neighborhood. The Woman's Auxiliary meets there; one sees baby carriages outside and knows that the Mother's Club is meeting, or on Sunday mornings, one can see the St. Agnes' nurses entering there for their Bible class.

No one can say how far-reaching is the influence of the Tuttle School. Its students come from widely separated parts of the United States and go back to their homes to render Christian service either through the church or the State.

Nothing gladdens the heart of Miss Richards more than to find some new way in which the school can be of service. She does not wait for opportunities to be presented but goes out to seek them and seeking, finds so that the school is not standing still but is ministering yearly to an ever widening circle composed in great part of under-privileged people who need exactly that type of help that the graduates of the Bishop Tuttle School are so well prepared to render.



Nursing Staff and Interns, St. Agnes' Hospital, Raleigh, N.C.
Edith Steele, fourth from left in second row, to enter
Bishop Tuttle Training School in fall
The Spirit of Missions, April 1929

November 2, 1929 Letter from Bertha Richards to Grace Lindley (Courtesy of The Archives of the Episcopal Church)

My Dear Miss Lindley,

Well, your Tuttle child is growing. Mr. Hunter asked me to come in to see him this afternoon. He had driven Bishop Penick through the neighborhood and consulted him as to the advisability of the Community House and Settlement he has in mind, and the Bishop was pleased and now Mr. Hunter has showed me the lots and offered us the choice of two locations. . . .

We must consider St. Ambrose Church, for they have parishioners out there, and it would be a good beginning to secure their co-operation and interest – but as St. Ambrose is none too strong that may not be an easy thing to do. Mr. Hunter has in mind a house that will have a recreation room that will have the possibility of conversion into a chapel for the Sunday School. We want a day-nursery, so there would be plumbing and heat needed. Clubs would need some equipment – and a play-ground

would seem a good use of the land. Mr. Hunter thinks a \$5,000 building would start us, and has pledged \$100 to begin the fund.

It would need a full time worker at a salary of no less than \$1,200 a year. And a Churchwoman would be necessary in this case, and as strong a leader as we could find.

Mr. Hunter is going to ask Bishop Penick to approach Mr. Goold and secure his interest and consent, but we could not expect financial help from St. Augustine's of course. It will afford a laboratory for the boys who are looking forward to the ministry, and can more or less go along with the new clinic they are to have at the hospital, and our own girls would find experience there that does not need emphasis. . . .

One thing I must feel clear about in planning for a Settlement house and that is how much of it would be my responsibility. If I had much, I am afraid I could not manage it. But if it could be in Miss Hunter's hands, for instance, and of course if we found just the right person to live over there, I should love to put into it all I can spare. But we need to remember that I am not as powerful a person as is probably needed even here, and this job is taking all, or most, of the strength I have.

I should like a place nearer us than the lots we are considering – I shall try to have the courage to tell Mr. Hunter so. . . .



1930 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

The Bishop Tuttle Training School for Church and Welfare Workers has had a capacity enrollment of students during the year. In order to receive more applicants, the third floor, which was not completed when the building was first erected, will be finished during the coming Summer. As is well known, this house was erected and its work made possible by the gifts of the National Woman's Auxiliary. The effective work of the School amply justifies their interest and support.



February 7, 1930 Letter from Bertha Richards to Grace Lindley (Courtesy of The Archives of the Episcopal Church)

My dear Miss Lindley:

The Bishop Tuttle School opened on September 26th 1929 for this year's term with fifteen students, which is four more than the house holds, so that we have two day students, and no guest room. As was the case last year, three of them are college graduates and so members of the senior class.

We have a new teacher of Social Work in the place of Miss Edwards, who found the double work in school and County too heavy. It was with great regret we let her go, and we have tried to make her know how deeply we value the training she has given, training that has helped to put our graduates in the good positions they all occupy. The new teacher is Miss Helen G. Hunter, a graduate of Gordon School of Theology and of Boston University (at a salary of \$80 a month for the eight months) and under her full time leadership the work is going ahead well. She also teaches the College Sociology, a class our girls are in. A course in Practical Nursing opened to us in the hospital Training School, always interesting, has gained in attraction since one of the graduates wrote of the great help it is to her in her work. The Physical Education class has shown improvement, reflecting the excellent spirit in the house this year. Beside her work here in the house Miss Coleman has two classes with the nurses in Dietetics, and they are also in the Case Work class. The field work is directly under the County Office of Public Welfare, and the girls are contributing valuable service as well as gaining experience.

We are running two series of lectures from the School of Religion at Duke and the School of Public Welfare at the University, and students and teachers from St. Augustine's College are taking advantage of them with us. The girls have given an original missionary play, and have vastly entertained us with "A Mirror of the Faculty". We were rejoiced to have Mrs. and Miss Matthews here for dinner in October, and we have a substantial evidence in the stunning new stove Mrs. Matthews commissioned us to buy, in place of the original one we had outgrown.

The nine graduates are all in good positions, from one of which we have a request for another worker in June. The school is attracting attention and we have already excellent prospects for next year's class, far beyond the capacity of the house. The experiment of day students this year has proved that they do not fit in with our scheme – and we need a guest room. That brings us fairly in face of the question as to whether we are to limit our growth by the present number of bed-rooms, or are to finish the third floor for the accommodation of more students. Mr. Satterfield has given us an estimate of \$3,000 for the work and we should need furniture for the eight more we could take. As it now stands, we can take only four new students next fall, and one of those has already sent in her papers.

With the enlarged student body we are doing more field work, and expansion in that is of critical importance to the school. Dr. Hunter has offered us two lots in the Negro district across the way on which to build and develop a settlement House. Bishop Penick suggests that the ownership be vested in the diocese, but it would be available to us as a community center for almost unlimited experience. It would require a resident worker, who at first might not be more than a care-taker, until we could put there one of our own graduates. We have a rough estimate of \$5,000 for the building and two pledges of \$500 each toward it.

Are we authorized to go ahead with these two projects?



February 17, 1930 Letter from Bertha Richards to Grace Lindley (Courtesy of The Archives of the Episcopal Church)

My Dearest Grace,

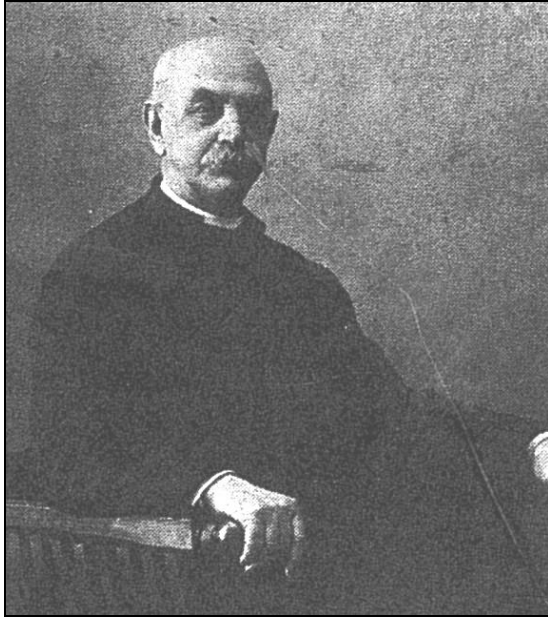
When Mr. Satterfield was here he said that he would like to go to work at once, if it was decided to finish the third floor, and if Miss Corey will take a hand, when there is anything in shape, we can go ahead. I cannot but feel that \$3,000 is too much. He reckoned it as about a third of the expense and a third of the work of the present house, but with roof and walls and studding, it is not a third of the work. But it is a comfort to know that we can trust him, and he will work on the same percentage as before. But if you could see what they have in the Nurses' Home for \$40,000 – you never could believe it.

We have had a shock in the Settlement House plan in hearing that the Roman Catholics have bought a large plot in this very neighborhood and within a year are to put up a school, with every excellence of teaching, and a Church. It has made me broken-hearted. Not only because of my prejudice against them – I cannot deny that I have it, strongly – but the idea of going into any work of this kind in *competition* with another institution, makes me sick. I will talk to Mr. Hunter and see what he thinks we ought to do. What do you think? If we can be friends about it, and work together, it would be one thing, but our affair will be so small and weak in comparison with theirs, you know it will. And it will be so long before we raise the money. I have been trying to look at it all as the Lord must see it – all His children, and all trying to do His work. If we only can work together. I thought I might go to them and talk it over – after our own plan was formed, of course. Would that help do you think?

You know they admit no color line – that makes me simply wild with shame and indignation. For *it can be done* – they prove it – and we have so little faith that we won't even try.

Mr. Hunter suggested that we try to find ten people to give \$500 each, and offered to be one himself. I have a letter to Mrs. Pharo all ready to send when the time comes, but I must say I have no other person in mind to ask. But I am going to write the Rosenwald Fund about it.

Did I tell you that a man has applied for next year? He would not expect to live in the house, but he is in earnest about coming, and Miss Coleman, Hunter and Snodgrass do not want him! Miss Snodgrass said we could not make such a change as that without asking the Committee. What do you think? I rather wanted him until they said all this.



The Reverend Aaron Burtis Hunter
Principal of Saint Augustine's School, 1891-1916
Archives of the Diocese of North Carolina

Tuesday morning – This does sound very cold, and does not at all reflect my trembling of awe and humble wonder of what has happened. To realize that the dear God is using this place, that He would send out His children with this touch upon them, and that the Church really cares about it too – is beyond anything that I can say. Oh, my dear, not the least of its joy is our working together, you and I. Never, until you learn better than you know now all you life is counting for, will you realize how your spirit reaches into all these places and helps and inspires and supports.

Dear Edna Biller has sent me two blanks for names for representatives at the Oriental Conference. I am perfectly delighted. And I think it is possible to have two girls go, for our two western graduates are not too far away, I think, for them to be able to make the trip. And Carol Jarrett and Gladys Martin will be very creditable people to show us off! So I am very happy about that.

We go to Greensboro tomorrow – three from each class as delegates, carfare paid, three seniors who are financing themselves, and a junior who lives in Greensboro and is not well and we think a glimpse of home will brace her up. We could have had a school bus to take the whole school at less money, but it was a fearsome thing to think of riding in it the five hours, and I was glad when they decided against it.

Miss Coleman is the U.T.O. Custodian on the campus, and she has had a Blue Box – I will not call it "little"! – in the hall where I have supposed it was being ignored – and behold, it had \$1.73 in it when opened. Really, I don't know of anything that has happened here that seems to me more significant than that.

How I hate to say Good bye. Even if I don't see you, New York is so much nearer than the Pacific Coast! I hope it will be a good trip and that the meetings and things in general will go as you would have them.

October/November 1930 "Bishop Tuttle Training School," B. R., St. Augustine's Record

The Tuttle School was fortunate recently in having a visit from Mrs. Alice Butler, President of the National Negro Parent-Teachers' Congress. The students gave her a summary of the work of the school that may interest others who care to know what is being accomplished in this "Training School for Religious Education and Social Work":

Miss Rebecca Curley, of Savannah, said in part:
"We have a thorough course in Religious Education. During the junior year it consists of the Bible, Old and New Testaments, Educational Psychology and Methods. In the senior year we have the Bible with related courses in History of Christianity, the Prayer Book, Missions, Church School Administration, Teacher-training and field work. Our field work this year has included teaching in the Sunday School of St. Ambrose Church, assisting in the care of the altar of St. Augustine's Chapel, and conducting our own morning chapel services. This course has meant much to graduates of the school, and has been most helpful to those juniors who have done institutional work during their summer vacation. Last summer one of the students was superintendent of the Sunday School in the institution in which she was employed, while another was director and teacher of a Daily Vacation Bible School. These practical applications show plainly why the course is offered in a school whose curriculum is arranged for the training of well-rounded social workers."



Original Saint Ambrose Church, Downtown Raleigh
Archives of the Diocese of North Carolina

Miss Inez Middleton, of Wilmington, N. C.:
"We have a very splendid course in Home Management, the purpose of which is to give the girls some practical knowledge of managing the home so as wisely to use money, energy and time. We have a system which provides for the interchange of work so as to give each girl experience in every phase. This responsibility develops a home-like atmosphere about the school. Each month two girls plan and prepare the meals, being allowed thirty-five cents a day for each person. Some of the things we work for are appreciation of the home, the study of women and child life, interior decoration, diet in health and disease, household accounting with practice in budget making for actual families (clients), and demonstrations to various audiences in lectures, etc. I consider this course very valuable because as social workers we are working with families and by knowing ways of better home making we can more readily be able to remedy their maladjustments."

Miss Beatrice Clark of Greensboro, N. C.:

"The Social Work Department cooperates with the following agencies: Associated Charities of Raleigh, County Welfare Organization, Child Welfare Organization of the State; Travellers' Aid, St. Agnes' Hospital, St. Ambrose Church, Washington High School, Lucille Hunter School, the Roman Catholic School for Negro Children."

"Forty cases have been investigated for the Associated Charities from the County Welfare office, 5 cases of family welfare and 5 cases from the Juvenile Court have been turned over to the Field Department of the School. Owing to the fact that the Director of the Traveller's Aid Society is a graduate of the Tuttle School, a very hearty cooperation has been formed between case workers of the school and that department. Forty cases have been investigated for St. Agnes Hospital. Through the efforts of the worker, a ton of coal was donated to the hospital to cover the expenses of one charity patient. Special attention is paid to the health of all clients. In cases of illness discovered among the clients contact with the clinic at St. Agnes is at once established and proper care given.

"Three members of the senior class are assisting in building up the Sunday School at St. Ambrose Church. It is planned to follow up this project with a house-to-house canvass in search of children with no church connection.

"It is our plan to cooperate with all the schools in securing better school attendance. We consider this extremely important in the light of the report that only two-thirds of all Negro children enrolled in the schools of North Carolina attend regularly."

The seventeen students now in school come from New York, New Jersey, Pennsylvania, Virginia, North and South Carolina, Georgia, Florida and Kentucky. The fifteen graduates are all in positions – in the Prison Association of New York City, the Church Mission of Help in Newark, New Jersey; two under Mrs. Kate Burr Johnson in New Jersey; one in the House of the Holy Child near Philadelphia; in the Associated Charities in Washington, St. Louis, and Charlotte, North Carolina; in Family Welfare in Louisville, Kentucky, in a church center in Arkansas, Juvenile Protective Association in Washington, Traveller's Aid in Raleigh and the Negro worker in Wake County, North Carolina.

The rooms on the third floor that were finished this summer, filled at once, and with the most satisfactory work of our new teacher, Mrs. Louise Bromley, prospects are bright for the year's work.



March/April 1931 "The Bishop Tuttle School," B. R., St. Augustine's Record

There is a Woman's Auxiliary branch in the Tuttle School with six members, and every member is an officer, so that we cover the work of the Auxiliary by activity in each department. Aside from that the regular work of the school brings us in touch with the various phases, for the problems with which the girls are working in their training are those with which the Auxiliary deals. Religious education, social service, missions, the United Thank Offering – they are the very foundation stones on which we build.

The end of the year is in sight now, and excitement runs high as positions for the seniors are secured, and summer work for the juniors is arranged. Prospects are bright for them all and the emphasis this year is stronger for Church work than it has been before. The field work is coming to a triumphant close with a Mother and Daughter Banquet to which every Negro club and organization in Raleigh will contribute something. We are almost ready to move over the hundred and thirty children, members of the various clubs, now raging through this house, to the beautiful little Community House that Mrs. Hunter has provided for us just around the corner. It means the greatest expansion of our usefulness and will afford many valuable opportunities. The class in handicrafts has some truly lovely pottery to show, and is working now on rugs.

Meanwhile regular class work goes on, with outside speakers and interesting guests and an occasional party. Gardening has revived and the enthusiastic interest and cooperation of some of the seniors have greatly stimulated our landscape hopes.

I was utterly dismayed, before coming to St. Augustine's, by Deaconess Carter's saying that I should have to learn to ask for money, and have been congratulating myself through the years because I have had so little of it to do. But when a grandchild appears, courage rises, and now I am eager to ask for help for the new activities at the Community House. It must be furnished and run, I know well that we have good friends who will be interested to share in one or the other of those aspects of the work. We need equipment for every kind of club. We need furniture for a living room, a large enclosed piazza, a reading room, a kitchen. There are two bedrooms. Can't you see the possibilities?



April 1931 Report of the Chairman, Diocesan Woman's Auxiliary Tuttle Memorial Scholarship Fund, Annie Lee Davis (Mrs. R. B.), The Carolina Churchman

This is a message from the Chairman of your Woman's Auxiliary Tuttle Memorial Scholarship Fund. Those of you who read Bishop Perry's message on the cover page of the last issue of the *Spirit of Missions*, are, I am sure rejoicing with him that in the face of an unprecedented business depression, the church paid its 1930 pledges in full, with a substantial balance on the right side of the sheet. And those of you who turned this page and read there Bishop Dart's wonderful challenge to his people must feel that with such leadership our church cannot fail.

So with the firm belief that the women of this diocese need only to be reminded of a promise made several years ago to raise annually a fund of \$200.00 for a scholarship in the Tuttle Memorial School, I wish to call attention to the fact that last year this fund was short a little more than \$40.00.

The recipient of this benefit is most carefully selected by those in a position to make such selection; so, as no suitable girl was available for the scholarship last year, the amount paid in, \$157.95, was turned over to the dean of the school to be divided among four worthy girls who are struggling to get through the course. But what about our pledge for 1931? Mrs. Bickett has promised to give the \$200.00 necessary for her tuition, but the treasurer reports that up to this time only \$110.50 has been pledged for this cause.

Will you give this matter your careful consideration and have your branch send as liberal contribution as possible that this deficit may be raised.

It may interest you to know that Rosa Williams, who has had the benefit of this scholarship fund for the past two years, has gone as matron to a church home for dependent children just outside Philadelphia where she is doing fine work. She plans to return to the school in May to receive her diploma, which is given after one year of successful service.

I beg you not to overlook this matter but to send your pledge to the treasurer as soon as you can.



May/June 1931 Annual Report to the Trustees, President Edgar H. Goold, St. Augustine's Record

The Bishop Tuttle School for Church and Welfare Workers, maintained by the National Woman's Auxiliary, has had a capacity enrollment of students during the year. During the past summer the top floor, which was not completed when the building was erected, has been finished so that more resident students can now be accommodated. A Community House in the

neighborhood, a gift of Mrs. A.B. Hunter, is available for practice work by pupils of the school who are doing an excellent work by their services throughout the whole Raleigh district.

It is interesting to note that one of the graduates of this year is to become Field Secretary of the National Woman's Auxiliary, while another has already received an appointment under the United Thank Offering for work in South Carolina.



October/November 1931 "The Bishop Tuttle School," B. R., St. Augustine's Record

To see the Tuttle School in action would be far more illuminating than to read about it here. It is pleasant to know how many of our readers have seen it, however, and from the number of applicants we turned away this year a great many more know about us.

There have been several changes this fall. First of all, we have lost Miss Snodgrass as head of the Department of Religious Education. Her teaching and counsel have been a vital part of the school since its beginning. Until we are settled the class work carries on with energy, we are taking a large share in the Neighborhood Sunday School, and connecting well with all the different aspects of the whole curriculum. We have put all class work on the first three days of the week, filling them full. Thursdays and Fridays are free for field work, visits to agencies, clubs, and the many things we have never seemed to have time for before.

Miss Coleman spent the whole summer in college in Ames, Iowa. Mrs. Bromley spent her summer at the New York School of Social Work and also attended the Annual Conference of Social Work at Minneapolis in June. Both of them began the year with enthusiasm and with so many new ideas that the girls trembled at the prospect!

There are four college graduates in our junior class, which means that we have discontinued allowing such students to crowd our work into one year, a distinct advance. Last year's graduates are all placed – four of them in the Associated Charities in Washington, one in a school for delinquents in Delaware, one in the Church Army, one an executive secretary in child placement in Richmond, and two nurses both in South Carolina, one under Archdeacon Baskerville (*sic*), and the other at Voorhees School, the first, we hope, of many to go to one of the Church Institute Schools. Another has the appointment as Field Worker under the Woman's Auxiliary. As part of her further training for this, Miss Brown attended the Triennial in Denver, and is now gaining experience under the Rev. Mr. Plaskett in the diocese of Newark, and at the Missions House under Miss Beardsley.

The Community House was in charge of a junior this summer, with a graduate co-worker and the success of the enterprise exceeded our most sanguine hopes. Nine clubs were kept going, of every age and activity a garden was the business of the 4-H boys, the girls had training in sewing, canning, and preserving. By various means almost enough money was raised to make the work self-supporting, and the "Community House" has a firm hold now on the hearts of those for whom Mrs. Hunter gives it. Besides the clubs that continue to meet there with undiminished energy, we have this autumn been able to open a Nursery School. Mrs. Bromley brought down her two little boys and with them a Miss Barnes who is in charge of them, with assistance from our students, and one of our pleasant sights now is the little procession of fifteen as we see them out for exercise, and on various expeditions. One day they were over on the campus – "To see the pigs," Miss Barnes explained. "We have just had a lesson on eating, so we are going to see how not to do it."

The Tuttle School has seldom made an appeal, but it does ask now for help in carrying on this neighborhood work. It is something that not only works

as a transforming agency in the whole community, but it is also a big inspiration in the training. We read to the students all the letters from the graduates in which they describe their work, and the girls see there the wide field ahead – in this community work they see their present opportunities.



December 1931/February 1932 "Bishop Tuttle School," B. R., St. Augustine's Record

The Tuttle School is more active this year in every part of the school life than ever before and has been more rich in inspiration too. Rev. John W. Suter, Jr., came to us for a Quiet Day – only he let us talk to him as much as we wanted to and answered all our questions. Mr. Frank Nichols paid one of his every helpful visits, and Mr. Robert Bagnall gave us a splendid talk on problems as they are worked with by the N. A. A. C. P., and Mr. T. Arnold Hill and Mr. John Dancy have discussed the approach from the Urban League. It has all helped us to see how wide the field is before us.

Two of the girls went to the Student Volunteer Convention at Buffalo, and it seems to have opened doors for us all into tremendous areas of world-wide interests and of personal contacts of the greatest value. Five others have attended a following Retreat at the University at Chapel Hill, second in power only to the Convention itself. It has been a great experience to come in touch with Dr. T. Z. Koo.

The Community House grows in value and in possibilities – and in beauty as it shines in white paint. How we are going to keep it going through the summer is the question that faces us now.

The vacancy on our staff has been most helpfully filled by Miss Gertrude Acheson who had thrown herself into the work of the whole school with a vigor that strengthens us all. The mid-year examinations are over, and we have made a new schedule for the next semester that provides some electives, an important forward step. We are also looking forward to two courses from men who come to us from Duke University.



April 1932 Report by Esther Brown, Woman's Auxiliary Field Worker, The Spirit of Missions (Courtesy of The Archives of the Episcopal Church)

One of the first pieces of work undertaken by Miss Esther Brown after beginning her service on July 1, 1931, as a field worker, was at the Community Center carried on under the direction of the Bishop Tuttle Training School, Raleigh, North Carolina. Miss Brown, who is a graduate of St. Paul's School, Lawrenceville, Virginia, and of the Bishop Tuttle Training School, wrote so interesting a report of this work that we cannot but share a part of it with our Spirit of Missions readers.

In one of the local Negro churches there were a number of high school and college girls at home with nothing to do. Seeing their need and realizing our need for volunteer workers at the community house, we immediately formed a volunteer staff.

Every morning, except Saturday, in the living room of the community house, thirty-five or forty children attended the devotions. It was good to hear the youngsters singing – grown-ups often came and joined with them in their morning devotions.

The children who attended the clubs at the community house paid a joining fee of twenty-five or fifty cents, according to their ages and circumstances. They were grouped according to ages, or interests; each group having a separate activity program with work similar to the regular vacation Bible schools. The older girls were given special lessons in cutting

and sewing, salad making, canning, and practical nursing. The Girl Reserves made articles for the gift shop. The girls from eight to twelve worked with clay, and made novelty pictures; while the youngest group, from four to seven, made scrap books. The Boy Scouts followed the national program. The next age group of boys were formed into the Four-H-Club, and studied the intricacies of gardening. As a result the back yard of the community house was transformed into a beautiful and scientifically planted garden. All groups were given rhythmic exercise, and in spite of the intense heat, enjoyed them. The Mothers' Club, though it had never been called Auxiliary, had a more far-reaching program than many established branches. A series of Bible lectures were given, and though many of the older women slept soundly, nobody seemed discouraged. It is interesting to see how generously these women give to the U.T.O. from their meager earnings, especially when one considers that so few of them are Church women.

The pupils, and most of the equipment, were transferred to us from St. Augustine's Chapel. Until this summer there had been no Episcopal Church school open in the neighborhood and the children became scattered. This year they were held together through the agency of the community house.

A junior in the Tuttle School was in charge of the community house, and we divided the hours between the house and the playground, as they were both going at the same time. The playground was opened from four to five hours every day except Saturday and Sunday. This plot of ground was also a gift from Dr. and Mrs. Hunter. There was little equipment on the grounds, but that little was enclosed by a very attractive iron fence which lent a great deal of dignity to the place. About one hundred children played there for at least four hours each day, and learned many lessons that could be taught nowhere else. The lack of permanent apparatus made the problem of supervision quite difficult in the beginning, but gifts, and money accumulated from fees went a long way in helping to secure equipment. The demonstrations in which the children sang, danced, played games, and dramatized stories did much toward getting the parents to realize the real value of supervised play.

1932 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

The Bishop Tuttle School for Church and Welfare Workers, maintained by the National Woman's Auxiliary, has had a busy year. A great deal of practical work has been made possible in connection with the Community House in the neighborhood, a gift of Mrs. A.B. Hunter. Two of the graduates of last year are working in South Carolina and one in Arkansas. Another is serving as a Field Secretary of the National Woman's Auxiliary helping to establish and develop its work in Colored Missions and Parishes. One of the present graduating class has already been placed in Georgia, and another in South Carolina. It is to be hoped that North Carolina will soon make more use of the services of these excellently trained young women.



October/November 1932 "The Bishop Tuttle Training School," B. R., St. Augustine's Record

Each fall we seem to move among three groups – always there is the consciousness of the graduates at work and especially of the last group in the new positions whom we follow with a hopeful anxiety until they settle firmly down. Then there are the seniors of the year on whose spirit and co-operation the whole school depends, and who reveal so unconsciously and completely what the school is meaning to them, and the incoming juniors who turn our eyes ahead into the future and of whom each year, we expect more and more.

This year the seniors are back with fresh courage and the faculty have been obliged to restrain some of their activities for the willing spirit and the numberless opportunities pile up more than they can safely carry, and after all they do need some time for study! The junior class of six represents as many colleges – Fisk, Howard, Morgan, Wilberforce, North Carolina College for Negroes, and Brick. Of the fourteen students in both classes, nine are girls with their college degrees.

We have had the great pleasure of a visit from Miss Beardsley from the Missions House and she gave the girls a thorough understanding of the Woman's Auxiliary such as students in its own school should have. Miss Margaret McCulloch came over from Chapel Hill for several days, and Miss Manget of the Student Volunteers has promised to spend a Sunday with us in the spring. Some necessary renovation has been done since school opened and the living room and dining room look very fresh and livable. We wish all our good friends would come to see.

The graduates of this last year are in interesting positions. "Miss Ada Speight has work under Bishop Reese in Hawkinsville, GA, of the special sort that the Tuttle School was established to bring about, in a southern town where there is no resident clergyman, and where she gathers candidates for baptism, organizes clubs, visits constantly and uses every bit of training she has had. Her appointment is under the United Thank Offering as is also that of Miss Queenie Cooper, who is the second of our girls to go to Archdeacon Baskervill. Miss Cooper is working in the Church School and community center of Calvary parish in Charleston. Miss Ludie Willis is in the parish work of the Phillips Brooks Memorial Chapel in Philadelphia, and Miss Bruce Simpson will carry the training both of St. Agnes Hospital and of the Tuttle School to the Good Samaritan Hospital in Charlotte, N. C., where she will show the value of a social worker in connection with a hospital and perhaps lead to a wider development of this form of social work. Mrs. Mary Jane Adams Halliburton had her summer work at the Migrant Camp at Hurlock, Maryland. Miss Rosa Kittrell had further training last summer for the duties of resident director in our own Community Center and she has developed the work with a vigor and enthusiasm that tax the visible resources of support to their limit. She has organized a Board of which Miss Sarah Cheshire has been elected chairman, a measure that has already broadened the scope of the house. The Nursery School of seventeen small children fills the morning hours at the Center and no sooner are they disposed of at three o'clock than the other clubs come surging in and every nook and corner of the little house is in use. Two cooking classes, one for boys, have begun with enthusiasm, and a glee club is another new interest. The addition to the house in the summer has much increased its usefulness. Kind friends from town are leading several clubs and older boys and men are being reached.

The response of the neighborhood and the use made of the house are overwhelming tributes to its timely start, and for the Tuttle School students it is an important laboratory. If ever the school was justified it is in this year when the need for workers trained along these lines is more desperate than ever before.



December 1932/February 1933 "The Bishop Tuttle School," B. R., St. Augustine's Record

The Tuttle School has had a most satisfactory board meeting. To have Bishop Creighton, Rev. C. R. Barnes, Miss Lindley, Mrs. Allison, Mrs. Bickett and Miss Claudia Hunter think it was worth the time it took – Mrs. Allison was here for four days – set the school in a new light. It was a great help to have the chance to talk over problems with such wise and understanding friends, who had authority too to answer questions and make decisions. They were encouraging, but they look to us for far higher standards in scholarship and ideals.

Beside the inspiration they brought we have had other speakers, Rabbi Frank gave us a lecture on the Prophets with special emphasis on Deutero-Isaiah and it made a thrilling close to our Old Testament study and led us from the old Judean days into the world strain of these difficult days of our own. Coming from St. Mary's School Mrs. Fletcher gave us a summary of New Testament approach and the Rev. Mr. Fletcher reviewed for us the developments through the Christian centuries that lead up to today's difficulties with a stirring picture of the loss of leadership the Church has suffered and must regain. Dr. Hunter talked to us of the Reformation in England, and Mr. Gould made clear the great influence in evangelism and philosophy of the eighteenth century. It has been a rich experience.

Now we are settling down to steady work – and to a search for work for the members of this senior class who will graduate in May.



**January 16, 1933 "Report of the Dean of the Bishop Tuttle School,"
Bertha Richards (Courtesy of The Archives of the Episcopal Church)**

To the Board of Advisers:

The most serious and far-reaching event in the life of the school has been the necessity of securing three new teachers. Mrs. Bromley left to spend a year in study, the position in the department of religious education had been only temporarily filled last year, and Miss Coleman was to be married. Except that Miss Coleman arranged to stay on until her successor could come in December it would have been more difficult than it was to adjust the school to the transition. Miss Louise McKinney, with her A.B. degree from Oberlin and her Master's in religious education also from there has taken that part of our work. She comes to us from Brick Junior College where Mr. Wright said she was doing excellent work. Miss Vinita Lewis, a graduate of the University of Chicago and a student at the New York School of Social Work, is in charge of our social work classes. Miss Estelle Thomas, who beside her work at Hampton has had two years of experience with Girl Reserves at the "Y" in Montclair, New Jersey, brings a double kind of preparation for her work which is the charge of the house as well as virtually that of "dean of women".

The student body numbers the same as last year, fourteen. Four of the eight seniors are college graduates as are five of the six juniors, the colleges represented being – Howard, Knoxville, Tennessee State, Morgan, Wilberforce, Fisk, North Carolina College for Negroes, Brick Junior College and St. Augustine's.

At the meeting of the executive committee of the Auxiliary in New York in April, at which the Tuttle School was reported, a full year's scholarship of \$200 was assigned to a senior of this year, Miss Mabel Perry, and \$450 was given toward Miss Rose Kittrell's salary at the Community Centre. Also at that time and later United Thank Offering appointments were granted to Miss Queenie Cooper, a graduate of last year, for work under Archdeacon Baskerville in Charleston, and to Miss Ada Speight, of the same class, for work under Bishop Reese in Hawkinsville, Georgia. Of the other four of that class, Miss Ludie Willis has work in the Phillips Brooks Memorial Chapel in Philadelphia, Miss Bruce Simpson also a graduate of St. Agnes' Hospital Training School has the position of head nurse in charge of training at the Good Samaritan Hospital in Charlotte, North Carolina, and Miss Rosa Kittrell, having had further training at Columbia and in visiting Community Centres in New Heaven (*sic*), White Plains, New York, Philadelphia and Washington, was made resident director of our own Community Centre here in Raleigh. The sixth member of the class, Miss Mary Jane Adams, married one of the professors of St. Augustine's College immediately at the close of school. She had summer work at the Migrant Camp at Hurlock, Maryland, and is now doing volunteer work in clubs, etc. in Pittsburgh. This raises the question of her eligibility for her diploma in May?

There are various possibilities for employment for this year's class such as in student work at Fort Valley [Georgia] and at Orangeburg, South Carolina.

The standard of scholarship in the school is low, whether from faulty habits already formed, from the many activities in the life here or from laxity on the part of our teaching we are seeking to determine. Last year we reduced the number of class hours in the interest of better work, and this year we have restricted the number of clubs a girl is to lead. There may have been undue emphasis on the activities in case work, clubs, visits to institutions, the courts, etc. and the effort to build up a happy, natural life in the house may have shifted the centre of gravity from the school to the home. There is an informality in the life that may be traced perhaps to our eating, sleeping, working and playing in the one building. Also the lack of professional equipment affects the teachers as well as the students.

Attention was sharply drawn last fall to the standard of admission. We had an application just as school opened and too late for satisfactory investigation from a Woman's Auxiliary president, highly recommended by a clergyman of the Church and by Bishop Demby, who appeared to be desirable in every way except in her formal education. When we refused her we seemed to deny the very purpose for which the school was founded, but we urged her to spend the year in study and suggested the possibility of her entering next year as a special student not working for a diploma. It raises the whole question as to whom the school is for – young college women, or the other not so highly educated women whose spirit however is better developed. Can we turn the former into the latter?

Men, both on and off the campus, are asking for admission and it would seem that the time had come to decide whether provision should be made for them, also for other non-resident students. If the Bishop Payne Divinity School comes to Raleigh there will probably be some interchange of classes, but aside from that I think the presence in class of men of the right sort would be a strengthening thing and in the community and playground work a great help. We have consistently refused non-resident students on the ground that life in the house was of fundamental importance, but the school would be much enlarged if the policy were changed.

The question of whether we shall work toward the accrediting of the school affects the stabilization of the curriculum. It has been difficult to discover how many hours should be devoted to social work classes in order to meet the requirements and whether that would crowd out our work in religious education and institutional management. If that adjustment cannot be made the question would seem to be settled but the faculty ask for expert advice and guidance in planning the policy of the school. We are attracting and increasing number of girls from college and the quality of the work they are doing in city and country, in Associated Charities and Church schools and community centres testifies to the fact that they deserve the best sort of backing the school can give, but in a school with the purpose of the Woman's Auxiliary as its very life the religious emphasis is of primary importance. In a training that seeks to prepare its graduates to enter – transform – create – homes among a people singularly in need of home life, the home atmosphere and experience play a large part in the general character of the house as well as contributing to preparation for positions as matrons in charge of schools and institutions. As it stands, an allowed major in either social work or religious education would probably put all students in the one group as social work is where their interest appears to lie and where most of the positions have been. Although the graduates of last year all found their work under the Church, still it was of the same character as in agencies and the inevitable uncertainty through the year as to what may be secured would probably lead to fear of neglecting any opportunity offered in social work classes. The problem appears to be that of providing enough social work classes to meet the requirements and yet preserve the other two departments which are essential to the character of the present school.

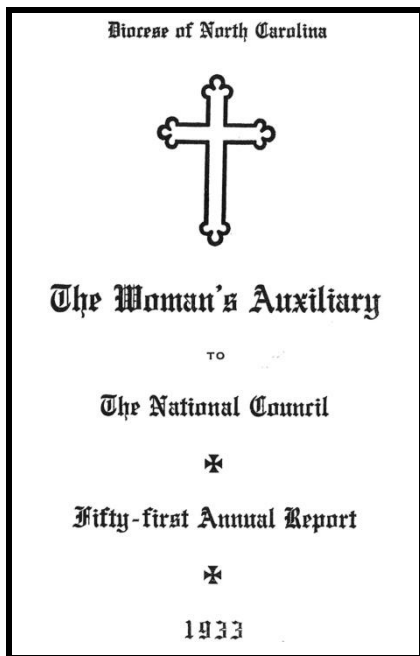
Although the three-fold programme of the school is always stated to every applicant it will probably be wise to have a printed sheet that will make more definite the required chapel attendance, the work in the house, the Bible study, etc.

The report of the Community Centre is attached. This house was given to the diocese to hold and for us to administer with the expectation that in the experiment of use its value would be demonstrated. The enthusiastic use of the place under the wise direction of Miss Kittrell has shown the possibilities both of use to the neighborhood and as a laboratory for the Tuttle School. So far there is no support except as the Tuttle School manages to include it in its budget. For two summers we have employed a member of the Junior class to be in charge of the Centre, and for two years Miss Esther Brown has also been placed there and the two girls have worked together with most satisfactory results. On September 1st Miss Kittrell took charge. As she undertook to carry on a nursery school it was not possible for her to do unaided all the work of the house and a college student lives there paying for her board and lodging by working, cleaning, cooking, and taking some responsibility. The entire lack of support affects seriously the usefulness of the Centre.

The financial statement will show that we anticipated a possible cut and also the expenses of the Community Centre by a radical reduction in salaries. Upkeep comes in a few cases and the amount will no doubt eventually be exhausted. It has been drawn on this year for renovations in the living room and for repairs on the furnace, partly, as well as part of the expense of doing over the stairs and dining room.

There are various needs in the line of more professional equipment. The lack of accredited agencies in Raleigh available for field work is a serious one, aggravated this year by the absorption (*sic*) of all attention in relief work. Can we work out a plan by which the third year can be used for professional experience?

The influence of the school upon the personal life of the student is without doubt the essential thing in the school. The Advisory Board is urgently requested to help us to increase this along with the better professional work.



Cover of 1933 Woman's Auxiliary Annual Report
Archives of the Episcopal Church Women, Diocese of North Carolina

February 1933 "Mrs. Davis Writes of Tuttle Scholarship," Annie Lee Davis (Mrs. R. B.), *The Carolina Churchman*

As I look back over the three years that I have tried to serve as chairman of the Tuttle Memorial Scholarship, I am confused by a flood of strangely mingled feelings. Because first I regret so sincerely that year by year we have been unable to raise the full amount pledged for the Scholarship, \$200.00, and second because I feel so deeply grateful that the scholarship has helped so many deserving girls in getting fitted for their life's work. During the last two school years the full amount raised has been given to Catherine Weston the daughter of Rev. M. M. Weston of Tarboro, one of our worthy ministers. Catherine will graduate this summer and go out as a trained social worker to minister to her people.

In order to meet our obligation to the school it has been necessary to carry over a balance which we hope to pay from our 1933 pledges.

So I am earnestly begging you to remember this in making your pledges for this year.

I am quoting a part of one of Catherine's letters that you may know the kind of girl you are helping and the manner of her training.

"Until we come face to face with the conditions of our fellowmen, we are unable to appreciate the blessing that God is continually bestowing upon us. This brings out the fact more clearly that trained workers are a necessity. In an article that I was reading last night on 'Social Work' it states that efficient social workers do more to help the real cause than our ministers do – due to a slight difference in training. Everything that I do will be done with this aim in view: 'Service – not for myself but others.' I hope and pray that the sacrifices that the Woman's Auxiliary is making to help me will not be in vain. I will try to make you proud of me in the future."

I *am* proud of her; aren't you?



March 1933 "Domestic Missions," Bishop Frank W. Creighton, Executive Secretary of the Board of Missions, *The Spirit of Missions*

The Bishop Tuttle Training School, built by the Woman's Auxiliary, is our training center for Negro women in religious education and social work. Beautifully located on the campus of St. Augustine's College, Raleigh, North Carolina, it benefits from a close affiliation with the college, and the helpful interest and encouragement of the Rev. Edgar H. Goold, its president.

Thirty graduates have gone out from the school, practically all being employed in the work for which they were trained. At the present time, there are fourteen students in residence, nine of whom are college graduates. Bertha Richards, dean, and her faculty are embarking this year upon a program which will eventually result in a closer academic affiliation with St. Augustine's College. Standards will be raised so that the postgraduate character of the school may be recognized.

In addition to the classroom and field work, the students have the advantage of practical experience in the nearby Community House, which serves as a clinic. Dean Richards in her report states, "The influence of the school upon the personal life of the student is, without doubt, the essential thing."



April 1933 Report of Catherine Perry Weston (Mrs. Milton M.), President of the Woman's Auxiliary of the Colored Convocation, given at the Annual Meeting of the Diocesan Woman's Auxiliary, in *Annual Report*

There are nineteen missions in the Colored Convocation. Fifteen of these have, or have had, a branch of the Auxiliary. There are six colored priests and one catechist to serve these nineteen missions. In most of these

stations you have a priest and a branch of the Auxiliary. This furnishes a unique opportunity for you to "come over into Macedonia and help us."

Our Diocesan Branch has the regulation organization: President, Vice-President, Secretary, Treasurer, Educational Secretary, Social Service Secretary, Box Secretary, and U. T. O. Custodian. We have Annual Meetings and make annual reports to the National Branch. We do not have District Meetings.

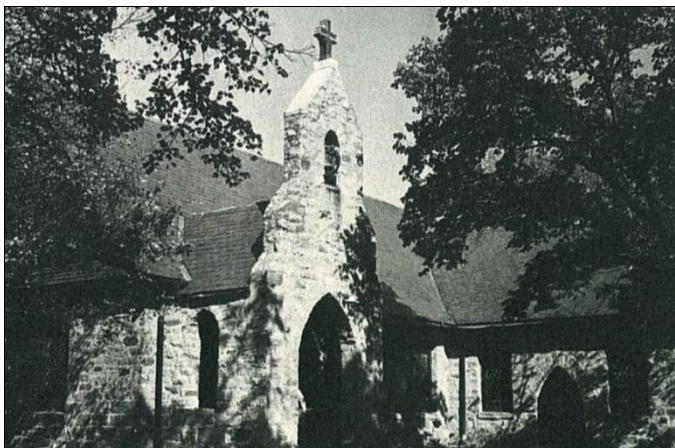
Our meeting last year was scheduled for Charlotte but Charlotte wrote that they could not take the Auxiliary on account of the depression. The prospects for a meeting this year are not favorable.

We had hopes of having Miss Brown to visit the branches this year but there is too little hope of reasonable follow-up work to warrant these visits as yet in this present crisis.

The main handicap in this phase of the church work, as it is in many others, is the lack of available leaders in the field. There are leaders in our midst who are now available and I think it is the duty of every Diocesan officer to find these leaders and give them the opportunity to do their bit.

I think that the programs of both Diocesan Branches should be inter-racial. Friction can be avoided by understanding, church loyalty, and the development of spiritual fellowship.

Madam President, I want to thank you for your splendid spirit of cooperation that you have shown during your term of office. I want to thank the Auxiliary as a whole for your continual interest in my daughter at Bishop Tuttle. I know that it will please you to know that she is to be the valedictorian of her class and was unanimously chosen by the faculty as the honor student and commencement speaker.



Saint Augustine's Chapel
Archives of the Diocese of North Carolina

1933 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

The Bishop Tuttle School for young women who are preparing to enter the fields of Social Service and Religious Education has been continuing its good work. This school is supported as a special project by the National Woman's Auxiliary. Plans are being made to develop the curriculum in view of the fact that most of the students come to it after graduation from College and are thus qualified for advanced training. In connection with the school, as a kind of practice clinic, is the work at the Community House given two years ago by Mrs. A.B. Hunter. In addition to directing various

community projects and clubs the staff and students have assumed general responsibility for the Neighborhood Sunday School which is connected with St. Augustine's Chapel. The prospects for an ever increasing usefulness of the Training School are very good.



October/November 1933 "The Bishop Tuttle School," B. R., St. Augustine's Record

For what kind of work is the Bishop Tuttle School training? Its thirty-eight graduates are doing many different kinds of work according to the opportunities that have [been] offered. There is that in the small southern town such as the place where we have a church building but no resident Negro priest. The work has the oversight of the white clergyman of the town and has been developed by a Negro layman and physician. Our graduate has taken hold of all the problems – the Sunday School, its teachers, attendance, curriculum – the young people, their recreation and interests – the Woman's Auxiliary and its opportunities and educational features and relations to "281." She finds and prepares candidates for Baptism and has demonstrated that her special field is not "raising money." She works with the leaders of the other churches of the town and they are finding that there are possibilities of cooperation. She secured a small shanty opposite the Church, had it cleaned and whitewashed, cleaned up the yard, laid out a tennis court, collected some books and magazines, and behold a "Community Center."

We have another graduate in a small mid-west city where a Church and parochial school are being run with absolutely no equipment, a leaking roof, one stove around which they huddle, no supply of books or blackboards or materials of any kind. Another has just gone to work under a County Supervisor of Public Welfare. She is to begin with trying to bring children to school, which will mean attacking every problem of the rural section – not only the need for food and clothes but also the behavior and habits that are tied up with the whole question of children running wild. Remember this worker as she tries to do this for the State in the same way that she would do it for the Church.

These are examples of some of the work, a far cry from other positions in public welfare in such cities as Newark, Washington, Louisville, St. Louis, agencies that are the last word in efficient management, and different again from the work with girls in the Church Mission of Help, and from that in the five State homes, in New Jersey, and Delaware, and Maryland, and Virginia, and North Carolina, from court work, and County Work and Traveller's Aid. They are in South Carolina under Archdeacon Baskerville and carrying the training and experience into hospital work, school work and parish work. Eight have served the Associated Charities in Washington for varying lengths of time, and six the St. Louis Provident Association.

With the quality of this work in mind and because girls with these possibilities deserve the best preparation they can be given, it is now a graduate school, the entrance requirement a degree from a standard college. In exceptional cases only is less than this accepted and then only when there is also definite experience or training in some recognized social or religious agency.

What are they being trained for? We do not know, but we watch them and study them and pray that the two years here in the school may indeed prepare them for the work that will be given them to do.



December 1933/January 1934 "Bishop Tuttle School," St. Augustine's Record

There is no better way of reporting alumni news than letting the graduates speak for themselves. Here are extracts from letters written to the Tuttle School by some of the alumnae.

Sayde D. George, '28, New School for Negro Girls, Glenburnie, Maryland: "I have about sixty little homesick children ranging in ages from twelve to eighteen. We opened our school December 1st and I have already become very fond of my kids."

Effie M. Richards, '28, Church Mission of Help, Newark, New Jersey: "Did I tell you that I was elected to full (senior) membership in the American Association of Social Workers? I made application for Junior Membership and was asked to make application for full membership. Enclosed herewith is \$2.00 for the piano, one dollar for membership fee – so when I come down to visit the Community House they will not be able to turn their noses at me with my membership card in hand. I found in an article in the "Spirit of Missions" many things that will I am sure be of inspiration and help to some of my girls. I am ever looking for something which I can pass on to them."

Minnie I. Williams, '29, Supervisor, Public Welfare, Durham, North Carolina: "What joy and happiness you gave me on my unexpected visit! I feared once that I would feel strange within the walls of Bishop Tuttle, with all of you new, but I didn't in the least. There are only new faces and names carrying on the spirit and the home atmosphere that I know. I feel sure you are just as happy as we were."

Rosa B. Williams, '30, Emergency Relief, High Point, North Carolina: "I do hope that you are continuing your prayers for the graduates of Bishop Tuttle. I often think of the beautiful prayer and then I get courage to keep on working."

Mae D. Holmes, '30, State Home for Girls in Trenton, New Jersey: "It certainly was a pleasure to have the opportunity to say hello to the Tuttle School. I'm enclosing \$4.00 to be used for the piano at the Centre (or wherever it is most needed, if too late for the piano), and \$1.00 for the Tuttle School Lenten Offering."

Elizabeth J. Johnson, '30, Home Care for Dependent Children, Public Welfare in the District of Columbia: "Of course I am very much in favor of paying membership dues at the Centre. I am only too glad to contribute anything to my school. I want you to feel free to call upon me to do my part at any time. Depression is upon us but I still try to plan so that I can include all necessary expenditures. I should like very much to keep in touch with activities at the Community Centre and certainly hope you will write me from time to time. I am working in the Division of Home care for Dependent Children, under the Board of Public Welfare of the District of Columbia. I show the mothers why they must keep their budgets and how to spend their allowance to the best advantage. I go to see how they keep house, whether they are buying right, how their health is, how they are overcoming the adolescent and its problems and to urge attendance at clinics, etc. I have nothing to offer but suggestions and nothing to tempt them into doing as they should but kind words."



My dear Mr. Plaskett,

I have been planning to write you every since my last visit to the Tuttle School. I was there during the Christmas holidays, and for a few days thereafter. On this visit I had an opportunity to talk with some of the students, at least one of the teachers, and I also had a conference with Miss Richards. I noticed the very obvious unrest in the house, and upon talking with four of the students relative to the change in the general atmosphere about the school each one said in so many words, that the tension was perhaps due to the unsettled policy of the institution. The girls gave me to understand that they felt that the school should either be a graduate school or an undergraduate school. Most of the students there at this time are college graduates, and they desire, I have been led to believe, a more professional attitude than has been exhibited in connection with the work received at Bishop Tuttle.

Miss Richards' mention of a need for more detailed description of the work offered in a bulletin, or catalogue, was of interest to me as that also came up in my talk with the girls. They felt they had no definite information, and often had the feeling that everything was done as an "after-thought". I really hope there is to be a definite bulletin for the Tuttle School outlining the courses of study, the amount of tuition, the number of school days, or holidays, etc.

The matter of field work has always been a serious one. When I was there the work we did under the Family Welfare Department was abundant, but I cannot say that it was especially educational. Mr. Farrell, with whom we had our case conferences, was interested, and he helped us in our blundering efforts as much as he could. The field work that is now referred to as "activity" was the type in which I was most interested; clubs, projects, etc., and I dare say that my being interested particularly in Church work had something to do with selecting that kind of field work as my choice. I can easily see how a student who wishes to specialize in Case Work would feel about taking on a heavy club load, without adequate supervision, and opportunity to do the required amount of Case Work. I do not, however, understand just what Miss Lewis' position on this matter is. I have not discussed the matter with her at all.

Miss Richards is quite upset over the turn which things have taken. She feels quite keenly the handicap of being in her position without having a degree. I rather think that she is not allowed to forget that fact and, of course, that does not help the situation in the least.

From Miss McKinney's letter I get the same idea of her consciousness of an unsettled state of affairs as to function and status of the school. In my opinion something should be done as soon as possible to clear these points up. The question of changing the name is not in my thinking at this time, though I am aware of the shifting emphasis from Religious Education to that of Social Work. I have no objection to that provided there is training to justify such a change.



February 19, 1934 Esther Brown, Woman's Auxiliary Field Worker, to the Rev. George M. Plaskett, Church of the Epiphany, Orange, NJ, and Secretary of the Bishop Tuttle School Advisory Board (Courtesy of The Archives of the Episcopal Church)



Saint Augustine's College Administration Officials
 1934 *Le Cheval Senior Class Yearbook*
 Archives of Saint Augustine's College

March 3, 1934 Mrs. Ethel Allison, Secretary of the New York School of Social Work, to the Rev. George Plaskett, Church of the Epiphany, Orange, NJ, and Secretary of the Bishop Tuttle School Advisory Board (Courtesy of The Archives of the Episcopal Church)

My dear Mr. Plaskett,

The question given our committee was to define the function of the Bishop Tuttle Training School. In the light of our morning discussion and from the fact that the demand for our graduates is coming from the welfare field, we suggest that the function of the School shall be for the present to train welfare workers with an emphasis on Christian leadership. The curriculum changes in order to meet this plan are as follows:

FIRST YEAR – Foundation courses in Religious Education and Social Work (Before the end of this first year students shall choose the field of the major interest, religious education or social work);

SECOND YEAR – Courses and field work shall be entirely within the student's major interest.

In going over the list of the graduates of the School, thirty-five out of the thirty-eight graduates are employed in the social work field. The reason for more students not entering the Church field is because the Church, through lack of funds and unfamiliarity with the school is ready to absorb only a very small percentage of our graduates. It is felt by this committee that the Church field open for our graduates is a combination of religious education and social work and the curriculum as planned ought to prepare a student to handle a Church job efficiently.

We also suggest that more publicity be given to the Bishop Tuttle School and to reach if possible the southern Bishops. It is the hope of this committee that such an effort might induce southern Bishops to appoint a diocesan leader who could be supported by the parishes she serves and this salary would not fall heavily upon any one parish. She could then be a consultant with many workers in the parishes, helping them not only in their Sunday School and group work but also in the social work problems that they have to handle. Part of this publicity work we feel could be done well by the Dean of the School by letters and visits to the various Bishops.

April 29, 1934 Bertha Richards to Grace Lindley (Courtesy of The Archives of the Episcopal Church)

My dear Grace,

They say that people who are wounded in battle sometimes do not know it at the time, and when I read your letter yesterday the only thing I was really conscious of was your feeling – I didn't even recognize it as sympathy. I just know you cared – and that made me so happy that I did not half take in what you were caring about.

Of course now things are running through my mind – the new teachers we are looking for, the students for next year, all the things that may have to be stopped. I suppose down in my soul I don't expect any such thing to happen, and in any case it is not settled yet, but the margin is a small one.
 ...

Grace, is there anything for me to do about the Tuttle School? Shall I wait until the "investigation" is over? It occurred to me that I could follow that letter of appeal with another, saying how much greater the need had grown to be. St. Paul School, Lawrenceville, always used to be making appeals to be saved from collapse, and they used to collect more money than in any other way – or so it used to be said. Except for telling Mr. Gould I have not spoken of your letter to anyone except Sarah Cheshire – I had to tell someone and I knew she would understand. Her response was that the diocese would have something to say about it. It would not do the school any good as "advertising" to say that it might be closed.

This position of the Church is interesting just at the time when the Government is about to start or subsidize schools of social work, and here is one actually doing the work, for once we were on the ground long enough ahead to have some workers available for the national emergency – and, forsooth, they want to shut it up. From what I hear, I think it is well within the range of possibility that the Federal Government would take it over – how would you like that?



May/June 1934 Annual Report to the Trustees, President Edgar H. Goold, St. Augustine's Record

The Bishop Tuttle School for Young Women who are preparing to enter fields of Social Service or Religious Education has been maintained for a number of years as a special project of the National Women's Auxiliary. Our Church is the first and only Church to provide such an opportunity for training so that this school is widely recognized as being a distinctive contribution of our Episcopal Church to the needs and development of the Negro people. Thus far however its merits have been recognized and its graduates used more largely outside of our Church than within it. There is still work to be done in securing suitable candidates from our Negro parishes and in providing them opportunities for service within the Church.

All of the units of work at St. Augustine's are endeavoring to function as real factors in the development of the Negro people with special reference to the increased usefulness of our own Church in this important field. We are not entirely satisfied with the results achieved thus far nor with the response of the Church in this section or in any other, to the great opportunities and obligations of this field of Christian Service. The harvest is great, those who are vitally concerned with its ingathering are all too few. We ask our friends to pray the Lord of the harvest that He may assist in increasing the laborers and resources in this field of His work.



The Reverend Edgar Hunt Goold
Principal of Saint Augustine's School, 1916-1928
President, Saint Augustine's College, 1928-1947
The North Carolina Churchman, November 1, 1938

October 1934 "Bishop Tuttle School," *St. Augustine's Record*

With eleven Juniors enrolled this year, the Tuttle School continues to widen its sphere of usefulness. We think we are doing our part to meet the new demand for more trained social workers. All the graduates of last year are already employed.

This semester our field work training facilities have been enlarged, and for the first semester, four regular lecturers have been brought in for one course each. Rev. Joseph F. Fletcher is conducting a course in Social Philosophy. Mr. Fletcher is chaplain of St. Mary's School, and has had wide experience in social investigation. Mr. William Randolph Johnson, Director of Negro Welfare in the North Carolina Department of Public Welfare, is giving a course in Community Organization. Mrs. Lillian Brinton, for some time engaged in social work and research in North Carolina, is teaching case work, and Mr. C. D. Halliburton of the College faculty, child welfare. Miss Eugénie Dorcé, B.S., Cheyney, is the new full-time staff member. Miss Dorcé is house manager and instructor in Institutional Management.

THE COMMUNITY CENTER

On November 16th, the Choral Club of the College, under the direction of Prof. L. T. Caldwell, presented the musical drama "Jephthah," previously staged with great success as a feature of Commencement Week. This revival was for the benefit of the Tuttle Community Center. The results both artistically and financially were gratifying. We reprint from the program note:

"This entertainment is for the benefit of the Tuttle Community Center, which is just around the corner from where you are sitting, at 310 North Tarboro Road. It was established by the Rev. and Mrs. A.B. Hunter, for the sake of the neighborhood and for the training value to the Tuttle School.

The aim of the Center is to turn the leisure time of children and of adults into wholesome play and creative activity. The sixteen clubs are planned

for all ages, carrying out the principles of recreation and personal development in handcraft, music, dramatics, athletics and social recreation.

There is development of the love of the beautiful, and of appreciation for all useful and gracious things, courtesy and service. Interests are roused and directed. Understanding is strengthened of the privileges as well as the responsibilities of life in the home, the church, the school and the community.

October's attendance on playground and at clubs was nearly 2,000. Does this seem a worthy project to help the Tuttle School to carry on?"



November 24, 1934 Letter from Grace Lindley to Bertha Richards (Courtesy of The Archives of the Episcopal Church)

Dear Bertha,

I had been meaning to write you ever since the Triennial Meeting in Atlantic City. . . . It was such a joy to see you even the few days we succeeded in doing that. I hope you know what an awfully good speech you made. I was more than proud of the Dean of the Tuttle School. You may like to have the resolution on training:



Grace Lindley, Executive Secretary of the National Woman's Auxiliary, 1916-1940
The North Carolina Churchman, October 15, 1940

That we recommend to the National Council that our two training centers, the Bishop Tuttle School in Raleigh and Windham House in New York, will receive from the United Thank Offering sufficient support for them to carry on in a reasonable manner during this triennium.

You see that it is a recommendation to the National Council and that it is indefinite in the amount. I am afraid that for next year it will mean no increase. I also think it means no decrease, for I believe Dr. Franklin thinks that the cut which was ordered in the houses under the National Council will have to be taken by Brent House and he feels that neither Tuttle nor Windham can be cut.



December 1934/January 1935 "Bishop Tuttle School," St. Augustine's Record

In this issue of the RECORD Bishop Tuttle School speaks through its graduates to the readers of the RECORD, and through the RECORD, Tuttle graduates greet each other:

Inez Middleton, '31, Christ Church Mission and Parochial School, Forrest City, Arkansas: "The services yesterday were lovely and well attended. . . . The girls and I tried to decorate the mission like St. Augustine's Chapel. (Thanksgiving Day.) It did not look just like the chapel, but it was pretty. Today we are carrying food to poor families."

Ludie J. Willis, '32, Parish Workers, Phillips Brooks Memorial Chapel, Philadelphia: "This city and the opportunities its offers are about to make me overwork myself. I am forced to arise at 6 a.m. daily, and sometimes it is midnight before I am able to go to bed. I am continually busy, but I like my work, and want to improve my education too."

Kathryn Lewis, '33, Department of Public Welfare, Orange, New Jersey: "My work is very interesting. Our case loads are too heavy to do much case work as such, but we do render some case work services. Because of my work I have had to give up some of my activities at Epiphany. I was working with the Church School, the choir, and the Young People's Fellowship. I enjoy my church work and wish I could do more."

Lillian B. Ricks, '33, E. R. A., St. Louis, Missouri: "I thought you would be interested in knowing that we have passed the preliminary, or what you might call probation, and have been asked to stay with the organization."

Mabel Perry, '33, E. R. A., St. Louis: "We are working for Uncle Sam now, and he is really a demanding boss. We always work overtime. You do not know how much I appreciate the chance I had to complete my training at Bishop Tuttle. There are quite a few memorials for the grand old Bishop, as this was his home. I visited the Cathedral and saw a picture very much like the one in the living room. I was quite at home."

Hortense Tinsley, '33, E. R. A., St. Louis: "My work is interesting, and we have opportunity to put into practice so many things we learned at Tuttle."

Ruby A. Knox, '34, E. R. A., St. Louis: "I have heard of what a successful year has opened for Bishop Tuttle School. I am so glad, and hope that everything is running smoothly. I shall always appreciate the training I received. The Tuttleites are not organized here, but I wish they would. How is Trixy?"

I trust that your juniors are as interested in their introduction to a study of the Old Testament as we were. P. S. Bow-wow to Trixy."

Etholia A. Robinson, '34, Wilmington, N. C.: "I have a case load of more than 130, and my allotment for this month is more than \$1,200. The people here are very friendly. It is a sad place to be without a car, because trolley cars are used only for souvenirs. I have trudged so often through the sand that I have become a sand-human (a person covered with sand)." (Miss Robinson was transferred to Raleigh very soon afterward.)



February 18, 1935 "Report of the Director of the Tuttle Community Center," Mary E. Carnage (A.B. Hunter Collection, NC State Archives)

I hereby submit the following report of the Tuttle Community Center from February 1934 to February 1935:

A survey has been made of the area surrounding the Center which shows a population of 2,224 people. Of this number 885 are children and more than half of these children are registered in one or several of the thirteen clubs or teams offered.

The program aims to teach every child to work with his hands, to become interested in the simple things of life, to sing, play games, dance and express himself through drama and in free play.

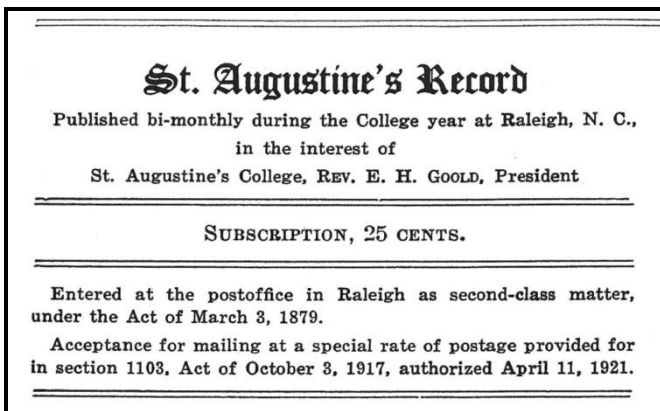
The Center has had several valuable gifts this year which are making it possible to render more effective service. The lot to the north of the building has been given by Mrs. A.B. Hunter and Miss Bertha Richards. The possessing of this land not only means that there is garden space, play space and space for a much needed gymnasium, but it prevents the crowding in of a large apartment house which was being erected. The wading pool, given by the Inter-fraternal Alliance last summer is greatly appreciated by the children. It is still the only watering facility for Negro children in Raleigh. Folding doors, given by St. Augustine's College, have taken the place of a partition between the living room and porch, making a large and more adequate auditorium for plays, meetings and the larger clubs. The auditorium is heated by an oil circulator given my Miss Allendorph of Red Hook, N. Y.

The membership drive conducted this year proved more satisfactory than in the past. A Biblical drama, "Jephthah's Daughter," presented by the College Choral Club, was the closing feature of the drive. Receipts amounted to almost \$70.00. Plays, food sales, candy sales, rummage sales and appeals to the graduates and friends have amounted to \$250.00. Again this year, as last, \$50.00 worth of Christmas Seals were sold through the Center. Toys were made and repaired, food, clothing and coal were given to needy families through the Center. The Christmas program consisted of an outdoor service, a Sunday School Christmas play and tree, parties for the poorer children and an operetta by the two choral clubs. Churches and other organizations constantly use the Center for meetings and programs. Children and adults are participating in a Community Stunt Night on February 23rd, to secure funds for club materials.

The staff of the Center is made up of Bishop Tuttle students and F.E.R.A. Students from the College who engage in club, community and playground activities, all concentrating on this area.

The goal is that every home will be touched through the Center; that this community will be outstanding in its good housekeeping, Sunday School and School attendance, and keen civic interest.

A Community and Civic organization composed of men and women, meets monthly to discuss and work out plans for the improvement of the neighborhood; as more light, better police protection, disposal of waste, better street and sewage.



Masthead for *St. Augustine's Record*

Edith E. Chisholm, '34, E. R. A., High Point, N. C.: "How is everything there? I do hope the school is larger this year. The work is so interesting when the group is large enough for everyone to get a little resting chance.



March 25, 1935 Letter from William R. Johnson, Consultant and Field Agent on Negro Work, The North Carolina State Board of Charities and Public Welfare, to the Rev. George M. Plaskett, Church of the Epiphany, Orange, NJ; Secretary of the Bishop Tuttle School Advisory Committee (Courtesy of The Archives of the Episcopal Church)

My dear Rev. Plaskett,

After a lapse of several weeks, I find time to write you my candid opinion of the Tuttle School of Social Work as it relates to North Carolina and the country at large.

In North Carolina ninety-seven percent of the trained Negro social workers are graduates of the Tuttle School. In all of these cases the work done stands out. The one or two failures are underlined with health impairments or unforeseen occurrence that did not reflect upon training or point of view. Not only does the work of these graduates stand out in North Carolina but in the District of Columbia, New Jersey, St. Louis, Louisville and other places to which they have been called to service.

I am firm in my opinion that [the religious side of the work] does not detract but adds to the students' point of view for with all the social training there must go along with it some heart training. . . .

The Tuttle School is filling a great need in the South, and bids fair to do even greater work. Miss Richards and her staff are of the most cooperative sort of individuals with all social agencies, and especially with the State Department. The school is unique in itself, making an unusual contribution as one of the two schools of Social Work exclusively for the training of Negroes, the other the Atlanta School.

We have calls for the placement of trained Negro workers almost monthly. More students being admitted will greatly assist in the filling of this need.

1935 Reports from the Rev. Robert W. Patton, Director of the American Church Institute for Negroes, Auxiliary to the National Council, *The Spirit of Missions*

February – The Bishop Tuttle Training School for Religious and Social Workers, Raleigh, North Carolina, has issued a list of its graduates and where they are employed. We find that not only are they engaged in Church work, but in municipal and State welfare organizations, mostly in the South, while several are working in social welfare programs sponsored by the Government. The Institute is sure that the Tuttle School is bringing opportunity and service to the Negro generally through its program and opening a field of opportunity for Negroes which has hardly been touched in the past.

April – All last year's graduates of the Bishop Tuttle Training School, Raleigh, North Carolina, are employed and there is an increasing demand for more trained Negro social workers. The junior Class this year numbers eleven.



1935 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

The Bishop Tuttle Training School for young women who are preparing to enter the field of Social Service or Church Work is maintained as a special project of the National Woman's Auxiliary. It has already sent out into the field of public welfare many of its graduates who have been of greatest service to their people in these days of economic distress. It is to be hoped that as time goes on more positions will be developed for them in the field of definite Church activities. Connected with the school as a kind

of a clinic is the Tuttle Community Center where an active program of Community activities for children, young people and adults is being conducted under a trained worker among about 2,000 people. The Tuttle School has increased its enrollment this year and has under consideration further plans for expansion and thoroughly deserves our interest and support.

We invite our Church people to visit St. Augustine's and become acquainted with the work of all of its departments. Sympathy and personal contact will encourage those engaged in the work and, we hope, around the interest of many who are now uninformed about it.



August 22, 1935 "Tuttle Community Center," Mary E. Carnage, Director (A.B. Hunter Collection, North Carolina State Archives)

The Tuttle Community Center, located at 310 N. Tarboro Street had its beginning in 1931, when Dr. and Mrs. A.B. Hunter gave a building and play ground to be used by the Negro boys and girls living in the city of Raleigh, toward turning their leisure time into creative and recreative activities, through pre-school education, open forums, discussion groups, hand craft, singing, dancing, drama, cooking, sewing, gardening, athletics, social recreation and adult education.

The present board of directors of the Tuttle Community Center is composed of the following citizens, Mrs. W. T. Bost, Dr. Chas. Dunston, Dr. N. L. Perry, Mrs. J. W. Holmes, Mrs. W. S. Nelson, Miss Bertha Richards, Miss Pearl Snodgrass, Miss Mary L. Gates, Rev. J. W. Smith, Miss Julia A. Williams, Rev. Joseph Fletcher, Mr. Frank Watson, Mr. Randolph Johnson, Miss Emley Mae Morgan and Atty. F. J. Carnage.

There are five hundred children registered in one or several of the thirteen clubs offered by the Community Center. Over two hundred adults are active in the mothers club, the home making club, the health club and civic organization with a daily average attendance of one hundred thirty-five.

Included in the yearly budget of one thousand dollars are the following major items, 1. salary for one full time worker, 2. salary for one part time worker, 3. upkeep of the building and grounds and club and playground materials.

The Tuttle Community Center has no financial backing; during the past four years it has been financed by membership drives, rummage sales, candy sales, entertainments and occasional small donations which amount to approximately three hundred dollars a year. This amount has been supplemented by a generous donor who promises to continue until September 1935.

The program of the Tuttle Community Center aims to teach every child to work with his hands, to become interested in the simple things of life, to sing, to play games, dance and express himself through drama and free play; thus preventing juvenile delinquency [sic] and developing useful happy citizens.



October/November 1935 "Bishop Tuttle News: Community Beacon Light – The Tuttle Community Center," Student Staff Member, St. Augustine's Record

"Firm as a rock it stands" – Tuttle Community Center, in the northeast corner of Raleigh, on Tarboro Road. About five years ago Dr. and Mrs. A.B. Hunter gave the ground and house that there might be a community center for the neighborhood. Since that time that which was merely a house and a lot has become a "Paradise Castle" to the "underprivileged" both far from and near it. Daily, scores and sometimes hundreds of

persons flock to the Center seeking its shelter from the stress of various social ailments. It serves their every need.

The work is so arranged that there is a special program for every field of social work. Its recreation and settlement programs render service to all ages (helping mothers to remodel wardrobes, to turn father's coats into pants for school-age boys, etc.). Girls are taught to make their own dresses, clean, make and dye scarfs [sic] and other household dainties and necessities for mother. A small child has actually been completely, attractively dressed, excluding footwear, for approximately thirteen cents. With such economical, saving instruction in a neighborhood, need any one go without clothing? With the handicraft suggestions, workers' homes have been made more comfortable and beautiful.

Besides being an economic asset, the Center endeavors to educate. It maintains a small library which is generously patronized by young and old; some seeking facts, some seeking the pleasure of reading; all obtaining knowledge in some way. Thanks to broadminded and generous people this library is growing. Helpful classes in leadership, child development and good housekeeping have been given; children as well as adults have been taught to do things with their hands – mending, painting old furniture, embroidering, making lamps, etc. Some of this work is now on exhibit at the Center.

The Center endeavors to teach the value of play. Play being a goodly part of one's everyday, well rounded life, a variety of play apparatus and implements is found here. Every day a large group of boys and girls come to play, properly supervised and instructed. Singing, which is a major field of the whole program, is taught to both young and old, and there are quartettes, trios, etc.

Before the Tuttle Community Center was established the poor underprivileged lived, or tried to live, as best they might, ignorant of the small things they could do to improve themselves and their homes. Now most of them are learning. The sick and shut-ins who long for a word of light, now have that word. The undernourished who had no way of getting a special diet oftentimes necessary for their life, now may have that diet.

Mrs. Mary E. Carnage, the Director of the Center, is the able regulator of what I am proud to say is "The Community Beacon Light."



December 1935/January 1936 "The Bishop Tuttle School," B. R., St. Augustine's Record

"Our advertising this year has taken the form of trips in the interest of the school, and three of them have opened up different angles of approach to our various problems.

In Washington our six graduates took me to their offices and agencies where they are in touch with the great movements in Federal social work. I talked with representatives of standards and policies, and felt more determined than ever to make this school worthy of its opportunities. Canon Stokes gave a helping hand, and at a talk at St. George's Church I found interested people in the Rev. Mr. Birch and his congregation. Our girls also entertained me at a delightful luncheon with Dean Slowe, two of their supervisors, Lt. L. A. Oxley, the Rev. A. A. Birch, and the Rev. J. E. Elliott.

On a trip in Alabama and Georgia another side was prominent. St. Mark's, Birmingham, presented an opening for a trained woman to work among the large number of their city students; at Tuskegee they are in need of a campus worker; in Atlanta one of our graduates could help the Rev. Henry Bowden increase the usefulness of his new parish house. As the first trip had brought out the necessity of standards in professional work, so this one showed the opportunities that stretch on every side for workers in Church and school and community, and the possibility of so placing them

was discussed with Bishop McDowell and Bishop Mikell. A little later, our social work teacher, Miss Stevenson, talked to the students of Virginia State College in Petersburg, and to combined congregations in Richmond, where she also had a most helpful conference with Bishop Tucker.

There are two things of which the school is in need – positions for work in the Church, and a growing number of students ready for training to that end. Miss Lindley has suggested that Auxiliary leaders can help, and I know the readers of the *St. Augustine's Record* can, too. I find it hard to believe that the Church will let slip such workers trained to do the very things so urgently needed on every side. There are several graduates, now with the added benefit of experience, who would gladly take such positions, and two present appointments especially illustrate what that work can be – besides the work also being carried on by Miss Ludie Willis at Phillips Brooks Memorial Chapel in Philadelphia; Miss Inez Middleton at Christ Church, Forrest City, Arkansas, and Miss Esther Brown as a Field Worker of the Auxiliary. Roberta Lassiter has just gone to Fort Valley, where she is working out the help a trained worker can be between the school and the home, and on the campus. Miss Ada Speight in Hawkinsville, Georgia, has beautified the Church grounds with grass and shrubs and helped raise the order of the services, built up a Sunday school of seventy, bought a house and lot, and remodeled the little shanty into a parish house and community center. The property is now in the hands of the trustees of the diocese, and when I asked her what it had cost the diocese she answered, "Not a cent."

January 6, 1936 From minutes of a meeting about Bishop Tuttle School with Mrs. Ethel Allison of the New York School of Social Work, Mr. Kinkle Jones, Mr. Lindeman & Mr. Pettit (Courtesy of The Archives of the Episcopal Church)

Mr. Kinkle Jones opened the discussion by saying there was great need for training Negro workers and he felt there would be no place in the future for workers who had had only a few beginning courses in social work, that the real positions will go to those who have received a diploma from a school of social work. We touched on the following points:

Discussed development of an independent school at St. Augustine's versus affiliation with a college. We all agreed on having it an independent school. . . .

It was felt that a new director should be appointed, possibly a Negro. This would mean that Miss Richards would have to resign her position and we all felt that her influence in the School and among the Negroes was too valuable to lose. She might possibly be appointed as Religious Education Leader to supervise the care of the house and to promote throughout the Negro states the work of the Bishop Tuttle School. . . .

Social work and religious education. Will the support of the Woman's Auxiliary be given if the School becomes a school of social work and takes as its minor interest religious education?



February 1936 "The Bishop Tuttle Training School," report of the Advisory Committee to the National Council (Courtesy of The Archives of the Episcopal Church)

What might be called the "Charter" of the School is contained in resolutions adopted by the National Council on February 20th and 21st, 1924. . . . These resolutions mean that while the legal control of the School is vested in the Trustees of St. Augustine's, its practical guidance is in the hands of the Advisory Committee of the National Council. This distribution of authority has proved mutually unsatisfactory. If the Advisory Committee fails to assume leadership it is considered negligent by the Church; if it endeavors to assume leadership it may be thought presumptuous by the authorities of St. Augustine's. . . .

For three years the Advisory Committee has been struggling with this problem, and is no nearer a solution than it was in 1933. Increasingly it is being faulted, particularly by Negro leaders, for the operation of the School on its present low standard. . . . In order to qualify as a member of the American Association of Schools of Social Work it would be necessary for Tuttle School to provide:

- 1) An annual budget of at least \$10,000, and probably \$12,000.
- 2) Two full-time instructors who are members of the American Association of Social Workers.
- 3) Proper provision of supervised field work.

The American Association of Schools of Social Work would also require positive assurances that such a program was under-written for a minimum of five years.

At the present time there is only one accredited school of social work for Negroes, the Atlanta School of Social Work. The demand for trained social workers of the Negro race, however, is so great that there is ample room for additional schools.

It would therefore seem that the situation had reached a point at which one of two decisions should be made:

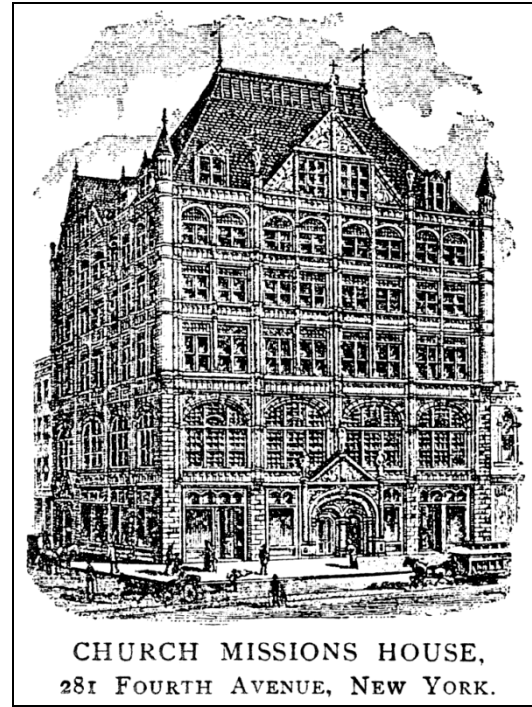
Alternative 1. The School should be deliberately converted into a school of social work for Negro students and raised as quickly as possible to the standards required.

Alternative 2. The program of the School should be so changed that it no longer gives the impression of training social workers.

In connection with the report, the following resolution was adopted by the Council:

RESOLVED: That the National Council direct its Advisory Committee on the Bishop Tuttle School to take up with the Principal and Trustees of St. Augustine's College the possibility of completely reorganizing the program of the School.

The National Council
Protestant Episcopal Church
281 Fourth Avenue
New York

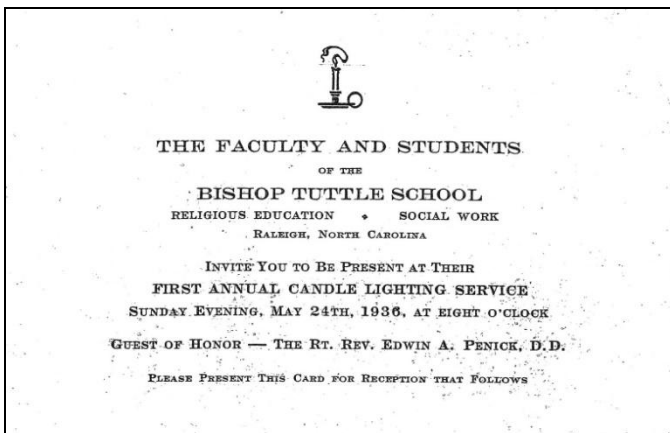


Feature of the The Spirit of Missions

1936 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

This school was founded and is supported by the National Woman's Auxiliary for the purpose of training young women, mainly college graduates, who are planning to enter the field of Social Service or Religious Work. About 50 have graduated from it since the inauguration of its work. Practically all these are now employed, two-thirds in the South, and one-third in the North. At present the friends of the school are hoping that the time is not far off when it will qualify for membership in the American Association of Schools of Social Work. The Tuttle Community Centre in the neighborhood of the School is located on property given to the Diocese of North Carolina by Mrs. A.B. Hunter. Its varied program of clubs and community activities brings the students in training into contact with hundreds of people, young and old, and affords them valuable experience. The National Youth Administration is actively interested in its welfare and for the first time it will receive assistance from the Raleigh Community Chest.

It is a source of real regret to the authorities of St. Augustine's that so many of our Church people throughout the Diocese are unacquainted with its work. To all such our invitation is "Come and See."



Invitation for Candle Lighting Service, May 1936
A.B. Hunter Collection, North Carolina State Archives

October/November 1936.. "Notes on the Bishop Tuttle School," L. R. McK., *St. Augustine's Record*

If growth and change from within are evidences of life, and scientists say that they are, then the Bishop Tuttle School is a vital institution. Although the School is itself no longer an experiment, it is not yielding to the temptation which such a settled estate presents: the temptation to go on being each year just what it was the year before.

The size of the student group – usually twelve to sixteen; ten this year – makes it possible for the School to do each year that which will best serve the interests of the present students. And at the same time the long-time welfare of the School is provided for in the School's program toward accreditation.

For membership in the *American Association of Schools of Social Work* is now a definite goal of the Bishop Tuttle School, and many of the changes which are in progress are toward achieving this goal. One of the most interesting of these changes is the re-organization of the schedule to release senior students from classroom work, the second semester, to a full program of field work.

Students of both classes are doing the following types of field work: family case work, club leadership at the Community Center, at the city high school, and on the campus, and church school teaching. Although no extensive program of field work in Institutional Management is provided, field trips to various nearby institutions include observation from this point of view.

Almost every year some graduate of the School goes into an institution to work, either as a manager or as some special worker, or in a combination of both. Three of last year's class are so engaged, one in Philadelphia, and two at Marshallton, Delaware. One is in medical social work in New York, one in social work in Texas, and one is enrolled in the School of Social Work and Religious Education in Boston University. Two are, according to the school's last information, unemployed.

Heretofore, girl children among the Tuttle alumnae were looked upon with more favor than were boy children – they were future Tuttlelonians. But the recent advent of a Junior in the family of one of the alumnae has that same importance now – he is a prospective Tuttlelonian, for the Bishop Tuttle School now admits men. This year the School opens its doors for the first time to day students – both men and women. This is indeed a vital institution.

I

November 10, 1936 Report from Mrs. Ethel Allison, Secretary of the New York School of Social Work (Courtesy of The Archives of the Episcopal Church)

My recent conference with Miss Lindley and Mrs. Graham Taylor of the American Association of Social Workers brought out the following points:

- 1) Every school which now wishes to become a member of the American Association of Schools of Social Work must be affiliated with a university or college. If St. Augustine's can be pushed to reach a higher standard it might be possible to affiliate with them.
- 2) There is a hesitancy of favoring any of the schools which develop under church agencies.
- 3) The financial status should be at least \$10,000.

I

December 1936/February 1937 "The Bishop Tuttle School," B. R., *St. Augustine's Record*

The "Tuttle Agency" is a very real affair, carried on with all the routine of an office employing case work methods of the best sort, and the organization and system enabled the "staff" to do a remarkable amount at Christmas with the money given on the campus and from away, the clothing collected, food, etc. Plans were made with the clients, the mother and father when possible, in reference to their resources; and the students and Miss Stevenson worked desperately hard. This plan relieved the Community Centre from some of the pressure so that it could devote itself to another side of the Christmas celebration. Another part of our Christmas was having Mrs. Grace Mosely Swett with us for a week.

There have been several trips in the interest of the school and at the invitation of the Woman's Auxiliary to the diocese of Easton, to Philadelphia and to Southern Pines, North Carolina. There was most intelligent and sympathetic response from the various groups, and, of course, the hope that the touch with the school and its problems might help in the Auxiliary study as well as give the school the sense of support. There is to be another trip to the Auxiliary in the diocese of Newark early in March. These trips have included visits to graduates as well as one large meeting in Philadelphia arranged by one of our girls at which practically all the Negro parishes of the city were represented. Three of our graduates are now working in the flood area, two in Louisville and one in Forrest City, Arkansas, where part of the small school is being used as a hospital.

February 17, 1937 From Report of the Committee on Plans for the Reorganization of the Bishop Tuttle School (Courtesy of The Archives of the Episcopal Church)

RESOLUTION: (adopted at 1936 Annual Meeting)

"That Mrs. Allison, Miss Lindley, and Dr. Plaskett be appointed a committee to act with the Chairman to formulate plans and approach the Rev. Anson Phelps Stokes, The Rockefeller, and other foundations in an effort to raise \$50,000 or more to be spent over a five year period in order so to develop the Tuttle School that it can become a member of the American Association of Schools of Social Work. And if these approaches to the various foundations justify, that they begin to plan for the reorganization of the school."

1937 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

This school is maintained largely through gifts from the National Woman's Auxiliary for training workers in the field of Christian Social Service. Until recently only young women were admitted to the school. At present,

however, the opportunity has been extended to young men to attend as City Day Students and several are in attendance. The experiment seems to be working well. Bishop Tuttle students are being trained for a most useful and needed type of work. It is hoped that as time goes on more and more of the graduates will be able to receive employment under definite Church auspices.

The Tuttle Community Center, which is conducted on property given to the Diocese by Mrs. A.B. Hunter, serves as a practice field for the Bishop Tuttle students and is also a splendid influence for good in the neighborhood. Warm commendation of its work is constantly coming from numerous sources.

In closing I will repeat the invitation that was given in past years to all the Church people of our Diocese – “Come and see St. Augustine’s.”



October/November 1937 “Bishop Tuttle School,” L. F. B., St. Augustine’s Record

We believe in Bishop Tuttle School. We believe in it because it has recognized and preached, since its pioneer days, that social work and religious education are sister services.

But we believe in the school even more because it has kept alive the spirit of its pioneer days – the spirit of search into new realms of training, new meanings of skill in this art of helping people who are in trouble. Because we believe in social work, in the effort to push across frontiers of economic privation, to give people a chance to develop their personalities, to improve the environment where all of us live; because we have faith in the inspiring and directing benefits of religious education, we think Bishop Tuttle School has an important responsibility on St. Augustine’s campus, in the capital of North Carolina, on the eastern seaboard between Atlanta and New York. For, in the long miles between those two cities, with so many virgin fields for service, here alone does a school dedicate itself exclusively to such professional training, offer two such lines of defense against unalleviated poverty, disease and despair.

Since 1925 Bishop Tuttle School has grown. Its graduates have taken key places in church work and missions, in community organization and in private and public welfare work. The school’s curriculum recognized the needs of new areas opened to its graduates. The course of study broadened yearly as each year demanded more training, information and skills. This year has seen much activity. We have had contact with the Family Service Societies of Raleigh, Richmond, Durham and Winston-Salem. We have visited the Friends Association for Colored Children in Richmond, and the Chatham County Department of Public Welfare in Georgia. At the University of North Carolina and at William and Mary College, the field supervisors of social work reviewed our program of field training with interest and enthusiasm. Students have attended the Institute of Public Welfare at Chapel Hill, the General Convention of the Church at Cincinnati. Their work has received supervision in the Wake County Department of Public Welfare, the Family Service Society of Raleigh, and the Bishop Tuttle Community Center. They have worked in the Community Chest Drive.

All this branching out, all this inquiry into the social forces active in this section of the country has been an integral and necessary function of the school in its program of field work training. In December, senior students will begin a twelve week period of field work within accredited agencies, under careful supervision. They are to learn their job by doing – not paying heavily for their tuition by trial and error – but under supervisors, keenly interested in the training process. This will be another pioneer year for the school – the sending of students to fields deeply south as Atlanta, Ga., and west to Winston-Salem. And because these student are trained and eager to serve, because graduates have broken many paths in other states, we believe in them and in this training venture. It will be a

meaningful one in their growth and thus in the growth and power of the Bishop Tuttle School.



January 28, 1938 From Meeting Minutes of the Bishop Tuttle Training School Advisory Committee (Courtesy of The Archives of the Episcopal Church)

Bishop Penick presented the report of the Committee (on Change of Policy) in the following resolution:

Whereas, in the early years of the Bishop Tuttle School there seemed to be more need and more demand for the training of technical social workers than for any other type of expert in our Church, it was decided that the Bishop Tuttle School should stress the training of the former, and

Whereas, it appears in the judgment of the Advisory Board, that it is practically impossible at this time to accredit the Bishop Tuttle School so that it may become a member of the American Association of Schools of Social Work and an accredited institution of the training of technical social workers among Negroes, and

Whereas, changing conditions in Church and community indicate the need for an increasing number of women trained for leadership in Religious Education and in general parochial and diocesan work;

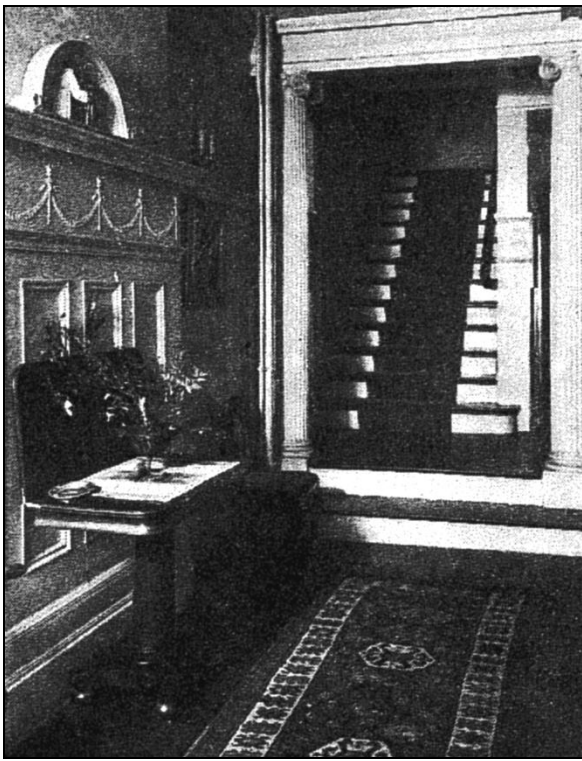
Therefore, be it resolved that it is the judgment of this Advisory Board that the curriculum of the School be so adjusted at the beginning of the next academic year as to provide for a more balanced training of the students, with the retention of selected courses in social service but with increased emphasis upon educational subjects, looking to the preparation of well rounded Church workers with special equipment for educational service.



1938 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine’s College, Journal of Convention

This school for Training Church Workers in Religious Education and Social Service receives its chief support from the United Thank Offering of the National Woman’s Auxiliary, and in its administration St. Augustine’s is assisted by an Advisory Committee appointed by the National Council. The graduates are widely scattered throughout the country and are engaged in various types of Church or community work. In an effort to assist in building up our Negro Church Work in a definite way it has been decided to place greater emphasis in the curriculum on the training for leadership in the field of Religious Education. It is hoped that from the Church will come suitable candidates for this type of training, and in the Church positions and opportunities will be provided for them on their graduation. A widening interest in the development of our Negro Church Work would stimulate this ideal.

In conclusion I would extend now as in the past a cordial invitation to our Church people to visit St. Augustine’s and to acquaint themselves with the work that is being done there as a part of the Church’s program so closely connected with the Diocese and the American Church Institute for Negroes.



Entrance Hall, Windham House, New York City
The Spirit of Missions, May 1929

October 1938 “I Dined at Windham House” – Center in New York and Tuttle School in Raleigh help college women find the fulfillment of their vocation in the Church, Adelaide T. Case, Educational Adviser, Woman’s Auxiliary, *The Spirit of Missions* (Courtesy of The Archives of the Episcopal Church)

... Although I have not visited Tuttle School for several years I saw Miss Bertha Richards, the director, early in the summer and I had a letter from her only this morning. Of the Tuttle graduates Esther Brown is the only one that I know at all well. When she lived at Windham House two or three years ago, she was working for her master’s degree in religious education. I understand that she is to be loaned by the Woman’s Auxiliary to Tuttle School for a portion of next year, to give courses in religious education – a job for which she is eminently well fitted – and to help in the administration – and there is no one better qualified for that. In the past, the training at Tuttle School, on the campus of St. Augustine’s College, Raleigh, North Carolina, has been a gift of the Church to the Negro race in that it has provided first-rate training in social work under Church auspices for young women who are college graduates. Its alumnae have had no difficulty in finding positions in secular social agencies. The Church has used only a few of them. Now positions are opening up in the Church and we are hoping that the women trained at Tuttle School will have an opportunity to bring into the direct service of the Church the results of their training.

Some time ago I wrote to a few of the Tuttle School graduates asking them to let me know about their work and the special contribution of the school. Their answers are here before me. I shall quote from only two.

MRS. MABEL THORNBERY is one of seven graduates of Tuttle School who are working in the St. Louis Provident Association. This is what she says:

“I entered Bishop Tuttle in September, 1931. I was on probation as I was but eighteen and below the usual admitting age. Everyone was most cooperative and the life there was always beautiful. We were surrounded with a beautiful spiritual atmosphere that induced spiritual thinking. We were taught to appreciate the arts and the art of living beautifully. These

things I think make one want to bring such peace and beauty into other lives, which I think is the heart of social work.”

And she describes her present work in this way:

“My work is family and children’s work. The older I grow and the more experienced I become the more I feel that I am in a real profession: a doctor of family and children’s social ills. For instance, this week I have used every community resource to help a young girl rehabilitate herself so that her college training need not be wasted because she is an unmarried mother. She has much to give but it has been a difficult job to pull her up from “the slough of despond” and make her a contributing character again. I have found a working opportunity for a brilliant girl so that she can go on with her school career despite her lack of financial support. I have been busily supervising a home where a mother recently died by placing a housekeeper there for the four children.”

VERA GANG has just finished some additional training at the Boston School of Religious Education and Social Service, working at the same time as Girl Reserve adviser in the Boston Y.W.C.A. She says of Tuttle School:

“The size and atmosphere of the Tuttle School tend to create and foster the desire for the kind of training it offers. Its organization and very position in a locality needing the kind of influence it exerts give opportunities for the students and teachers to realize its usefulness. The teachers and speakers are chosen for their ability to contribute to the students’ personal growth as well as their training. It certainly has limitless opportunities for teaching Christian social service.”

As I write about these two rather new schools, one in the North and one in the South, I keep thinking that the women of the Church probably know much less about these new ventures than they do about the well-established deaconess training schools which have done such excellent work for so many years. I wish that more women might make an opportunity to visit both schools and have some first-hand experience in each center. Briefly stated, the purpose of both schools is to help college women to find that fulfillment of their vocation as Church workers which can only come when skill and devotion are united and are developing together according to God’s will and to His glory.



October/November 1938 “Bishop Tuttle School,” V. M. G., *St. Augustine’s Record*

The Tuttle School students as far as possible continue their training during the summer months by some kind of activity intended to increase their knowledge and strengthen their techniques for dealing with people. This summer two of the students worked on a sugar plantation in Florida. There they had a chance to work with individuals and groups under conditions vastly different from those met in ordinary communities. Their experience proved their ability to handle novel situations and showed what intelligent direction could accomplish in this particular situation. Their success paved the way for the permanent employment of another Tuttle School graduate. Another of the students worked in the Tuttle Community Center which has a well organized program of summer activities. One worked in the office of the Urban League in St. Louis interviewing unemployed persons and assigning them to positions relative to their abilities and training. Still another spent a probationary period at St. Agnes Hospital where the benefits were mutual. This same student attended the Wellesley Conference of Church Workers; the classes and various activities will increase her usefulness as a well-trained church worker.

In accordance with a plan instituted last year for providing varied and well supervised field work two of the senior students have gone to Winston-Salem for training in family case work and recreation and one has gone to Philadelphia to study the Church’s organization for Religious Education

and Social Work. These two cities offer well organized agencies both secular and religious where the students will have opportunity to test, through practical experience, the theory learned in the class room. The supervised field work will be graded so as to increase in intensity and difficulty according to the personal development of the students.

The field work placements of the juniors are all local. Two are working under the supervision of the Raleigh Recreation Commission. Two are working at the Bishop Tuttle Center and one is organizing and directing play activities for the children at St. Agnes Hospital. All will help with the Well Baby Clinic which is conducted jointly by the Hospital and the Tuttle School.



December 1938/January 1939 "Bishop Tuttle School," B. R., St. Augustine's Record

The new semester at the Tuttle School has opened well. For the second time we have admitted a new student at this point, last year's experience having been so satisfactory and the adjustments in the schedule slight. Miss Esther Brown, '31, has begun her work and the religious education courses are happily stimulated. Miss Brown's attitude toward the whole work of the school includes every course as contributing to the result we all work for and her coming marks a fortunate development.

We are very happy in our three graduates who are working together here this winter, as Miss Vera Gang, '36, has the social work, and Mrs. Kathryn Lewis Henderson, '33, is in charge of the Tuttle Community Center through this year when Mrs. Carnegie is finishing her college work. On the nomination of the Alumnae, Miss Elizabeth J. Johnson, '29, was appointed by the Presiding Bishop as a member of the Advisory Committee, so we feel that the graduates are taking a real part in the life of the school.

It is almost time for the return of the seniors from their three months of supervised field work. It has gone so well in the Associated Charities of Winton-Salem and in the department of religious education of the Diocese of Pennsylvania that we are greatly encouraged. In Miss Hodelin's case, we are offering Cuba a well trained missionary, and we hope that she will be given the appointment for which she came to the States to be trained.

The Community Center has had a vote of confidence from the Community Chest in a substantial increase in appropriation as well as a bonus from their balance of last year. This will mean an expanded program and greater usefulness as the salary of the Director is the only financial contribution the school makes to the Center.

An event of great value to the school will be the visit of Mrs. Ernestine Postles of Detroit. As president of one of the outstanding branches of the Girls' Friendly Society in the Church, a member of the Michigan Diocesan Committee of Christian Research, and one of the ten delegates appointed by the Presiding Bishop to the World Youth Conference to be held this summer in Amsterdam, Holland, her presence will be of value not only to the Tuttle School, but to the whole campus community.

We look forward to the annual meeting of the Advisory Committee in February. And through it all there seems to be a growing demand for our graduates in the work of the Negro parishes. This will attract students who care for such service, and this will make it possible to produce the kind of worker so greatly needed.



1939 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

This school for training in Religious Education and Social Work is in large part supported by the National Woman's Auxiliary because of the interest of that splendid organization in the training of church leaders in the field of our Negro work. The course covers two years of theoretical and practical training. In all but exceptional cases the students must be college graduates. This year two graduates of the school are members of its faculty while another is in charge of the Community Center. The excellent work that is being done by these young women is most gratifying. The Dean, Miss Bertha Richards, writes as follows: "The student body is of excellent caliber, with a satisfactory interest in religious education and future work already in prospect. The field work of two of the seniors proved again successful in Winston-Salem, and our Cuban student made a great success of her three months in Philadelphia in the department of religious education of the Diocese. We look forward to her securing appointment in the Cuban field."

There seems to be an increasing realization of the strategic importance of St. Augustine's in the development of our Negro church work throughout the entire country. As this realization grows we hope and trust that the Institution will receive the larger financial support that is now badly needed.

In conclusion let me again extend a cordial invitation to the delegates of this Convention and to all of our Church people to visit the Institution and to learn more of what it is doing and of its needs and opportunities.



1939-40 "General Information," in Bulletin, The Bishop Tuttle School (Courtesy of The Archives of the Episcopal Church)

The Bishop Tuttle School was established in 1925 to train Church workers, through a two-year course in religious education and social work. On the basis of this type of training, graduates of the school are engaged in work in both fields.

For admission to the school applicants should submit evidence of graduation from a standard four-year college and offer course in psychology, education and the social sciences. In exceptional cases the completion of less than four years of college, with suitable experience in some recognized religious or social agency, will be accepted. A health examination accompanied by a properly certified Wasserman report is required of all applicants. There is a probationary period of two months for all students.

The school year extends from Thursday, September 28, 1939, through Wednesday, May 29, 1940. All holiday privileges, including Easter and Christmas, are arranged at the convenience of the field work program. Students are assisted in securing work through the summer in a parish or recognized agency.

Thirty-six semester hours of classroom work, of which twenty-four hours are in the junior year, and one thousand clock hours of field work, are required for graduation.

The school diploma is awarded after a year's successful experience in a suitable position which the student has secured after graduation.

Boarding students are charged \$250 per year for tuition, board and lodging. Day students are charged \$70 per year for tuition. There is an annual charge of \$15 for all students, payable at the beginning of the school year, to cover athletic and concert fees, the use of required books and part of the field work expense. Students will also need approximately \$2.00 a month for carfare.

The school furnishes all linen except towels.

Application for admission should be addressed to the Admission Committee, care Miss Bertha Richards, Dean, Bishop Tuttle School, Raleigh, North Carolina.

The Tuttle Community Center, the gift of Dr. and Mrs. A.B. Hunter in 1931 to the Negroes of the community, affords an opportunity to use leisure time in creative and recreative activities, stimulating interest in simple things, spiritual development, skill with the hands, and better health habits; thus preventing juvenile delinquency and training into useful happy citizenship.

The Center provides a laboratory for the Tuttle School in its departments of religious education and social work.

The parish Church school of St. Augustine's is an established department of the school.

The Well-Baby-Clinic, conducted by St. Agnes' Hospital and the school, gives work each year in community organization.

The Center, the Church school and the Hospital thus provide closely integrated laboratory experience in religious education and social work.



October/November 1939 "Impressions of Bishop Tuttle School," a New Student, St. Augustine's Record

The outsider casually looking at the Bishop Tuttle School sees an attractive beautifully constructed building in which, she is told, a group of young women live and learn. The new student, however, is impressed with a great deal more than the beauty of the building which is to be her new home. Immediately upon arrival, she is given such a warm, hearty welcome by the faculty and the students that she instantly regards herself a member of a great family – the Tuttle family.

The friendliness of the people at the Tuttle School is not only the impression one forms on entering. A student comes to this school to learn something, and she soon discovers that the entire atmosphere is conducive to study; consequently all apply themselves to their work. Aside from study all students have the opportunity to participate in other activities, educational and religious. The striking thing about the attitude of the Tuttle students is that they evidence a definite willingness to take part in voluntary as well as required activities.



Group Photo, Tuttle School Bulletin, 1939-1940
 Courtesy of The Archives of the Episcopal Church

These impressions may seem few and of no consequence, but an individual in any new environment knows that such an atmosphere assists one to make adjustments easily. So, the way people are greeted here and the manner in which students go about their various duties, along with the opportunities offered for religious, educational and cultural development,

have made a favorable impression on all the new students entering the Bishop Tuttle School.



1940 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

This school for Religious Education and Social Work was established and is maintained chiefly through the interest and help of the National Woman's Auxiliary. Since its founding in 1925 about sixty graduates have gone out to undertake work in Church fields or in the more general field of Social Service. A national field worker for the Auxiliary was trained at the school and when she withdraws from the work in July another graduate will take her place. Special emphasis is being placed on training for religious education, a field in which there is a marked scarcity of qualified workers. Connected with the work of the school is the Tuttle Community Center, a remarkably active and effective institution which has won such a public approval that it receives substantial help each year from the Community Chest.



October /November 1940 "Bishop Tuttle School," B. R., St. Augustine's Record

The Tuttle School faces each autumn the loss of its seniors who go off for their three months of field work. This year Miss Anne Brown went to Glendale, Ohio, for experience in religious education with the Sisters of the Transfiguration. Miss Harriet Washington to Durham for work with the Family Service Association. They left us with four juniors: Miss Mabel Hodge, a graduate of North Carolina State College; Mrs. Clovena M. Bunn, the wife of one of the priests in the East Carolina diocese; Mrs. Olivette R. Harris, whose husband is Superintendent of the Maryland Home for Friendless Colored Children, and Miss Fannie Lee, who has had a responsible position in Virginia State College. They form an unusually serious and earnest group and the year's work promises well.

Mrs. Esther Brown Smith has been given a United Thank Offering appointment in her home diocese and we were fortunate in filling her place with Miss Louise Rich, who for over thirteen years has been in charge of the religious education in the diocese of New York. Miss Rich has taken hold of the work here with enthusiastic competence, and is already being felt in the diocese. We welcome back Miss Vera Gang with all the different angels of her interests and abilities that enrich the school, and Miss Mae Tate still keeps us well fed and comfortable.

The General Convention reaches us in various ways. The discussion of the Church Training Schools was heartening and helpful, especially to discover how we all struggle with the same problems. It is significant that six of our Tuttle School girls were in Kansas City and another would have had a place on the program had she not been kept away by illness.

Two of our graduates have been married this autumn: Miss Anne Stiles to the Rev. John Falconer and Miss Ethel Malone to the Rev. Ellsworth Jackson. Mrs. Edith Chisholm Jones is the mother of a baby boy. Mr. and Mrs. Carnage have adopted a baby daughter – and so the Tuttle family grows.



November 7, 1940 Bishop Edwin A. Penick to Mr. A. T. White, Senior Warden at St. Ambrose Church (Courtesy of The Archives of the Episcopal Church)

Dear Mr. White,

I am under the impressions that you are still Senior Warden of St. Ambrose' Parish, and am therefore addressing this letter to you, as I want it to represent an approach to your vestry through official channels.

Yesterday I had a long conversation with Miss Bertha Richards, Miss Rich and Miss Gang, members of the staff of the Bishop Tuttle Training School. They proposed a plan to me that I thought had merit in it. They would like to arrange for pupils in this school to cooperate with the leaders of St. Ambrose' Parish in a program of education and social service. This would include an active cooperation with the Woman's Auxiliary.

Such an arrangement, if agreeable to your vestry, would correspond with similar schemes at the several seminaries of our Church, where the students serve neighboring missions and congregations over the week-end. Thus, to their theoretical instruction is added practical experience. I can visualize a plan in operation that would be of mutual benefit to the school and to your parish.



December 1940/January 1941 "The Bishop Tuttle School: A Training Center for Training in Church Work," L. E. R., St. Augustine's Record

A visitor might have the impression that she had come into the midst of a family instead of into a school; it is both a family and a school.

To be sure we rise in the morning by a bell for an early breakfast, for the dishes have to be washed and the house cleaned up by eight-fifteen. At that time each day a member of the household takes a turn at leading in worship in our lovely little House Chapel. After this there are classes till lunch – Bible, Social Case Work, Home Management, Community Organization, Community Recreation, Psychology and Teaching in the Church School.



Classroom at the Tuttle School, 1939-40 Bulletin
Courtesy of The Archives of the Episcopal Church

In the afternoon the household is busy at many things – field work in home visiting, hospital, Tuttle Community Center, social agencies, attending church school staff meetings or department conferences to plan work, working in the library and so forth. In the evenings there is study, or we join with other groups on the campus for chapel service, meetings, games or other socials, or we have a social evening at home.

On Sunday mornings fifty-six children come in for church school which is planned and carried on by the students in training and students from the campus, under supervision. Through the boys and girls in the church

school, families in the community are met and made friends of, so that our group grows week by week.

The Bishop Tuttle School is a place where people feel at home. Visitors drop in and longer visits are made by friends who are welcomed by the family just as friends are everywhere – and how many interesting people we know! They give us so much of themselves – we enjoy them so much.

Are not all these things training for both students and faculty alike – training in thinking, in cooperation, in enlarging our horizons of knowledge, human relations, and above all a quiet, steady, growing understanding of God?

A Christian community life doesn't just happen by putting a few together under the same roof. It is an achievement. We have not arrived yet this year at Tuttle School, but we are moving on, under God, towards a real community life and spirit here and now, and preparation for a life of service.

This is Christian Education.



1941 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

This school was established and is maintained as a special project of the National Woman's Auxiliary. Its primary aim is to train young women in Religious Education and Social Work. Connected with it is the Tuttle Community Center which is doing a large and important work in the neighborhood. During the past year the school has profited by the services of Miss Louise Rich, formerly Secretary for Religious Education in the Diocese of New York. A recent graduate, Mrs. Fannie Gross, is serving as a field worker for the Woman's Auxiliary and is rendering excellent service. There have been over sixty graduates from the school since its founding in 1925.

In conclusion I would repeat the often expressed hope that increased support be given to the work at St. Augustine's from this Diocese and other parts of North Carolina. It would be a fair and right thing to do and would greatly encourage those who are engaged in the work.



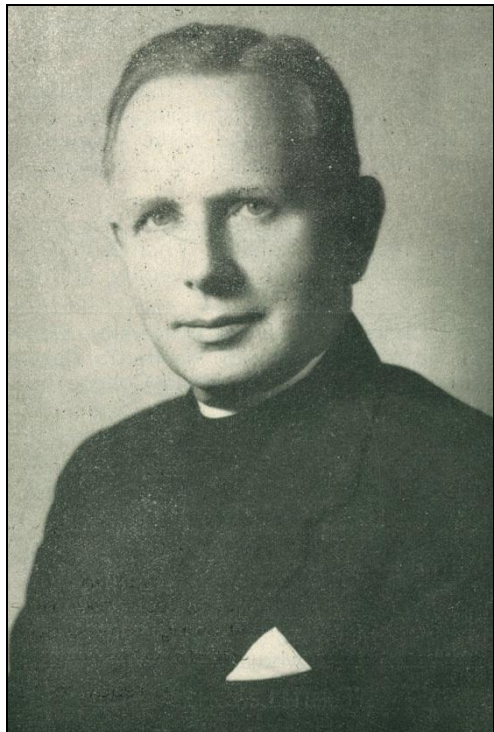
April 15, 1941 Confidential letter from Bishop Edwin A. Penick to Presiding Bishop Henry St. George Tucker (Courtesy of The Archives of the Episcopal Church)

Dear Bishop Tucker,

This is a deferred reply to your letter regarding the Bishop Tuttle Training School.

Mr. Pepper is right in his opinion that the present situation is unsatisfactory. So far as my observation goes, the School is making practically no contribution to the work of the Church among colored people. To be frank, I regard the School, not only as of negligible value but as downright discreditable to the Church. So far as the Faculty is concerned, there is the Dean, Miss Bertha Richards. She is about 68 years old, and has resigned. For two years, I believe, she has signified her willingness to stand aside as soon as her successor had been appointed. She is a woman of fine missionary zeal, and has given herself and her private means too, so I have been told, with real devotion to this School. I think that her enthusiasm and unselfishness and other excellent qualities should be recognized and appreciated. In my judgment, however, she has been seriously at fault in her racial attitude which, to a southerner, is positively obnoxious. I believe in encouraging the Negro whenever he shows any ambition to become a helpful influence or leader for his race, but I am sure it is a mistake to make them racially conscious and

aggressive until they appear to be seeking occasions for giving offence. Miss Richards, quite sincerely but I suspect deliberately, has pushed the Tuttle students into situations where their presence and their manner was objectionable.



The Right Reverend Edwin Anderson Penick
Bishop Coadjutor, 1922-1932
Bishop of North Carolina, 1932-1959
The North Carolina Churchman, November 1941

I have told her that her policy did not make friends for the School. It is my personal opinion that the School cannot possibly succeed so long as the administrative head possesses and inculcates in the student body a racial attitude that is wholly foreign to that of the south. Miss Rich, another faculty member, is experienced, I understand, in Religious Education, and has made a valuable contribution to the School since she came here last fall. I learned today, however, that she has been notified that her services will not be needed after this year. Mrs. Tate is a sort of housekeeper and she likewise is not returning. Vera Gang, 28 years old, teaches Social Science and some Religious Education.

The student body is now composed of three women. One is wife of [a priest]. She has been married 20 years. Another student is a Baptist woman who does not attend the Chapel services. The third student is a woman between 40 and 50 years of age whose attitude towards the white members of the faculty is known to be one of resentment.

In his report to the last Diocesan Convention, May, 1940, the Rev. Edgar H. Goold, president of St. Augustine's College, included the following statement about the Tuttle School:

"This school for Religious Education and Social Work was established and is maintained chiefly through the interest and help of the National Woman's Auxiliary. Since its founding in 1925 about sixty graduates have gone out to undertake work in Church fields or in the more general field of Social Service. A national field worker for the Auxiliary was trained at the school and when she withdraws from the work in July another graduate will take her place. Special emphasis is being placed on training for religious education, a field in which there is a marked scarcity of qualified workers. Connected with the work of the school is the Tuttle Community Center, a remarkably active and effective institution which has won such a

public approval that it receives substantial help each year from the Community Chest."

This is the whole picture as I see it with all the good gratefully acknowledged and all the bad frankly admitted. Let me try to answer your questions specifically.

1. The School is a Woman's Auxiliary project. I imagine that the National Executive Board would want to investigate or to appoint a group of competent southern women to investigate the present situation and to recommend a plan for the operation of the school in the future.
2. The Trustees of St. Augustine's College are not likely to interfere with any new plan that may be proposed unless it should introduce certain extreme or radical policies that would embarrass the college administration. I am thinking of the difficulties that might grow out of a Negro being chosen as head of Tuttle School. Conflict of authority between the heads of two institutions on the same campus would be a possibility.
3. The School should be continued but under a "New Order." The present time is favorable for the erection of a new system, faculty, curriculum, and purpose of the School. This would involve a different constituency or type of student. The present status of a quasi-graduate school might have to be dropped.
4. The study of this question might be referred to (1) the Negro Commission of the Fourth Province, (2) The Joint Commission on Negro Work, (3) a Conference of southern Bishops to be convened by you this summer.
5. The relationship of the school should be clarified with reference to (1) The National Woman's Auxiliary, (2) The National Council, (3) The Church Institute for Negroes, and (4) The trustees of St. Augustine's College.
6. Negro institutions require strict supervision. They have a tendency to grow slack. I, therefore, believe that a group of men and women should be chosen from the neighborhood of Raleigh who would meet frequently and keep in close touch with every aspect of the School.



May 8, 1941 Letter from The Rev. Almon Pepper, Executive Secretary of the National Council, to Bertha Richards (Courtesy of The Archives of the Episcopal Church)

My dear Miss Richards,

I have had several conferences recently with Bishop Tucker about the Bishop Tuttle Training School. I am sure that we have his very real interest, out of which comes his desire that the Tuttle School shall answer the needs and prepare a larger number of students to go into Church work. . . . He is of the opinion that decisions in determining this program should rest with himself in consultation with the officers of the National Council and the Trustees of St. Augustine's. In making these decisions he wishes to have more detailed information about the actual present situation and the suggestions of yourself and the Advisory Committee. He has therefore suggested that I visit the school to have conferences with you and the members of the staff and also with Bishop Penick and Mr. Goold, and to meet with those members of the Advisory Committee who live in North Carolina or other parts of the south.

In view of all this I think that you should wait until after these meetings before issuing the new bulletin. I know that this is postponing an important item of promotion, but in the uncertainty of the situation, I believe that it is wise. I hope also that you will not be upset by the idea of this consideration of future program. These are days when this is sound practice, and I know that nobody more than you wants the original purposes, namely, to train colored leaders for Church work among their own people, to be carried out. For nearly 20 years Tuttle School has done this, but perhaps the next 20 years call for a modified program. Please

know that whatever decision is made the interests of the present staff of the school will be cared for. You have written me about some of your desires in this matter and this is one of the items I wish to discuss with you. Some of the other items will be Miss Gang's field trip, and your ideas as to what kind of training is most needed for Church leaders among colored people.



The Right Reverend Henry St. George Tucker
Presiding Bishop of the Episcopal Church, 1938-1946
The Spirit of Missions, July 1931

May 28, 1941 Resolution adopted by the Board of Trustees of Saint Augustine's College (Courtesy of The Archives of the Episcopal Church)

RESOLVED: That in response to the recommendation and action of the Presiding Bishop and other officers of the National Council as contained in resolutions received from them dated May 22, 1941 regarding the continuance of the work of the Bishop Tuttle Training School, the Board of Trustees of St. Augustine's hereby declares the work of the Bishop Tuttle Training School suspended as of May 31, 1941 and the services of the Staff terminated as of that date, and furthermore expresses its willingness to co-operate with the National Council in working out plans for the use of the Bishop Tuttle Building and for the possible future resumption of activities in the school.

June 13, 1941 From Memorandum to Officers of the National Council from the Rev. Almon Pepper, Executive Secretary (Courtesy of The Archives of the Episcopal Church)

In answering any questions which come to you, it is important that three facts be included:

- 1) The present closing of the School should be thought of as temporary. While it is not known in what form its program will continue, there has been no change in the intention of the National Council or of the Auxiliary to train Negro Church girls for leadership among their own people.
- 2) Careful study is to be made of the needs of the Church for trained Negro workers. When these needs are determined the National Council can then know what kind of training program to develop.
- 3) During the temporary discontinuance of the classes, it is hoped that scholarship assistance can be given to some girls which will make it possible for them to continue their training at other schools.

1939-1941 Memories of Fannie Pitt Gross Jeffrey, Oral History Interviews by John Kayser, 2001, and Patricia N. Page, 2003

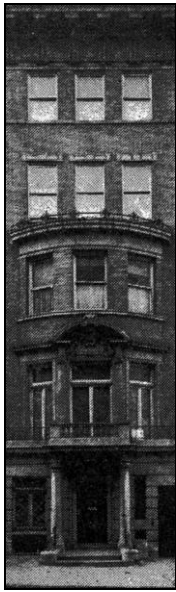
Yes, I came to the Tuttle School. That was a wonderful experience. Our life was very good there. Miss Richards was a wonderful woman. Had a great sense of humor. She could tell the funniest stories and she was also a biblical student and she taught Bible study. That was one of the important parts of our curriculum.

Well it so happened in 1939 . . . the black field secretary employed in the national office of the Woman's Auxiliary came to Tuttle School as a lecturer or something. She was primarily to work with the black women and black auxiliaries in churches and communities. . . I don't like to say things that make me say that I impress people, but I mean, I did. She was about to get married and the national office was concerned about how on earth they were going to fill her job. So, she spoke to me and said, "Fannie, would you be at all interested?" Instead of finishing my second year at Tuttle, I would be going to New York for in-depth training in organizations and work of the Church.

They could almost guarantee me that I would have her job if I would go and study in religious education there in New York City. So I said "all right". At the end of that first year, I went to New York and lived at Windham House. Of course, it was my role back then to break up a barrier as the first Black at Windham House.

It never occurred to me at that time that there was any difference made between me because I was black. And I only learned that from Helen Trumbull who told this story. This was our first day at Windham House, registering. She noticed that I didn't have a maid's uniform on and she thought, "Oh, this is nice, they are not making the maids wear uniforms." The first evening there, we went into chapel and I went into chapel . . . "Oh, my, this place is really advanced, here they are letting their Blacks come into chapel with us." After chapel, we went into the dining room for dinner, and when we sat down, the blow came and she realized that I was there the same way she was, and I was Black. She had only known Blacks in servant roles. So she had to make a decision, was she going to put down everything that she believed in and thought about Black people or was she going to go along with an institution that accepted Blacks as equals. Helen said that all this went through her mind and she sat there at dinner, whether or not to actually sit down and eat with me. She did. It turned out that she and I had the same classes at Teacher's College and at the Seminary and we became the closest of friends. Every place that I've ever been, Helen always tells that story about how I changed her life.

One of my first jobs for the Woman's Auxiliary was to close the Bishop Tuttle School out and to arrange the building and all of its furnishings, and everything was officially given to St. Augustine's College. We felt and the Church felt that we should not operate a school unless it met full standards. My role was to do whatever needed to be done in exchange of records. Gather all the files and so forth and have them all shipped to the New York City office. Officially to close the doors on Tuttle School.



5-Story Windham House in New York City

The Spirit of Missions, May 1929



1942 Annual Report to Diocesan Convention, the Rev. Edgar H. Goold, President of Saint Augustine's College, Journal of Convention

The Bishop Tuttle Training School has been closed during the past year as the result of the action taken by the National Council and Woman's Auxiliary. A study is being made by them as to the possible reopening of the school and if so, on what basis.



Inaugural ROTC Ceremonies on the Grounds of the Tuttle Building, 1974

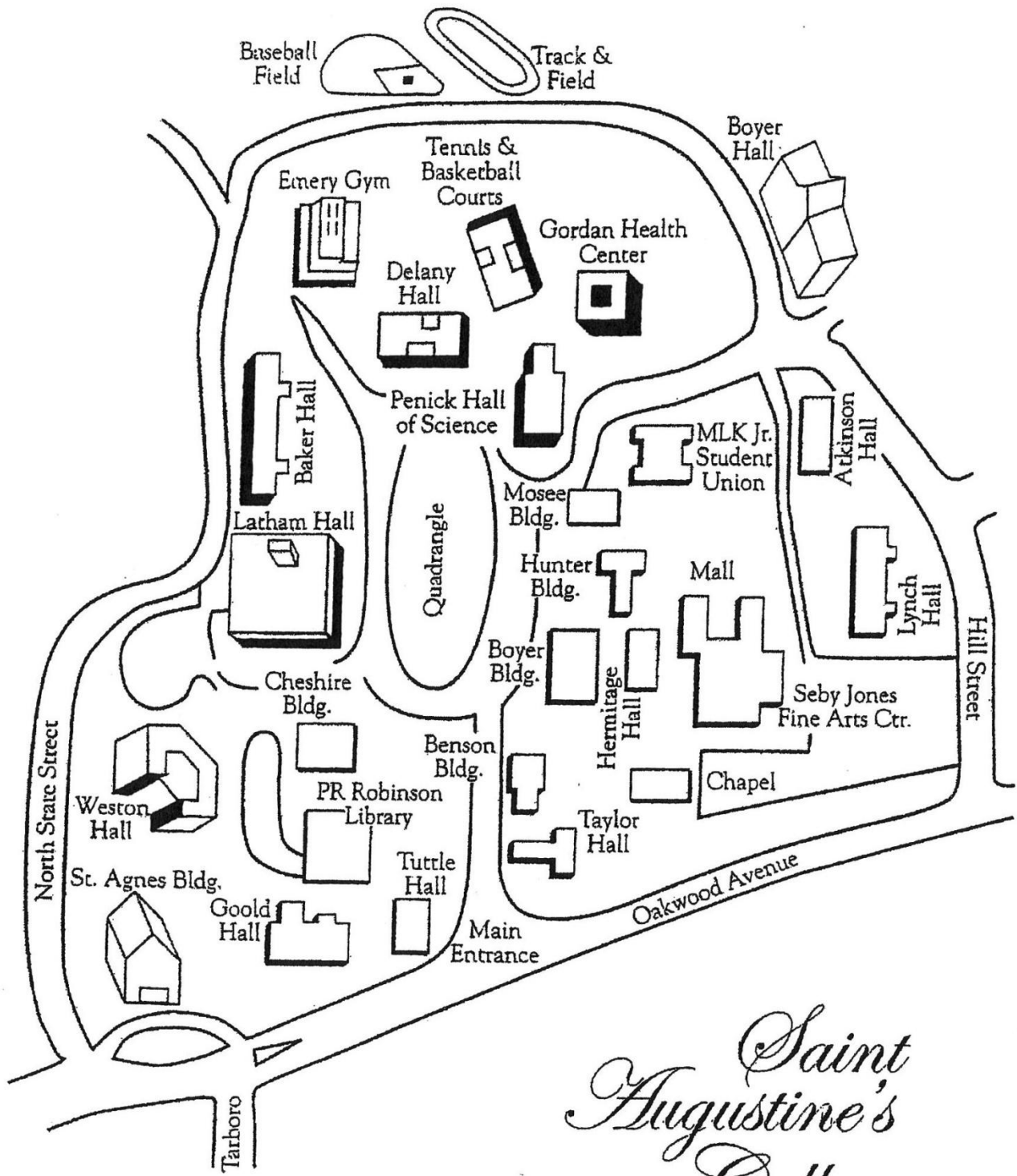
Archives of Saint Augustine's College



The Tuttle Building or Tuttle Hall, 2009
With Woman's Auxiliary Plaque and ROTC Insignia in view
Photo by Jim Andrews



A last look at the The Bishop Tuttle Training School
Saint Augustine's Annual Catalogue, 1929-1930



Map from *Strengthening Ties That Bind: A History of Saint Augustine's College*,
 Thelma Johnson Roundtree, Saint Augustine's College, Raleigh, NC, 2002