
OUR COLORED FOLKS
OF
NASSAU AND SUFFOLK COUNTIES
LONG ISLAND, N. Y.

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Young Men's Christian Association
Nassau and Suffolk Counties, Incorporated.

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OUR COLORED FOLKS
IN
NASSAU AND SUFFOLK COUNTIES
LONG ISLAND, N. Y.

A study of the conditions of the colored
population in twenty communities

and

An inventory of resources for work with them.

R. Maurice Moss, A.B.

Columbia University 1919

Fellow of the National Urban League.

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OUR COLORED FOLKS
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Part I.

INTRODUCTION

Part I

INTRODUCTION

Why The Survey Was Made:

As one rides by automobile or train through Nassau and Suffolk Counties, he cannot help but be impressed by the strange contrasts which present themselves to his view. Here, one passes large and beautiful estates followed by miles of wooded wastes; great, well kept, farms succeeded by huge sand-dunes; homes of the prosperous and middle-class and also the settlements of the poor. Throughout its length and breadth, there are marked contrasts. Long Island has 154 communities whose population varies greatly in number, large and small. Only one community has a population over 10,000. In these communities are found people of every economic rank and grade. In total, they number over 300,000 souls.

The people themselves present marked contrasts; the prosperous white and the poor white, the immigrant, Pole and Italian, the Indian and the Negro. They all may be seen as one passes along the roads and by-ways, and visits the various villages and towns.

Little has been known of the Negro group. There is not a village on the Island but has some representatives of this race among its inhabitants; yet few are the persons who know of their life and understand their conditions and problems. Where do they live? What work do they do? What opportunities have they for recreation? How are they using the available educational facilities? What community assistance do they need and desire? A social worker here and there would be found who knew partial answers to these questions for his own village or district, but no one knew the actual situation nor could answer these questions for the entire Island. Yet, in fact, Long Island is one large community in geographical extent, with common interests and

problems. The community and county agencies have not been reaching the colored people, chiefly because they did not know what was necessary to be done or how to touch their life.

There seemed to be an imperative need for ascertaining the facts concerning the colored folks of Long Island so that the questions above might be answered intelligently for the 8,000 colored men, women, and children of Nassau and Suffolk Counties.

How It Was Accomplished:

The Young Men's Christian Association of Nassau and Suffolk Counties (Incorporated) in its work among the foreign-born people of the two counties naturally came into contact with the colored population. They were often found living near the foreign-born, sometimes sharing the same house or different apartments in the same tenement. Their neglect by the communities, their consequent degrading living conditions, and their social and moral status, were continually being brought to the attention of the Association. It was not equipped with personnel to do anything for them. The needs of the colored men and boys appealed to the Y.M.C.A. Something ought to be done, but what and how was a difficult question to decide. It also seemed that the most important step was to show ways and means to the communities themselves to do things, and also to find out how County, State, and National agencies could help.

Finally, it was decided to make a study and inventory of the colored people of the two counties - not so much a formal survey, but to develop a method of service with the colored leaders based

upon facts, and to utilize existing agencies and forces for the welfare of the entire colored people and their communities. The Association asked the advice of the National Urban League for Social Service Among Negroes as to what was the best procedure. This national organization for work among colored people, suggested that such a study ought to be made by a trained colored social worker and offered to secure and to provide the services of such an investigator if incidental expenses could be cared for. Through the generosity of two friends, it was possible to do this. Thus, this study has been made under the direction of the Association through a worker and Fellow of the National Urban League, Mr. R. Maurice Moss. Mr. Moss is a graduate of Columbia University and especially trained for work among his own people at the New York School of Social Work. He has had several years of experience in work with colored men and boys, being director of a Boy's Camp and affiliated with the Athletic Department of the Brooklyn Y.M.C.A.

Method Of Community Study And Inventory:

There was no precedent to go by in making this study. It was the first of its kind ever made in the North, on a county-wide basis, of a colored population living in rural villages and towns. It was necessary to develop a technique and also community schedules which would be able to cover all types of conditions and yet be complete. In order that the best method might be devised, three different kinds of colored communities were selected and a preliminary survey made of each. With this information in hand, a series of inventory schedules were prepared from actual field experience through a classification of the information desired and secured. The final inventory schedules used for this survey and study,

are divided into three parts:-

Part One - "General Narrative Statement"

Under the community headings of:-

1. Character of Population.
2. Living Conditions.
3. Working conditions.
4. Social and Moral Status/
5. Educational Opportunities.
6. Recreational Facilities.
7. Religious Life.
8. Inter-racial Relationships.
9. Recommendations.

Part Two - "Community Study Card"

Following the same classification of headings as above, but the material arranged in schedule form for statistical and fact data.

Part Three - "Inventory Card of Resources"

In schedule form for information concerning organizations, facilities, work being done, and suggestions for meeting outstanding needs. Special provision was made for listing possible leadership.

In the Appendix as Exhibit I is an entire set of the "Community Inventory Schedules." These were filled out completely for every colored community studied. Photographs were also taken in each community to show its local conditions and individual needs.

In the preliminary bird's-eye study of the field, it was found that there were at least twenty communities in Nassau and Suffolk Counties which had an appreciable number of colored people. Special care was exercised to cover the entire field and all types of communities. It was decided to study all these twenty communities, and they are as follows:-

For Nassau County

1. Freeport
2. Glen Cove
3. Hempstead
4. Manhasset
5. Oyster Bay
6. Port Washington
7. Rockville Centre
8. Roslyn
9. Westbury

For Suffolk County

1. Amityville
2. Babylon
3. Bay Shore
4. Bellport
5. Huntington
6. Patchogue
7. Port Jefferson
8. Riverhead
9. Sag Harbor
10. Shinnecock
11. Southampton

In the diagrams accompanying this Part One, will be found a map showing the location of these communities. It is to be noted that they are scattered throughout the length and breadth of the two counties. During the course of the study it was found that some other communities, such as, Greenport, Setauket and Quogue, also had large colored settlements. These will be studied individually later.

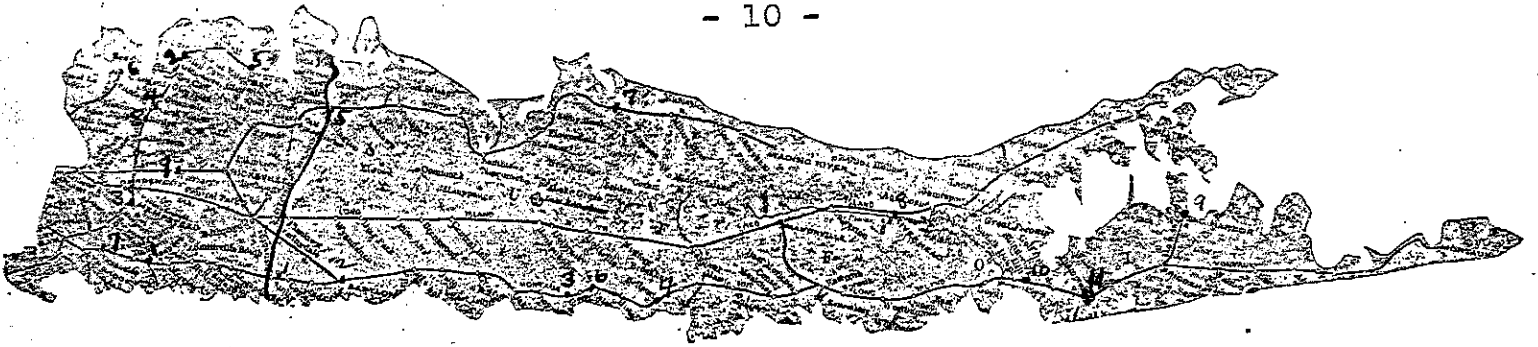
The information for the various community studies was secured in many ways. It was found to be generally true that the colored minister was the best informed man in the village concerning the colored population. He usually knew all phases of their life in a general way. Accordingly, the usual approach was to go into a colored community, find the colored minister, and interview him. The information gained and leads secured in this way were checked and cross-checked in different ways. For example, the postmaster was asked for his figures as to the colored population and what papers they read; the school principal told of their

relations to the school in a more specific way than the minister could; the community nurse would furnish in detail facts concerning their health and living conditions.

It was always considered more important to obtain the attitude and desires of the colored people themselves than to gather bare facts. The investigator continually made it a policy to fall into conversation on the street with the school boys of both races, with working men of both races, with women in the homes and policemen on the corners, thus to ascertain the point of view of the people themselves, both colored and white.

A systematic effort was made to ascertain whether community, county, state, and national agencies and institutions effected the life of the colored population in the two counties. This was done by a special study of reports of certain agencies and by securing additional information through personal interviews and conferences with their representatives. Special attention was given to obtaining the experiences of social workers with the colored population as to methods and results.

Part Two to Eight of this report summarizes the material thus compiled. Part Eight consists of a "Long Island Program of Work with Colored People," recommended for dealing with these conditions and for working with the colored people themselves to obtain a broader and better community life.



LOCATION OF
COMMUNITIES COVERED BY SURVEY OF COLORED POPULATION OF
NASSAU AND SUFFOLK COUNTIES.

Red denotes communities in Nassau County.
Black denotes communities in Suffolk County.

Nassau County

1. Freeport
2. Glen Cove
3. Hempstead
4. Manhasset
5. Oyster Bay
6. Port Washington
7. Rockville Centre
8. Roslyn
9. Westbury

Suffolk County

1. Amityville
2. Babylon
3. Bayshore
4. Bellport
5. Huntington
6. Patchogue
7. Port Jefferson
8. Riverhead
9. Sag Harbor
10. Shinnecock
11. Southampton

Part II.

CHARACTER OF POPULATION

Part II

CHARACTER OF POPULATION

What Has Been The History Of The Colored Population On Long Island?

Unfortunately, little of authoritative value can be found concerning the history of the colored people on Long Island. Most of their history must be judged from observation and from the accounts of old inhabitants. Some interesting facts may be gathered thus.

The majority of the colored people of Long Island have just "always been here." In every village where there is any colored population it is found that most of the colored people are old residents whose foreparents have lived in the same village for generations. Most of these people are descendants of the slaves once held by the old Long Island settlers or refugees from the South before or during the Civil War.

B.F. Thompson in his "History of Long Island" says that: "In 1706 the negroes had so much increased in number, and become, by vice and intemperance, so disorderly and dangerous to the peace and safety of the inhabitants, that it was found necessary to call in the aid of the civil power, to repress or punish their repeated depredations."

There must, then, have been a considerable number of colored people on Long Island over two hundred years ago. Moreover, one of their present churches was established ninety years ago and six others were founded before the middle of the last century.

The history of the Negro on Long Island is linked inseparably with that of the Indian with whom he has inter-married. So great has been the mixture of races that on the Shinnecock Indian Reservation today there is not one pure blooded Indian to be found. All have some

Negro blood in their veins. This is also reported to be the case on the Montauk Reservation. In some of the villages, especially of eastern Suffolk County, it is hard to find a colored person whose features do not betray the trace of the Indian in his ancestry. The colored population of two or three villages is almost wholly of Indian extraction. Their Indian forefathers, even more than the Negroes referred to above, have "always been here." In two of the communities the colored people are now living in homes passed on to them by their Indian parents whose title to the property dates back many generations.

Marriage between the Indians and the white people on Long Island seems to have been a negligible factor for generations. This seems peculiar when it is recalled that one-third of the Indians in America today have white blood in their veins. The Indian on Long Island has become almost wholly identified with the Negro group. This has, no doubt, had its effect here on the intermarriage of whites and Indians in recent years.

In some of the villages there has been a great deal of intermarriage among the old families. In one community almost all the colored people are related to each other.

The next largest number of colored people in the villages are the comparatively recent arrivals from the South. Most of this addition to the population came before the World War and was largely from the Southern cities. One village of Nassau County has a street in the colored section whose inhabitants are nearly all from a certain city of North Carolina - a fact they tell with much pride.

The smallest in number are those from the North. Brooklyn seems to lead the list of cities that these people claim as their former home, while New York City has considerable representation. Connecticut

also furnished a few inhabitants, especially among those who are related to the Indians.

One village of Nassau County has a few West Indian colored people who have arrived in recent years. No other village reported immigration from this source. One of the colored ministers of Suffolk County recently took out his naturalization papers. He was born in the West Indies.

In a few of the villages, especially the older ones, the Negro population is reported to be gradually decreasing or is about stationary. This seems to be due to the fact that the young men and women are leaving for the city and that those who go away to school almost never return to work in their native village. This decrease in a few villages is more than offset by the rapid increase in other villages. Immigration from the South and the cities, with the natural increase, makes for a steadily increasing colored population on Long Island as a whole.

How Many Are There?

The federal census estimate for 1920 places the colored population of Nassau and Suffolk Counties at 8000. Of this, Nassau is credited with 45% and Suffolk 55%.

The growth of the colored population since 1910 has been considerable. In that year 5088 Negroes were enumerated in the two counties. This means an increase of 42% in the colored population in 10 years. Nassau County alone has increased over 33%, while the Suffolk County colored population has grown over 40%. These figures, however, are not entirely reliable. For example, Glen Cove, with the largest colored population on the Island, is not listed at all. Figures compiled during this study through estimates of the postmasters, colored pastors, state census of 1915, and in other ways showed great variation from

the federal figures.

In certain villages for which the 1910 figures are available the following variations are evident:-

	<u>Census of 1910</u>	<u>Present Estimate</u> (Based on information from postmaster, colored minister and state census)
Amyville	20	125
Babylon	93	150
Freeport	219	800
Greenport	75	125
Hempstead	242	200
Patchogue	55	40
Rockville Centre	89	150
Sag Harbor	119	75
Southampton	91	100
TOTAL	1,004	1,765

This means an average increase of the colored population in ten years of 76%. This is undoubtedly too high, but indicates that our colored population is rapidly growing in number both by natural increase and immigration from the South and the cities.

Our present figures for the communities covered by the survey are as follows:-

Nassau County:

Freeport-----	800
Glen Cove-----	900
Hempstead-----	200
Manhasset-----	100
Oyster Bay-----	400
Port Washington-----	100
Rockville Centre-----	150
Roslyn-----	400
Westbury-----	100
Total for Nassau-----	<u>3150</u>

Suffolk County:

Amyville-----	125
Babylon-----	150
Bay Shore-----	100
Bellport-----	125
Huntington-----	304
Patchogue-----	40
Port Jefferson-----	100
Riverhead-----	250
Sag Harbor-----	75
Shinnecock-----	125
Southampton-----	100
Total for Suffolk-----	<u>1494</u>

GRAND TOTAL-----4644

A number of colored people are found in other villages such as Greenport, Jericho, and Sayville. There is a considerable number scattered in very small groups throughout the entire Island. Of the 154 communities in the two counties, it is doubted if there is one community without one or more colored families.

When and Why Did They Come?

Under this heading, nothing further needs to be explained concerning the colored descendants of the Negro slaves nor of the Indians who comprise the larger per cent of the colored population.

It has been stated that the Southerners came prior to the War. There has not been at any one time a great immigration of colored people to Long Island. However, Long Island, as a popular summer resort and as the site of numerous large estates, has for a long time attracted hundreds of colored people, especially in the summer. Here they find employment at high wages and with fair working conditions. A chance for a "good time" during the summer is an added attraction. Some of the villages which are pre-eminently summer resorts more than double their colored population in the vacation season. In others the increase is very great. These summer workers come alone from the city or come with the people for whom they have worked all the winter in town. Some go from their home village to another to work for the vacation season. Many of them find employment here for the year or prefer to remain in the villages unemployed until the next season's harvest of high wages and tips.

That this is the case is proved by the fact that in those villages which are not summer resorts, or are not the gathering place for the excess winter population, the colored population is either stationary or actually decreasing. The summer wages are the chief attraction for the new colored residents.

Often some of the friends and relatives "back home" move on to join the one who has settled on Long Island. This is the way the city of North Carolina mentioned above became so well represented.

Marriage with an inhabitant has brought many young men and women to the villeges of Long Island, especially from Greater New York. It is peculiar tho that there is very little moving from village to village. Nearly all of those who leave the community move direct to the city and seldom return.

COLORED POPULATION OF LONG ISLAND

FACTS FROM THE FEDERAL CENSUS

I. Colored Population According to 1910 Census.

Total colored population for Nassau and Suffolk Counties---5,088
Nassau Colored Population-----2,517
Suffolk Colored Population-----2,771

Distribution by Sex

Both Counties Colored Males-----2,461
Both Counties Colored Females-----2,627

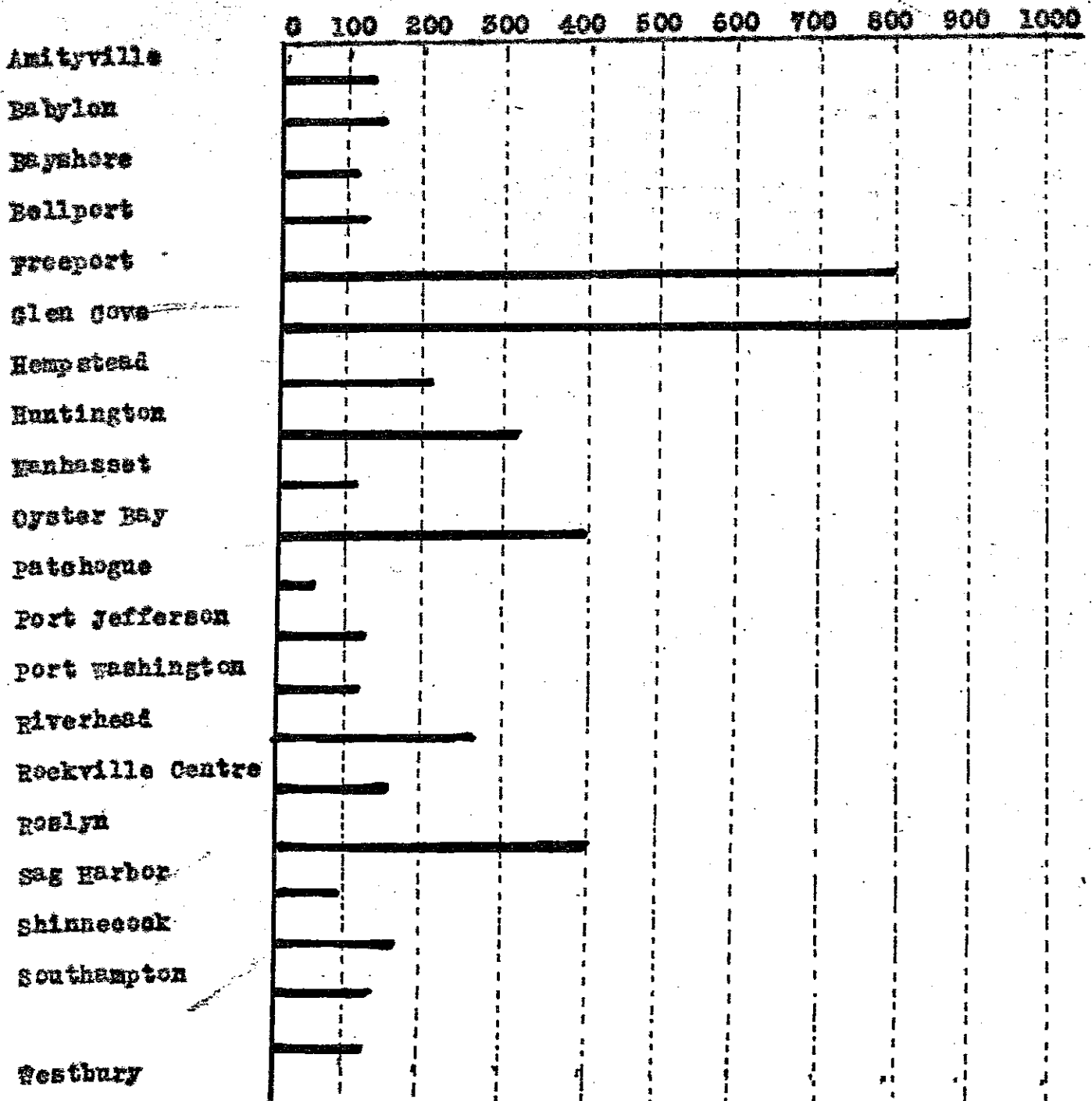
II. Colored Population According to 1920 Estimates.

Total colored population for Nassau and Suffolk Counties---8,008
Nassau Colored Population-----3,680
Suffolk Colored Population-----4,328

NOTE: The above figures do not include the large transient colored population during the summer months due to the estates and summer resorts.

COLORED POPULATION OF LONG ISLAND
ACCORDING TO COMMUNITIES COVERED BY THIS SURVEY

DIAGRAM SHOWING RELATIVE SIZE OF THE
COLORED POPULATION IN THESE COMMUNITIES OF
NASSAU AND SUFFOLK COUNTIES



COLORED POPULATION OF LONG ISLAND
ACCORDING TO COMMUNITIES COVERED BY THIS SURVEY

1920

Nassau County:

Freeport	300
Glen Cove	300
Hempstead	200
Hempstead	100
Oyster Bay	400
Port Washington	100
Rockville Centre	150
Roslyn	400
Westbury	100
total for Nassau	3150

Suffolk County:

Amyville	125
Babylon	150
Bay Shore	100
Bellport	125
Huntington	304
Patchogue	40
Port Jefferson	100
Riverhead	250
Sag Harbor	75
Shinnecock	125
Southampton	100
total for Suffolk	1494

GRAND TOTAL 4644

Part III.

WORKING AND LIVING CONDITIONS

PART III

WORKING AND LIVING CONDITIONS

How Do The Colored Folks Earn Their Living?

The vast majority of the colored people enter personal or domestic service of some kind. Under this head come those who work as cooks, butlers and servants on the estates and in the homes of the well-to-do. A considerable part of the wage earning group among the colored population is female. At home or in the houses of the whites the colored women do a large part of the laundry work of the various communities. In one village in Nassau County, three colored women have together opened a small laundry and fitted it up to take care of the large amount of work they get to do.

Aside from the laundry work alone, the colored women are largely in domestic service in many of the homes of the middle class and on the estates. Some are in business for themselves among whom may be mentioned many hairdressers who work at home and who also have a regular clientele whom they go out to serve; at least one trained nurse; and one woman who operates a manicure shop and candy store. Hotels and boarding houses give employment to many colored people as waiters and helpers. The above is particularly true in the vacation period.

The chauffeurs form the next largest group in one type of employment. Many of the railroad stations are removed from the center of the village, and the taxi-cab companies make many a dollar by transporting people to and fro. Several of these concerns have colored drivers. Moreover, many of the private families have their colored chauffeurs.

The trucking and hauling companies also find the colored man a good driver, and it is a common sight on Long Island roads to see a colored man steering his big truck or delivery automobile.

Almost as numerous as the colored chauffeurs are the colored automobile mechanics who work in the garages cleaning and repairing the machines which their brothers drive.

But the more modern means of transportation has not by any means wholly displaced the horse drawn vehicles. Many a colored boy and man earns his daily bread by his ability to handle the reins.

Only one colored man is listed by the Farm Bureau as a farm owner, but there are several who work on the farms as helpers. In harvesting time many who are regularly employed otherwise work as farm help. As a general rule, however, the colored men seem to shun this kind of work. A few add to their earnings by fishing, especially in scallop season.

Those in business for themselves are few and far between; a few instances may be noted:

1. One colored man in Suffolk County owns a garage and hires colored help. His plant and equipment is said to be worth \$10,000.
2. Another colored man in Nassau County holds the contract for the scavenger work done in his village and hires nine men and keeps eight wagons busy.
3. Two grocery stores are owned and operated by colored men in one village of Nassau County.

There are other ways in which the colored earn their living which do not fall under the above classifications. Some of these ways are:

1. Oyster openers in the Oyster Opening Company's Plant, located in Oyster Bay.

2. Some in a few scattered industrial plants such as tanneries and hat factories.

3. The trades are at least represented by one colored master-carpenter and one sign painter.

4. Quite a few colored men earn their living as scavengers and cess pool cleaners for which work high wages are paid.

5. There are also those colored men who load and unload the trains for the railroad, who work on the railroad as watchmen, crossing tenders, and who perform other tasks too numerous to mention. As they generally tell a questioner "the colored men do anything they can find to do around here."

What Are Their Working Conditions?

As has been stated above, most of the work done by the colored people is of an individual type. The conditions of work are, consequently, varied and the result of individual agreement rather than of organized bargaining. As most of the men do unskilled work which keeps them out of doors the question of occupational or industrial disease has not risen.

Working conditions for the colored men are good in the tasks which they perform. There is plenty of work of the type they do and there is little prejudice to keep them away from this kind of work. As one colored boy expressed it: "Oh, any one around here'll take a colored man."

Wages are high; the pay the colored men receive ranges from three to eight dollars per day. The hours are usually good - nine per day being the rule.

The wages of the women are also comparatively good - two and a half to four dollars a day being the usual scale.

Their hours were once long but recently there has been a great change. The women go out to work by the day and eight hours is now the length of the working day for them. Working by the day is the most usual type among the colored women now.

In the few industrial plants where a number of colored people work together, working conditions are good. One plant, however, hiring two dozen men is open from 4 A.M. to 9 P.M. and between those hours the men may work as long as they desire. They are paid on a piece-work basis and the tendency here is toward long hours. This is very fatiguing especially since the nature of the work done in this particular plant requires that the men stand the entire time.

Only a small minority of the industrial establishments on the Island hire colored help at the present time. One new company intends to import Negro labor from the South to operate its plant. This company plans to build houses to accommodate its prospective colored working force.

As a rule, the work for the stationary colored population remains steady in amount except in those villages that are pre-eminently vacation grounds. In these latter places even the native population finds vastly more work to be done in summer than in the winter months. In the summer, when the population of Long Island is greatly increased by the thousands of vacationists and summer residents, hundreds of colored people come from New York and elsewhere to secure employment.

In some villages this has created quite a problem. One village of Nassau County especially, has become a Mecca for those who earn their money in the summer on the estates and spend it in this village during the long winter season. Something should be done to find

employment for this excess winter population because it fosters shiftlessness and places an undue burden on the regular colored population of the community.

How do the colored people secure their employment? This question may be answered thus:

Some few apply at the various employment bureaus - the least used way.

Some apply directly to the managers of estates when they can find nothing else to do.

Most of them get work through their friends or the colored minister or by applying wherever they hear help is wanted.

The Y.M.C.A. of Nassau and Suffolk Counties through co-operation with the United States Free Employment Bureau maintains fourteen branch offices throughout the two counties. From the central office of this bureau bulletins are issued to all the village postmasters giving a list of openings to be filled. Five community houses also run employment departments. One of these is devoted exclusively to serving the colored people of the community. One colored woman has an employment exchange.

These employment facilities are not well used by the colored. One of the first named agencies, though in a village with 250 colored inhabitants, has not had an application from a colored person during the last nine months.

While we have stated that working conditions are good, wages high, hours reasonable, work steady and plentiful for the permanent population and little prejudice against the Negro as a working man,

yet we must not forget other phases. The first bad feature of their employment is its highly seasonal character in most of the communities; while there is year-round work for those who live in the villages permanently the great increase in the summer attracts a large number of domestics and other workers who make high wages in the summer and then remain to spend their money during the winter in one or two of the communities. This creates a large, idle, shiftless population in these communities during the winter months.

Second, in the types of work which we have seen are done by the colored people throughout the Island, there is little, or no chance for promotion. They begin and end on the same level. There are few colored men who own their own business or have a trade; consequently, they have little chance or incentive for teaching their children a trade, or how to operate a business so that they may rise in the economic scale.

It is as domestics that the colored people hold a prominent part in the economic life of Long Island. Their share is also contributed in transportation whether of persons or of goods. Yet their work is largely seasonal and without prospect of promotion. These two problems deserve serious consideration.

Where Does The Colored Population Live?

As a rule in the communities of Nassau and Suffolk Counties where there is a large colored population, there is at least one section in which the colored live together. Sometimes there are two or three settlements in one village inhabited almost entirely by colored people. Glen Cove is an exception; it has no colored section. There are also in these communities a few colored families who live, not in the colored section, but scattered here and there throughout the village.

Where are these sections? Usually the colored people may be found near the railroad. Sometimes their settlement is outside the village limits and often isolated from the community life. If the colored people live in the village, they are usually found grouped around the colored church.

This segregation comes as a result of the fact that the colored people live usually in the oldest section of the community, where the houses have been lived in, and vacated, by the whites years before. Moreover, these houses are old and rent cheaply - a fact which makes them attractive to the poorer classes. Later the village is incorporated often leaving this community outside the village limits, isolated and apart. Gradually the business section of the village grows away from the railroad station - around which it originally sprang up - and the older section of the community is left to the poorer classes. Quite frequently the foreign-born peoples are found living in these sections, mixed in with the colored population. While the writer was observing one "flat" inhabited by over a dozen colored families he was surprised to see a little Polish child come from the end flat and go to the common pump in front of the row of houses. Inquiry showed one Polish family living in the flat with the colored people. One house in Nassau County - an old homestead dating back to Colonial days - now shelters six families, - three Polish and three Negro.

It should be noted too that those colored people who own their own homes almost invariably live apart from the other colored people. This is due to the fact that there are few desirable dwellings in the colored section which they would wish to buy; and also that when the colored man gets the means to buy, he desires better accommodations than he has

had hitherto. So the buyer gets a home within the village limits and in a better section.

Two villages of Nassau County are exceptions to this. In these communities, practically all the colored people own their homes tho they live in each case in one section outside the village limits. Each of these villages has a large percentage of Indian blood in its colored population and these houses have been handed down to the colored owners for generations from their Indian forefathers.

So the colored people live largely segregated in the various communities, generally outside the village limits. Segregated voluntarily, in that there is no law requiring them to keep in one place, yet involuntarily, because there are no other available places for them. The colored people live in the communities and yet are not a part of them - isolated, neglected, and forgotten.

Housing, Sanitation, And Health

Housing - as might be surmised from what has been said - is generally very poor. The range in type is wide - from old shacks, hardly fit for habitation, to modern and comfortable cottages. The latter dwellings are almost exclusively the property of colored homeowners and these are comparatively few.

The great bulk of the colored population live in the old houses which the whites have forsaken years ago - shacks and old cottages of 4 to 6 rooms with rents ranging from 6 to 18 dollars per month, depending largely upon the prevailing rates, in the particular community, the demand for accommodations, and the location. These houses are often flat on the ground; sometimes in very damp localities. Roofs are often minus their shingles; windows lack several panes of glass; fences are gone; and paint is largely unknown.

Overcrowding, both externally and internally, is often great. Shacks are built in back of other houses or back of business places. Inside of the homes overcrowding is frequent. In many places the increase of population in the vacation season is very large - often 100%. No additional provision for this influx is made. Even in winter often eight and ten people live in a cottage of 3 rooms unable to find less crowded homes. Lack of adequate housing facilities in the city which is forcing hundreds of white home seekers to the communities of Long Island, coupled with the rapid increase of the foreign-born in these same communities is making the problem even more acute. The colored people find themselves overcrowded and yet whites and foreigners have taken possession of the other living quarters so that there are no houses available for relieving their conditions.

Sanitation - Few of the villages have an adequate sewer system and in no case does this sewer system ever extend to the section inhabited by colored people.

Public provision for the removal of garbage is rare. Disposal is usually made by the scavengers who are paid by the householder. Some of the colored people feed their garbage to their pigs, burn or bury it. Only too often, however, ashes and refuse are merely thrown outside of the door at no great distance from the house. The writer knows of one place in a village of Nassau County where the whole front yard is covered with the ashes of several months fires. While photographing this particular house the camera caught a woman starting a new pile of such refuse in the back yard - which is the front yard of a house built in the rear of the first flat.

These ashes only add to the litter of cans, old tubs, old stoves and numerous other things thrown about the yard.

Health - The water supply whether from village plant, pumps, or well is fairly good all over the Island. Only one place reported any sickness from this cause in recent years. The vast majority of the colored get their water from pumps usually outside of the houses. One very flagrant case of neglect in this respect is found in one of the villages on the south shore of the Island where a certain well populated street in the colored section has never been provided with a water supply of any kind. All water must be "borrowed" from friends in the neighboring streets.

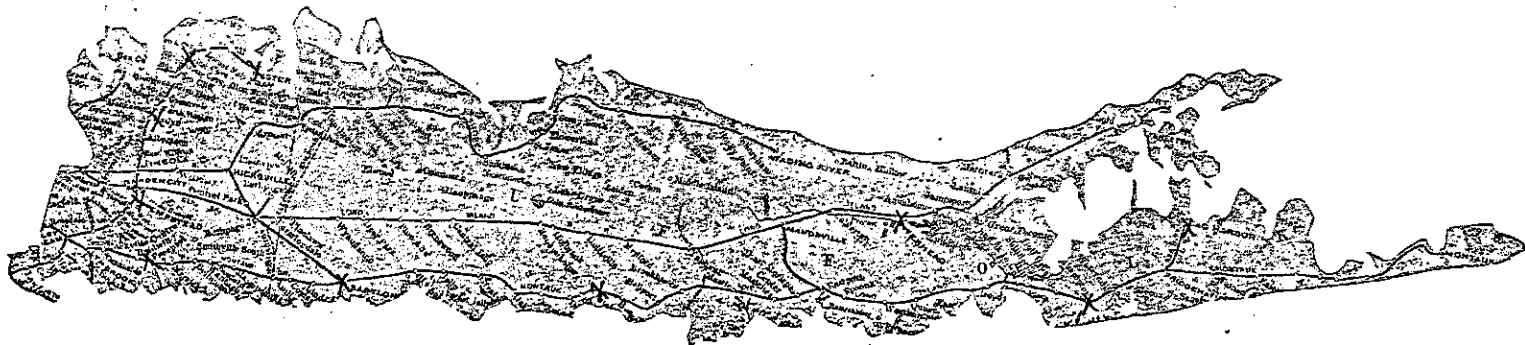
The Probation Officer for Nassau County says, "The housing and sanitary situation among the colored is very bad. The colored children are growing up among conditions which constitute a handicap and a serious danger to them."

The Tuberculosis Nurse of the Nassau County Association gives poor housing conditions as largely responsible for the spread and difficulty of control of this disease in the colored sections of this County. The death rate resulting from tuberculosis is considerably greater among colored than white.

In spite of these conditions the colored people are fairly healthy. Typhoid is almost unknown and the tuberculosis rate is not exceedingly high. However, this disease is responsible for a large percentage of what sickness there is. Because a large number of colored people are engaged in laundry work and domestic service, chance for contagion is a matter of concern for the entire population.

Only one colored physician is located in the two counties. The head surgeon of one of the hospitals in Suffolk County is a colored man. Only one colored trained nurse could be found. She works for whites as well as colored in one of Long Island's largest communities.

There are, with one or two exceptions, sufficient white medical men and nurses to take care of the sick of the several villages. These physicians and nurses serve the colored population as well as the whites. There are five hospitals - including the county hospital at Mineola - which give adequate care to the sick.



FREE EMPLOYMENT SERVICE IN NASSAU AND SUFFOLK COUNTIES

The Communities Covered By This Survey
Which Have Branches Of
THE FREE EMPLOYMENT SERVICE

Community	Agent
Babylon	C.E. Winegar
Freeport	Mrs. R.H. Earon - Mrs. Scoley
Glen Cove	Glen Cove Neighborhood Ass'n - Mr. H. Gourdeau
Hempstead	Mrs. Connolly
Oyster Bay	Mr. Fraser
Patchogue	J.D. Meeker - Y.M.C.A.
Riverhead	Miss Elizabeth Hallock
Roslyn	Roslyn Neighborhood Ass'n- Mr.Haas
Southampton	
Sag Harbor	Miss L.A. Painter

In addition to this list the postmaster of each village is sent a copy of the openings and he is asked to co-operate by posting the bulletin and by referring applicants to the nearest office.

Part IV.

S O C I A L A N D M O R A L S T A T U S

Part IV

SOCIAL AND MORAL STATUS

What Are The Outstanding Evils?

The evil most frequently complained of is gambling which was found to be a real problem in each of the communities. It usually takes the form of dice throwing, the card playing for stakes is very common. Where, or under what auspices, these games are held could not always be determined. One or two pool rooms were mentioned as places where gambling was frequent. Quite often "crap" games may be seen on street corners or in the rear of buildings. The above statements apply to both white and colored.

Nearly all of the gambling among the colored, however, seems to be of an informal type. Some of the colored ministers blamed the poor living conditions partly on this evil. They report that the men receive good wages but spend it gambling and come home with pay envelopes almost empty.

Unfortunately very little is done about this by the authorities who say it is "Too hard to get evidence; so we just don't bother about it." At present the authorities of Nassau County are being aroused to action by the exposure of conditions made by a Brooklyn newspaper. This paper has collected evidence and published articles to prove that even formal gambling has been carried on for some months past in certain villages along the south shore without interference on the part of the authorities.

This negligence on the part of the authorities and the consequent freedom from penalties for gambling has made this evil very prevalent among both white and colored, the latter following the example set by their richer neighbors. One village, the haunt of a great number of

people of the stage, has long been notorious for its high-stake gambling. The colored men of this community have reflected this. It is still more unfortunate that "crap shooting" long considered the lowest type of games of chance, is the form that the gambling of the colored men and boys takes.

Common-law marriage is altogether too frequently found. One section of a certain community of Nassau County is flagrantly bad in this respect. Here colored women and Italian men are living together in six known cases. One of these combinations has three children. Another community of large colored population has had many cases where the offenders have been colored men and women. The social stigma usually attached to such relationships seems greatly lacking and absent among the others in the community. Women living with men to whom they are not legally married seem to be accepted by many of the rest of the community as all right. Furthermore, the authorities say they are concerned "not with morals, but with actual infraction of the law." Morals are felt to be a personal matter and no one in authority bothers about such practices.

In the same class with common law marriage is illegitimacy. These cases are also of frequent occurrence. Statistics are hard to obtain for there is little prosecution. Often unregistered midwives attend the birth and fail to report it. During war times two large colored communities near a certain military camp were affected greatly thereby. In one of these communities alone a well informed person reports over a dozen illegitimate births occurred while the soldiers were encamped there.

There is little juvenile delinquency among the colored boys and girls which has come to police attention. The Probation officer reports that since he took office in May 1919, he has had but four

cases of colored boys and no colored girls. Petty larceny and indecent exposure were the charges against the boys. Only the most flagrant cases, or those which some one presses unusually hard, ever come to court. Minor matters are overlooked by officials and the court records show only a minority of the actual cases.

What Are The Causes?

Ignorance, drunkenness, overcrowding in homes, lack of healthful recreation, negligence of authorities, and bad examples are some of the reasons given both by the colored themselves and by others as the causes of the present situation in moral conditions.

All agree on certain of these causes. Negligence on the part of the municipal and other public authorities is the concensus of opinion from both sides. An employed social worker who has handled both juvenile and improper guardianship cases for the past six years in the two Counties says that he places the whole blame at the door of the authorities. The colored people are not required to live up to the law. The result is that some take advantage of this, doing as they please and knowing that nothing will be done. For example, one colored man in a certain community has lived with at least six different colored women. Though he has on several occasions been brought to court, no penalty has ever been inflicted.

Another case is that of a colored man charged with rape committed against a 14 year old Negro girl. He received no penalty when brought to court. On the other hand, a colored man- hardly out of his 'teens - was recently sentenced to 36 years in prison for a similar offence committed against a white girl in the same

county. In the first instance the social worker was told by the judge that "no crime had been committed."

The District Attorney of one of the counties admits that he seldom prosecutes because "it is too hard to get evidence." "If you charge common law the woman says the man is a boarder; if I send my men out to get 'beeze', they are not known and can't get it. We cannot get the evidence so we don't prosecute. I don't guess the colored gamble any more than the whites on the corners in my own village but why bother about those things?"

A public officer who has had a number of years of experience working with social conditions has come to the conclusion that the colored people give little trouble but that they are living in conditions which are apt to give rise to more and more immorality and crime. He estimated drunkenness caused 65% of the trouble among the colored population. With prohibition, this cause has now been greatly reduced. He reports that some illegitimate colored births have been known of by him but since he gets his cases only as they are turned over by the judges he has not had many such cases to handle.

The mixture of Negro and Indian blood is often given by the colored people themselves as a minor cause of low moral status. The influence of mixture of bloods is less definite but is often reported. The real point seems to be that the offspring of the Indian and Negro parents is usually less progressive and more ignorant than the average pure blooded Negro. These mixed people are also reported to be heavier drinkers and live in generally poorer conditions than the other colored people. A minister who has lived among both classes for many years reports this to be his experience with them.

Lack of counteracting influences has helped to lower the standards. As has been pointed out, the colored home owners, who are almost always of the better type, live apart from the colored sections. While this shows progress on their own part in that they have risen above the poor conditions of the average colored settlement, yet it operates to remove from these districts people and homes which would set a good example for the community.

The social stigma which would act as a deterrent is largely lacking. Healthful recreation of an educational and uplifting character, has also been largely missing. Until recently there has been no probationary system to take care of delinquents who either returned to their previous evil surroundings or were committed to some correctional institution.

Underlying the apparent causes of the present moral standards two things are found - neglect and indifference. Neglect on the part of county and municipal authorities, indifference on the part of social and moral agencies which should help to better conditions, neglect on the part of the property owners, and finally indifference on the part of the leaders among the colored people themselves. There is a great need for arousing the different contributors to this neglect and indifference to a sense of their duty to the colored community.

Part V.

EDUCATIONAL AND RECREATIONAL FACILITIES

Part V.

EDUCATIONAL AND RECREATIONAL FACILITIES

What Educational Opportunities Are Actually
Used By The Colored Population?

In the twenty communities covered by this survey there are about fifty public grammar schools. Each of these villages has courses of a high school grade in one of its schools. Most of these school buildings are fairly adequate, though the pupils in about six schools are on part time. Glen Cove, Oyster Bay, Patchogue, Riverhead, Rockville Centre and Southampton have night classes in the schools. Most of them are patronized by foreign-born people to learn English. There is a training school for teachers in Greenport.

In these same twenty communities there are about twenty libraries for the use of the public. There are more than three dozen newspapers published in these communities.

Such are the local educational facilities which are available for the colored people of Nassau and Suffolk Counties. How extensive is the use of these by the colored people?

The compulsory attendance law operates to keep the younger children at their studies. There is comparatively little truancy. The school officials are usually very strict in enforcing the law. This operates to keep the average of truancy down. But when a colored child reaches an age and grade where the compulsory law no longer applies, the conditions are the opposite. The time of leaving school is early. The majority fail to finish the grammar grades and the percentage who go to high school is exceedingly low. In all Nassau and Suffolk Counties one cannot find 20 colored boys and girls in high school and the number of young colored men and women from Long Island communities now in educa-

tional institutions beyond high school grade can be counted on the fingers of one hand.

The night classes, where available, are not used by the colored people to any extent. In the evening commercial course at one of the schools in Suffolk County, only one colored boy is enrolled. He reports that attempts on his part to get others to enroll for the course have failed entirely. In the training school for teachers at Greenport but one colored girl is registered.

The libraries are used by the colored children - in some instances quite extensively, but they have not yet proved attractive to many of the adults among the race. The local newspapers are read by the colored but apparently not extensively. Some Negro newspapers from outside are read - chief among these being the New York Age and Amsterdam News. Several religious periodicals are also taken. A new colored newspaper, for colored people on Long Island, has just been started.

Why Limited?

Why is not the use of educational facilities among the colored population more extensive? There are several reasons for this.

In the first place there is the lack of tradition. A large percentage of the adults among the colored people of Nassau and Suffolk Counties are uneducated themselves - many of them illiterate. Having received no education themselves the value of such training is considered slight by them, and as soon as the child becomes old enough to work, it is thought to be useless and a loss of time to keep him in school any longer.

On the other hand, many of those in school, if not most, are behind their grade. This makes them discontented and dissatisfied. They desire to leave school at the earliest opportunity. Moreover, the children

themselves often feel that there is prejudice against them. In one community up until September 1918 there was a separate school for the colored children - a one room frame building, with one teacher, and all pupils on half time. Because the owner of the building would not comply with the state building laws regarding schools and preferred to make his building a dance hall, the colored pupils of this school now go to the other schools. Even now, after the lapse of a year and a half, the colored pupils still say they go to the "white" school. This segregated school is still legally allowed by the laws of New York State which only applies to incorporated villages or larger communities.

Inside the schools themselves there is felt to be some prejudice. A few instances of this came to light during the survey. In one case a girl was called a "nigger" by a teacher in the classroom. In another instance some white girls refused to play with a colored girl on their team. Even where there have been no such open cases, there is often a sense of injustice toward them felt by the colored children. One colored boy gave evidence of this feeling when he remarked about his teacher; "He hits all the boys; but he hits the colored boys harder."

Besides, there has been no active effort to interest the older colored people in educational matters. Even the Negro newspapers have made no serious attempt to extend their circulation among them. All the colored people know there is a library in the town but it never occurs to them to use it because they have never been told of its facilities or what they could get there.

So ignorance, tradition, prejudice, and the fact that no one has tried to interest them has caused the use of the available educational facilities by the colored people to be very limited. Those that need them most have used these facilities least and have had the least appreciation of their value.

What Opportunities Are Available For Their Recreation?

Each of the communities studied has at least one movie - many of them have two. These all give nightly changes of program and the general run of pictures is average. The prices are reasonable. They are patronized to a considerable extent by the colored population but some of the motion picture houses discriminate against them.

Dance halls are also to be found in each village. Sometimes it is the town hall, oftimes the firemen's hall, but generally it is a privately owned and rented place. Some villages have three or four halls open to any one who wishes to hire them. Some halls are not rented to colored people at all.

Pool rooms are common. There is hardly a village but boasts of one, and more often of more than one. Bowling alleys are not so frequently met though there are a few. Most of the pool rooms cater to the general public. Often colored and white use them together.

These amusements, together with occasional fairs, games, and pageants are what the villages at large offer to the general public and consequently to the colored inhabitants.

In providing recreation for themselves the colored people have not done much. Three or four orchestras, more or less informally organized, and one drum corps, constitute the sum total of their organized musical activities. Two of the orchestras are composed of the members of two large families - all of whom play. Both of these families live in the same village.

A few scattered basket-ball teams and one or two baseball groups are the only attempts at organized athletics among the colored themselves. Six scout troops, A Camp Fire Girl band, a few sewing circles and the few Masons and Odd Fellows are the only activities carried on along this line by the colored people. Now and then a church social or a dance

given by one of the fraternal societies helps to add some interest to life in the colored community.

In this desert, there is one bright spot - the Glen Cove Lincoln House which carries on a full program of recreational activities among the colored inhabitants. A similar institution at Fresnoport is making an attempt to provide recreational opportunities in that village.

Why Few In Number?

On the part of the colored people several reasons may be given for the failure to use and develop recreational activities.

In the public places there are often expressions of prejudice. Some of the moving picture theatres endeavor to get the colored patrons to sit either in the gallery or in the rear. This, of course, tends to discourage attendance at the theatres on the part of colored people. The colored people of one community report that they find it difficult to obtain the town hall - the only available place - for their affairs.

Pool rooms too are owned and operated by the whites in most instances. Not more than a dozen poolrooms are run by colored people in Nassau and Suffolk Counties, and some of these have rather bad reputations so that the better class do not use them.

In neither county do the colored people own a dance hall. All halls have to be hired from their white owners and this keeps at a minimum the number of affairs given. Then, few of the communities have a large enough colored population to draw upon for any extensive recreative program or for frequent affairs. Each colored community has to depend upon the colored people of the neighboring villages to a great extent for the success of its dances and entertainments. This again limits the number of dances as well as other forms of amusement.

Moreover the Methodist and Baptist churches are both opposed to dancing. This rule is seldom enforced but the colored people themselves claim that it acts as a drawback to a slight degree. The churches are not used for recreational activities save a church supper now and then. The lodge halls that are owned by the colored people are seldom used for recreational purposes. Some instances of minor disturbances growing out of dances held by colored people and not well supervised, have reacted to maintain this attitude on the part of the religious and fraternal bodies.

Prejudice, lack of numerical strength in certain communities, and the attitude of the church are the prime factors acting as drawbacks on the use of recreational activities. The fact that the colored people have never had any larger field of recreative activity and so do not feel the need of any, must also be considered.

The result - an empty life for the young and a less interesting life for the old. The play instinct must be recognized and taken care of rather than suppressed as is done at present.

**LIST OF COMMUNITIES STUDIED
WITH THEIR COLORED POPULATION AND FACILITIES**

	Total Population	Colored Population	Colored Churches	Libraries	Summer Schools	
Amblyville	2780	125	1	1	3	Amblyville
Babylon	3100	150	2	1	3	Babylon
Bayshore	5025	150	1	1	1	Bayshore
Bellport	499	125	1	1	1	Bellport
Freeport	7462	800	4	1	4	Freeport
Glen Cove	8675	900	2	2	6	Glen Cove
Hempstead	6073	200	2	1	3	Hempstead
Huntington	5000	304	2	1	2	Huntington
Manhasset	700	100	1	1	1	Manhasset
Oyster Bay	4850	400	1	2	6	Oyster Bay
Patchogue	4506	40	0	1	2	Patchogue
Port Jefferson	2200	100	1	1	2	Port Jefferson
Port Washington	2000	100	1	1	2	Port Washington
Riverhead	6000	250	2	3	1	Riverhead
Rockville Centre	5223	150	2	1	4	Rockville Centre
Roelyn	2000	400	1	1	3	Roelyn
Sag Harbor	3245	75	1	2	1	Sag Harbor
Shinnecock	143	125	1	1	1	Shinnecock
Southampton	5092	100	1	1	2	Southampton
Westbury	1000	100	2	1	1	Westbury
TOTALS	71774	4644	29	25	50	TOTALS

* Population figures are from state Census of 1915, except for Riverhead whose figures are from a special survey. Statistics are for the twenty communities covered by this study.

THE LIBRARIES OF NASSAU AND SUFFOLK COUNTIES

In Eighteen Of The Twenty Communities
Covered By This Survey

Community	Name	Librarian	Volumes
1. Amityville	Free	Helen Sadger	2210
2. Babylon	Babylon	Gladye Conklin	5072
3. Bay Shore	Free	E.S. Smith	5278
4. Bellport	Public	Mrs. M.H. Hulse	4000
5. Freeport	Public	A.H. Regan	5000
6. Glen Cove	Public	E.C. Thorne	10141
7. Greenvale	Floyd Memorial	Miss E. Deale	3157
8. Hempstead	Hempstead	Miss G. Webb	6104
9. Huntington	Association	Mrs. M.F. gains	10000
10. Oyster Bay	Free	Eric P. Sammis	7590
11. Patchogue	Free	Alma Custard	7100
12. Port Washington	Free	Wm. H. Mitchell	7034
13. Riverhead	Free	Mrs. C.M. Terry	5060
Riverhead	Rosnocks	Mrs. C.J. Young	1157
Riverhead	Sound Ave.	C.P. Smith	1057
14. Rockville Centre	Public	A.H. Decker	9163
15. Roslyn	Bryant	W. Witte	2000
16. Sag Harbor	Pierson H.S.	T.F. Rupp	2100
Sag Harbor	J. Jern'm Mon.	C.P. Young	12375
17. Southampton	Rogers Memorial	J.W. Foster	12731
18. Westbury	Public	T.J. Meginnis	2790
Total volumes			119,189

Note: 1. To this list should be added three small libraries operated in conjunction with the public library in the community: These are located in:
The Lincoln settlement at Glen Cove
The Neighborhood House at Roslyn
The colored Church at Oyster Bay

2. Statistics for Port Jefferson and Manhasset not available.

Figures from Eagle Almanac - 1920.

Part VI.

RELIGIOUS LIFE

Part VI.

RELIGIOUS LIFE

Why The Colored Church Is The Center Of The Colored Community:

If you wish to find the colored people in any of the communities of Nassau and Suffolk Counties where they are settled, ask some one for the colored church, for they are usually to be found in a group near the place where the church raises its spire. Physically, therefore, the church is the center of the colored community, a central meeting place. Where they settle, there they erect their church.

The church is the only community supported organization, commonly found in these colored settlements. Though it has a denominational designation, yet it takes in all colored people. Sectarian lines are not strictly drawn, with one, or possibly two exceptions. Whatever their interests outside, the colored people generally work together to help in supporting the church and its activities in one way or another. It is their only opportunity to get together and to work together. The leaders of the colored community are almost invariably connected with the church work. Other agencies have been forced to recognize this fact. It is significant that of the three communities that reported a community-wide organization among the colored people, each showed that the leaders in the church were the organizers and chief supporters of the community organization. Moreover, the colored church is the meeting place for many of their organizations. The scout troops, the camp fire girls, the sewing circles, the clubs, where there are any, usually have the church for their headquarters. Nearly always, the church was instrumental in their formation, either directly or indirectly.

The church then, is the logical center, the heart of the colored community, centrally located, reaching all classes and sects, touching most of the colored organizations and embracing the life of the whole community.

What the strength of the church is, is often an indication of the standard of the community. It is the greatest factor in the colored community's life.

What Is The Status And Condition Of the Colored Churches Of Long Island?

The denomination most frequently found among the colored people of Nassau and Suffolk Counties, is the Methodist. The African Methodist Episcopal and African Methodist Episcopal Zion together are almost twice as numerous as all the other sects combined. The A.M.E. has the largest number of churches, with 13, A.M.E.Z. has 8. The Baptist church is in third position with 6. Presbyterians and Protestant Episcopalians have two churches each.

The strength of the Methodist colored church on Long Island is attributed by one of the leading pastors, to the fact, that it was the first to be organized here, and gained an early foothold. New arrivals in the village, though often of a different sect, tend to unite with the existing church. The statistics tend to substantiate this statement. If we use the figures available for 1920 we find the following:

Denomination	Average age of its Long Island/ Churches.
A.M.E.Z.	52.3
A.M.E.	48.6
Protestant Episcopal	24.0
Baptist	18.3
Presbyterian	18.0
A.M.E. & A.M.E.Z. combined	43.7

Moreover, eight of the thirteen A.M.E. churches and all of the A.M.E.Z. churches were established before the first Baptist church. All of the A.M.E. churches were established before the Baptist had their second church on Long Island. Eight of the twenty-one Methodist churches were organized before the slaves were freed. One of them is 90 years old and six more have been in existence over seventy years.

One community has four colored churches. Two of these four are very small. Several other communities have two colored churches. With one exception, the A.M.E. and A.M.E.Z. denominations are not both found in the same community. There is little difference between the two. The Zion church has the laymen represented in its general conferences and has no bar to the ordination of women. This is the only way it differs from the A.M.E. church. There is at present a national movement to combine the two; articles for this having already been drawn up looking for organic union by 1925.

No community was found which had a Baptist church alone, and only one of the Baptist churches is the leading church in its community.

Neither of the Protestant Episcopal churches is self-supporting. The Long Island Diocese looks after the finances for them. The same minister serves them both.

This is also true of the two Presbyterian churches, for one clergyman ministers to them both. These two churches are peculiar in that the membership is almost exclusively of Indian descent, one being located upon the Indian Reservation and the other in Southampton where a large proportion of the colored population is of Indian extraction.

The church facilities are comparatively good. Over 25 of the 35 churches in Nassau and Suffolk Counties are owned by the colored people themselves, including twenty parsonages. The owned buildings range in size from those seating about 100 to those which can accommodate over 250. The colored church property is valued at over \$140,000 or about \$18.00 per capita. The churches raised over \$25,000 last year—about \$520 per capita or about \$20.00 per member.

The colored churches of Long Island are growing. Comparison of figures for 1915 and 1919 shows an increase in practically every church. The relative increase has been greater than the relative increase of population.

The Sunday Schools are also flourishing. There is one in each of the

churches and they number in their membership almost as many as the churches themselves. In fact, Suffolk County churches report more in Sunday Schools than in church membership. There are numerous other church societies which are more or less active.

Another sign of progress in the colored churches is their ability to get the aid and cooperation of the influential whites in their work. White clergymen in many places come and help which results in good relationships. The only drawback to this cooperation is usually the reserve of the colored people who do not always seem to care to have people of another race come in and help. A better understanding between the races and allaying of suspicion will help to remove this limitation.

Unfortunately, the church does not succeed in getting far enough into the daily life of the people. The church doors are usually open twice on Sunday and once in the week. At Hempstead the church was used as a Recreation room during war times. It is not so used now, tho the need of the colored people of the community for such a meeting place still remains.

What Is The Strength Of The Colored Ministry?

In Nassau and Suffolk Counties there are twenty-seven colored clergymen to serve the 33 churches. Two pulpits at present are vacant. The colored minister in these communities is frequently a natural leader. As pastor of the church he is usually looked upon by the colored people as well as the whites as a leader of his people. Moreover, the colored minister is usually the best educated colored man in the village, and was found to be fairly cooperative and broad. One or two of them are very bitter against the white population but this is not the rule.

On the contrary, the approach of the colored to the whites, is usually through the colored minister. The whites in almost all communities look upon the colored minister with respect for his calling and his education. Often he is able to enlist their cooperation in his work.

Moreover, the colored minister is usually alive to the condition and needs of his people. He touches their lives in many ways and is often able to accomplish things which others cannot. For example, in one village where common-law living has been a serious problem, the new colored minister has already succeeded in getting some of the couples married and in other ways raising the moral tone of this section of the village which has long been a source of evil, and which other agencies had tried in vain to improve.

It is obvious that as one of the colored people himself, he is in a position to enlist their cooperative efforts better than others in the village.

But the size of their churches and the small amount raised by them (\$20.00 per member per year) makes it impossible for the colored clergyman to receive an adequate salary. One works as a laborer in the day time. One church has an assistant pastor who is watch man on the railroad to supplement his small fee for ministerial services.

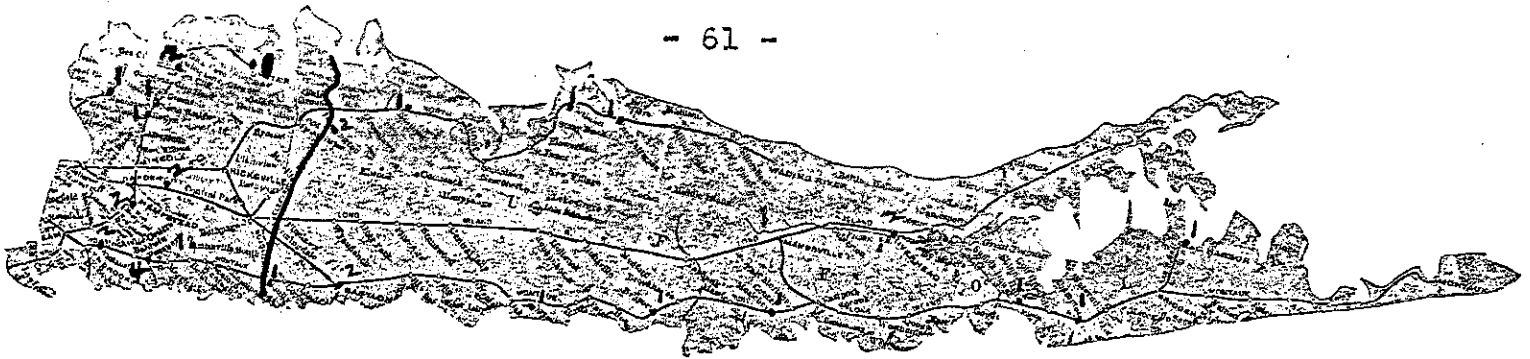
The colored church is the center of the colored community, centrally located, and community supported. It alone reaches all factions and here the various organizations meet. Moreover, these same organizations draw their members largely from the church membership.

The colored churches of Long Island are serving a need in their ministering to the spiritual life of the community. The aid of other organizations however, needs to be extended to them to allow them to do broader work in the villages where they are located and to satisfy the other needs of ^{their} his people. The church is the logical organization through which we must largely reach the colored people.

THE COLORED CHURCHES OF MASSAU AND SUFFOLK COUNTIES.

TABLE OF STRENGTH BY DENOMINATION.

I.	Total number of colored churches -----	35
II.	Number of each by denomination:	
1.	African Methodist Episcopal -----	15
2.	African Methodist Episcopal Zion -----	8
3.	Baptist -----	6
4.	Protestant Episcopal -----	2
5.	Presbyterian -----	2
6.	Others (including missions) -----	2
III.	Number in the twenty communities studied -----	29



LOCATION AND NUMBER OF
THE COLORED CHURCHES OF NASSAU AND SUFFOLK COUNTIES
BY COMMUNITY.

Nassau County:

Suffolk County:

<u>Community:</u>	<u>No. of colored churches</u>
Freeport	4
Glen Cove	2
Hempstead	2
Manhasset	1
Oyster Bay	1
Port Washington	1
Rockville Centre	2
Roslyn	1
Smithville South	1
Westbury	2

<u>Community:</u>	<u>No. of colored churches</u>
Amityville	1
Babylon	2
Bayshore	1
Bellport	1
Center Moriches	1
Huntington	2
Northport	1
Port Jefferson	1
Riverhead	2
Sag Harbor	1
Setauket	1
Shinnecock	1
Southampton	1

Total for Nassau 17

Total for Suffolk 16

Grand Total for Nassau and Suffolk ----- 33

THE COLORED CHURCHES OF HASSAU AND SUFFOLK COUNTIES

DISTRIBUTION BY COMMUNITY AND DENOMINATION

	African Methodist Episcopal	African Methodist Episcopal Zion	Baptist	Protestant	Episcopal	Presbyterian	Others	Denominations not known
Amyville	x							
Babylon	x		x					
Bayshore	x							
Bellport		x						
Freeport	x		x				x	x
Glen Cove	x		x					
Hempstead		x			x			
Huntington	x		x					
Manhasset		x						
Oyster Bay		x						
Patchogue								
Pt. Jefferson	x							
Pt. Washington	x							
Riverhead		x	x					
Rockville Centre	x		x					
Roslyn	x							
Sag Harbor		x						
Shinnecock						x		
Southampton						x		
Westbury	x	x						
	11	7	6	1	2		2	

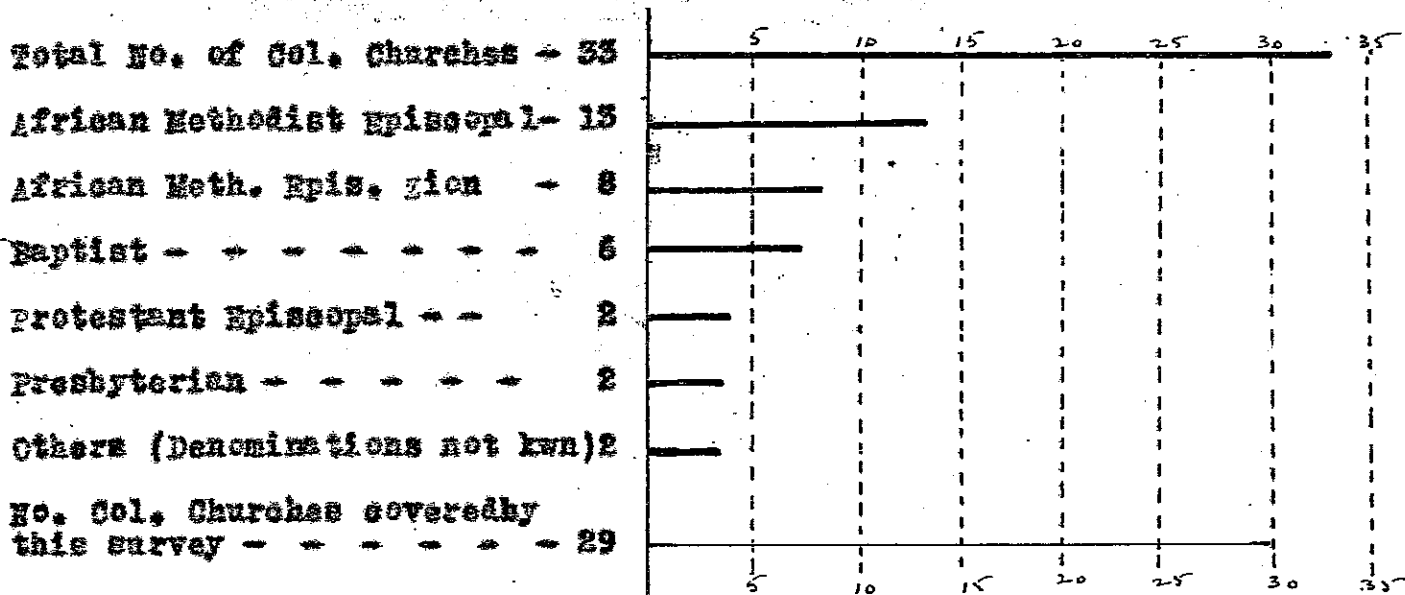
TOTALS
Grand total for Nassau and Suffolk ----- 29

NOTE: The above table is based upon the twenty communities studied.

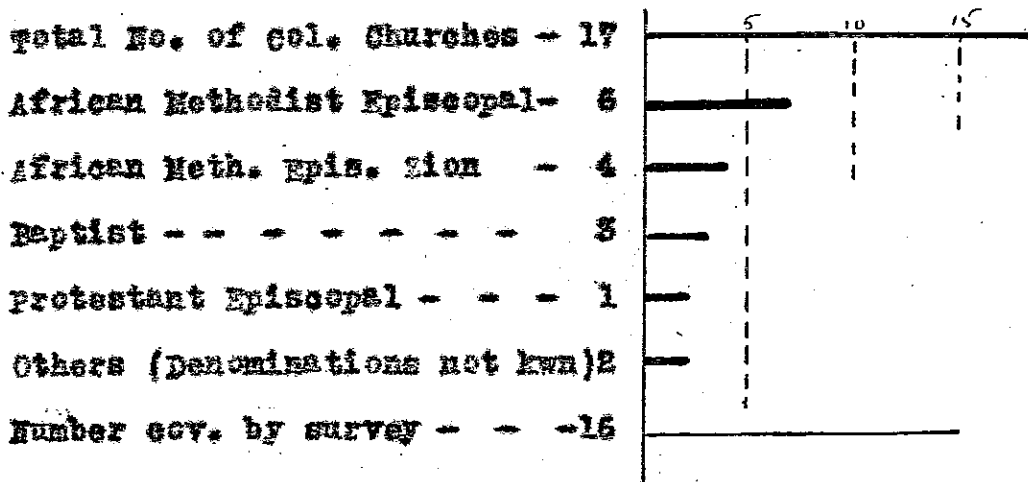
THE COLORED CHURCHES OF NASSAU AND SUFFOLK COUNTIES

DIAGRAMS SHOWING RELATIVE STRENGTH OF DENOMINATIONS

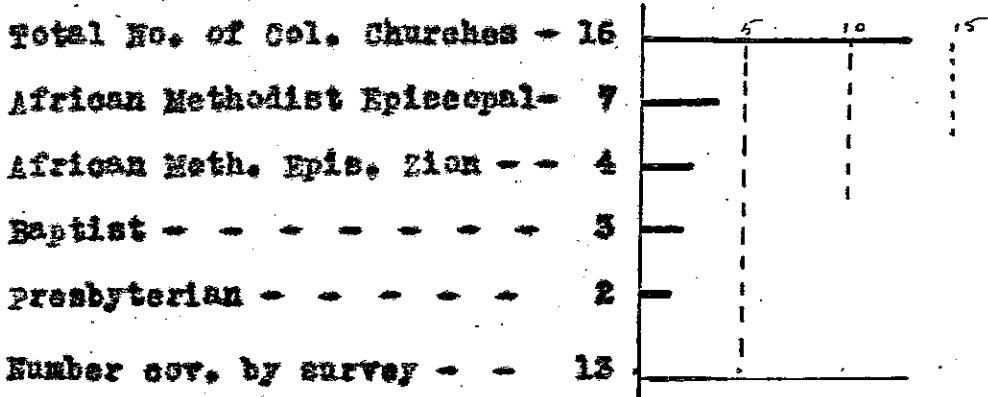
per Both Nassau and Suffolk Counties



NASSAU COUNTY



SUFFOLK COUNTY



THE CHURCHES OF NASSAU AND SUFFOLK COUNTIES

NUMERICAL STRENGTH AND PROPORTION

OF

POPULATION IN CHURCH AND SUNDAY SCHOOL

White and Colored
1919

	Population 1920 Est.	Church Membership	Sunday School Membership	% in Church	% in Sunday Sch.

<u>Both Counties</u>					
White	287,000	68,862	35645	24.0	12.3
Colored	8,000	1,257	1151	15.5	14.3
Total	295,000	70,099	36774	23.9	12.5

<u>Nassau County</u>					
White	146,520	32,749	17161	22.4	11.7
Colored	5,680	689	606	12.1	10.4
Total	150,000	35,438	17767	22.2	11.8

<u>Suffolk County</u>					
White	140,680	35,113	18482	25.0	13.2
Colored	4,320	548	525	12.5	12.1
Total	145,000	35,661	19007	24.6	13.1

Figures from Eagle Almanac - 1920.

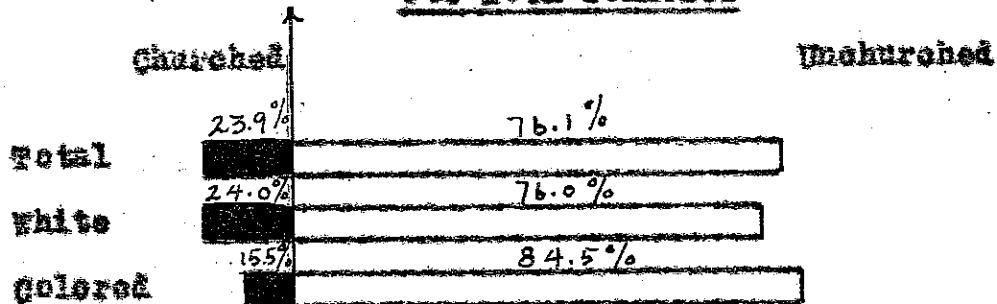
THE CHURCHES OF NASSAU AND SUFFOLK COUNTIES

LONG ISLAND, NEW YORK

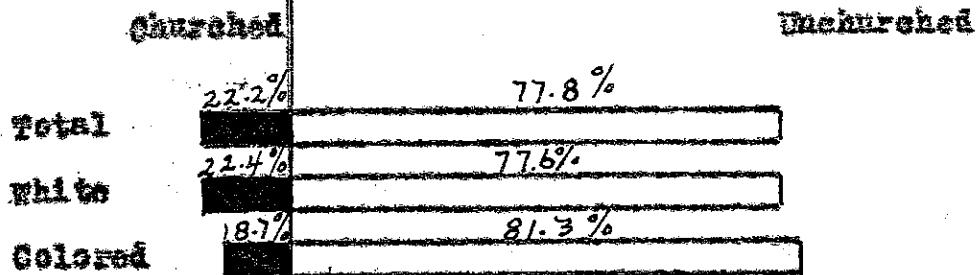
Percentage of Population Churched and Unchurched



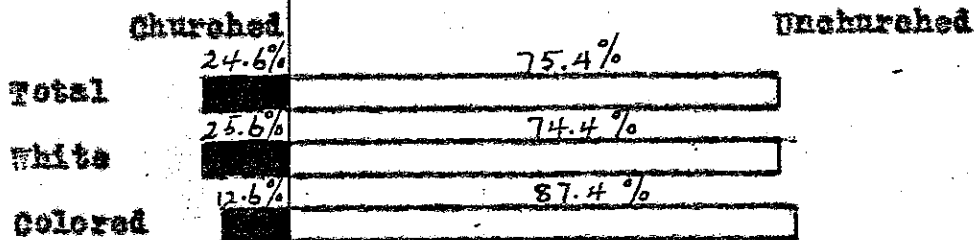
For Both Counties



Nassau County



Suffolk County



THE CHURCHES OF NASSAU AND SUFFOLK COUNTIES
LONG ISLAND, N.Y.

Comparison of finances

Colored and White

Total for both Nassau and Suffolk Counties

	<u>CONFIRMING</u> <u>Membership</u>	<u>TOTAL AMT.</u> <u>RAISED</u>	<u>TOTAL VALUE</u> <u>PROPERTY</u>	<u>AMT. RAISED</u> <u>PER MEMBER</u>	<u>VALUE PROPERTY</u> <u>PER MEMBER</u>
Colored	1,237	\$25,789	\$141,600	\$20.82	\$114.47
White	68,862	703,112	4,505,450	10.21	123.51
<u>Nassau County</u>					
Colored	689	\$15,765	\$ 79,000	\$19.97	\$114.66
White	32,749	\$28,129	4,657,500	10.51	142.22
<u>Suffolk County</u>					
Colored	543	\$12,114	\$62,600	\$22.10	\$114.26
White	36,113	354,985	3,847,950	9.83	105.17

Part VII.

INTER-RACIAL RELATIONSHIPS

Part VII.

INTER-RACIAL RELATIONSHIPS

How The Colored Population Has Been Neglected

The colored people of Nassau and Suffolk Counties have been the victims of neglect from many angles. In fact, the relation of the white race to them has been largely one of neglect and indifference.

The communities themselves have neglected their colored population. A certain colored settlement in Suffolk County is an example of this. Legally, it is part of one township, yet, physically, it is part of another; neither of the two townships ever considers itself responsible for this settlement. So there is no street lighting, no sewer, no school - except the one in the nearest village a long distance away.

The property owners are also negligent. Only the cheapest, least desirable houses are rented to the Negroes and, once rented, these shacks are allowed to go unrepaired. Rents for these places are fairly low. The landlords claim they cannot afford to repair and the colored tenants dare not complain for fear of eviction. Unsanitary and unsightly conditions are allowed to remain. Neither tenant, nor landlord, nor community does anything to improve the situation. So though the colored tenants pay rather low rents yet they receive much less return for their money, even on a proportionate basis, than they deserve. An extract from a recent survey of one of the communities of Nassau County tells the following story: "The West Side of _____ is low land and swampy. In order to fill in this swamp all refuse is dumped here. When the B_____n Water Works condemned such property for the extension of its water sheds, the houses were moved into the dump and here the Italians and colored people were allowed to settle, no other place being available, as both nationalities were deemed undesirable."

The industries have largely failed to open their doors to colored labor. Few of the industrial or manufacturing establishments have any colored men or women on their pay rolls tho some of them are located where there is a considerable colored population.

Educationally they have been neglected. One village which has a parent-teachers association has done a great deal to interest the Polish mothers in keeping their boys and girls in school. In the same village a former school teacher complained of the same influences operating to keep the colored youngster from his studies. Yet no one had thought of using the same methods here to educate the colored mothers.

Illiteracy among the colored adults is rather high. Yet no one has sought to formulate a plan to lower this illiteracy rate although several organizations are working to educate the illiterate foreigners.

In the matter of social and recreational life they have been neglected. Health campaigns, welfare exhibits, education along sex lines while given over the whole Island, have not (with few exceptions) been made available to the colored people. A community house in a certain village where one of every five in the population is a Negro, has never done anything to help the colored people or to enlist their support and interest. The fact that the colored people are part of their community seems never to have been considered.

Why The Colored People Possess Little Of The Community Spirit.

We have already stated that among the colored population in the various communities there is some community spirit as manifested in their churches. But what of their attitude toward the larger community- the village of which they are a part?

Few evidences of such spirit exist here. In the first place, they are generally segregated from the rest of the village and consequently do not feel themselves part of it. Moreover, they are few in number in proportion to the total population and this adds to their feeling of separation. Tho there are over 8,000 colored people in Nassau and Suffolk Counties, yet they are so spread over the Island that each little settlement feels itself a part along - an isolated community - surrounded by a white or foreign-born population with whom they do not yet feel any common interests. This is shown by the fact that they refer to the "white" schools, the "white" library - a feeling that it is not theirs as much as it is the white man's. No one has taught them that the facilities are there for those who live in the community to use - not as colored people nor as white people but as citizens of the community.

Again, there is the element of ignorance and reaction. Many of the colored people are of old settled families or arrivals from the more backward regions of the South. Such things as community action and effort are new to them and looked upon with suspicion and fear. Linked with this ignorance and reaction and lack of experience is the lack of leadership among the colored themselves. We have spoken of the colored minister as the real leader in each community. But he cannot do all and often, because of his calling, he cannot touch all the phases of life that need leadership ability. That there is a great deal of latent ability in the colored community which needs only a leader to arouse it, is certain. This has been already shown in some places. In Riverhead on the Fourth of July, the colored people, through the leadership of one young man, entered a float in connection with the Community Celebration, which won a prize.

Lack of leadership has come largely through absence of opportunity or incentive. Then the more industrious class of Negroes tend to move out of the colored communities as soon as they get the means to acquire better homes and conditions. This removes from the great mass the people who would most naturally be the leaders in movements by the group, and while it shows an advance on their part it places the incentive and example for advancement too far from the colored community.

Besides the responsibility to a great extent lies with the white community. It has been pointed out how the colored people have been neglected by the whites. Co-operation and guidance on the part of responsible or interested white people in the community could accomplish much in the way of developing a community spirit among the colored people in their village. But nothing of the kind has been generally tried. Even some of the largest community organizations have failed to meet this need up to the present time.

Instances Where Lack Of Co-operation Has Prevented

Community Progress

Lack of understanding and co-operation between the races has prevented full community growth in many instances. One example of this is a village of Nassau County. There the colored folks have been looked upon by the whites as a tough, unruly faction, unreliable and shiftless. The colored people have considered the whites as prejudiced, unfair and do not feel that they themselves are part of the community. A community center here which should have been a means for developing a spirit of co-operation did nothing for the colored people. The latter have looked upon it as a "white folks affair" and have failed to make use of its facilities. The

result has been utter indifference to the situation in the colored communities on the part of the white population. Their houses are dilapidated, overcrowded, and in many cases not fit for habitation. From these disease breeding places, the colored man and women go to work in the homes of the well-to-do white. The lack of combined effort to come to an understanding and to alleviate conditions has led to a serious menace to health and moral conditions from this source, has limited the educational facilities of the colored and caused the whites to regard all the colored with suspicion as "toughs". Fortunately, this community center is now seeking to solve the problems which years of non-co-operation have created.

In another community a pool room in the colored section was notoriously noisy and a great gambling place. The corner near this pool room was the hangout for the village loafers and toughs both white and colored. Repeated attempts on the part of self-respecting colored people to get the civic authorities to co-operate with them in removing this evil failed. An appeal to Albany finally brought relief where local co-operation would have done just as well and would have saved time and trouble.

INSTANCES OF CO-OPERATION BETWEEN COLORED AND WHITE:

Though the predominant characteristic of the inter-racial relationships has been indifference of all kinds yet some instances of co-operation between the colored and whites may be found in nearly every community. A word has already been said about their work together in church affairs. A splendid example of this is the situation at Patchogue where the colored people who are working to establish a church have been given a building by the white Methodist Episcopal church. Several donations of large amounts have been promised to them as soon as they get the work started and show that they mean business.

In Oyster Bay the same spirit has manifested itself. The whites are very much interested in the colored church and many of them attend whenever the colored church has special services.

In at least two instances in cases of discrimination against colored patrons at soda stores, the trouble was settled by the co-operative effort of whites and colored. The better classes of whites in each instance are said to have made it known to the proprietor that no distinction in the service rendered to the patron because of color would be tolerated in the village. One of these stores is now closed but the other continues to operate and the colored people are no longer discriminated against.

In Amityville the colored men are welcomed in the local American Legion Post and took part in the celebration given by that organization. In Freeport the colored men have their own Legion Post which was organized with the aid of the white men interested in this movement, and all the facilities of the organization have been placed at the disposal of the new post.

The outstanding example of what can be done by cooperation between the races is the work now being carried on in the Lincoln House at Glen Cove. This Settlement House, opened in 1918, had education as its primary objective and recreation as a secondary motive. The colored and whites are joining hands in its operation and maintenance. Courses in automobile instruction, home dietetics, printing and other subjects are given for only nominal fees. A free employment bureau helps to furnish work for the colored people. A community laundry is being developed. Clubs for recreation and education are flourishing. They help to solve the leisure time problem of the colored inhabitants of Glen Cove. The attention of everyone interested in community work among colored people and how it can

be accomplished by co-operation, is called to the annual reports of the Lincoln House and also the March issue of the Nassau County Journal for 1920.

Freeport, which has the second largest colored population of the communities on Long Island, has just begun work along a similar line. If properly organized and directed, it should become an important factor in the life of the colored people of Freeport.

Neglect and indifference! Co-operation! The first is now the rule, the latter the exception. Neglect leads to bad housing, poor sanitation, unhealthy homes, and illiteracy. This works harm to the whole community and especially to the colored people themselves. Co-operation is the solution. How to bring it about, is the subject of the next part.

Part VIII.

RECOMMENDATIONS

Part VIII

RECOMMENDATIONS

The general report and the individual community studies show beyond a question or doubt that there is a vast field for social work with the colored people in our communities - and not only that there is a field but that it is necessary and imperative. Let us now consider what are some of the things that may be done, and how they may be accomplished.

A Definite Program Of Work With Colored People Of Nassau and Suffolk Counties.

Let us first consider why this program should be on a county-wide basis. Through all of the 20 community studies the same general problems are seen. If it is in the churches - all of them have the same problems and are facing the same needs. The same holds true in other lines. It is, therefore, possible and necessary to consider the problem as a whole with slight variations and changes as are needed in the individual communities. The conditions must be regarded from a broad viewpoint, overlooking the whole Island.

Most of the big problems, such as those of housing, education, and health, are matters which the county and state agencies can help the local communities solve and are not for each community to tackle alone. Only a program on a county-wide basis working with all the communities together, can do this adequately.

There are over 8000 Negroes on Long Island who are facing these problems yet few of the communities have a colored population of sufficient size to support a large colored community program. Only

Freeport, Glen Cove, Huntington, Oyster Bay and Roslyn have over 300 colored people in their population and of these only the first two can claim more than 500. Obviously a population of less than 500, including young children and very old people, is too small for much of an intra-community program.

Moreover, the various colored communities are more or less segregated. This, together with their small size, makes them to a large extent isolated from the regular local community life. A program on an inter-community basis will help to end the isolation of these communities, to bring them into close relationship with each other, and enable them to work together to solve their own problems.

The work of the colored churches should be more of an inter-community matter. Often one church is too small to get adequate support for any large church affair but if two or more would work together, there would be much larger results possible. Only a county-wide plan, seeing the problems as a whole, can bring these forces together. Moreover, the African Methodist Episcopal and the African Methodist Episcopal Zion churches can be best reached through the controlling body which is on a county basis.

There is already some work along inter-community lines, and this should be encouraged and promoted. A fraternal organization has its headquarters in one village and draws upon the colored population of several neighboring communities. Similarly, the newly formed and proposed American Legion Posts among the colored men are being organized along inter-community lines. Other evidences of this tendency of the various communities to get together is shown in the attendance at the various dances and socials. When one community arranges for a social event the people attend from the communities near at hand - especially in the summer.

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We have then the beginning of inter-community co-operation for the carrying out of a program. Without an organizing force, however, these efforts must remain spasmodic and unrelated. A County-wide program seeking to develop leadership in each community and to co-ordinate the life in all of the colored communities is a necessity.

The Improvement Of Working, Living and Housing

Conditions:

Working Conditions:

The employers of industries on Long Island have failed largely to utilize the colored man and woman in their plants. Few of the industries are large but they could give employment to some colored workers. The employers' attention could be called to this source of labor by personal visits and interviews, by letters, and news articles, through the employment bureaus and in other ways.

It is the consensus of opinion of those in charge of the employment bureaus of Nassau and Suffolk Counties that the colored people do not make adequate use of the facilities now available. The U. S. Free Employment Service has now over a dozen established exchanges and agents in Nassau and Suffolk Counties and also sends to each local postmaster lists of the vacancies to be filled. The use of these agencies by the colored people should be encouraged and promoted as they furnish a better selection of openings and a saving of time in securing employment.

Another field of endeavor worthy of considerable thought and effort consists in providing steady work for the seasonally employed population - those who earn high wages in summer at the vacation resorts and on the estates, and then remain in the winter, unemployed, shiftless, indigent. This evil of a seasonally employed group is present not only in the summer resort sections but also in one or two villages where the excess population tends to congregate. One solution of this would be a seasonal industry operating on a large scale only in winter which would employ those who remain after the vacation season.

An educational campaign looking toward the promotion of business enterprises, owned and operated by colored people is needed in these two counties. Two grocery stores, a few restaurants, a few pool rooms and a small number of other business places represent the sum total of the ventures of the colored people along commercial lines. Glen Cove with 900 colored people has but one Negro business place - a candy store and manicure shop combined.

A series of talks and lectures on "Owning Your Own Business" and "Ways to Promotion", the preparation and circulation of literature on these subjects and the encouragement of the use of existing Negro business places by the race, are some of the things needed at once. We suggest the active encouragement of the use of existing employment facilities, of creation of work for the winter-idle population, and the further opening of industrial employment to Negro labor.

Living and Housing Conditions:

The immediate necessity among the colored people of Nassau and Suffolk Counties is the improvement of housing conditions. This cry comes from each of the twenty communities and is an Island-wide problem.

It is a problem for the white, the foreign-born and the colored population but it is especially acute among the colored as only the worst and most undesirable homes are made available for their use by the property holders.

As immediate remedies for some of the worse evils arising from this we suggest that the following be done:

1. Arouse public opinion to get the health laws enforced. In the present colored sections all over the Island there is a general laxity in enforcing the laws of health and sanitation. Cess pools are closer to the houses than the law allows and often found full. One large cesspool serving ten houses in one of the villages of Nassau County empties into a swamp - stagnant most of the year. Wells are sunk and pumps placed within a few yards of the privies - only a few of which are water proof.

Only an intelligent and strict enforcement of the law will end these practices or prevent their recurrence.

2. Seek to interest the town authorities to extend the sewer and water systems to the communities where the colored people live. One village has been cited already where a whole street in the colored section must "Borrow" its water from a neighboring street. One of the first laws of community health and cleanliness is a pure and abundant water supply. In one village a stream runs through the section where the colored people live. Into this stream they dump their refuse, making the whole a menace to health. Adequate water and sewer systems will go a considerable way towards encouraging community cleanliness and pride.

3. Encourage "clean-up campaigns" on the part of both tenants and property owners. The elimination of neglect on the part of the property owners and extending of sewer and water facilities, must be accompanied by cleanliness on the part of the tenants themselves in order to be effective.

Removal of the litter of ashes, old cans, tubs and other rubbish from the yards should be encouraged from the pulpit, by newspapers, by "clean-up" pamphlets, leaflets, lectures and talks in community houses and personal work on the part of leaders in the community.

These things must be done to relieve the conditions in which the colored people find themselves at present.

But the enforcing of health laws and the extension of the sanitary facilities, while they will certainly aid in the present situation, are not the solution of the real problem - the lack of proper and sufficient houses. More and better homes at reasonable rentals are needed for the colored people. Health and morals are largely dependent upon housing conditions. Crowded and dilapidated homes lead to disease, vice and crime. Nor should the houses that are available to colored tenants be those which the whites have deserted as no longer fit to live in. New, modern, comfortable, healthful homes should and can be provided, if the proper steps are taken to provide them.

We would suggest, therefore, that some such plan be adopted as that put into operation in Cincinnati where the Cincinnati Model Homes Company provided new but simple and convenient homes for the colored people at low rentals. The interest on the investment has paid well from a financial point of view. This "is not charity - it is sound business but business with a heart behind it, business which benefits everyone concerned." This plan has proved very successful wherever tried and the opportunity for its success in Long Island is assured.

"Home-ownership" should be encouraged in every way possible. It is true all over the Island that these colored people who own their own homes have much better accommodations. Ownership fosters pride. Houses are kept up much better where the landlord is also the tenant. Reasonable and reliable inducements to the colored people to buy their homes would aid in improving their condition and would relieve them from the effects of the neglect of the property owners from which they now suffer most.

In order to do these things, we would suggest that a plan for approaching the property owners be prepared. We must enlist their co-operation in improving the conditions of their property now held by colored tenants. Others who do not rent to colored people at present, must be interested and the need and desirability of Negro tenants made known to them. They must be shown the relation between poor housing and health, morals, and the general status of a people. They must be made to feel their obligation to the community at large and the necessity to end the evil conditions now prevalent in the Negro sections. It will be readily granted that, if a large portion of the workers in the homes in the villages be drawn from

dwellers in conditions of dirt and possible disease, that the whole community is affected thereby. It is a matter which concerns not the colored people alone, nor the white landlords alone, but may be felt in the whole community.

There is also a wonderful opportunity for the promotion of community pride among the colored people themselves. We would recommend that a few of the leading colored people in each community be encouraged and instructed in ways of brightening up their homes. Once started such a campaign would quickly spread. Paint and a little carpenter work on a number of dwellings would considerably improve the looks of the Negro settlements.

A couple of the community houses are now doing some work along this line - training the colored women in the best methods of housekeeping, bed making, and the domestic arts. These movements should be encouraged and extended to all the colored homes.

Many of the colored people live in detached houses with sufficient ground for a small garden or flower plot. Some few have already cultivated these plots. We would suggest that this be encouraged. Meetings could be called of the householders interested, and speakers through the Farm Bureaus secured. These instructed people and their gardens would be examples to others in the community. A garden plot and flowers properly planted make much more attractive and healthy surroundings than an ash dump with tin cans and other rubbish.

Health:

The health of the colored people has been described as fairly good. The present situation in regard to their living quarters, however, makes them more and more susceptible to disease - especially tuberculosis. It also makes it easier for an epidemic like influenza to spread quickly.

The Tuberculosis Nurse of one county says that she finds her work among the colored people continually increasing and that unless their condition is speedily relieved most serious consequences are certain. She says, "The death rate among the colored is not high but a very large proportion of those who have died were suffering from tuberculosis." Many incipient cases are now under her care.

The work of the Tuberculosis Nurse should be extended and strengthened - not only in her personal contacts with the sick but in teaching those who are well how to keep well, how to avoid infection, and how to care for the sick so as to protect others. The two colored community centers now have classes in nursing for the women. This splendid work should be extended so that the women of other villages which have no such organization may be similarly instructed.

Aside from the women trained in home care for the sick there is great need for colored trained nurses and physicians. Only one colored physician and one trained nurse were found during this investigation and study. All of the larger communities could support such trained people, and the smaller villages could be easily reached by a physician from one of the other villages.

The whole program for health must be largely one of education-education of the entire family, husband, wife and children. We suggest systematic education - a campaign through churches, community houses, clubs and other organizations to emphasize "Health as fundamental to full development." A series of lectures, educational films, and individual interviews on personal, community, and sex subjects, is essential to such a program. The facilities for doing this are now in existence but have not been made available to the colored population to any extent. This defect should be remedied at once.

Practical Ways of Raising The Social and Moral Standards Among The Colored People:

Raising the moral standards of a people is always a difficult and delicate task. There is no one patent remedy which may be applied to every case. There are, however, certain evils found in our communities which may be treated and remedied.

Suggestions for some of the surest ways of raising the moral and social standards have already been touched upon in our recommendations for better housing, sex and personal hygiene education, and clean-up campaigns.

The churches, Sunday schools, and ministers must of necessity be the leaders in this campaign for "right living." They must be strengthened and assisted by other agencies in the communities. The church's part as the seeker after better morals is clear. Right ideals must be instilled. Educational talks and sermons must come from the pulpits. Children, through the Sunday school, home and day school, must be "trained in the way they should go." In a large

measure the bad conditions among the colored people are due to ignorance and environment. They have never been shown a better way. "Crap" and similar games are largely the only things they have learned by custom to occupy their leisure time. Such things may be exciting fun, but they do not develop mind, body, and character. They prevent thrift and saving accounts and foster shiftlessness.

Higher and better standards must be instilled through the help of every force that touches the life of the colored population. We suggest an educational campaign along this line from pulpits, community organizations and fraternal bodies. Counter-attractions, such as well supervised dances and competitive athletics, must be substituted.

A campaign is needed to arouse public sentiment which will put an end to the laxity on the part of the authorities, which exists so widely at present. If the present laws were strictly enforced most of the gambling, which is a very prevalent evil among the colored, could be stopped. A publicity campaign through the local papers concerning road houses and gambling, has been found to be effective and should be continued to make the public officials alive to their obligation. A similar crusade against sex immorality and common-law living is recommended. In one community the colored minister has succeeded in marrying several couples who had been living openly in common law relations. We would suggest that other pastors be urged to follow his example in their communities.

To raise the standards, however, all the agencies and forces must co-operate. The voice of the minister from the pulpit must be backed by the arm of the law and the public opinion of the community. The neighborhood houses and the organizations which give dances must see that they are properly conducted. Co-operation between the authorities

and the leaders among the colored people should be encouraged. It should not be necessary for the people of a community to appeal to Albany to get a disorderly house closed as was the case in one instance. Co-operation within the village itself should accomplish this.

Fortunately, not a large number of the colored children ever get into the courts of Nassau and Suffolk Counties. However, some way should be provided to care for those that do. Until April of 1919, the children of Nassau County who came before a judge were either sent to an institution or returned to the environment from which they came. Often these very surroundings and their influences were the cause of the child's delinquency. Frequently, the child came back to face the judge again. One boy met this fate eleven times and was finally sentenced. At the present time, there is a Probation Officer for Nassau County. But he needs and is asking for the aid of interested people for the delinquent colored child.

We suggest that a number of colored people be interested who would be capable and willing to serve as Big Brothers or Big Sisters for these colored children who need such care. These persons could cooperate with the Probation Officer and the colored ministers in guiding the colored boys and girls whom the court gives to his care.

The dependent child also needs attention. Only the Colored Orphan Asylum at Riverdale-on-Hudson will receive a colored child left destitute or whose relatives cannot support him or her. This institution is in most instances too far away and deprives the child of a normal home life. We would suggest that a plan similar to the one of Massachusetts be used. Under this system an inventory and investigation is made of those people who are willing and fitted for the

responsibility to allow their home to be used as a place for temporary shelter for a child suddenly left destitute. A similar list is also kept of people who will receive such a child for permanent care. Both of these sets of homes are under the supervision of the proper county or state child caring agency.

Our duty is to help the child who is handicapped by his dependency or delinquency. To do this, we need both kinds of child care. We must also seek to raise the standards of the adults. To effect this, every force and agency for moral and social welfare must be brought together. Relief of the contributing conditions such as housing, lack of education and recreation will aid in this work of moral and social advance.

Promotion Of Greater Use By The Colored People
Of Educational Facilities:

The colored people of Nassau and Suffolk Counties do not make use of the educational facilities to the extent which they should. The most discouraging feature is the early age and low grade at which most of the boys and girls leave school. We recommend that efforts be made to influence them to remain in school longer by encouragement and talks to the children in Sunday Schools, clubs, scout troops, camp fire groups, and community houses. Special emphasis can be placed upon the value of an education in dollars and cents. This educational campaign for the children should be accompanied by a similar one for their parents. Through pulpit, club, discussion group, community house and other channels the adults should be impressed with the advantage of keeping the child in school. Colored parents should be urged to have a part in the parent-teacher associations where they exist, and efforts ^{should be} made to form such organizations elsewhere.

Where there are evening schools their use should be encouraged. The illiterate and poorly educated colored adults should be personally approached and informed of the advantages to be gained by attendance. Personal talks and interviews are needed to secure enrollment and attendance. For those villages where there is no night school, the state law requires that such schools shall be established if 20 or more apply in petition form. At present there are 11 night schools chiefly devoted to teaching the foreign-born. The same may be done for the colored people if they are encouraged to apply. We suggest that attempts be made to get additional night schools started to end the illiteracy among the adult colored population. Where there are sufficient number, special classes might be formed. The assistance of the colored church can be easily obtained.

Children who complete the grammar school should be urged by personal interviews and by co-operation with parents to go to high school. The same methods should be used to induce high school students to continue their education.

For those who must go to work early, trade and industrial training should be emphasized. There is at present an effort being made to establish a "county trade high school" in some centrally located community to which such children may go. An increased demand should be created for this by public opinion and newspaper articles. Since most of the colored people do manual work, vocational trade training is absolutely necessary in order to increase earning power and efficiency.

The use of the libraries should be made more extensive. At present the children use them some but the adults seldom know what the interior looks like. The libraries have made no special effort to interest the people in them. The advantages to be gained there need to be pointed out to the colored people. A personal invitation and acquaintance on the part of the

librarian with the colored leaders is necessary in order to secure the use of its facilities by the colored population.

This last applies also to the newspapers, especially the Negro newspapers. These newspapers should be approached and urged to make an effort to extend their circulation on Long Island, to carry news items of local interest and educational value. A new colored newspaper, devoting its field largely to Long Island, has just been launched. We recommend co-operation with those responsible for this undertaking to help weld the scattered colored population into a consciousness of the larger community life, to spread educational material, and to aid in bettering the present conditions.

The limited use of educational facilities is largely due to the lack of educational promotion among the colored people themselves. Nothing is more fundamental and necessary than an Island-wide educational campaign with and through the colored people and their leaders. It must be organized, well directed and furthermore, be on a co-operative basis.

Meeting One Of The Outstanding Needs By
Increasing The Recreational Facilities:

"As a man spends his leisure time, so is he." What to do with leisure time is one of the big questions which the colored communities must face. Facilities are limited - and even these limited few are not extensively used by the colored people.

If we are to make any appreciable change in the future life of the colored communities, it is necessary that additional recreational advantages be provided and that a constructive leisure time program be formulated.

As a first step in this direction we suggest some measures for ending the prejudice in the motion picture theatres where such feeling exists. Some of the theatres seek to get their colored patrons to take rear seats or to sit in the gallery. The co-operation of the management should be enlisted to end such discrimination, so that this great recreational and educational factor may be open to all on equal terms.

There is a great need for the proper supervision of the pool rooms. These places have been in the past a source of much that was bad and vicious in the community. The community houses, however, are making a successful attempt to conduct this recreative and popular game amid good surroundings. We would suggest that definite steps be taken with the public and social agencies to eliminate the evil influences so frequently linked at present with such places. Pool rooms adequately managed are an important factor in solving the leisure time problems for the young colored man and older boys.

At present the colored people own no halls for recreational affairs on the Island. On each occasion the club or society giving a social or dance must rent. This acts as a drawback on the number and frequency of social gatherings among the colored people. Also only the cheapest and often mis-managed halls are available. Moreover, neither the churches nor the few lodge halls which are owned are open for recreational purposes. The activities of the churches and lodges should be extended to reach the entire community and to touch all sides of the life of the colored people. Illustrated lectures, socials, dances at the lodge halls, and games, should be promoted for the benefit of the community at large. These same agencies

should be urged to encourage the participation of the colored people in the various fairs, shows, and pageants given by the villages, and to take an active interest in community-wide recreational activities.

Scout troops, camp fire girls, literary societies, and dramatic clubs where found should be stimulated to further activity, and when not found, such organization should be promoted.

Love of music is a deep characteristic of the colored race. It is strange that there should be so few orchestras or other musical activities among them on Long Island. There are several colored people in each village who play some instrument. We recommend that these people be organized for mutual help in music and for entertainment purposes. Church choirs, both junior and senior, should be formed; where they are already formed, they should be encouraged to further effort. We suggest that those who give evidence of exceptional talent be urged and aided to secure as complete a musical training as possible.

Dancing always attracts large numbers in the colored communities. Unfortunately, some of the dances have not been well supervised and have led to disorder and boisterousness. Dances are sure to be popular with the younger people and, if properly supervised, will provide innocent amusement for many. We suggest that through colored leadership and proper chaperons, dancing be placed on a different plane for the colored people.

Colored basketball teams already exist in a few of the communities. These independent teams should be brought together and a league formed to promote inter-community basketball. The same could, and should, be done for baseball. Inter-community athletic meets and field days should be arranged with regular programs. Swimming should be

promoted to instruct beginners and to conduct demonstrations in life saving as well as for recreation.

We recommend further that the recreational life of the colored people be fostered through addresses, articles of information and other prepared material; that informal dramatics, circuses, minstrels, mock trials, stunt nights and similar affairs be promoted; and that special holiday programs should be arranged for the colored people.

A fully developed program of recreation for all age groups is one of the crying needs of the colored people. Especially in this line is the inter-community work necessary to correlate and organize into leagues the various activities now organized or about to be started.

Extension Of The Resources of Religious And
Social Agencies To The Colored Churches:

The colored ministers of Nassau and Suffolk Counties need strengthening and a broader out-look in administering to the spiritual life of their colored membership.

The good effects of their work are limited in several ways. They have made no concerted and active effort to interest in community service those who are not members. No aggressive campaign has been made to bring in as members the unchurched people of the entire colored community - to reach the unreachd.

Moreover, because of old prohibitions of certain forms of recreation without substitution of activities of a different character, they have never touched the leisure time life of the people to any large extent.

The preaching of the colored ministers is largely of an emotional type rather than practical talks which carry conviction into the life of the people and give suggestions and ideals for everyday living.

It is recommended that the colored ministry of Long Island be given definite assistance and hearty cooperation by each and every agency which aims to build character and strengthen morals. They cannot solve the problems of their people alone. In order to accomplish this, there must be community "team-spirit." The white and colored churches must be brought into closer touch with each other so that each may see and understand the work and problems of the other. The literature and procedure of the various religious movements must be presented with enthusiasm to the colored minister to keep him up-to-date in ideas and information.

We recommend that the colored churches be urged to open their doors more often during the week and for services not strictly religious in character. Illustrated lectures on health, educational topics and talks along similar lines should be given for the benefit of the whole community; fairs and exhibitions would be found helpful in appealing to all age groups. It is obvious that the colored church in these villages must be the means of fostering community spirit among the colored people. To do this, the church must attack the leisure time problem and provide instructive and educational recreation for its people.

The colored Sunday Schools are in fair condition in comparison with the white schools in number and attendance all over the Island. The biggest drawback in their work is their failure to hold the older boys and girls. All the known methods of interesting and holding this

age groups should be suggested to the pastors. The churches, and their Sunday School Teachers, should be urged to get deeper into the lives of the adolescent girls and boys.

To do these things, contacts must be made with each of the colored ministers and their cooperation enlisted. A trained and experienced colored worker is needed to do this in the two counties. In touch with local forces in the various communities and knowing social agencies, such a worker can make available their resources to the colored churches and also to the entire colored population. Working with the colored minister, is one of the natural approaches to the colored church and community.

There is also a need of bringing about a fuller cooperation between the white and colored churches. This should be done by approaches through each race, by inviting the colored ministers to join with their white brothers in discussion groups, by holding special conferences and by working together to better conditions of the community as a whole.

It has been pointed out that the logical approach to the colored community is through the colored church. It is essential for social and religious agencies to cooperate in strengthening and extending the churches' activities and in guiding their efforts along broader paths. The various departments/^{of} such organizations as the Y.M.C.A., Y.E.C.A. and the Red Cross can all work with and through the colored church in many ways to reach the colored community.

Development Of A Better Understanding Between

The White and Colored Populations:

A writer has said, "The man I don't like is the man I don't know." This is as true of relationships between races as it is of individuals. Much of the prejudice and discrimination on the part of the whites and

much of the distrust and suspicion on the part of the colored people, is due to lack of mutual understanding. In one village of Nassau County the white people have always looked upon the colored people as "toughs". The colored people have, on their part, always mistrusted the white people. A white working man told the investigator, "We've got a tough set of colored people here and they used to be worse than they are now." A colored man in the same village said, "The white people here don't like colored people and we don't like them. We have little to do with each other."

Another white man in this village who has sought to study the situation among the colored people said, "We have some very nice colored families here. I hope to be able to get them to help their less fortunate brothers." A colored social worker said, "The white people have been very much interested and are helping me a great deal."

These four statements serve to show the general attitude. Those whites who know the colored people readily ascertain that they are not "all toughs" - far from it. On the other hand, those colored people who try to understand the white people find them interested and willing to help.

Only a process by which mutual understanding may be fostered can remedy this condition. The so-called Negro Problem is not a problem - it is a lack of understanding - which disappears in the spirit of cooperation under frank and open discussion of the questions involved.

We recommend that local committees of leaders among the colored and white population be formed to cooperate in solving the problem of the community relationships.

Where a community council or a community wide organization of any kind already exists, we suggest that the colored people be given representation for their own race. When it is remembered that in one village for instance the Negro population is 20 per cent of the total, their right to a representation is obvious. If no such council now exists, we recommend that a committee of representative white and colored people be formed to work out a better and closer understanding. A committee composed of representatives of all groups in the community would be influential in inducing manufacturers to employ Negro labor, and in fostering closer relationships between the churches, and other colored and white agencies.

In one village of Nassau County the question of the relation of the local American Legion to the colored ex-service men has been a vexing one. The colored men are seeking to obtain membership in the local post. Some of the whites want them in the local post; others do not. The result is both factions are still at odds and the colored soldiers are still outside the Legion.

On the other hand, in one village of Suffolk County where the races have long had friendly relations and a mutual understanding, the colored ex-service men are welcomed into the local Post. They have taken their share of responsibility and participated in all the celebrations in the village.

A policy of this kind which creates a mutual understanding and trust between the races will serve, not only to aid the colored man, but to point out to the white man his opportunity to serve, by ending the neglect now so prevalent in the relation of the community to its colored inhabitants. It is to the advantage of the whole community that a committee of this sort be formed. We must all

work as Mrs. William H. Baldwin has so aptly said, "not as colored people nor as white people for the narrow benefit of any one group alone, but together as American citizens for the common good of our communities and our common country."

Service To The Colored People By The Social Agencies And Forces Including Those Of The County.

In order to carry out the program of work as herein recommended it is necessary that all the constructive agencies and forces of village, township, county, state and nation, be made available to the colored communities of Nassau and Suffolk Counties. The Y.M.C.A. through its Health and Recreation Department, its Speakers Bureau and American Legion Department, must do its share. Similarly, the work of the Tuberculosis Nurse, the Probation Officer, the Community Houses must all be brought to bear on the relief of the conditions among the Negroes of Long Island.

Dr. W. D. Weatherford in "Present Forces in Negro Progress" says of rural communities: "There the humdrum of life eats like a canker into the fibre of ambition; the weary monotony tends to bring all existence down to a dead level of the common place. There are no new ideals; there is so little to stir ambition, so little to keep people alive. The danger of the country is that all the more active young men and girls become restive and go away to the city. The one way to keep these young people in the country is to make life there more virile."

In other words, every agency, industrial, educational, social, recreational and religious, must come in to make the life of these people as full as possible.

Dr. Weatherford continues by saying:--- "What we need is a religious demonstrator in the person of a Young Men's and Young Women's Christian Association 'County Secretary.' This religious demonstrator would organize the play life of the community; would initiate and foster community meetings, which would create community spirit; would help to bring all the churches together in a real campaign for moral and religious uplift - in a word, he would become the moral, social and religious engineer of the community."

There is a "need for an organizer to see the thing as a whole, experienced in all phases of social work, especially recreational activities."

We do not suggest forming a new organization but we strongly recommend that a "social engineer" be brought in. It would be his duty to keep in touch with all the agencies, local, state, national, and to bring the facilities of the appropriate ones to bear on the solving of each problem. Moreover, he must know personally and be in close touch with the colored people of each community in order to learn and to feel their needs and their wants, and to determine what help and cooperation they need and desire.

In order to get that close personal touch, it is necessary that he be one of their race, one known to them, able to see as they see and feel as they feel. At the same time he must be a leader, far sighted and broadminded, able to view the problems as a whole and competent to guide and to aid them in the solving of their problems. It is only thus that the desired result may be accomplished.

The problems of the colored people of Long Island can be solved by their leadership, if enlisted, directed, and co-ordinated. The colored churches have the leaders. But a program of religious and social progress promoted by a trained colored secretary in co-operation with the social forces and agencies of the county is necessary and desired.