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AFRO-AMERICAN CHURCH WORK
AND WORKERS.

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AFRO-AMERICAN CHURCH WORK AND WORKERS.

By the

REV. GEORGE F. BRAGG, D. D.,

Rector of St. James' Church, Baltimore, Md., and Editor of the Church
Advocate.

Church Advocate Print,
Baltimore, Md., May, 1904.

EDITOR'S PREFACE.

In sending forth this little volume, the author may be pardoned for referring to his own labors in Church Journalism. For well nigh eighteen years has he edited and published a journal in the interest of church work among the colored race. In addition to the literary, and a large part of the mechanical work, in its publication, it has been at his own financial cost. We do not regret the sacrifice we have made. Nor is this little volume in any way to financially help us personally. In addition to the circulation of information about the colored work, it is our most ardent hope that sufficient may be realized from the sale of this publication to cancel a mortgage of a few hundred dollars on the Rectory of St. James' Church. Our little congregation, at present, is engaged in wrestling with a \$4000 debt upon our church, and we are loth to divert their effort therefrom to the debt upon the Rectory. We shall be profoundly grateful to all who may help us in this undertaking by purchasing copies of this little book.



THE REV. ABSALOM JONES, FIRST AFRO-AMERICAN PRIEST.

Born in Sussex, Del., 6th of November, 1746. Ordained Deacon August 6th, 1795.

Died February 13, 1818.



**The Late Rev. Alexander Crummell, D. D., LL.D.,
Founder St. Luke's Church, Washington, D. C.**

On Wednesday September 22, 1886, more than 17 years ago, in St Luke's Church, in the city of Washington. Rev. Dr. Alexander Crummell, Rector, assembled the Fourth Annual Convocation of Colored Clergy of the Protestant Episcopal Church. This Conference was a memorable one. The late Dr. Crummell was its president, and the Rev. Hutchens C. Bishop, Rector of St. Philip's Church, New York was secretary. The opening sermon was preached by the Rev. Alfred C. Brown Rector of St. Luke's New Haven.

The Colored Clergy, now living, who were present at the Conference of 1886, besides the writer (who was then only a layman) and the Rev. Mr. Bishop, were Rev. J. B. Massiah of Detroit, Prof. Joseph now in England and the Rev. Alfred C. Brown, at present out of the country.

It was at the Conference of 1886 in St. Luke's Church Washington that it was determined to change the Conference from an exclusively Negro body to one composed of Church Workers among Colored People, so as to include in its membership white as well as colored persons. And in the same Conference, following the change above noted, were introduced the first white members of this body, the Rev. Calbraith B. Perry, then vicar of S.

Mary's Chapel, Baltimore Md. and the Rev. George B. Johnson, then Rector of St James First African Church of the same city.

*The Rev. Mr. Perry, in detail, explained a scheme in his mind looking to the memorializing of the General Convention, to assemble in Chicago, the next month, with respect to the appointment by that body of a Commission of Bishops, clergy and lay men for the furtherance of the work of the Church among the race.

The Conference most heartily approved of Mr. Perry's plan, and on file with the memorial from Mr. Perry in the Journal of the General Convention of 1886 will also be found a certificate setting forth the action of the Conference signed, by Rev. Hutchens C. Bishop Secretary.

At the General Convention which met the next month in the city of Chicago the memorial of Mr. Perry was assented to and a Commission consisting of five Bishops, five clergymen and five laymen, was created to supervise and further the work of the Church among the colored people of this country.

From this date we begin a new era in the Missionary activities of the special field of Church work in which we are engaged.

But, before following the progress of the work from this point, it will not be entirely out of place to call the roll of our fellow workers, of Afro-American blood, who had fallen asleep up to this time.

Absalom Jones,
Peter Williams,
William Levington,
William Douglass,
W. C. Monroe,
Harrison H. Webb,

Josephus, DeGrasse, Peterson,
Berry, Cooley, Saltus Cummings,
Cooper, Brady, Allston, Atwell,
St. James, Henderson, Harris,
Rogers, and Mckinney.

In October 1886, when the Commission was created, the following who are now living were in Priests' orders,

H. L. Phillips	W. H. Wilson
J. G. Bryant	S. Kerr
T. G. Harper	A. A. Roberts
H. C. Bishop	C. M. C. Mason
J. B. Massiah	P. A. Morgan.

There were also 12 persons, now living, who were then deacons, five of whom are still deacons to-day, and one of the twelve, Archdeacon Pollard of North Carolina, was advanced to the Priesthood before the close of the year 1886.

Since the close of the year 1886 the following brethren have fallen asleep.

W. E. HOWELL, F. W. DUNN.
WALTER LEWIS BURWELL.
GEORGE G. MIDDLETON,
BEVERLY M. JEFFERSON,
MARK F. NELSON, T. W. VAUGHAN,
BENJ. I. JACK, JOHN G. URGLING,
MATTHEW McDUFFIE,
A. H. McNEILL, C. C. C. MAPP,
WILLIAM F. FLOYD, W. H. MORRIS,
J. PALLAM WILLIAMS, T. W. CAIN,
ALEXANDER CRUMMELL,
J. E. and CHARLES H. THOMPSON,
WILLIAM A. GREEN
CHARLES L. SUTHERN.

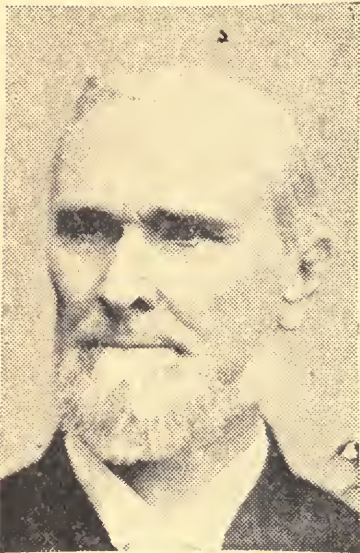
During the same period, the following, 11 in number, have been deposed from the Sacred Ministry.

D. WILSON TAYLOR, R. A. SMITH
L. WINFIELD, BENJ. F. LEWIS.
W. H. COSTEN. R. B. BRUCE.
D. E. JOHNSON, M. D. HINTON.
W. B. PERRY. J. B. McCONNELL.
GEORGE W. HONESTY.

All deacons, save one, and all of them; we think, without one exception, came into the Church from some of the Christian bodies. It is rather singular that not one of them was brought up and raised in the bosom of the Church.

The following, ordained during the same period, in this country, are now working in foreign parts.

B. W. TIMOTHY. J. H. DIXON.
J. ALFRED HOLLEY. H. HARTLEY
J. BENJAMIN WILLIAMS.
JOSEPH N. DURANT.



THE LATE BISHOP WHITTLE,
OF VIRGINIA.



THE LATE BISHOP DUDLEY, OF
KENTUCKY.



BISHOP HOLLY, OF HAITI.



BISHOP FERGUSON, W. AFRICA.

Deaths previous to 1886,	23	
Since	21	
Depositions	11	
Out of Country	6	
Total		61
Present clergy List		
Priests	64	
Deacons	29	
Total.		93.

During the past seventeen years the Church has made much headway and growth in all directions, and although it is far from what it ought to be, yet there can be no doubt with respect to actual progress in every department of the church, in this field, in all sections of the country.

First and foremost among the agencies largely responsible for this growth and general awakening is the Annual Conference of Church Workers. We have not only kept the subject before the Church, by our meetings, from year to year, but the indirect influence going out from this Conference has been something wonderful, far more than we seem to appreciate or realise.

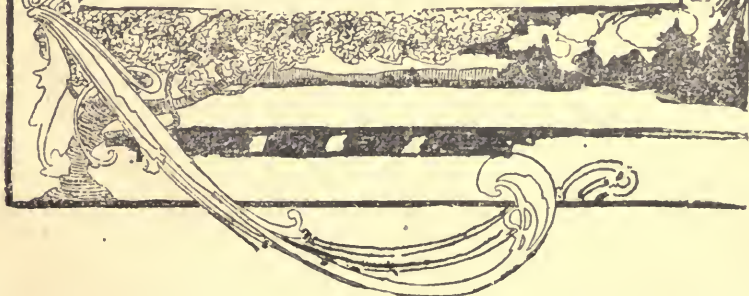
We have already intimated how that this Conference was largely if not chiefly, responsible for the creation of the church commission, which has greatly stimulat

ed interest in this department of the Church's Work. In the General convention of 1889 another practical agency was inaugurated the direct result of agitation and education upon the part of this Conference the appointment of Archdeacons for the Colored work in various parts of the country.

In the Spring of the year 1889 the Diocese of Virginia eliminated the Negro from its Diocesan Council, and our Conference which met in the September following, memorialized the General convention which met the next month in the city of New York, asking of that body a definition of our status in the church. There were two Committee reports before that body on this particular matter. The majority, practically, told us to fight it out the best way we could in the various dioceses, for the General Convention had no power to act. Strange as it may appear, yet true, the minority report which championed our cause, was as radical and decisive as any one could desire, was signed by three clergymen, one a Southernman and a Virginian, the late Dr. Bird of Texas, another not a Virginian but who had gotten his Theology at the Virginia Seminary, the late Phillips Brooks, and the third one Dr.



THE REV. GEORGE F. BRAGG, JR., D. D.
Editor and Author.



Vibbert, then of Chicago. Despite Dr. Brooks's ringing words upon the floor of the House of Deputies, the majority report was adopted, and the direct answer to our query evaded. At the General Convention of 1892, we were again in evidence in our plea for a closer adaptation of the Episcopate to the needs of our people, but nothing was done. At the General Convention of 1895 at Minneapolis we were again before that body pleading for field secretary, the adaptation of the Episcopate, and the founding of a Church College. Some little notice seemed to have been given to our memorial. At one time it was thought that a large sum from the late Missionary enrollment fund would prove available for the establishment of a Church College for the race, but for some reason it failed. Our request for a field secretary was favorably commended to the Board of Managers for action, and the board of Managers in turn turned it over to the Commission where it has been under consideration ever since. At the Convention of 1898, in Washington, a committee of this Conference succeeded in appearing before Committees of the House of Bishops and the lower House, with respect to the adaptation of the Episcopate. The action in

the upper house on the proposition was not favorable. In the lower house, the committee, suggested the necessary legislation to make the matter effective, and a special committee of which the late Rev. J. J. Faude was a member was appointed to consider the matter and bring it up at the next General Convention. The last General Convention, at San Francisco, was a little too far for us, and with the many heavy subjects, before the General Convention, at that time, and the charming beauty of the Pacific Coast, it is just possible that the report of the committee was overlooked.

During this same period, since the creation of the Commission, our beloved brother the Archdeacon of Southern Virginia, has called into being and built up, principally through his own personal exertions, St. Paul's School Lawrenceville, the largest institution of its kind, in numbers, operated by our church for the Colored race. In the meantime, the older school, St. Augustine's Raleigh has been greatly improved and strengthened. The Bishop Payne Divinity School Petersburg although in existence as a branch school of the Virginia Seminary, at the time of the organization of the Commission has since that



THE LATE REV. J. S. ATWELL.



LATE REV. C. H. THOMPSON, D. D.

time been duly incorporated as a separate and distinct institution. This institution as well as King Hall, founded since 1886, have done good work in furnishing men for the Holy Ministry. Hoffman Hall, Nashville Tenn., has arisen and fallen, and arisen again since 1886, and is designed to do much the same work as the other Theological institutions already mentioned. Quite a number of parochial schools, throughout the South, have come into existence during the period we are now considering, and some of them have graduated into something more pretentious, such as Saint Mark's Academy, Birmingham, Ala., and S. Michael's School, Charlotte, North Carolina.

In 1894 our oldest church, the mother of us all, S. Thomas' Philadelphia, with most imposing and beautiful services, assisted by some twenty odd Afro-American priests, as well as other clergy, celebrated its first Centennial. It was indeed a grand and worthy occasion. One hundred years of corporate Church life by Negroes in the Anglican communion!

Bishops and distinguished men, both of the clergy and laity, were present to take part in that great celebration. The Rev. Owen M. Waller, M. D., was the Rector of the parish at that time. It was

in connection with this Centennial celebration that the very first Annual meeting of the Woman's Auxiliary to the Conference, was held. The 'old mother Church' furnished the place of meeting for this first National gathering of our Women, and that in connection with her Centennial, and the next oldest of our Afro-American churches, S. Philip's New York, furnished the Afro-American Churchwoman, the first President of our Conference Auxiliary—Miss Sarah Elizebeth Frazier.

This feature of our annual Conferences, the Auxiliary, is far from being simply an ornamental one. The women have done, and are doing, a grand work, in inspiring and uniting the women of our several parishes, in the work of Missions and the uplifting of the race.

Then, there have been other celebration worthy of special mention, such as the Fiftieth Anniversary of the ordination of our venerable father and brother the late Alexander Crummell to the Priesthood, celebrated at St. Luke's Church, Washington, December 1894. His address, upon that historic occasion like all his utterances, was most beautiful, and impressive, as well as replete with historical matter worthy of preservation. The 25th



THE REV. T. W. CAIN.
Who Represented Texas in the General Convention.



THE LATE REV. WM. DOUGLASS,
Of Maryland, First Colored Man Ordained in the South.



ARCHDEACON POLLARD, N. C.



ARCHDEACON RUSSELL, So. Virginia.

anniversary of the ordination to the Priesthood of our present much beloved and honored "senior" Presbyter Rev. H. L. Phillips, but a few years ago, was celebrated in grand style by the people of his own congregation among whom he has spent all of his clerical life.

If St. Thomas Philadelphia is the oldest of us all, St. James Baltimore, is at least the oldest south of Mason and Dixon's line, and as all of us are members one of another, so St. James is indebted somewhat both to St. Thomas Philadelphia, and St. Philips, New York, for her founder William Levington was a New Yorker by birth, while he received his orders in Philadelphia, very likely within the walls of the Old St. Thomas church. St. James has partly paid its debt, for Maryland sent St. Thomas her Wm. Douglass, and we have given St. Philip's New York, for her Rector, and the best she has ever had, one of our own children. And in order that we might give even more than we received. St. James, more than 59 years ago sent her first born son into the ministry to the city of New Haven, and St. Luke's church tells what Eli Worthington Stokes wrought. So a few years ago the old Southern mother "St. James" Baltimore celebrated her

75th Anniversary by pulling up stakes and lengthening her cords in a more desirable portion of the city, that she may continue in the future, as in the past, to send forth her sons as founders and builders of Churches.

The Church Advocate, in season and out of season, has lived by some means as a connecting link between the scattered brethren, during all these years, and it has not been published entirely in vain, even though its editor has had to pay a royalty for the privilege of advocating a cause and interest dear to the hearts of all Afro-Americans.

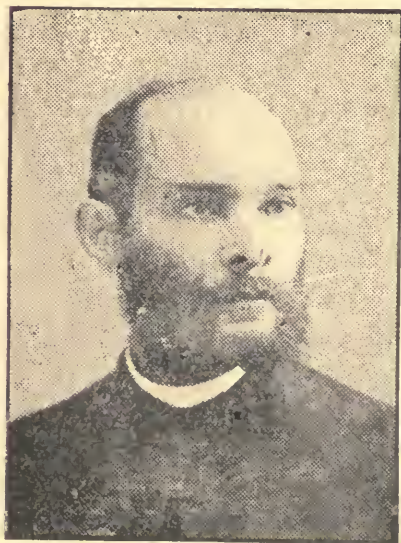
Certainly, as we impartially review the work of 17 years past, and take a bird eye view of the number of clergy, churches chapels schools and other agencies, then, now, we must give thanks and high praise to God for the grace and favor bestowed upon us, unworthy as we are, in being permitted to note so many gratifying evidences of success and usefulness to the race and to the Church. May the Almighty God continue to pour forth upon us his favor and blessing, and may He also, of his infinite mercy and goodness grant refreshment, light and peace to our fellow workers who having fallen asleep, have passed on out of our sight into the Paradise of God.



REV. H. L. PHILLIPS, Penn.



REV. J. W. PERRY, N. C.



REV. C. M. C. MASON, Mo.



REV. H. S. McDUFFY, Long Island.

INTRODUCTORY STATEMENT.

At the 19th annual meeting of the Conference of Church Workers Among Colored People, held in St. Luke's Church, New Haven, Conn., Sept. 15th, 1903, a Commission of Fifteen was created to seek an interview with the Bishops in southern dioceses, with respect to the adjustment of the Historic Episcopate to the needs of the Colored Race. Through the kindness and courtesy of the late Bishop Dudley of Kentucky, chairman of the Commission for Work Among Colored People, an audience was secured in the city of Washington, at the Pro. Cathedral, on Monday Oct. 26, 1903. Bishop Dudley presided in this conference, and the Rev. Geo. F. Bragg, Jr., D.D., and the Rev. Prof. J. W. Johnson, of the Bishop Payne Divinity School, Petersburg, Va., were selected by the Conference Commission to be their spokesmen. Bishops from the following dioceses and jurisdictions were present: Alabama, Arkansas, Georgia, Kentucky, Lexington, Massachusetts, Mississippi, North Carolina, Tennessee, Texas, Vermont, Virginia, Washington, West Virginia (Bishop Coadjutor) and the jurisdiction of Southern Florida.

The members of the Conference Commission present were: Rev. Messrs. Bragg, Bishop, Miller, H. L. Phillips, Waller, Tunnell, E. R. Bennett, Johnson, and Archdeacon Pollard. Laity—Messrs. Dr. J. C. Norwood, R. R. Horner, Walker W. Lewis, and Solomon DeCoursey.

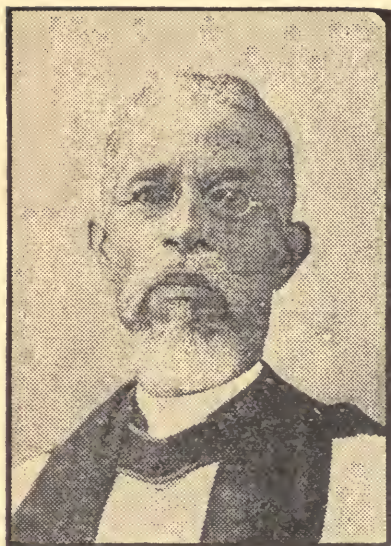
By a careful reading of the addresses below, it will appear that the colored clergy and laity of the Church do not ask for anything startling or revolutionary. They do not ask for any mandatory enactment. They only ask that the general law of the Church be so changed that where two or more diocesan Bishops, in contiguous dioceses, deem it wise and helpful to the work, upon their united request, a colored clergyman may be consecrated as a Missionary Bishop, to exercise jurisdiction over the colored people within their territorial bounds, under such regulations as may be determined upon by the House of Bishops.

The following address was read by Rev. Dr. George F. Bragg, chairman of the committee, and Secretary of the Conference of Church Workers:

AN ADDRESS TO THE BISHOPS IN SOUTHERN DIOCESES.

Venerable Fathers in God:

We desire, first of all, to tender you our sincere thanks for your prompt and ready response to the invitation of the Conference of Church Workers among the Colored People, to meet in friendly conference with representatives from that body, with respect to matters pertaining to a branch of the Church's missionary work in which you, as well as ourselves are profoundly interested. There are grave and serious difficulties which interpose and hinder the advancement of the Kingdom of God among



REV. S. KERR, Georgia.



REV. E. R. BENNETT, East Carolina.



REV. W. V. TUNNELL, D. C.



REV. J. S. QUARLES, South Carolina.

the colored people, and if we shall seem, in this address, to confine ourselves wholly to one of these disadvantages, it is because, in our judgment, the removal of the same carries with it the solution of most of the remaining ones.

Those of us who work in the South, or have worked in the Southern States, can and do most cheerfully testify to the unfailing kindness, love, gentleness, and deep interest in this work which have characterized many of our white brethren. The peculiar conditions which militate so stubbornly against any great advance of the Church among the colored race are to be sought from other causes rather than from any lack of interest on their part. While the members of our own race sustain the profoundest respect, good-will, and appreciation for the dominant race, yet such are our racial idiosyncrasies and past ecclesiastical education, that we find it increasingly difficult to adjust ourselves, ecclesiastically, to the seeming demands of our white neighbors and brethren.

It is far from our purpose to condemn or indulge in unkindly criticism. We desire simply to state the fact. As at present constituted, it would seem utterly impossible for the colored clergy and laity to receive equal and impartial treatment and consideration in the several diocesan conventions. As a result, much is said and done which hinders rather than advances the cause of our Lord. We are supremely desirous that peace, friendship, and love should mutually obtain between us; and in furtherance of such a laudable end, to the glory of Almighty God and the salvation of all souls, we are led to ask of you your good offices in securing such additional canonical legislation as will remove us from the humiliating and undignified position in which we find ourselves in the Church.

The Historic Episcopate does not touch us as closely and as helpfully as the needs of the great body of our people demand. This is not so much because our Diocesan Bishops are indisposed to do their utmost in this particular, but rather because the civic and social condition obtaining between the two races renders it difficult for them so to do. Diocesan convocations for colored people, subject to the control of diocesan conventions, as established in several dioceses, do not meet the requirements of the situation and have not been fruitful of satisfactory results. They greatly aggravate conditions already distressing. Too often it is the case that prominent laymen in our diocesan conventions are also prominent in civic conventions which do not so lovingly deal with the civil concerns of the colored race. Our people do not believe that the men who minimize their civic rights and privileges can safely be trusted to advance the human side of their spiritual interests.

In view of the present exigencies, and, pre-eminently, as a measure of peace and good-will, on both sides, it is our calm and deliberate judg-



REV. P. P. ALSTON, N. C.



REV. H. B. DELANEY, North Carolina.



REV. W. P. BURKE, So. Virginia.



REV. J. N. DEAVER, New Jersey.

ment, the result of many years of patient observation, study and prayer, that the prosecution of our work in the Southern States, among the colored people, should be placed more directly under the general Church. We believe that there should be missionary jurisdictions extending through two or more dioceses, with a Bishop at the head of each, drawn from the same race represented by the clergy and people among whom he is to labor. Thus, we would respectfully, but most earnestly, ask of the General Convention through you, our Right Reverend Fathers:

The adoption of a canon, not *mandatory*, but *permissive*, embracing the following general features:

(a) That it shall be lawful for the General Convention, upon the request of two or more Diocesan Bishops contiguously situated to constitute into a missionary jurisdiction their territory, as pertaining to the colored race.

(b) The Diocesan Bishops within the bounds of each missionary jurisdiction thus constituted to compose an Advisory Council for work among colored people in such territory.

(c) Such jurisdictions to be absolutely independent of diocesan conventions, and represented in the General Convention as that body may prescribe.

(d) Any jurisdiction constituted under this canon to be altered, re-arranged, or terminated at the will of the General Convention.

Such in brief outline are the salient points of the adaptation of the Historic Episcopate to the needs of Afro-American people.

But it is urged in objection to this plan—

(1) That it will result in divorcing the present Diocesan Bishops from the affection and esteem of their colored friends, for whom they entertain fatherly affection and earnest solicitude.

On the contrary we maintain that, by the operation of this new system of endeavor among the race, the affection, esteem, and mutual respect will become far more vital and real, and instead of our Right Reverend Fathers being further removed they will be brought into closer touch, to the very hearts of the people among whom we labor. They would be free from the heart-aches of constantly trying to reconcile the radical elements on both sides to a conservative course. There would be no occasion for unpleasant occurrences in diocesan conventions on account of the presence of increasing numbers of colored clerical and lay delegates, nor would there be any longer ground for fear, in the event of an election of a Diocesan Bishop, that the colored delegates would vote unanimously for the candidate of the white minority because of his outspoken friendship for negroes. For in the case of a close vote, the negroes effecting a decision, it would prove a clear case of alleged "negro domination."



REV. J. A. WILLIAMS, Nebraska.



REV. R. BRIGHT, GEORGIA.



REV. E. N. HOLLINGS, S. C.



REV. C. W. BROOKS, ALABAMA.

(2) It is further urged against our plan that in event of its adoption the colored work would surely languish rather than increase, for, it is feared, the Church having, at least to some extent, cut apart from the negroes, the latter would be left to die for want of financial support.

We maintain that a perfect analysis of the situation will result rather in furnishing the most reasonable grounds for anticipating directly the opposite finding.

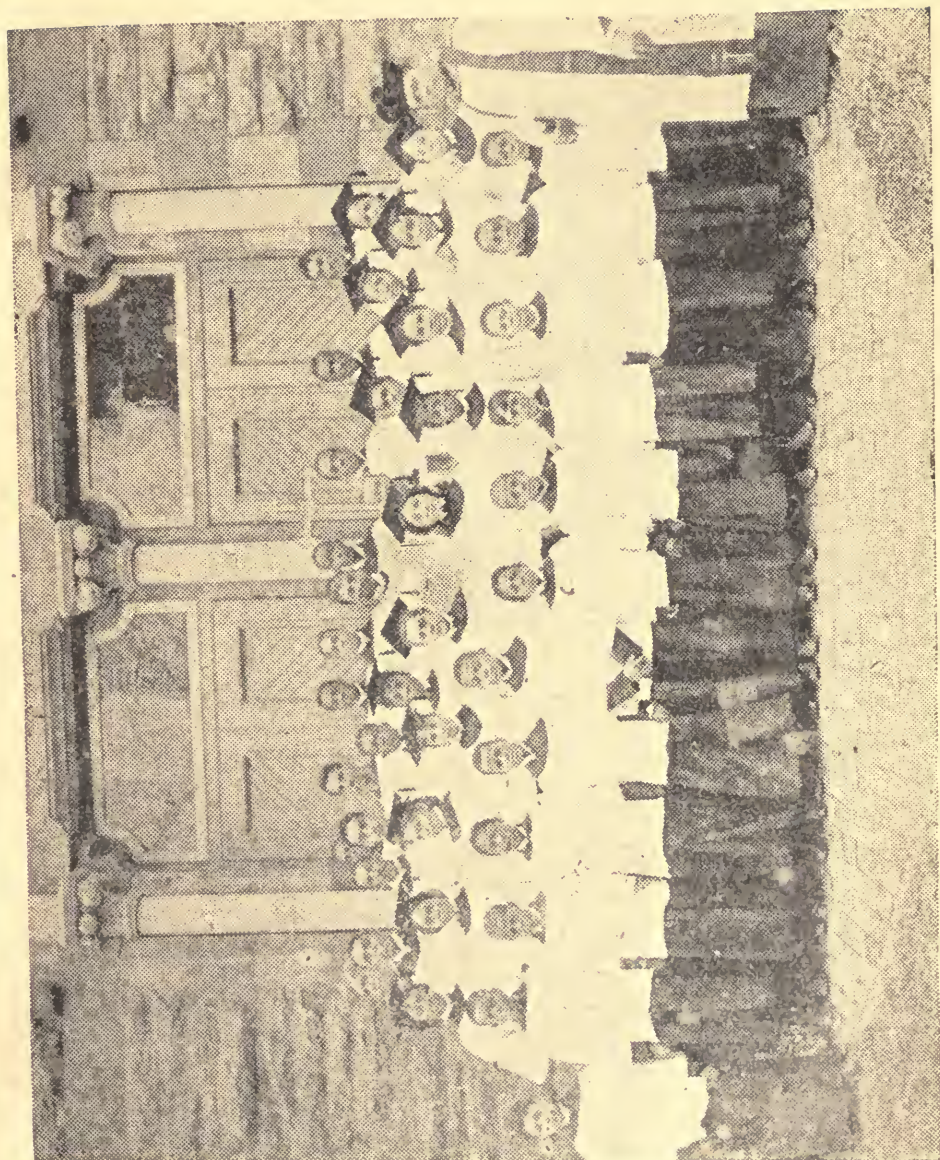
To be perfectly frank, the Southern white people of culture and means are, indeed and in truth, most kindly disposed towards the colored people, and yet, because of our present plan of operation, they are restrained from enthusiastically assisting in this work. If, perchance, they did, it would simply mean the increase of vexations, troubles, and annoyances with respect to possible happenings in the event of a considerable number of colored clergymen and laymen being admitted to their diocesan convention on an equality with themselves.

In the adoption of the present plan under consideration, the whole bone of contention is removed. White persons who are wont to teach negro Sunday-schools, conduct mother's meetings, and help in the use of many other agencies would be free from the restraining influence of a possible alleged "negro domination," enthusiastically to help in this work in every proper way.

In the presence of increased enthusiasm and good-will, on the part of both white and colored Churchmen in the South, and the bright and unobstructed prospects ahead, means from the philanthropic Churchmen of the North would flow as never before. And besides this, the colored people would do more for themselves than they are now doing. Any man will do more when placed upon his honor, and when he feels himself to be something, than he will when he is secretly distrusted and rather expected to fail.

(3) And, lastly, there are among some of our best white friends those who seem to oppose our plan; because they are far from being persuaded, in spite of all these years of operation, and the good work of our many seminaries, that real competent colored priests can be found sufficiently equipped, of such an administrative and constructive calibre as to warrant the hope that they would prove equal to the demands of the missionary episcopate. We confess much diffidence in addressing ourselves to this objection. Unquestionably, from their point of view, there is some ground for this position.

It is hardly possible to know a book, and even a man, from the outside. One must have a vital and real contact with the life, hopes, fears, and aspirations of another before he can be said to know him. There is a life without the veil, another within the veil. It is in con-



St. Luke's Choir, Washington, D. C.

nection with that life within that the colored priest moves and has his being, so that those without can hardly appreciate the fulness, the courage, and strength of the life shadowed by the veil and penetrating the hidden chambers of that life, many joyful surprises are certain to dawn upon the earnest and sincere inquirer after truth. Among the eighty odd priests and deacons who live within this veil are a number who, despite their lowly origin, have made steady ascent along the road of self-conquest, amid environments full of difficulties and hardships, and thus forecast still greater ascent and conquest if only given a fair, honest, and genuine opportunity.

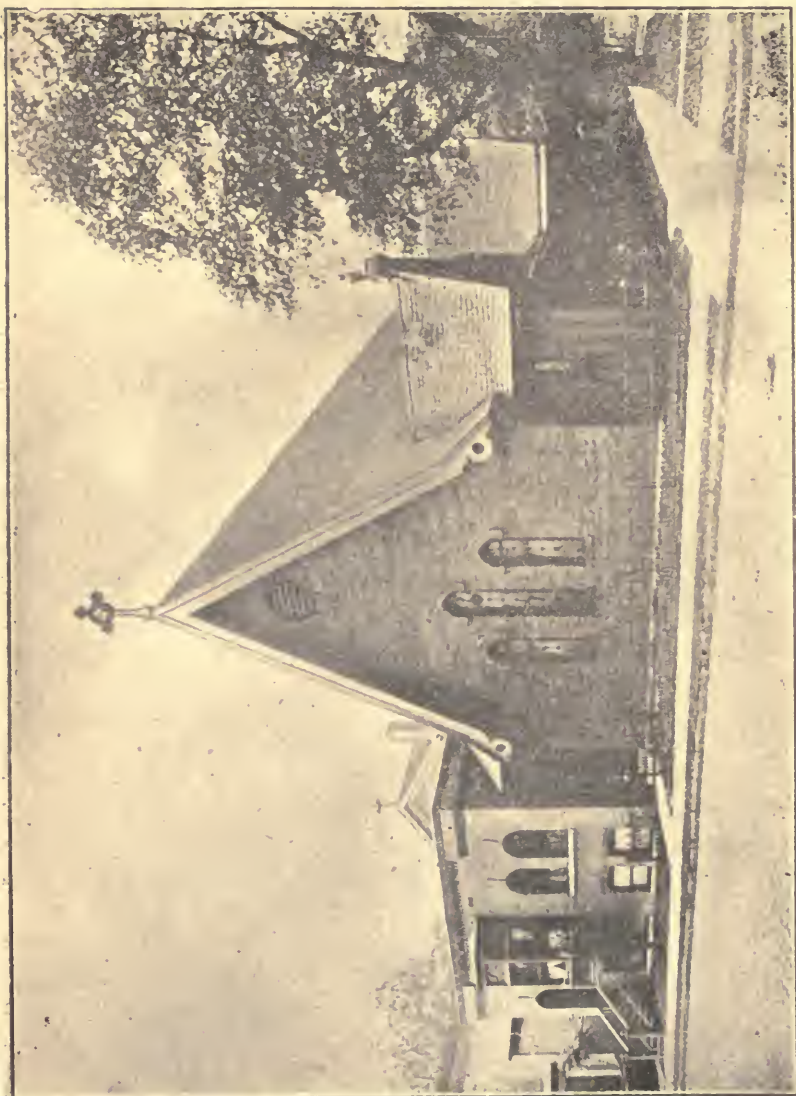
Burdens imposed beget the strength and powers for faithful performance. The poor negro lad, once a sailor, newsboy, or just an ordinary youth, having attained the priesthood and gone forth, hampered with poverty and environed with hardships, has from nothing called into being a parish. In such wonderful development he has had no well-trained business men, lawyers, or other professional men to share with him the burdens in the administrative functions or the constructive work in which he was engaged; and little and insignificant as it really is by contrast with the accomplishments of those of noble birth, blessed and helped on every side, and starting out in life with a rich inheritance, along all lines of endeavor, yet it tells a story, pathetic though it may be, nevertheless one of noble self-sacrifice and triumph, and plainly intimates that such an one, so faithful, noble, and true in a few things, has within the capabilities and powers for even higher and nobler achievements.

We are but pleading for what has been advocated by some of the leading Bishops and laymen of the American Church. As far back as 1873, an important correspondence on this plan took place between two of the most distinguished prelates that have ever adorned and shed lustre upon the American episcopate, the lamented and greatly-beloved Bishop Howe of South Carolina, and that marvellous and massive giant in intellectual and spiritual powers, the foremost of his brethren, the venerable Bishop Whittingham of Maryland. The letter of Bishop Whittingham bears so pointedly on the present matter before us that we herewith give the same:—

(BISHOP WHITTINGHAM TO BISHOP HOWE.)

"BALTIMORE, May 30, 1873.

MY DEAR BISHOP:—The plan of an episcopate for our colored population is by no means new to me. Long before the Civil War I had been driven to mediate on it, by conviction that the blacks in my own diocese could not be efficiently provided for on our present scheme, and that there did seem to be ground for anticipating good success for work among them well organized and diligently prosecuted on the plan of a "race"



St. Matthew's Church, Detroit, Mich.

or "tongue" episcopate, jurisdiction, ministry, and pastoral supply.

The double, mutually compensatory and complectory, kinds of jurisdiction, topical and lingual; or distributed by metes and bounds, for a certain portion of the population, and by race or language (distributed over or scattered through the same metes and bounds, with or without recognition of them) to a certain other portion (or several other portions) of a collimital population, *I believe to have been existent and more or less extensively employed as called for, throughout the Church in all ages.*

I see no reason why the Church should not resort to its use in our country, so wonderfully peopled and still peopling by myriads of incomers from many and very diverse races and tongues.

On that plan we might have an episcopate for the Scandinavian tongue, another for the German, another for the Chinese, *and, above all, for the millions of our native blacks.*

Of course, in the outset, each of these must of necessity have a missionary character; and with the exception of the last—and possibly also of the third—be constituted with distinct recognition of a steady process of evanishment in proportion as the several races or tongues should become merged in the general mass of the community.

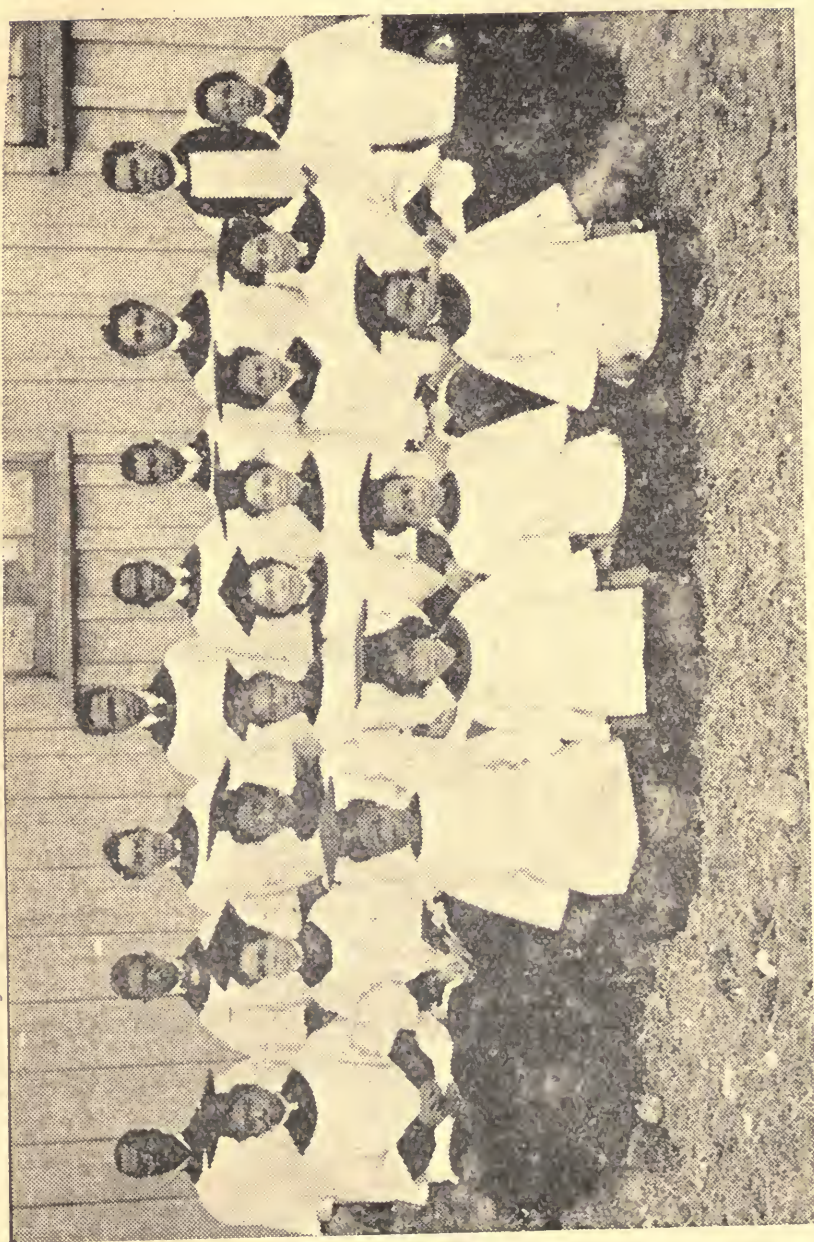
But to institute such a work, I suppose we should have to add new canonical provisions—just as was proposed (and, I think, by mistake, not done) in the last General Convention for our foreign congregations in Europe and elsewhere. A canon, in a few sections, might provide when and where such work should be done—by whom election, etc., should be effected, and what the relations of the new organizations should be with existing diocesan and missionary schemes.

I, for one, am ready to enter upon endeavors to devise and execute such a plan of Church extension (to which Providence seems to be calling us in more than one direction) whenever my brethren shall have faith and zeal to set about it. Our new Indian episcopate is a long and noble step toward the enterprize.

Heartily thanking you for the opportunity of exchanging opinions upon the subject, and wishing that you and our brethren of the adjoining dioceses would bestow the study and labor which the due preparation of a well-devised scheme would doubtless require, but would certainly thoroughly deserve,

I am faithfully and truly your loving friend and brother,
W. R. W., *Bishop of Maryland.*

The late venerable Rev. Dr. Hanckell of Virginia, indefatigable and exhaustive in his investigation and study of such affairs, among other resolutions which were offered by him and adopted by the Virginia



St. Stephen's Choir, Petersburg, Va.

Council in 1879, presented the following:

“Resolved, lastly, that our deputies to the next General Convention be charged with the duty of bringing before the house of clerical and lay-deputies the question of the expediency of giving to the colored people of Virginia and other Southern States, when desired, a full and complete Church organization of their own race, under such constitutional and canonical provisions as the General Convention in their wisdom may devise and ordain.”

In the year 1888 the late Rt. Rev. Dr. H. M. Jackson, then rector of Grace Church, Richmond, Va., and one of the editors of the *Southern Churchman*, although opposed in principle to anything like a separation, was thoroughly convinced, in the light of the peculiar exigencies of that time, that the identical idea which we now advocate, before you, should obtain.

The following letter from Bishop Jackson was then written to a colored priest in the Diocese of Virginia:—

(BISHOP JACKSON'S LETTER.)

“RICHMOND, VA., June 4, 1888.

Your letter was received this morning. Your idea is mine exactly. Personally, I do not want any separate jurisdiction. I am perfectly willing to have you and your people in council on equal footing, and I do not share the apprehension of others. But it is nothing what my individual views may be. You know as well as I do the widespread sentiment which renders some arrangement, permanent or temporary, absolutely necessary. I deplore the fact, but yet it is a fact, and as such must be taken into account. If, therefore, a separate jurisdiction is necessary, I am very much concerned that it should be effected by the General Convention and not by the individual dioceses. Because—

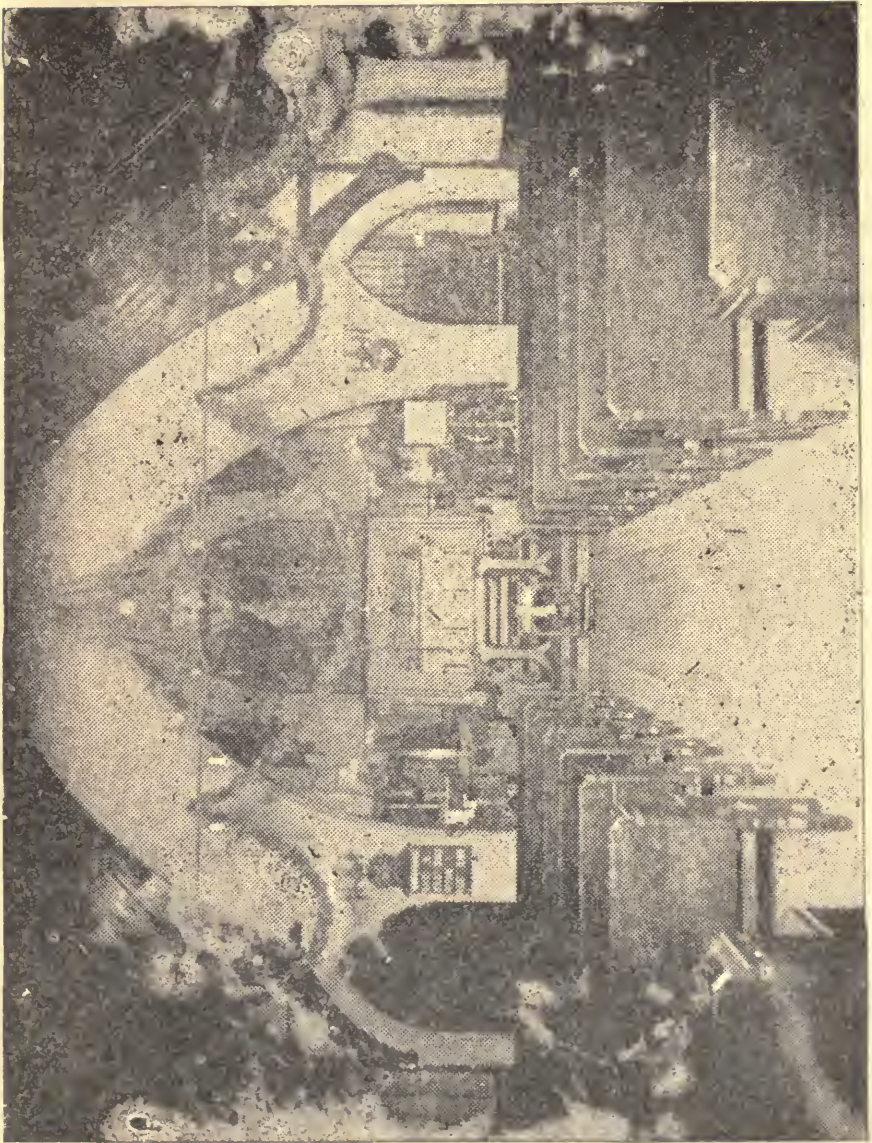
First. If it is the action of the whole Church, it will be much more readily acquiesced in by your people.

Second. If it is the action of the whole Church, it will be much more readily acquiesced in by the Northern people.

Third. It will secure a uniform system for the whole South.

On this last point it seems to me to be a thing greatly to be deplored if one policy prevails in one diocese and another in another.

If the colored people have rights and privileges in one diocese which they have not in another, it will have most disastrous results. For instance, Florida sends a colored delegate to General Convention, and Virginia excludes the colored people from its own council—such a difference aggravates the feeling which the colored people of Virginia must have that they are ostracized and are the victims of race prejudice. Moreover,



St. James' Church (Interior), Baltimore, Md.

will not the Northern people say, 'Florida treats the colored people fairly, Virginia unfairly—therefore our money goes to Florida, where there is hope of results'? But there is no use to argue, any one can see that there must be uniformity of policy on every hand. Therefore I am for missionary jurisdictions under the control of the General Convention, such as you sketch; and after a time, when prejudices die away, these jurisdictions may lapse and things fall back into the normal order.

To this end I shall make some effort. I shall sound the delegates to the last General Convention to see how far the sentiment of the Northern Church is likely to yield to this measure. I wish you would help me in this, as it will take a deal of writing. If you will, let me know.

I hope if I can come into the next council with some evidence that the General Convention will be likely to consent to such missionary jurisdictions, I may be able to stay action."

We are animated with but one single purpose, and that is to see our beloved Church take hold of our race and carry to them the Gospel of our Lord Jesus Christ as received and taught by this Church. A cruel injustice is done to a faithful body of missionary workers in our field, when it is made to appear that our persistent and earnest efforts in this direction are inspired by an unholy ambition to seek exalted positions for the leaders in this movement. The present want of a general system of action in this missionary department of the Church's work makes our labor more strenuous and difficult, keeps self-respecting people out of the Church, and makes it harder to get suitable and sufficient candidates for Holy Orders.

We utterly abhor and repudiate any insinuation that what we ask is the first important step in the creation of an African Church apart and separate from our present American Church. Separate jurisdictions and conventions do not imply separate and distinct churches. We are in the one Church by virtue of Holy Baptism; and the episcopate, whether diocesan or missionary, constitutes the visible expression of the unity of all the parts in the one Catholic Church of Christ.

And now, Right Reverend Fathers in God, we rest our case with you. We are most anxious that you should have the benefit of any additional light or information which any of us can impart, and it will be a pleasure on our part to respond to any questions which may suggest themselves to you in connection with this subject. We have endeavored to place before you the main facts, and a general outline of the legislation which we deem necessary for the successful and aggressive prosecution of the work among our race by the Church in which we have the honor of claiming sonship.



THE REV. PROF. JOHN W. JOHNSON,
Of the Bishop Payne Divinity School.



Rev. George Hundy, Cincinnati, O.

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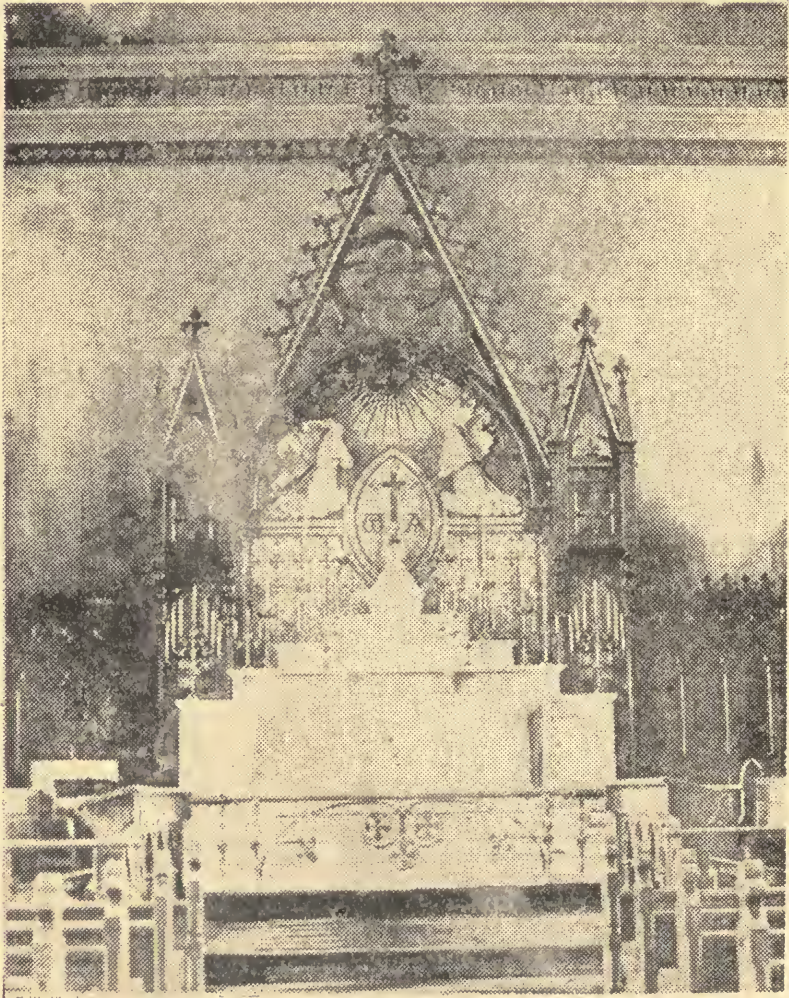
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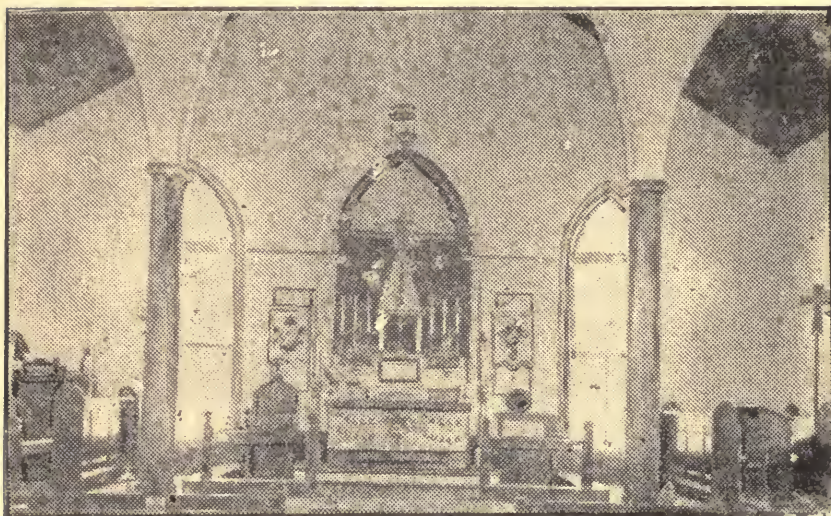
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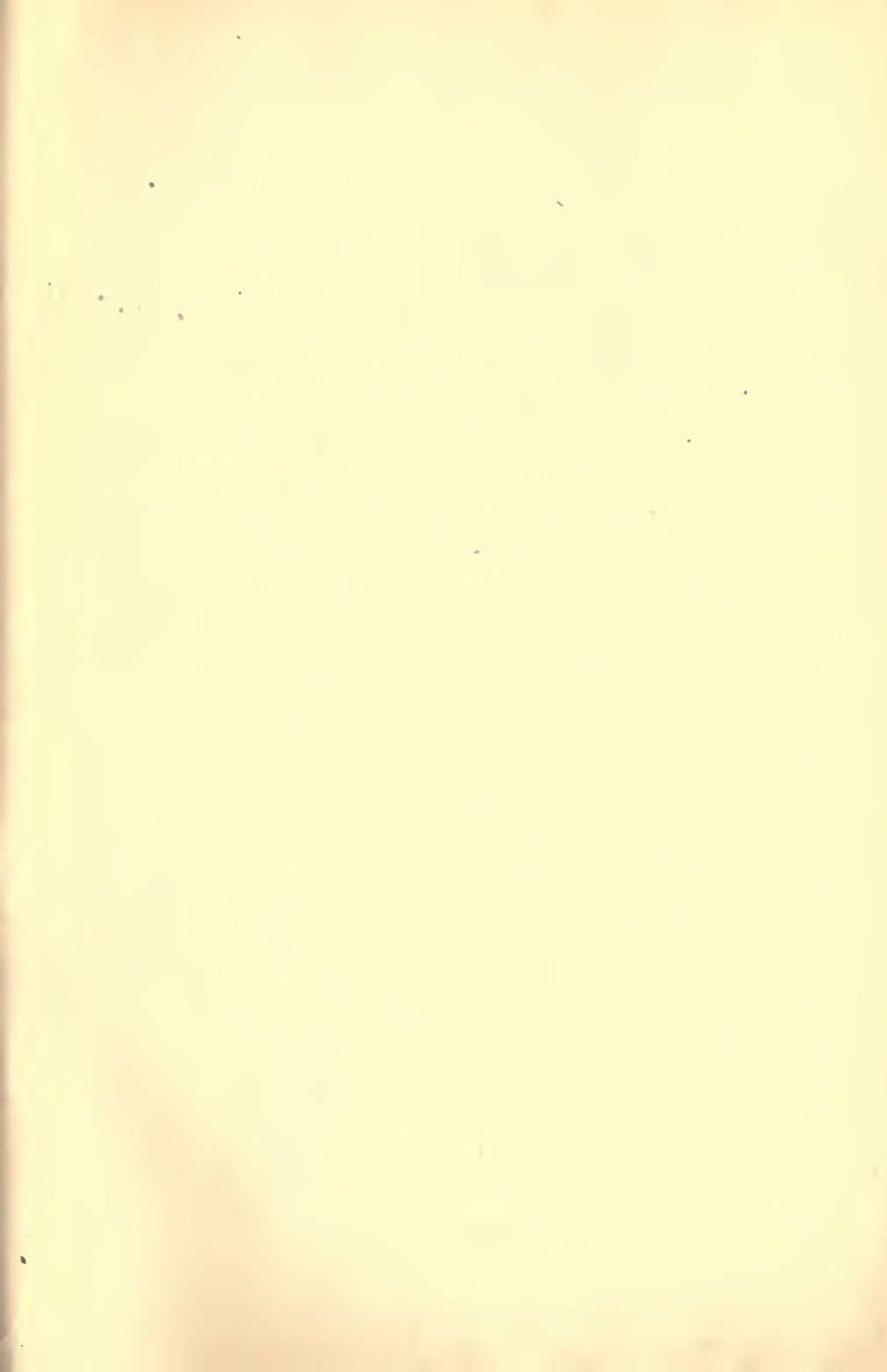
THE CONFERENCES.

The Southern Bishops having called a Conference of white persons to meet at Sewanee, Tenn., in the Spring or Summer of 1883, to deliberate concerning the Negro, a Conference of Colored Clergy was called to meet in New York the fall of the same year. It was held in the same city the year following. Since then the places of meeting have been as below;

- 1885. Richmond, Va.
- 1886. Washington, D. C.
- 1887. Baltimore, Md.
- 1888. Norfolk, Va.
- 1889. New York.
- 1890. Philadelphia, Pa.
- 1891. None held.
- 1892. Baltimore, Md.
- 1893. Louisville, Ky.
- 1894. Philadelphia, Pa.
- 1895. Washington, D. C.
- 1896. Charleston, S. C.
- 1897. Baltimore, Md.
- 1898. Richmond, Va.
- 1899. New York.
- 1900. Raleigh, N. C.
- 1901. Philadelphia, Pa.
- 1902. Washington, D. C.
- 1903. New Haven, Conn.



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