

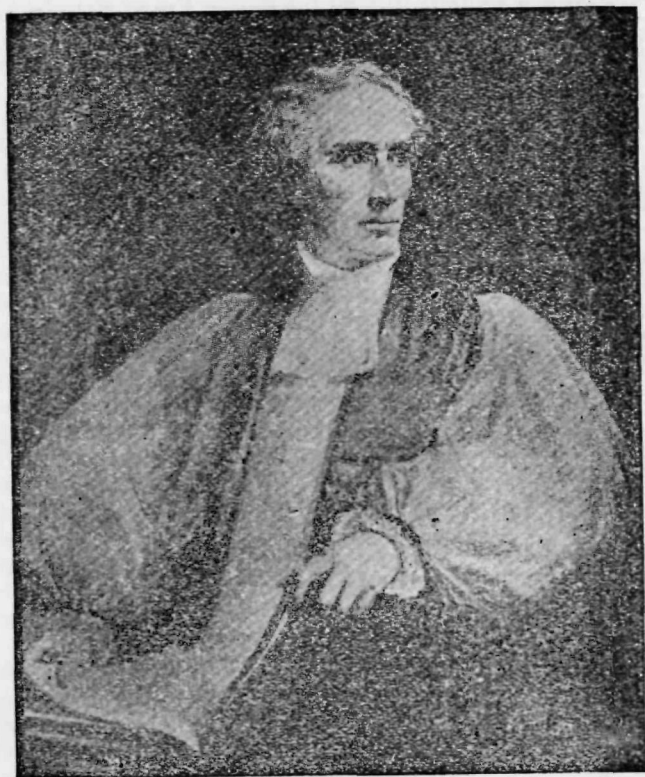
**"The Whittingham Canon."**

**THE BIRTH AND HISTORY OF THE MISSIONARY  
DISTRICT PLAN.**

**—: BY:—**

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THE LATE BISHOP WHITTINGHAM OF MARYLAND

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### BISHOP WHITTINGHAM.

To one well acquainted with the life of the late Bishop Whittingham, and with the history of the Church in Maryland, it is most easily understood how that Southern Bishops, with the close of the Civil War, instinctively turned to the Bishop of Maryland for advice and guidance with respect to the religious care of members of the colored race. Any plan emanating from William Rollinson Whittingham, for the religious welfare of the colored race in the Southern States, we dare assert, is as faithful to the many interests involved, and to the various peoples concerned, as could possibly be executed.

Bishop Whittingham, during his entire Episcopate in Maryland, was perfectly devoted to the interests of the blacks, and they knew it. He came among them constantly as a loving father. He was never afraid to speak out on their behalf. Whenever he made his visitations in the counties, the afternoon of Sundays was solemnly set apart that he might meet with the colored people and instruct them himself in the principles of the Christian religion. He ever took the most affectionate interest in the welfare of St. James' First African Church, in Baltimore. Stimulated by his unceasing devotion to their interests, and the living example of usefulness of St. James' Church, Rev. Drs. Johns, Atkinson, Lyman, Dudley, and others, who went forth from the city of Baltimore, as Bishops, in various parts of the Southern field, gave ocular evidence of the impression made upon them both by St. James' Church, and the fidelity of the Bishop of Maryland toward that work. Although a native of New York, yet there have been few, if any, native Southern Bishops who were more truly identified, in feeling and thought, with representative Southern life, than the great Bishop Whittingham of Maryland.

The witness of Maryland, on behalf of Church Work among Negroes, is peculiar to itself. Bishop William Murray Stone, born on the Eastern Shore of Maryland, and a lineal descendant of Governor Stone, of the Maryland Colonial government of 1648, was the first, in the records of the Church in this country, to ordain a Negro to the ministry of the Church on Southern soil, and that, too, in the presence of a white congregation on Eastern Shore, in the year 1834. And, in the City of Baltimore, in 1824, the diocese of Maryland was the first of all the Southern dioceses to initiate a Negro parish, with a Negro vestry and rector, and inaugurate a day school for the children of the African race. In view of the history of the diocese of Maryland, in connection with work among Negroes, and in the light of all that the great Bishop Whittingham was in character and intellect, it is hardly to be believed that there is yet some hidden genius who is destined to give the American Church, a better, saner and safer plan for church extension among Negroes, than that which has descended to us bearing the name of "The Whittingham Canon," or the Maryland plan.

It is for the adoption and use of this same plan that the Missionary Council of the Seventh Department Memorializes the General Convention of 1913.

## THE BIRTH AND HISTORY OF THE MISSIONARY DISTRICT PLAN.

Previous to the Civil War, no diocese in the South had more colored members of the Church than the dioceses of South Carolina and Georgia. The number of colored communicants was most extensive, in both of these dioceses. Whatever may be thought of the views of the late Bishop Elliott, of Georgia, with respect to the manhood rights of the Negro, yet, there cannot be the least doubt of the sincerity of his endeavor in elevating and Christianizing the slave population. In such work he was in the very forefront of all the Southern Bishops. As a priest, in the diocese of South Carolina, he had labored extensively, and most lovingly among them, and that, too, with great success. On being elevated to the Episcopate of Georgia his interest in this work abounded and increased.

With the close of the Civil War, Negroes in these two dioceses, by the wholesale, left the Episcopal Church and joined the various colored denominations which came to birth at that time. This was particularly distressing to Bishop Davis, of South Carolina, and Bishop Elliott, of Georgia. In thinking about some plan whereby the Church might recover these lost communicants, the successor of Bishop Davis, Bishop Howe, and the successor of Bishop Elliott, Bishop Beckwith entered into correspondence with Bishop Whittingham, of Maryland. Bishop Whittingham was most heartily in sympathy with them and, upon their request, set to work to draft a suitable plan. At the same time, there were other similar problems dawning upon the Church, in the nature of the proper care of "foreigners" who were then coming to this country in great numbers. Accordingly, in the General Convention of 1874, Bishop Whittingham introduced the "Canon" prepared by him, identical in substance with the legislation now requested by the Missionary Council of the Seventh Department, providing for Missionary Districts for races and tongues. Prominently among those who supported this legislation, were the Bishops of South Carolina and Georgia; Vail, of Kansas, and Stevens, of Pennsylvania. Among the chief opponents of the measure, were Bishop Williams, of Connecticut, and Bishop Atkinson, of North Carolina. In lieu of the Missionary District plan, Bishops Atkinson and Williams advocated "Suffragan Bishops." But, it is most important to remember just here that those who then advocated "Suffragan Bishops" never contemplated any such use of the office as is now championed by the present Bishop of South Carolina. The "Suffragan" Episcopate, as then advocated, would have complicated and added to the very problem that the Bishops of South Carolina and Georgia were then endeavoring to solve. That such is verily true will be perfectly evident from a few lines of that report, of the Committee on "Suffragans," signed by the Bishops of Connecticut and North Carolina. The quotation is as follows: "These evils would be avoided, for every diocese would have its own diocesan, with assistant Bishop if

need be, with Suffragans if necessary, and with its own convention, **in which men of every race and every language would be represented.**" Up to this time, the issue of the admission of Negro parishes into union with the convention of South Carolina and Georgia had not been brought before such conventions. The very purpose of the Bishops of South Carolina and Georgia was, if it were possible, to forestall the possibility of such issue by having the General Convention provide such an "extraordinary plan" to meet "the extraordinary situation," as would prevent the embarrassment which actually followed. For a number of years past, as it were, hoping against hope, that the General Convention would adopt some such plan, Bishop Howe had advised the people of St. Mark's, Charleston, to defer their application to the diocesan convention for union with that body. But the General Convention of 1874 failed to act upon the matter. And, at last, the storm broke. The next year, 1875, the application of St. Mark's parish, Charleston, came before the Convention of South Carolina. It was referred to a committee of five to report at the next convention. But, we digress here, to follow the Georgia end of the same matter. Just as the faithful and loyal band of South Carolina colored communicants, who held steadily to the Church, had organized themselves into a regular parish; so the same thing had occurred in Savannah, Ga. This congregation had also been advised by their Bishop to be patient and hold back from pressing the question of union with the convention. However, it did make it in 1868, but on account of some informality of the papers, it was not considered. Finally, in 1873, it was presented, and St. Stephen's parish was admitted into union with the convention of Georgia. But it should be remembered that this happy solution was due largely to certain peculiar influences. The Rev. Joseph S. Atwell had just come into the diocese of Georgia from Virginia to take charge of this congregation. Bishop Whittle, of Virginia, thought most highly of the Rev. Mr. Atwell. He had celebrated Mr. Atwell's marriage in Louisville, Ky., and, afterward, he had induced him to remove to Virginia. One of the Georgia committee on the admission of new parishes was Judge Whittle, a brother of the Bishop of Virginia. These, and other considerations, somewhat account for the peaceful admission of St. Stephen's, Savannah, in union with the convention of that diocese.

But, coming back to South Carolina. At the meeting of the convention in 1876, the case of St. Mark's occupied "the centre of the stage." The report of the special committee, appointed at the last convention, was rendered in three sections, covering about forty or more pages of nonpariel type. The majority, the side which finally prevailed, in course of its voluminous report, actually referred to the proposed legislation of the "Whittingham Canon," then slumbering in the archives of the General Convention, as the proper solution of the pending matter. Our royal friend, of precious memory, the late



Rev. Dr. John H. Elliott, took the radical and Catholic position in favor of the unqualified admission of St. Mark's Church. The Rev. Dr. Pinckney advocated the admission of St. Mark's Church, but not as establishing a precedent, and, at the same time, the second resolution of Dr. Pinckney's report, memorialized the General Convention to adopt such legislation as had been proposed by Bishop Whittingham. The application of St. Mark's to be received into union with the Convention of South Carolina was rejected. This was at the convention of 1876.

Bishop Howe, of South Carolina, and Bishop Beckwith, of Georgia, had, three years before, in their respective convention addresses, definitely indorsed the kind of legislation they had requested Bishop Whittingham to prepare. Bishop Howe, in his address of 1873, said:

"I find myself inclined to think, at least, from present observation and reflection, that if our Church is to do any work of moment among this people, it must be done by the Church at large. Let a Missionary Jurisdiction be erected by the General Convention with express reference to these people, and let a Missionary Bishop be consecrated who shall give his whole time and thought to this work. It would seem as if the Church, even in lack of precedent, ought to be able to provide for our perplexity.

That same year, 1873, Bishop Beckwith said to his convention:

"The population of the State is over one million; of this number about four hundred thousand are colored people. Does the Church owe a duty to this people? If so, how can she best perform that duty? There is no difficulty as to the first question; the Church does owe them a duty—the second is full of difficulty. I do not propose to discuss it: my desire is to induce you to think of it. Notice this fact: the colored population of Georgia equals by the census of 1870, in round numbers, the population of Nebraska, Oregon and Washington mission, Colorado mission, including Arizona. In these missions there are now four Bishops. Why should not the Church send a Missionary Bishop to these four hundred thousand colored people?"

At the very close of the Civil War, in the year 1865, the late Bishop Atkinson, of North Carolina, had promptly laid down, and insisted upon, the Catholic ideal, with respect to the diocese over which he presided. His position was both original and unique. His was the first and only Southern Diocesan Convention which took such position. Hostilities had scarcely ceased, when, in his convention address of that same year, that noble man of God uttered these noble words:

"Let us try to have more of Christian principle. That, then, which becomes us toward all men, especially becomes us toward them (colored people), first to be just, next to be kind."

The report of the Committee on the State of the Church, which was adopted, made it perfectly clear that new methods

way what the General Convention had failed to do in a general way.

Just about this time the Rev. Mr. Pollard moved to South Carolina, accepting work in connection with St. Mark's Church. At the convention that year, Bishop Howe placed Mr. Pollard's name on the clerical roll of membership of the convention, and thereupon the sad fight was again renewed, in that diocese. Virginia now took a further step. It changed its constitution, and in the future, colored ministers were excluded from membership of the council of the diocese.

The Conference of Church Workers among colored people, most respectfully, memorialized the General Convention to define the "status" of the colored clergy and laity of the Protestant Episcopal Church. In exceedingly polite language we were told that the General Convention, as such, had no control over the membership in diocesan conventions. Thus, all hope was gone, so far as we were concerned, in having overruled the discriminating dispositions of South Carolina and Virginia. It was thought, for awhile, that South Carolina and Virginia, by reason of the forbearing spirit displayed by the General Convention, would recede from the position they had taken. But, as time passed, other Southern dioceses followed the examples of Virginia and South Carolina.

A radical change of front upon our part followed. In the General Convention, about this time, Rev. Dr. Cheshire (now Bishop of North Carolina) offered resolutions, which, incidentally, condemned the spirit of the legislation in Virginia, and the action in South Carolina. The present Bishop of West Texas, then a deputy from Alabama, in the House of Deputies, offered words of similar protest. Florida promptly intimated her position by electing Professor Artrell a deputy to the General Convention, the first colored layman ever elected a member of that body. Far off Texas voiced its protest by sending, among its deputies to the General Convention, the late Rev. I. Thomas W. Cain, a black man, and the only Negro priest a member of the General Convention in this country.

The Conference of Church Workers among colored people, becoming thoroughly convinced that it was absolutely hopeless in securing "fair play" as members of local diocesan conventions, united upon the "Missionary District plan" as the only possible salvation of our effort in church extension among the race in the South.

In 1892 the Church Commission for Work Among Colored People gave serious consideration to the subject. A sub-committee of that body made a report to the full board. Bishop Dudley and Judge Davis favored the plan of Missionary District. Bishop Paret and Rev. Dr. Eccleston vigorously opposed such plan. The Conference of Church Workers became more and more determined in its position. At its meeting held in New Haven, Conn., in 1903, a commission consisting of fifteen clergymen and laymen was constituted to seek a conference with the Southern Bishops, and invite

their co-operation in devising such a plan as would be satisfactory to them, as well as acceptable to ourselves. That interview was held that same year in the city of Washington. The Bishops received us cordially. They heard what we had to say, and promised to take the matter under consideration. About six months thereafter, their answer was to the effect that it was inconvenient, or inexpedient, for them to accede to our request.

Thus, at the Conference which met in the fall of 1904, in Newark, commemorating the centennial of the first Negro ordination to the ministry in this country, we unanimously united upon the legislation known as the "Whittingham Canon," the identical plan drafted by the late Bishop Whittingham, at the request of the Bishops of South Carolina and Georgia, to meet the identical situation. Our memorial was presented to the Boston General Convention that same year. It was referred to a commission appointed to report at the Richmond General Convention of 1907. At Richmond the commission had meeting after meeting and agreed that it could not agree. Then the fine and beautiful work of the late Rev. Dr. Huntington was in evidence in the thorough "mix up" occasioned by the introduction of the "Suffragan" proposition, championed by Bishop Greer, and with the feeling that, somehow, it could be utilized in lieu of the "Missionary District plan." Long and earnestly in the House of Bishops did the Bishops of Texas, North Carolina and others contend for our proposition of Missionary Districts. Considerable progress was made. Upon a vote in the House of Bishops upon our proposition it was defeated by a vote of 34 to 50.

In 1910, at the Cincinnati General Convention, in the House of Bishops, under the patronage of Presiding Bishop Tuttle, the same legislation, in substance, was introduced, and on being put to a vote was only defeated by four votes. The vote being 33 for, and 37 against the proposition.

The same issue will again be presented in the General Convention of this present year, meeting in New York, October next. It will come before that body, on this occasion, in the form of a memorial from the Council of the Seventh Missionary Department, praying that the territory of that Department as it concerns the colored race, be constituted into a Missionary District, with a Negro Bishop.

The colored clergy of both North and East Carolina indorse the Missionary District plan. The colored clergy of South Carolina, prior to the consecration of the present Bishop of that diocese, likewise indorsed the Missionary District plan, but under the guidance of their present Bishop, they do not seem to be of the same mind. During the Episcopate of the late Bishop Capers, in 1906, by a unanimous vote, the Negro vocation of South Carolina expressed itself as follows:

"We the colored clergy and laity, of the diocese of South Carolina, in convention assembled, do hereby express our approval of the movement looking to the ultimate separation



of the races in the Church, and the setting apart of the congregations of colored people into Missionary Jurisdictions presided over by Bishops of our race, but we do not think the time has yet come for said separation IN OUR DIOCESE."

The essence of the legislation sought is simply to make it lawful for any two or more diocesan Bishops, in contiguous territory, to have a Negro Missionary Bishop operate in their territory among the colored race.

We recognize the position and attitude of the late Bishop Thomas Atkinson as the standard rule of action for the whole Church everywhere. But, such is the history of certain parts of the country that such an ideal can not at present be realized. The Missionary District plan is but a merciful and just accommodation to the peculiar exigencies of the situation. Where the normal cannot be realized, we simply contend that such diocesan Bishops who may desire it, may avail themselves of this alternative "Missionary District plan." In a sense, this emergency provision is not altogether unlike a Court of Chancery. Those communicants of the Episcopal Church who can not receive and enjoy all their rights and privileges, through the ordinary channels, will find this alternative system a Court of Chancery where they may obtain what cannot be recovered otherwise.

The real objection to the Missionary District plan, in some quarters, seems to be its lack of harmony with the "disfranchising" tendencies which obtain in many States, in civil affairs. We have no word with respect to matters of State, but, we do insist that the Church of God is not bound to apply the political principles of State in connection with the rights and privileges of membership in a kingdom which is not of this world. And, possibly, no better answer to such objection can be urged than that interwoven in the memorable address of the late Rev. Dr. Elliott before the South Carolina Convention of 1876, in defense of St. Mark's parish, Charleston. Among other things, Dr. Elliott, said:

"That it is our interest, no less than our duty before God, to do what we can to elevate this race, to win them over to the side of religion and order, to inspire them with confidence in our good will and sincerity, to wean them from their ignorant and self-constituted teachers, and to weaken the triple cord of religious political association and caste feeling, by which they are now held in bondage, no good Christian, or sensible, man will deny. Yet it is proposed to us to repel a large and influential colored congregation, of whose piety and respectability, and sympathy with us, there is no dispute, because we do not care to sit with them in the same convention, or allow them to have a voice, however humble, in the government of their own Church, or because we cannot bring ourselves to face certain unpleasant consequences, which may, or may not, follow their introduction. Instead of joyfully taking them by the hand, and welcoming them as our co-workers

in bringing about a better state of feeling between the two races, we are asked to deepen the chasm already existing, to cut away the last bridge of communication by which we may reach a better understanding, and to convince them, once and forever, that where we have the power, we mean to wield it against every semblance of equality, even though it be in the Church of Christ. We may do our best to put another face upon it, but this will be their reading of it, and they will find this construction sustained by the great majority of civilized men, even of our own race and color."

And we might add to this the words of the noble and heroic Bishop W. B. W. Howe, who presided over that memorable convention, held in the centennial year of American Independence. Said Bishop Howe:

"Do not let us return to or seek our old danger, by saying, through the doings of this convention, that the Church in this diocese shall be the "white man's" Church, and that only—and you will say it, in my poor estimation, if you voluntarily take the position that no Church of colored people shall be represented on this floor, even though they come up to all our constitutional requirements. . . . . I do not argue from expediency, as you will have seen from my remarks, but from ecclesiastical principle. My heart sickens at the thought of a great Catholic principle being repudiated by this convention."

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Paraphrasing the words of the eloquent prayer uttered in Westminster Abbey by our own, the late Bishop of Haiti, we dare lift our hearts to the King of Kings, and plead:

"O THOU SAVIOR CHRIST, Son of the Living God, who, when Thou was spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the day of Thy ignominious Crucifixion, hadst Thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon the Cyrenian, of the race of Ham. We pray Thee, O precious Savior, remember that forlorn, despised and rejected race, whose son thus bore Thy cross, when Thou shalt come in the power and majesty of Thy eternal Kingdom to distribute Thy Crowns of everlasting glory. And, give to us then, not places at Thy Right Hand or at Thy Left, but only the place of gatekeepers at the entrance of the Holy City, the new Jerusalem, that we may behold our redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac and Jacob of all the joys of Thy glorious and everlasting Kingdom."

### THE STATE AND PROGRESS OF THE WORK.

At the time of the surrender of General Lee to General Grant, at Appomattox Courthouse in Virginia, in 1865, there were only three colored clergymen of the Episcopal Church in the entire country. These were, the Rev. Harrison H. Webb, rector of St. James' First African Church, Baltimore; the Rev. Samuel V. Berry, Buffalo, N. Y., and the Rev. William Johnston Alston, rector of St. Thomas' Church, Philadelphia.

There were then, eight colored parishes in the entire country, all of them save St. James' First African Church, Baltimore, were located in the Free States of the North. In addition to the one just mentioned, the others were as follows: St. Thomas', Philadelphia; St. Philips', New York; St. Luke's, New Haven; St. Matthew's, Detroit; Church of the Crucifixion, Philadelphia; St. Philip's, Newark, N. J., and St. Philip's, Buffalo, N. Y.

In the South proper, the work, in an organized form, among colored people began its existence with the close of the Civil War. Previous to the Civil War, there had been as many as 20 ordinations of Negro men in the North to the ministry from 1794 to 1865, and not one deposition from among that number. Some of these men labored in Africa, Haiti, and the west India Islands. In 1874 the consecration of the first colored man as a Bishop in the Church of God took place in Grace Church, New York; the same being the late Bishop Holly, of Haiti. In the same church, in 1885, the second consecration of a colored man as Bishop took place—the person being the present Rt. Rev. Dr. Ferguson, Bishop of Cape Palmas, West Africa. At present there are about 150 colored clergymen of the Episcopal Church in the United States, and between 225 and 250 separate colored congregations, with about 25,000 or 30,000 communicants.

The Church maintains among the colored people of the South about one hundred parochial schools. There are other institutions of higher grade and of a general character. First, the oldest of such institutions is St. Augustine's School, Raleigh, N. C. This institution was established by the late Bishop Atkinson, of North Carolina, in 1867. For a considerable while there was a theological department in connection with this school. The first distinctive place for the training of colored men for the ministry of the Church was in the city of Philadelphia, under the patronage of the late Bishop Stevens. Then followed the theological department at Raleigh. Second, The Bishop Payne Divinity School is the next oldest of the specific institutions for colored men. It had its origin in connection with St. Stephen's Normal School (now deceased), Petersburg, Va. The immediate occasion of its founding was the preparation of the present Archdeacon Russell, of Southern Virginia, who had offered himself for the ministry. He could not be received at the Virginia Theological Seminary, and thus, the trustees of that institution opened the school at Petersburg as a "branch" school for "colored students." Afterwards, it

was chartered as a separate and distinct institution, with its own property, faculty and board of trustees. Third, St. Paul's Industrial School, Lawrenceville, numerically, the largest of our institutions, was established in 1888, ten years later than the Theological School at Petersburg, by Archdeacon Russell.

In comparatively recent years, the following institutions have been established, and have accomplished good work on behalf of the Church and the race: St. Athanasius, Brunswick, Ga.; St. Mark's, Birmingham, Ala.; The Vicksburg Industrial School, Vicksburg, Miss.; St. Mary the Virgin Industrial School (boarding school for girls), Keeling, Tenn., and St. Philip's School, San Antonio, Texas.

There are some twenty self-supporting congregations among the colored people of the country, mostly in the North and West; five being in the South. Upon the whole, the colored clergy of the Church have been generously received, and respected, both in the North and in the South, and even abroad.

As far back as 1849, the Rev. Mr. Stokes, ordained to the ministry by the late Bishop Whittingham, but at that time connected with the diocese of Rhode Island, was most graciously received in England by the Archbishops of Canterbury and York, and other distinguished personages, and he succeeded in raising in that country sufficient funds to pay the mortgage on his church in Providence, R. I. The late Rev. Dr. Crummell and others of our clergy received special attention in that country. Some years ago the Rev. Joshua B. Massiah, rector of St. Thomas' Church, Chicago, upon special invitation, preached in St. Paul's Cathedral, London. At the opening of an annual diocesan convention of Kentucky, Bishop Dudley presiding, the Rev. Thomas J. Brown, then a colored priest of that diocese, preached the convention sermon.

On more than one occasion have colored priests in the diocese of Maryland occupied the pulpit and preached ordination sermons. Notably in old St. Anne's, at the State capital, on two occasions, once with the late Bishop Paret as ordainer, and again with Bishop Murray, filling the same function. In the diocese of Nebraska, for quite a while, a colored priest has filled the positions of assistant secretary of the diocese, as well as Histiographer of the diocese. For two successive General Conventions was the diocese of Texas, in part, represented by a Negro priest, formerly a slave. The colored clergy, as lumni, represent every Theological Seminary of the Church, save the Virginia Theological Seminary and the University of the South. A number of them have been honor men in their several classes.

Side by side have the Chief Justice of the Supreme Court of the United States and the black priest, deputy from Texas, knelt to receive the Holy Communion. And one of the most distinguished laymen of the American Church, the late Mr. John Pierpont Morgan, has humbly knelt at the Communion rail and received the Blessed Sacrament from the hands of the Rt. Rev. Dr. Ferguson, the Negro Bishop of Cape Palmas,

West Africa. And, as all that was mortal of this great American citizen and churchman, was being borne out of St. George's Church, New York, to their last resting place, at the request of the deceased, Mr. Harry Burleigh, a member of St. George's choir, but an Afro-American, and a respected member of St. Philip's Church, New York, sang the "solo" which hitherto had brought such spiritual consolation to America's greatest financier.

### Some Thoughts of Southern White men

With the exception of quotations from the late Bishop Whitaker, of Pennsylvania, and Bishop Phillips Brooks, of Massachusetts, all of the extracts below are from Southern white men, the greater number of whom were born in Old Virginia.

#### "Preserve His Self-Respect."

"Recognize that if the Negro is ever to come into the Church, he must so come as to be able to preserve his self-respect, for we had better leave him out of the Church than to bring him in at the expense of his own racial self-respect. He must be given his own teachers, and his own leaders, for no teacher or leader of an alien race can so enter into his aspirations and ideals as to be, in any true sense, a real-leader, and teacher to him. Give, then, the Negro, his own teachers and leaders, and allow him to develop on his own race lines and according to his own race instincts, for only thus will he ever truly develop at all. And, surely, the Anglo-Saxon is the last man to deny the righteousness of race instincts and ideals."—Rev. Dr. Clark, editor of the Southern Churchman.

#### Security of Life and Property.

"There is not throughout this country a more certain sense of security of life and property, than there is in the Black Belt of Alabama. That section of Alabama where the Negro is ten to one is the only section of this country that I have visited where all doors are open, and a lock is a strange thing."—The late Bishop Jackson, sometime Bishop-Co-Adjutor of Alabama.

#### In The Fear of God.

"My own faith is not strong enough to pierce into the future of the Negro race, but my resolution is taken, in the fear of God, that they shall not perish from any neglect of mine. It may not be ours to rescue them from destruction, but it is ours to purge the Church of our faith from any share in the guilt of their doom; and if we can not save them we will, by God's help, save ourselves."—The late Bishop Wilmer, of Louisiana.

#### "Not Efficiently Provided For.

"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 meditate on it, by conviction that the blacks in my own diocese could not be efficiently provided for on our present scheme."—The late Bishop Whittingham.

#### "This Oft-Despised Man."

"These people have, by toil and sweat, redeemed this Southern land from the wilderness; they nursed and tended us in our childhood; and today we are indebted to their industry for whatever great degree of agricultural prosperity we enjoy. They are with us for weal or woe, and it is our bounden duty, no less than our interest, to do all in our power to promote their temporal and spiritual welfare. . . . Never have words of wisdom come to me from Christ with more power and permanence of impression than when He has spoken to me through this oft-despised man. May my place in heaven be as well assured as that of some of these friends of my childhood."—Bishop Richard Hooker Wilmer, of Alabama.

#### "Redress This Great Wrong."

"Is it in the power of this generation to do something to redress this great wrong, and to pay this immense debt? By the unrequited labors of those who were brought here manacled captives, and of their descendants, immense tracts of our country have been reclaimed and cultivated, and rich harvest reaped and garnered. How great a proportion of the wealth of which the nation boasts accrued from the toil of this people God only knows. We at the present day cannot return the debt in kind. But what we can do is to send heaven's choicest gift, the knowledge that maketh wise unto salvation, to the shores where once the slave trader embarked his living cargo, and thus carry blessings to the kindred and countrymen of those who toiled and died in a land of strangers. To the millions of this race among ourselves, as well as to those beyond the sea, we should count ourselves debtors. If any branch of the evangelistic work of our Church has peculiar and sacred claims to generous support, it seems to me to be our African mission, as well as our home Missions among Colored People. With glad and ready heart should we enter this open door. With free and unclosed hand should we pour our gifts into the Lord's treasury. And when we read with averted eye the shocking details of former injustices and inhumanity, well may we thank God that He has shown us a way in which we may send back to those sunny climes a benefaction, the value of which can not be told."—Presiding Bishop Alfred Lee, at the consecration of Bishop Ferguson.



### So Says the Bishop of Tennessee.

"After three years careful consideration of this subject I am prepared to give my vote for the Negro Missionary Bishop, and for these reasons: 1. Our Lord's first act in restoring a sinner was to awaken his self-respect. He appealed to the manhood that was in him. He laid his hands upon the leper. He reminded the poor forsaken creature that he was a man. So, if the Church wishes to elevate the Negro, she must begin by treating him as a man, and not as an infant. Responsibility creates power. There are hundreds of Negroes today, who are exhibiting the qualities of leadership among their people, because they have been given authority. Let us give the Negroes of the Episcopal Church a Bishop of their own race and bid them God-speed.

2. I believe it will increase and not diminish the interest of our white people in the Negro work, if they know that they will have their own local, separate organization, while subject to the legislation of the Church as a whole.

3. No precedent can be quoted in ancient days against this plan; for the Church never had in all its history—as indeed mankind has never witnessed—any such condition as this with which we are confronted today in the South: an absolute, desperate and unlike race, entrusted with all the rights of citizenship.

4. We are not advocating a new thing in asking for a Negro Bishop for we already have two Negro Bishops, one of whom attends every meeting of the General Convention, and has a seat in the House of Bishops."—Bishop Gailor, of Tennessee.

#### "And the Door is Shut in His Face."

"The present status of the Negro Churchmen in the South is absolutely abnormal and utterly unreasonable. So far as his ecclesiastical standing is concerned, he is neither fish, flesh, nor fowl. He is nominally in the Church, but not of it. He has no standing in its councils by whom he is ruled, and no voice in the making of the laws by which he is governed. He is invited, almost vociferously, into this Church, and when he gets into the vestibule of its organization, he is told, 'Thus far and no farther,' and the door is shut in his face."—Rev. Dr. Clark, editor Southern Churchman.

#### A Testimony From a South Carolinian.

"I have had associated with me two Colored priests as assistants. Under one a church was built, paid for and a good congregation gathered together—the last confirmation class during my rectorship being over forty, well prepared. While the church was being built I found my assistant on a cold, bitter day, in his house without fire, wrapped up in a blanket. He had for months been paying one-half of his salary to the building committee, and he was without funds to purchase fuel, and yet, for the Master's sake, he silently and willingly suffered. With this clergyman I was associated nearly four years, and ever found him a true child

of the Church, a consecrated man of God; but several years after my resignation of the rectorship of the parish I was astonished to hear that he was laboring in the A. M. E. Church. Why did he, a graduate of the Divinity School of Philadelphia, leave the mother of his love? Ah, here I fear is the unrecorded history of more than one Colored priest of this our Zion. Many are holding out, but asking often: "How long, Oh God, how long?" Two I know—scholars with college degrees—both earnest, good speakers and with characters unimpeachable, now engaged in secular occupation, only awaiting the day when the Church they still love will make it possible for them as priests without laying aside all self-respect—yea, their very manhood.

"With my other colored assistant I was associated not quite two years, but in that time he won the respect of both races. With him I was shut up for over four months in a yellow fever infected city. The panic among our best people was almost uncontrollable, and as the disease was specially prevalent among the Negroes, the Colored clergyman became alarmed, and not being brave, he manifested that higher quality, that noble characteristic of a rising race, courage, visiting and ministering to the sick and needy so untiringly that, having been in poor health, he was completely exhausted, and a short while after the disease was stamped out, having been faithful to the end, he passed away while sitting in his chair, having laid down his life in the Master's cause. Are such lives to count for nothing? Are these Colored priests, who give up so much, who lay down their all in behalf of the Master to win no respect for their people? Say not there are no heroes among this race. What can white men do more than to make sacrifices and lay down their lives? Tell me not, ye whose experience is limited to having a member of your congregation teaching a class of Colored children in the basement of a fashionable Church. Oh, tell me not these men are unfit to carry the Gospel to their race. As a priest of the Church, as a Southern man to the manor born, with all the inherited prejudices of the son of a slave holder, I say I thank God for the self-sacrificing example of such men, and for the privilege of having worked with them in the Master's cause."—The late Rev. Dr. Josiah B. Perry, in the General Convention of 1907.

#### "Icy Indifference."

"There is no sort of question that our colored Churches and members have not shared freely in the supporting, aggressive power of the Episcopate. Acknowledging, as we must, the inherent authority and efficacy of the first order in the sacred ministry to guide and increase the Church, the fact that in the very midst of us a whole generation has died and gone to its account, and we have today but a comparative nursling of Negro membership, tells its own tale of icy indifference."—Rev. Edmund N. Joyner, sometime Archdeacon of South Carolina.

**Impossibility of Clashing.**

"As to an 'imperium in imperio,' it is simply a dream,—a thing that has no existence, save in fancy; for the line between the two races is far better defined than the line between any two States in this Union. A Negro Bishop might come into any Southern city and stay there for days and weeks, and, save by accident, no white man need know that he was there; he would move, not in a different diocese, but in a different world from the white man; a world that has its own society, its own professional men, its own banks and business institutions, its own Churches and its own papers, and of which the average white man knows nothing whatsoever—a world of which he is vastly more ignorant than he is of England or France—or even of Egypt or Turkey. And this, too, every intelligent Southerner, white or black, knows perfectly well."—Rev. Dr. Clark, editor Southern Churchman.

**Unchristian and Abominable.**

"I do not hesitate to declare that this disfranchising of ministers of God because of their color is not only un-Catholic, but is un-Christian and abominable."—Bishop Johnston, of West Texas.

**Contempt For Our Fellowman.**

"I advance the suggestion with all humility, yet in all seriousness and earnestness, whether the main obstacle in the work today of evangelizing the Negro and raising him up to the measure of his full capacity as a human being, is not owing to a considerable extent to our own egoism and self-righteousness, and to our self-assertion of superiority, and to our persistent, self-willed abasement of a fellow creature of like passions with ourselves.... Describe it how we may, contempt for our fellowman is one of the chief hindrances in the way of the evangelizing of the Negro, and of all other peoples. Mutual contempt, if you please, but our share in the contempt is what concerns us, and for which we are responsible. In years gone by we had treated the slave with contempt, and not as a brother. We refused him Christian marriage and family life and education. We trafficked in human flesh and blood and we suffered the consequences."—Bishop George Herbert Kinsolving, of Texas.

**We Cannot Appeal to the Race.**

"We cannot appeal to the Colored race, until we have given a clear and distinct answer on this question. We stand paralyzed before the Negro race." The late Bishop Phillips Brooks.

**"Not One Breath of Life."**

"For thirty years or more not one breath of life has stirred the barrenness of the Southern Episcopate or its clergymen to a fruitful endeavor for putting the relations of the Negro clergy on a comprehensive, just, permanent basis with a full recognition of the imperious fact that two distinct races, moving in two distinct spheres not to be bridged over, occupy Southern soil."—The Venerable Rev. B. S. Bronson, of North Carolina.

**All Men Should Be Equal.**

"I believe that there is neither Scythian nor Barbarian nor white nor colored to be known in this work; and that all men in the South should be equal in the Church, and that we should care for all in the same spirit of equality."—The late Bishop Dudley.

**"The Superior Quality of Our Colored Clergy."**

"Perhaps the greatest meed of praise due those who have been leaders in this special field, and the surest basis of hope that Christ destines this Church finally to win the allegiance of these people lies in the superior quality of our Colored clergy, in their mental calibre, in their personal piety, and in their adequate preparation for their work."—Report of Committee on the report of the Commission for Church Work Among Colored People, Missionary Council 1900.

**No People on Earth.**

"Surely no people on earth have ever been dealt with so cruelly as the American Negroes."—The late Bishop Dudley, of Kentucky.

**Think Well of the Colored Clergy.**

"In this diocese we have had good reason to think well of the Colored clergy and I shall never fail to be interested in any measure calculated to promote the welfare of the Colored race. I greatly regret that the work could not have been carried further by providing for the election of Missionary Bishops."—The late Bishop Whitaker, of Pennsylvania.

**Exact Justice To All.**

"I certainly would protect the humblest Negro in my diocese the same as I would a millionaire."—Bishop Kinsolving, of Texas.

**The Extent of the Savior's Work.**

"The time has arrived, it appears to me, when every minister who believes that the Negroes are included in the Savior's redeeming work, should believe also that they are included in the commission which commands him to preach the Gospel to every creature."—The late Bishop Whittle, of Virginia.

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