

would be able to force all the demands by civil authority under the law.

[At the Chicago Convention, 1915.] No person was allowed to enter the hall unless he or she wore a Morris badge. This so enraged the majority of the delegates until they stood out on the street and sidewalks until about eleven o'clock in a steady rain. At this hour President-elect Jones and his followers felt themselves outraged and appealed to the civil authorities and had these doors opened and the leaders restrained by injunction.

When it was found that President Morris had the legal contracted rights to the hall, the Jones faction at once appointed a committee to wait on Dr. Haywood and his deacons and officials and secure the Salem Baptist Church for two days to finish up the business of the convention.

I desire to state most emphatically that at the time of this division the question of the Publishing Board was not raised. It was a question of the charter and the unbaptistic methods resorted to by the leaders of the convention. As to the dissatisfaction, I confess that there is and has been dissatisfaction on both sides for a number of years; dissatisfaction because of the unbusiness-like and unprecedented actions on the part of the executive officers of the National Baptist Convention.

These statements leave much lacking in clearness and frankness, but the facts seem to be:

1. The greatest, single accomplishment

of the National Baptist Convention is its Publishing House.

2. Dr. R. H. Boyd has by his energy and ability built up this business.

3. His greatest help in building this business was the pride and loyalty of between two and three million Negro Baptists who regarded this business as belonging to themselves.

4. The Rev. E. C. Morris secured and kept control of the Convention by methods which were often called in question.

5. Dr. Boyd feared that Mr. Morris' continued control might oust him from the business which he had built up. He, therefore, proceeded to vest the legal control of the Publishing House in a Board which the Convention could not control.

6. Mr. Morris feared that his hold on the Convention might weaken, and he proceeded to "incorporate" the Convention through a small body of his friends.

7. The battle came at the Chicago Convention, September, 1915. Apparently Morris had the votes and Boyd had the law; the result was a split and two bodies claiming to be the National Baptist Convention.

8. Dr. Boyd then made the tactical error of apparently denying the right of either Convention to control his Publishing House.

9. Mr. Morris made the very politic move of simply claiming that the Boyd Publishing House should belong to the Convention; and that if this was not true the Convention should have a Publishing House.

Thus, in a factional fight, with something of right and something of wrong on either side, the interests of three millions hangs in the balance.



## THE CATHOLIC NEGRO



MR. WM. McENTIRE, writing in the *Tidings*, a Catholic paper, says:

"There have been but few Negroes ordained to the priesthood in the United States, although many have been ordained and have faithfully and earnestly labored and still are laboring in the Vineyard of the Lord elsewhere. Some have risen to high position. The writer has been and still is engaged in making a careful investigation, and can say that the historical proofs seem to indicate that Rt. Rev. Francisco Javier Luna Victoria y Castro, a Negro Bishop of

Panama in 1751, afterwards transferred to Trujillo, Peru, was the first native-born bishop on this continent; and in our own day and time, we find in 1902, the late Pope Leo XIII, restoring the diocese of Marianna, Amazon, Brazil, with a population of 2,000,000 souls and designating a Negro, Rt. Rev. Silveria Gomez Pimentar, to rule over it as its Bishop. These were remarkable men, and they did many wonderful things. They were sons of slaves. The cathedral now standing in Panama was built by the first named bishop with funds from his pri-

vate purse. Through his efforts, before he was made a bishop, the University of Panama was founded and the Jesuits called to take charge of it. The second named bishop built and maintained in his diocese many churches and schools, a seminary, and houses of charity. Both were men of learning, who 'grew in virtue, knowledge, and wisdom.'

"The first Negro priest ordained for the United States was Rev. Augustine Tolton, the son of slave parents, born in Hannibal, Mo., in April, 1854. The family moved to Quincy, Ill., in 1861. He was sent to Rome by Father McGirr and the Franciscans, in 1880. He studied in the Propaganda College, was ordained in 1887, and returned to Quincy. He took charge of the colored Catholics of Chicago, November 28, 1889, and built St. Monica's Church. He died from the effects of sunstroke, July 9, 1897. Father Tolton was a devout and holy man.

"The second is Rev. Charles Randolph Uncles, born in Baltimore, and ordained by Cardinal Gibbons in 1891. He is a member of the Josephite community, and is now connected with Epiphany College, Walbrook, Baltimore, Md.

"The third is Rev. John H. Dorsey, also a Josephite, and a native of Baltimore. He was ordained by Cardinal Gibbons in 1902, and is now teaching in St. Joseph's College for Negro Catechists, Montgomery, Alabama, and assisting the Rev. Joseph McNamara in the management of the institution.

"The fourth priest ordained was Rev. Joseph J. Plantevigne, born in Louisiana, and a Josephite. He was ordained by the late Bishop Curtis in 1907, and was assistant to Rev. Wm. Dunn, Pastor of St. Francis Xavier's Church, Baltimore, Md. He died January 27, 1913.

"The fifth is the Rev. Joseph A. Burgess, a priest of the Congregation of the Holy Ghost. Born in Washington, D. C., he was ordained in Paris in 1907. At present, he is a professor in the Apostolic College of his Congregation at Cornwall, Pa.

"The last, Rev. Stephen Louis Theobald, born in British Guiana, was ordained in June, 1910, by Archbishop Ireland. He is now ministering in St. Paul, Minn."

Mr. McEntire continues:

"There are two colored Sisterhoods in the Catholic Church in the United States.

"On July 2, 1829, Father Joubert, a Sulpician Father of Baltimore, established four young colored (free) women in the Sisterhood of the Oblates of Providence. The work in which they were to engage was the teaching of colored girls, the care of orphans and the saving of erring ones among the colored population. For eighty-six years this Order of holy women has been modestly and successfully doing the work set apart to be done by it. The Motherhouse of the Order is in Baltimore. It numbers 116 professed nuns, 25 novices, and 10 postulants. The Oblates of Providence have missions in Washington, D. C., St. Louis, Mo., Leavenworth, Kan., Havana, Cuba, and elsewhere.

"The Order of the Sisters of the Holy Family was founded in New Orleans, November 21, 1842, by Father Rousselon. Five young colored (free) women, whose wealth was partly inherited and partly earned by their labor, composed the original community. The purpose of the Order at first was simply to teach the Catechism to young and old colored women and to prepare them for the Sacraments. Since then the scope of the Order's work has broadened until it takes in the whole range of the spiritual and temporal works of mercy. The sisterhood numbers 125 nuns, and they are carrying on 19 schools with 2,855 pupils. It has four orphan asylums and a home for aged poor. The Motherhouse of the Sisters is adjacent to the Cathedral in New Orleans."

As to the general work the author says:

"There are now 110 Catholic churches exclusively for colored people. Only a few of these are missions without resident priests. There are 156 schools, wherein about 16,000 children are being taught. Besides the schools, there are now 26 other institutions caring for orphans or aged or otherwise dependent members of the colored race.

"There are 182 priests engaged in the work. Of these 56 are Josephite Fathers whose work is exclusively among the colored people; 32 are diocesan priests assigned to this work by their respective bishops; and 39 are religious of some of the other communities. Besides these priests who labor exclusively in the colored missions, there are 55 priests whose time is divided between the white and colored Catholics of their respective parishes.

"There are five orders of Sisters entirely devoted to the Colored Missions."