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Church Advocate.

"FOR ZION'S SAKE I WILL NOT HOLD MY PEACE."

VOLUME II. NUMBER 52.

BALTIMORE MD. JANUARY 28. 1893.

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CHURCH CALENDAR FOR JANUARY.



29. Septuagesima.

"A VOICE FROM THE SOUTH."

BY MRS. A. J. COOPER.

AN EXTRACT TAKEN FROM HER PAPER READ BEFORE THE CONFERENCE OF COLORED CLERGY HELD IN ST. LUKE'S CHURCH, WASHINGTON, D. C., SEPTEMBER, 1886.

AS Church workers we must confess our path of duty is less obvious; or rather our ability to adapt our machinery to our conception of the peculiar exigencies of this work as taught by experience and our own consciousness of the needs of the Negro, is as yet not demonstrable. Flexibility and aggressiveness are not such strong characteristics of the Church.

As a Mission field for the Church the Southern Negro is in some aspects most promising; in others, perplexing. Aliens neither in language and customs, nor in associations and sympathies, naturally of deeply rooted religious instincts and taking most readily and kindly to the worship and teachings of the Church, surely the task of proselytizing the American Negro is infinitely less formidable than that which confronted the Church in the Barbarians of Europe. Besides, this people already look to the Church as

THE HOPE OF

their race. Thinking colored men almost uniformly admit that the Protestant Episcopal Church with its quiet, chaste dignity and decorous solemnity, its instructive and elevating ritual, its bright chanting and joyous hymning, is eminently fitted to correct the peculiar faults of worship—the rank exuberance and often ludicrous demonstrativeness of their people. Yet, strange to say, the Church, claiming to be missionary and Catholic, urging that schism is sin and denominationalism inexcusable, has made in all these years almost no inroads upon this semi-civilized religionism.

Harvests from this over ripe field of home missions have been gathered in by Methodists,

Baptists, and not least by Congregationalists, who were unknown to the Freedmen before their emancipation.

Our clergy numbers less than two dozen* priests of Negro blood and we have hardly more than one self-supporting colored congregation in the entire Southland. While the organization known as the A. M. E. church has 14,063 ministers, itinerant and local, 4,069 self-supporting churches, 4,275 Sunday-schools, with property valued at \$7,772,294, raising yearly for church purposes \$1,427,000.

Stranger and more significant than all, the leading men of this race (I do not mean demagogues and politicians, but men of intellect, heart, and race devotion, men to whom the elevation of their people means more than personal ambition and sordid gain—and the men of that stamp have not all died yet) the Christian workers for the race, of younger and more cultured

into sectarian churches, many of them declaring all the time that they acknowledge the

HISTORIC CLAIMS

of the Church, believe her apostolicity, and would experience greater personal comfort, spiritual and intellectual, in her revered communion. It is a fact which any one may verify for himself, that representative colored men, professing that in their heart of hearts they are Episcopalians, are actually working in Methodist and Baptist pulpits; while the ranks of the Episcopal clergy are left to be filled largely by men who certainly suggest the propriety of a "perpetual Diaconate" if they cannot be said to have created the necessity for it.

Now where is the trouble? Something must be wrong. What is it?

A certain Southern Bishop of our Church reviewing

THE SITUATION,

whether in Godly anxiety or in "Gothic antipathy" I know not, deprecates the fact that the colored people do not seem drawn to the Episcopal Church, and comes to the sage conclusion that

*The published report for '91 shows 26 priests for the entire country, including one not engaged in work and one a professor in a non-sectarian school, since made Dean of an Episcopal Annex to Howard University known as King Hall.

the Church is not adapted to the rude untutored minds of the Freedmen, and that they may be left to go to the Methodists and Baptists whither their racial proclivities undeniably tend. How the good Bishop can agree that all-foreseeing Wisdom, and Catholic Love would have framed His Church as typified in his seamless garment and unbroken body, and yet not leave it broad enough and deep enough and loving enough to seek and save and hold seven millions of God's poor, I cannot see.

But the doctors while discussing their scientifically conclusive diagnosis of the disease, will perhaps not think it presumptuous in the patient if he dares to suggest where at least the pain is. If this be allowed, a *Black woman of the South* who would beg to point out two possible oversights in this southern work which may indicate in part both a cause and a remedy for some failure. The first

man's personality; not having respect, if I may so express it, to his

MANHOOD

or deferring at all to his conceptions of the needs of his people. When colored persons have been employed it was too often as machines or manikins. There has been no disposition, generally, to get the black man's ideal or to let his individuality work by its own gravity, as it were. A conference of earnest Christian men have met at regular intervals for some years past to discuss the best methods of promoting the welfare and development of colored people in this country. Yet, strange as it may seem, they have never invited a colored man or even intimated that one would be welcome to take part in their deliberations. Their remedial contrivances are purely theoretical or

EMPIRICAL,

therefore, and the whole machinery devoid of soul.

The second important oversight in my judgment is closely allied to this and probably grows out of it, and that is not developing Negro womanhood as an essential fundamental for the elevation of the race, and utilizing this agency in extending the work of the Church.

Of the first I have possibly already presumed to say too

much since it does not strictly come within the province of my subject. However, Macaulay somewhere criticises the Church of England as not knowing how to use fanatics, and declares that had Ignatius Loyola been in the Anglican instead of the Roman communion, the Jesuits would have been schismatics instead of Catholics; and if the religious awakenings of the Wesleys had been in Rome, she would have shaven their heads, tied ropes around their waists, and sent them out under her own banner and blessing. Whether this be true or not, there is certainly a vast amount of force potential for Negro evangelization rendered lament, or worse, antagonistic by the halting, uncertain, I had almost said, *trimming* policy of the Church in the South. This may sound both presumptuous and ungrateful. It is mortifying, I knew, to benevolent wisdom, having spent itself in the

for a particular work, to hear perhaps the

WEAKEST AND HUMBLEST

element of that work asking "what doest thou?"

Yet so it will be in life. The "thus far and no farther" pattern cannot be fitted to any growth in God's kingdom. The universal law of development is "onward and upward." It is God-given and inviolable. From the unfolding of the germ in the acorn to reach the sturdy oak, to the growth of a human soul into the full knowledge and likeness of its Creator, the breadth and scope of the movement in each and all are too grand, too mysterious, too like God himself, to be encompassed and locked down in human molds.

After all the Southern slave owners were right: the very alphabet of intellectual growth must be forbidden and the Negro dealt with absolutely as a chattel having neither rights nor responsibilities; or else the clamps and irons of mental and moral, as well as civil compression must be riven asunder and the truly enfranchised soul led to the entrance of that boundless vista through which is to toil upwards to its beckoning God as the buried seed germ to meet the sun."

A perpetual colored diacon-

(CONTINUED ON 2ND. PAGE.)

THE Church Advocate,

"FOR ZION'S SAKE I WILL NOT HOLD MY PEACE."

REV. GEO. F. BRAGG, JR., Editor.
1605 McELDERRY STREET.

THE CHURCH ADVOCATE is a weekly newspaper published in the interests of the Colored Race in general, and in the interest of the Episcopal Church in particular.

SUBSCRIPTION RATES:

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Six months —	.60
Three months —	.30
One month —	12

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We want agents, especially, in all the Colored Parishes and Missions in the country, and the various pastors will greatly aid us by suggesting some suitable person to whom a liberal commission will be given.

Entered at the Baltimore, Md., Post Office as second class mail matter.

WE desire to assure our dear Brother, the editor of the "Afro-American," this city, of our great appreciation for his kindly notices of us respecting our views of church more than once, reproduced our editorials in full, and most pleasingly commented thereupon. Our contemporary rightly observes that "denominationally" such concerns him not at all, but, for its bearing upon the progress of the race it becomes a matter of general interest. We are happy that our dear Baptist neighbour thus manifests a lively interest in all that concerns Racial advancement, and we feel sure that with such growing disposition on the part of the race, all of us will the more be benefitted, especially in the realization, more and more, of the blessed fruits of Christian Charity.

"A VOICE FROM THE SOUTH by a Black Woman of the South," is a most worthy contribution to current literature. The book is by Mrs. Annie J. Cooper, a widow of a deceased clergyman of our Church. Mrs. Cooper was for some time one of the instructors in the St. Augustine's Collegiate Institute, Raleigh, N. C. She is at present one of the instructors in the High School, of Washington, D. C. This book is beyond doubt, about the best thing of its kind, yet issuing from Afro-Americans. We hope, subsequently, to give other extracts from it. It is beautifully and artistically gotten up and its contents prove, beyond a doubt, its author to be one of the brightest and most pleasing writers among the women of any race in any country. //

CONTENTS:

Womanhood a Vital Element in the Regeneration and Progress of a Race.

The Higher Education of Women.

"Woman vs. The Indian."

The Status of Woman in America.

Has America a Race Problem; If so, How can it best be solved?

The Negro as presented in American Literature.

What are We Worth. The Gain from a Belief.

Mrs. Cooper says:

"America needs the Negro for ballast if for nothing else. His tropical warmth and spontaneous emotionalism may form no unseemly counterpart to the cold and calculating Anglo-Saxon. And then his instinct for law and order, his in-born respect for authority, his inaptitude for rioting and anarchy, his gentleness and cheerfulness as a laborer, and his deep-rooted faith in God, prove indispensable and invaluable elements in a nation menaced as America is, by anarchy, socialism, communism and scepticism poured in with all the jail-birds from the continents of Europe and Asia."

The price of the book is \$1.25.

The Southern Churchman, remarks:

"Great and glorious is the incarnation of Christ; yet we are never told in the inspired word, that we are saved by the birth of Christ; we are saved by his death of Christ; cleanses from sin."

And yet we would like to understand how our Lord, as we know of him, God-Man, could have "saved us by his death" without, first, being born. It is very important to emphasize the atoning work of our Lord, but is that sufficient? Is that the sole article of the Catholic Faith?

But what saith the Church?

"Who for us men, AND FOR OUR SALVATION came down from heaven, and was Incarnate of the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father."

In most solemn Litany we pray: "By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting and Temptation; By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy Glorious Resurrection and Ascension and by the coming of the Holy Ghost,

GOOD LORD DELIVER US.

POOR LAZARUS.

THE Church, for this particular work, needs MONEY and she ought to have it. The work in our large cities should from the very start be equipped for aggressive work. We need Church training schools of high order for our girls and women. We need other agencies of mercy

and help. What is the trouble? The Church is anxious to gather these souls into her fold! She has plenty money, no church so rich as our Episcopal Church.

Beautiful pulpits and lecterns, exquisite vestments, magnificent organs, lovely flowers and music!!! But the money—to make strong missionary centres to assist in the Regeneration of an entire race of human beings—where is it? How shall we get it?

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."

There are many who are clothed in purple and fine linen and who fare sumptuously every day. And there is that poor race lying at their gate "full of sores" "desiring to be fed with the crumbs which fell from the rich man's table." "The crumbs," even the loose money, or its equivalent, such a sum as that spent for music, flowers and the like would go far towards removing these "sores;" moral, intellectual and material "sores" the legacy of slavery. At the right hand of the Majesty on high He ren. Respecting His King

many of its members it was said hundreds of years before His birth:

"He shall deliver the poor when he crieth, the needy also and him that hath no helper.

He shall be favourable to the simple and needy, and shall preserve the souls of the poor.

He shall deliver their souls from falsehood and wrong, and dear shall their blood be in His sight."

"The poor shall not always be forgotten."

BISHOP Brooks, the great preacher, is dead. He died in Boston last Monday morning. He was a great man. Afro-Americans feel his loss very greatly. He was always the defender of their rights, yea he believed in the actual Brotherhood of Man. His benevolence and Christian concern for our people was not limited to those of our own communion. There are very few Afro-American Christian institutions, Church or sectarian, of any standing, that did not receive his active and enthusiastic support. Never shall we forget his speech at the General Convention of 1889, in New York, when others with their beautiful theories respecting the Church and Catholic doctrine, went square back on us, he stood up with all of his native eloquence and impregnable force ridiculing and tearing to pieces the spirit of "caste" threatening to seriously obtain in the Church's treatment of Afro-American work.

Our cause can ill-afford to lose such valuable defenders. Bishop Brooks was a radical man respecting the spirit of "caste" in the Church of God and never failed to lift up his voice in stamping it out.

"A VOICE FROM THE SOUTH."

(CONTINUED FROM 1ST PAGE.)

ate, carefully and kindly superintended by the white clergy; congregations of shiny faced peasants with their clean white aprons and sun-bonnets catechised at regular intervals and taught to recite the creed, the Lord's prayer and the ten commandments—duty towards God and duty towards neighbor, surely such well tended sheep ought to be grateful to their shepherds and content in that station of life to which it pleased God to call them. True, like the old professor lecturing to his solitary student, we make no provision here for irregularities. "Questions must be kept till after class, or dispensed with altogether. That some do ask questions and insist on answers, in class too, must be both impertinent and annoying. Let not our spiritual pastors and masters however be grieved at such self-assertion as merely signifies we have a destiny to fulfill and as men and women we must BE ABOUT OUR FATHER'S BUSINESS.

It is a mistake to suppose that the Negro is prejudiced against a white ministry? Naturally there is not a more kindly and implicit follower of a white man's guidance than the average

COLORED PEASANT. What would to others be an ordi-

interest he would be more inclined to regard gratefully as a condescension. And he never forgets such kindness. Could the Negro be brought near to his white priest or bishop, he is not suspicious. He is not only willing but often longs to unburden his soul to this intelligent guide. There are no reservations when he is convinced that you are his friend? It is a saddening satire on American history and manners that it takes something to convince him.

That our people are not "drawn" to a church whose chief dignitaries they see only in the chancel, and whom they reverence as they would a painting or an angel, whose life never comes down to and touches theirs with the inspiration of an objective reality, may be "perplexing" truly (American caste and American Christianity both being facts) but it need not be surprising. There must be something of human nature in it, the same as that which brought about that "the Word was made flesh and dwelt among us" that He might "draw" us towards God.

Men are not drawn by abstractions. Only sympathy and love

CAN DRAW, AND until our Church in America realizes this and provides a clergy that can come in touch with our life and have a fellow feeling with our woes, without being frozen up in their "Gothic antipathies," the good Bishops are likely to continue "perplexed" by the sparsity of colored Episcopalians.

"Church work" is not our work for the church, but the church's work for Christ. Christ is the object, we, the church, are the workers.

Church News.

On a recent Sunday a portion of the Jesuit college adjoining the great Jesuit church, on Sixteenth street, New York, was consumed by fire. Rev. Dr. Mottet of the Church of the Holy Communion, invited to breakfast the thirty-nine Jesuit fathers, temporary homeless.

The Rev. Samuel Buel, D. D., emeritus Professor of Systematic Divinity and Dogmatic Theology in the General Theological Seminary, died at his home in New York on the 30th of last December.

St. Augustine's church, Boston, for Afro-Americans is a growing work, and one exerting an excellent influence among the race. It is under the charge of the Rev. Fr. Field of the Evangelist Fathers.

The Rev. William Morris Barker was consecrated Bishop of Western Colorado, on St. Paul's Day, January 25, at Duluth, Minn. Bishop Gilbert preached the sermon. Bishop Morris of Oregon acted as Consecrator.

The latest secession from the Roman Catholic Church in England is that of the Rev. Dr. O'Sullivan, the head of a Roman seminary, and said to be an eloquent preacher. He attributes his conversion to the influence of the "Higher Criticism."

The Rev. James Waring until recently one of the Passionist Fathers, was, a few days ago, received into full communion with the Church of England, in the Cather-

The contributors to the Home for the Homeless, 708 Lombard street, Philadelphia, held their annual meeting on Monday afternoon, January 16, and elected the following trustees for 1893: The Rev. H. L. Phillips, Theodore H. Morris, John B. Love, William Hill, W. Beaumont Whitney, R. Francis Wood, N. Dubois Miller, Henry M. Fisher, John W. Townsend, R. E. Atmore and Malcolm Lloyd.

The amount which the treasurer, Miss Mary Blakiston, 2024 Chestnut street, received during 1892, was \$2,335.14, insufficient by \$287.18 to meet bills on hand. In a quiet way this Home is doing a splendid work among those who live in that destitute section.

The Hon. D. Augustus Straker has been elected Circuit Court Commissioner of Wayne county, Michigan, and the Hon. W. W. Ferguson goes to the State Legislature. Both of these gentlemen are Churchmen.

Mrs. Ruffin, widow of the late Judge Ruffin, is a member of the Moral Education Society, of Boston, and other philanthropic associations which bring together some of Boston's ablest women. Mrs. Ruffin is an earnest Churchwoman, and takes great pride in St. Augustine's Mission, Boston.

"While we have confidence in the Commission we are not entirely satisfied with its personnel. There ought to be an Afro-American on that Commission. As races advance their self-respect increases. This is as it should be. There is a growing self respect among us. This self-respect inspires us with a desire to have a voice in matters

affecting ourselves. The demand is just and should be granted. Give us a representative."—Mission Monitor.

The Embroidery class of the Church of the Crucifixion is prepared to take orders for stoles and other kinds of Church work. For further particulars, address Mrs. S. E. Phillips, 707 Florida street, Philadelphia, Pa.

Services at St. James held on Sundays: Celebration of the Holy Communion 7 A.M. Morning Prayer and sermon 11 A.M. Evening Prayer and sermon 8 P.M. All seats free and everybody most cordially welcomed.

OUR AFRO-AMERICAN CONGREGATIONS.

The various Afro-American congregations report number of communicants in the several parishes as below. The facts given below are in the main gathered from the Living Church Annual.

Grace church, Norfolk, Va.,.....	96
St. Philip's, Newark, N. J.,....	93
St. Mary's, St. Mary's co, Md.,..	90
Payton chapel, Bruns'w'k co, Va.,	81
St. Andrew's, So. Carolina,....	79
St. Joseph's, Fayetteville, N. C.	74
Good Shepherd, Mobile, Ala.,..	73
St. Augustine's, Raleigh, n. c.,..	72
St. Mary's, Meck. co, Va.,.....	67
St. Cyprian's, New Berne, n. c.,..	71
St. Luke's, Tarboro, n. c.,.....	60
St. Augustine's, Boston, Mass.,..	54
St. Philip's, Jacksonville, Fla.,..	54
St. Philip's, Richmond, Va.,....	53
St. Augustine's, Kansas city, Mo,	52
St. Philip's, Annapolis, Md.,....	51
St. Cyprians, Pittsburg, Pa.,....	50
St. Michael's, Cairo, Ill.,.....	49
Epiphany, Summerville, s. c.,..	49
St. Michael's, Charlotte, n. c.,..	47
St. Luke's, Columbia, s. c.,.....	45
St. John's, Edenton, n. c.,.....	45
Trinity chapel, Lunenb'g co, Va.,	45
Trinity chapel, Asheville, N. C.,..	44
St. James', Brunswick, co, Va.,..	44
St. Mary's, Keokuk, Iowa,.....	42
St. James', Pittsboro, n. c.,.....	42
Ascension, Meck. co, Va.,.....	41
St. Thomas, Brunswick co, Va.,..	41
St. Mary's, Vicksburg, Miss.,....	32
St. Philip's, Omaha, Neb.,.....	30
St. Philip's Charlestown, W. Va.,	30
St. Philip's, Little Rock, Ark.,..	29
St. Cyprian's, Darien, Ga.,.....	24
St. Athanasius, Brunswick, Ga.,..	24
St. Mary's, Augusta, Ga.,.....	23
St. Augustine's, Savannah, Ga.,..	23
St. Philip's, Palatka, Fla.,.....	23
St. Matthias, St. Joseph, Mo.,....	22
St. Simon's, Topeka, Kansas,....	20
Meade chapel, Alexandria, Va.,..	20
Grace church, Bruns'w'k co, Va.,	19
St. Luke's, Warren co, n. c.,....	19
St. Mark's Wilson, n. c.,.....	17
St. Augustine's, Clarendon, s. c.,..	17
Trinity chapel, Natchez, Miss.,..	14
St. Cyprian's, Lincolnton, n. c.,..	14
St. Stephen's, Burlington, Tenn.,	14
St. James', Tampa, Fla.,.....	13
St. Cyprian's, Franklin, N. c.,....	13
St. Philip's, Bedford city, Va.,..	13
St. Michael's, Tallahassee, Fla.,	12
St. Stephen's, Morganton, N. c.,..	12
St. Philip's, Noise, N. c.,.....	12
St. Mary's, Columbia, s. c.,.....	12
St. Paul's, Atlanta, Ga.,.....	10
Blandford mission, Pet'b'g, Va.,..	10
St. Atthew's, Wilmington, Del.,	7
St. Mary's, Sewanee, Tenn.,....	5
Hope chapel, Manchester, Va.,..	5
St. Luke's, Kansas city, Kansas..	5

No. of communicants not reported:
 St. Mary's, Washington, D. C.
 St. Andrew's, Cleveland, Ohio.
 St. John Baptist, Tyler, Texas.
 St. Paul's, Gordonsville, Va.
 St. Philip's, Indianapolis, Ind.
 Mission, Henderson, Ky.
 St. Andrew's, Lexington, Ky.
 Incarnation, Laurel Hill, La.

AFRO-AMERICAN CLERGY LIST.

PRIESTS.

Alston, P. P., Charlotte, N. C.
 Bishop, H. C., New York.
 Bragg, G. F., Baltimore, Md.
 Bright, Richard, Savannah, Ga.
 Brown, A. C., Louisville, Ky.
 Brown, J. A., Jacksonville, Fla.
 Bryant, J. G., Charlotte Hall, Md.
 Burke, W. P., Norfolk, Va.
 Butler, E. H., Pittsboro, N. C.
 Cain, T. W., Galveston, Texas.
 Crummell, Alex., Washington, D. C.
 Delaney, H. B., Raleigh, N. C.
 Green, W. A., Atlanta, Ga.
 Hartley, Henry, Savannah, Ga.
 Johnson, J. W., Richmond, Va.
 Jackson, W. M., Henderson, Ky.
 Kerr, S., Key West, Fla.
 Lealtad, Alfred H., Cleveland, O.
 Mason, C. M. C., St. Louis, Mo.
 Massiah, J. B., Cairo, Ill.
 Morgan, P. A., New Orleans, La.
 McDuffy, H. S., Asheville, N. C.
 Miller, G. F., Charleston, S. C.
 Perry, J. W., Tarboro, N. C.
 Phillips, H. L., Philadelphia, Pa.
 Pollard, J. H. M., Charleston S. C.
 Roberts, A. A., Vicksburg, Miss.
 Russell, J. S., Lawrenceville, Va.
 Simons, J. H., Kansas City, Mo.
 Thompson, J. E., Chicago, Ill.
 Thompson, C. H., Detroit, Mich.
 Tunnell, W. V., Washington, D. C.
 Waller, O. M., Philadelphia, Pa.
 Williams, J. A., Omaha, Neb.
 Williams, J. P., Brooklyn, N. Y.
 Wilson, W. H., Memphis, Tenn.

DEACONS.

Alston, Oasian, Barlison, Tenn.
 Bruce, R. B., Alexandria, Va.
 Carroll, J. W., St. Tammany, Va.
 Cassey, P. W., New Berne, N. C.
 Cheshire, Wm, Bolivar, Tenn.
 Costen, W. H., Cleveland, Ohio.
 Dixon, Jabez.
 Harrison, J. T., Totaro, Va.
 Heritage, W. J., Edenton, N. C.
 Hollings, E. N., Summerville, S. C.
 Howell, G. E., Rustburg, Va.
 Honesty, G. W., Memphis, Tenn.
 Kennedy, J. T., Franklin, N. C.
 Lewis, B. F., Palmer Springs, Va.
 Mann, F. M., Darien, Ga.
 Middleton, G. G., Natchez, Miss.
 Mitchell, J. F., Petersburg, Va.
 Morris, W. H., New Haven, Conn.
 McConnell, J. B., Lexington, Ky.
 Quarles, J. S., Kaolin, S. C.
 Thompson, J. J. N., Tyler, Tex.
 Tyler, B. B., Charlestown, W. Va.
 Urling, J. G., Lexington, Ky.
 Vaughan, T. W., Gordonsville, Va.
 Wingfield, L., Blackstone, Va.
 *Have no clerical work.

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TERM BEGINS SEPTEMBER 14

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CHARLOTTE HALL, MD.

ITEMS OF INTEREST.

The Church Standard, Philadelphia, Pa., of a recent issue, kindly notices Afro-American Churchmen of this city in the following complimentary notice: "The churches of the colored people in Baltimore are showing very gratifying evidences of strong vitality. Both St. James Church and the Chapel of St. Mary the Virgin, vied with others and well sustained their part in the beauties of the Christmas-tide by their large congregations and excellently rendered services." It also further remarks, respecting our general institution at Washington: "King Hall has opened for the Easter session under very much encouragement. The students are very superior men, and the Bishop, trustees and instructors are doing all in their power for their welfare. They will receive a thorough training in King Hall in connection with Howard University. The Rev. Mr. Tunnell is proving himself capable for his position as warden of the Hall."

A school house and chapel has just been completed in St. Andrew's parish, near Charleston, S. C., in the charge of the Rev. J. H. M. Pollard, Rector of St. Mark's, Charleston. The building is cruciform in style. A cross surmounts the front end of the building. This work has been almost entirely due to the gifts of friends at the North and in Washington, D. C. An Industrial School was opened in St. Andrew's parish, the first week in January. It has received from Archdeacon Joyner a gift of \$100 towards its support.

A TABLE OF FEASTS.

TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

- All Sundays in the year.
- The Circumcision of our Lord Jesus Christ—January 1.
- The Epiphany—January 6th.
- The Conversion of St. Paul—Jan 25.
- The Purification of the Blessed Virgin—February 2nd.
- St. Matthias the Apostle—Feb 24d.
- The Annunciation of the Blessed Virgin—March 25th.
- St. Mark the Evangelist—April 25th.
- St. Philip and St. James the Apostles—May 1st.
- The Ascension of our Lord Jesus Christ—Movable.
- St. Barnabas—June 11th.
- The Nativity of St. John the Baptist—June 24th.
- St. Peter the Apostle—June 29th.
- S. James the Apostle—July 25th.
- The Transfiguration—August 6th.
- St. Bartholomew the Apostle—Sep 21.
- S. Michael and All Angels—Sept. 29.
- S. Luke the Evangelist—October 18.
- St. Simon and St. Jude the Apostle—October 28th.
- All Saints—November 1st.
- St. Andrew the Apostle—November 30
- St. Thomas the Apostle—December 21.
- The Nativity of our Lord Jesus Christ—December 25th.
- St. Stephen the Martyr—December 26.
- St. John the Evangelist—Dec. 27th.
- The Holy Innocents—December 28th.
- Monday and Tuesday in Easter Week.
- Monday and Tuesday in Whitsun Week.

A TABLE OF FASTS.

Ash Wednesday | Good Friday.

OTHER DAYS OF FASTING.

On which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.

- I. The Forty Days of Lent.
- II. The Ember Days at the Four Seasons, being the Wednesdays, Friday and Saturday after the first Sunday in Lent. The Feast of Pentecost September 14th and December 13th.
- III. The Three Rogation-Days, being the Monday, Tuesday and Wednesday before Holy-Thursdays, or the Ascension of our Lord.
- IV. All the Fridays in the year except Christmas Day.

NOTE.—Fasting means going without any food for a certain length of time. Abstinence means abstaining from flesh meat at all meals and from delicate food. Self-denial and works of mercy should be joined with fasting and abstinence.

ST. JAMES CHURCH

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Residence, 1605 McElderry Street.

—SERVICES.—
SUNDAYS.
7 A. M. Celebration, Holy Communion.
11 A. M. Divine Service and Sermon.
3.30 P. M. Sunday School.
4.15 P. M. Sunday School Vespers.
8 P. M. Evensong and Sermon.
WEEK DAYS:
7 A. M. Holy Communion, on all Holy Days.
Wednesdays—Evening Prayer 8 P. M.

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Priest.—The Rev. Lawson Carter Rich.
Residence, Clergy House, 816 N. Eutaw St.

SUNDAY SERVICES:
Holy Eucharist 6.30 a.m. HIGH CELEBRATION WITH SERMON 9 A.M. Morning Prayer, Litany and Sermon 11 A. M. Sunday School 3.15 P.M. Children's Evensong 4 P.M. Evensong and Sermon 8 P. M.
OTHER DAYS:
Evensong 7.30 daily except Fri. and Sat. Evensong 8.00 on Friday and Saturday. Monday, S. Mary's Guild 7 P.M. Tuesday S. Joseph's Guild 8 P.M. Night School 8 to 10 P.M. Wednesday, Address and Intercessions at Evensong. Thursday, Holy Eucharist 6.30 A.M. S. Faith's Guild 4.30 P.M. Iron Cross Guild 8.30 P.M., 1st and 3rd Thursdays. Night School 8 to 10 P.M. Friday, Instruction at Evensong. Saturday, Confession 4.30-5.30; 8-9.30 P.M. Preparation for Holy Communion 9 P.M. Holy Days—Holy Eucharist 6.30 A.M.

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7.21 A. M.—Accommodation for Hanover and Gettysburg, Pa., and all points on B. and H. Div. and Main Line East of Emory Grove; also, Carlisle and Gettysburg and Harrisburg R. R.

8.00 A. M.—Mail for Williamsport, Hagerstown, Shippensburg and points on Main Line and B. & C. V. R. R.; also Frederick and Emmitsburg, and points on N. & W. R. R. to Shenandoah.

10.05 A. M.—Accommodation for Union Bridge and Hanover, Pa., with connection at Hanover for New Oxford, Gettysburg, Mt. Holly Springs and Carlisle.

2.31 P. M.—For Emory Grove.
3.20 P. M.—Express for Arlington, Howardsville, Owing's Mills, Glyndon, and all points on B. & H. Div. Mt. Holly Springs, Carlisle and points on Gettysburg & Harrisburg R. R.

4.05 P. M.—Express for Arlington, Mt. Hope, Sudbrook Park, Pikesville, Green Spring Junction, Owing's Mills, St. George's, Glyndon, Glen Falls, Finkaburg, Patapsco, Carrollton, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, including Clear-Spring, Md. and Cherry Run, W. Va.; also Emmitsburg, B. & C. V. R. R., N. & W. R. R. and points South.

5.15 P. M.—Frederiek Express, for Arlington, Mt. Hope, Howardsville, Owing's Mills, Gwynbrook, Timber Grove, St. George's, Glyndon, Glen Falls, Finkaburg, Tannery, Westminster, Medford, New Windsor and Stations thence to Frederick.

6.12 P. M.—Accom. for Union Bridge.
8.46 P. M.—Accom. for Emory Grove.
11.35 P. M.—Accom. for Emory Grove.

SUNDAYS:
9.30 A. M.—Accom. for Union Bridge and Hanover.

2.30 P. M.—Accom. for Union Bridge.
4.00 P. M.—Accom. for Emory Grove.
10.30 P. M. Accom. for Emory Grove.

TRAINS ARRIVE AT HILLEN STATION.
Daily—7.10 P. M.—Daily (except Sunday) 6.50, 7.46, 8.40, 9.40, 10.31, and 11.47 A. M., and 2.40, 5.10, 5.53, and 6.52, P. M.

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