

THE BISHOP PAYNE DIVINITY SCHOOL

Petersburg, Virginia

1878 - 1949

**A History of the Seminary
To Prepare Black Men for the Ministry
of the Protestant Episcopal Church**

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Odell Greenleaf Harris

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**Protestant Episcopal Theological Seminary
ALEXANDRIA, VIRGINIA**

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CONTENTS

Preface

Chapter

I.	The First Eight Years, 1878-1886	1
II.	Three Years on South Washington Street 1886-1889	4
III.	The First Forty Years on South West Street, 1889-1929	6
IV.	The Last Twenty Years, 1929-1949	10
V.	Organizations, Societies, Rules, Regulations, etc. of Bishop Payne	14
VI.	Faculty, Trustees, Students, Finances, Conclusion	18
	Bibliography	31

Appendixes

Appendix A	The Founder Tells His Story	32
Appendix B	The First Student Tells His Own Story	34
Appendix C	Former Students of Bishop Payne Divinity School	36
Appendix D	Merger Agreement	40
Appendix E	Bishop Randolph's Address in 1889	46
Appendix F	Excerpts from Bishop Whittle's Address in 1884	48
Appendix G	Bishop Brook's Address in 1889	49
Appendix H	"My Last Work Upon Earth"	50
Appendix I	The Author	52

PREFACE

During the seventy-one years of its existence, the Bishop Payne Divinity School made an invaluable contribution to the work of the church in preparing men for the sacred ministry. Until now, no one had attempted to write a history of this institution. Being a graduate of Bishop Payne, and having been privileged to serve on its faculty for twelve years as Warden and Professor, it occurred to me that, even though I am no professional historian, I should get together as many facts as possible and write up its history. So over a period of time, I gathered as much material as I could and began putting it together. In the meantime, a friend, John C. Davis, called my attention to the fact that Virginia Theological Seminary was planning a reunion of the Bishop Payne Alumni on the occasion of the dedication of the Bishop Payne Library on October 18, 1973; and he spoke of how great it would be if the history could be ready for the alumni and friends. I decided then and there to try to get the job done for that occasion, but could not because of the fact that my wife was taken ill. As quickly as possible thereafter, I did finish the job.

Many persons have helped to make this work possible. To all of them I am grateful, but most especially to the following: Jack Goodwin, Librarian at Virginia Theological Seminary, who graciously provided to me the minutes of the various meetings of the Board of Trustees of the Bishop Payne Divinity School and Virginia Theological Seminary. Also, Armistead Boothe, Attorney, who made available to me all the documents pertaining to the merger of Bishop Payne Divinity School and Virginia Theological Seminary. And finally, Dr. Richard Reid and Dean Cecil Woods, both of Virginia Theological Seminary, for their helpful suggestions and for arranging for the publication of this manuscript. It is my sincere hope that my efforts may prove worthy of those who have aided in the completion of the task, that my friends may be generous if errors of judgment have been made, and that I shall retain the friendship of those to whom I am indebted.

ODELL G. HARRIS

Petersburg, Virginia
January, 1980

CHAPTER I

THE FIRST EIGHT YEARS — 1878-1886

James Solomon Russell, a young Black man of Mecklenburg County, Virginia, experienced a call to enter the ministry of the Protestant Episcopal Church. During the summer of 1878, he contacted the Right Reverend Francis M. Whittle, the Bishop of the undivided Diocese of Virginia and presented his case to him. Bishop Whittle appointed a commission composed of the Reverend Messrs. Alexander Weddell and Grayson Dashiell, who met with the young man at St. Andrew's Episcopal Church, Lawrenceville, Virginia, for consultation. The conference had a happy ending for James S. Russell. Shortly thereafter, Bishop Whittle accepted him as a postulant for Holy Orders, thus making him the third Black postulant for the Episcopal ministry in the state of Virginia. The other two were Thomas W. Cain, who finally graduated from Lincoln University in Pennsylvania, and J.H.M. Pollard, who was privately trained for the ministry.

Being a Black in the year 1878, one might rightly ask, "Just where will he get his training for the ministry?" There were the Virginia Theological Seminary in Alexandria and other Episcopal seminaries in other parts of the country, but little or no consideration had been given to the fact that all along God had been calling Black men to the ministry, and would continue to do so, even to the ministry of the Protestant Episcopal Church. These seminaries, and especially those in the South, did not take Black postulants.

It so happened that at this time the Reverend Giles B. Cooke, a former major in the Army of the Confederacy and then rector of St. Stephen's Church, Petersburg, Virginia, was operating a church school for the newly emancipated Black youth of Petersburg and vicinity. Also it seemed providential

that at the same time the Reverend Thomas Spencer, rector of St. John's Church of the same city, was willing to work with Black students. Through the influence of Bishop Whittle, the Virginia Theological Seminary in Alexandria took advantage of these two opportunities by having the Reverend Mr. Spencer open a branch seminary in connection with St. Stephen's Normal and Industrial School in the Fall of 1878. The Reverend Giles B. Cooke, Principal of the school, welcomed this addition to his school. This school had been preparing Black youths to go out as teachers for Blacks. Now it would also train and send out Black priests.

The Reverend John D. Keiley, a distinguished linguist, was employed to teach Hebrew, Greek, and Latin. This branch seminary was considered a part of the Virginia Theological Seminary, for the salary of the Reverend Mr. Spencer was provided for by the trustees of that institution.

This then, was the institution where James S. Russell was to be trained. Its name was changed to St. Stephen's Normal and Theological School and was located on Perry Street, midway between Gill and Washington Streets.

When James S. Russell applied to Bishop Whittle to become a postulant for Holy Orders, he presented a great opportunity as well as a great challenge to the church in Virginia, for it was here in Virginia that the Protestant Episcopal Church had its beginning in this great country. There were two possible courses open: one, the right and Christian course of sending him to one of the existing seminaries; and two, the expedient course of providing something special because he was a Black. The church chose the second course — that of expediency.

The following is how James S. Russell tells of the beginning of his training. "I arrived in Petersburg, Virginia, in October, 1878. The next day, after Morning Prayer in St. Stephen's Church, I went through the routine of registration and assignment to classes. It was a happy day. I was now beginning the actual work toward the priesthood, and before the week was out I came even nearer to my ultimate goal. On Saturday, Major Cooke called me to the rectory and told me that I would have to assist him in the service the next morning. . . .

“I acted as lay reader that Sunday, and for four years I assisted the rector in the services and as superintendent of the Sunday School . . . I can never be too grateful to Major Cooke, however, for this valuable practice which fitted me so well for the work I was to undertake later in the mission field.”¹

During the first year of its operation, the seminary had only one student, James S. Russell, and three teachers: the Reverend Messrs. Giles B. Cooke, Principal, Thomas Spencer, Head of the Theological Department, and Professor John D. Keiley. But there was a decided increase in the number of students for the next four years. In fact, the catalogue² of St. Stephen’s Norman and Theological School, Petersburg, Virginia, Session 1882-83, reports a total of eighteen students in the Theological Department. Sixteen of these came from within the state of Virginia, while one came from Hartford, Connecticut, and another from Zululand, Africa. (See Appendix C.)

The catalogue also states, “To enter the Theological Department the candidate must be able to read well in the fifth reader, to write and spell tolerably well. The expenses to each candidate for the sacred ministry will be \$100.00 for the session of nine months.”³

So then, during the first eight years, the seminary got off to a good start. Although there was only one student the first year, the number increased steadily so that at the end of this period, at least twenty-two students had enrolled there, with a faculty of three professors. The property consisted of a church building with two large school houses attached thereto, presenting the shape of a cross from the street, a very nice rectory, and a large lot for the children’s playground. Two facts account for the low cost of educating these young men for the priesthood: one, the Theological Department and the Normal School had a total of 253 students and operated closely together, thus making the cost cheaper for the Seminary; and two, the trustees of Virginia Theological Seminary paid the salary of the Reverend Thomas Spencer. Considering these facts, it was possible for the Seminary to operate at a cost of only \$100.00 from each candidate. So, all in all, the first eight years of St. Stephen’s Normal and Theological School were quite successful.

CHAPTER II

THREE YEARS ON WASHINGTON STREET, 1886-1889

Beginning with the year 1884, many far-reaching changes began to take place in the Theological School. During that year a Board of Trustees was selected to plan and direct the affairs of the institution. The original members were as follows:

President, the Right Reverend Francis M. Whittle, the Reverend Drs. Pike Powers, James Saul, Gibson, and Haines; the Reverend Messrs. J. B. Newton and Robert A. Goodwin, Messrs. F. E. Davis, Thomas Potts, J. E. Moyler, and Treasurer, R. O. Egerton.

The first major step taken was to change the name of the school. It was therefore chartered in 1884 by the State Legislature under the name of Bishop Payne Divinity and Industrial School in memory of the Rt. Rev. John Payne, the first Bishop of Liberia.

Two years later, in November, 1886, they purchased a house and lot in the 1100 block of South Washington Street for the sum of \$3,300.00; it was called the "Jones Property." This property consisted of a large lot with a spacious building which was used as a dormitory for the students, classrooms, chapel, kitchen, etc. For the next three years from 1886 to 1889, the Divinity School operated at this location.

The Reverend Robert A. Goodwin was elected principal and professor and general manager — his subjects were: Homiletics, Apologetics, and Pastoral Theology. The Reverend Thomas Spencer was elected teacher with the following subjects assigned: Hebrew, Old Testament Exegesis, Systematic Divinity, Church History and Church Polity. The Reverend F. G. Scott, as teacher of Mental and Moral Science, New Testament

Exegesis, and Latin. Mrs. Martha Payne, widow of Bishop John Payne was the matron.

The following students were enrolled and studied there: Joseph W. Carroll, John T. Harrison, William E. Howell, William P. Burke, Walter Burwell, George F. Bragg, Jr., Mack F. Nelson, Beverley M. Jefferson, Basil B. Tyler, Samuel Barner, Benjamin F. Lewis, Lafayette Wingfield, Thomas W. Vaughn, Joseph F. Mitchell, John B. Mancebo, John L. Baskerville, John W. Johnson, William H. Jordan, James E. Kelley, and George Walker.

The trustees soon found that this property was not sufficient for a growing institution. The surrounding property consisted mainly of dwelling houses for white people. Therefore, the outlook for building and expanding in this area was not encouraging. Consequently, the trustees began looking elsewhere for adequate space where they could build and expand as the need required.

During the three-year stay on Washington Street, both the trustees and faculty were pleased with the job they had done, especially with such limited facilities. They decided, however, to move to another location just as soon as one could be found.

CHAPTER III

THE FIRST FORTY YEARS ON SOUTH WEST STREET, 1889-1929

In 1889, just three years after moving the Theological School to the Washington Street site, the trustees found a suitable location in the 400 block of South West Street and purchased eight lots — four on one side of the street and four on the other, facing each other. Apparently, there was just one building on the lot which in no way was adequate to meet the needs of the Seminary.

The first two buildings erected on this property were Whittle Hall, named in memory of the late Rt. Rev. F. M. Whittle, Bishop of the Diocese of Virginia, and Russell Hall, named for James S. Russell, the first student to enter the Seminary. Whittle Hall consisted of five student rooms, classrooms, chapel and library; Russell Hall consisted of quarters for the Warden and family, student room, dining room, and kitchen. The next building to be erected was the Warden's residence; this was done in 1902. The final building erected on the campus was Emmanuel Chapel, just on the corner of West and Wilcox Street. This chapel was consecrated June 14, 1917 by the Rt. Rev. A. M. Randolph, Bishop of the Diocese of Southern Virginia.

In 1893, the Reverend Robert A. Goodwin resigned as Principal and was succeeded by the Reverend Thomas Spencer. It was at this time that the Reverend John W. Johnson, Vicar of St. Philip's Church, Richmond, Virginia, was elected Warden and Professor. He was the first Black person to serve on the faculty of the Seminary. His subjects were: Spelling, Logic, Moral Science, and Church History. In addition to these subjects, his duties were to have charge of campus services and to supervise the students in the preparation and carrying out of

their services in the chapel. Juniors and seniors were required to take their turns in holding Morning and Evening Services. For the first eight years, the Warden lived on the first floor of Russell Hall. Then in 1902, as stated before, a residence was erected for him and his family. The other faculty members lived off campus in the city.

In 1903, the Reverend Corbin Braxton Bryan was elected Dean of Bishop Payne and served in that capacity until March, 1922. Also, the Reverend Frederick J. Ribble was elected Professor of Dogmatic Theology, Liturgics, Ecclesiastical Polity, and English Bible. The Reverend F. G. Scott was elected Professor of Greek and Hebrew.

In the meantime, the Bishop of the Diocese, the white clergymen and laymen, through Diocesan Councils, were adopting Canons that were detrimental to the Black churchmen and to the church as well. For example, in 1882 the Diocese of Virginia "established a definite policy by organizing the Negro congregations into a Colored Jurisdiction of the Diocese of Virginia."⁴ Under this arrangement, Black Episcopalians were segregated; no layman from a Black congregation had a seat or vote in council; only clergy had that right. At the same time, according to G. Maclaren Brydon⁵ "The Diocesan Council adopted a Canon 'of Mission Churches', under which a Negro congregation might organize with its own vestry as of right and not of sufferance and administer its own affairs. In 1882 the Diocesan Council adopted a Canon under which the Negro congregations were combined into a Missionary Jurisdiction of the Diocese of Virginia, in the annual convocation of which every Negro priest would have a seat and every Negro congregation the right of lay representation."

Again he says, "In 1889 by constitutional and canonical change the right to seat and vote in Diocesan Council, while continued to every Negro clergyman at that time in the Diocese was taken away from all incoming or newly ordained Negro clergymen . . . and two clergymen and two laymen were to be elected by the Convocation annually as the representatives in the Diocesan Council of the whole body of the Negro clergy and laity within the Diocese."⁶

Of the twelve Black clergymen in the Diocese in 1889, the following eight joined in a strong protest to the Council against taking away of seat and vote from the Black clergymen: George F. Bragg, Jr., W. P. Burke, J. T. Harrison, Wilson Taylor, B. F. Lewis, George E. Howell, W. E. Howell, and James S. Russell. They said, "We affirm as our belief that the aforementioned amendment will put an end to the growth of the church among our people." Statistics have confirmed the truth of their assertion.

At this Diocesan Council, Bishop Randolph's address was largely responsible for the disfranchising of Black clergy and laymen. (See Appendices E and F.)

Nevertheless, this Canon remained in effect from 1889 to 1936, a period of forty-seven years in the Diocese of Virginia and approximately the same period in the Diocese of Southwestern Virginia. The change was more gradual in the Diocese of Southern Virginia, for in Diocesan Council, January 23 and 24, 1934, a memorial was presented and adopted asking for seat and vote for the entire Black clergy of the Diocese and representation for two laymen from the Black Convocation. But it was not until about 1947 that seat and vote were given to the laity from Black congregations.

These actions of the church, and others like them, proved most detrimental to the spirit and growth of the church among Blacks. These actions also affected the recruiting of students for the Bishop Payne Divinity School, as one would naturally expect. For the following year after the above Canon was adopted, there was only one student in the Seminary and the year after that, which was 1891, there were no students. Also, there were no students during the following years: 1893, 1895, 1896, 1899, 1901, and 1902. When the church was apparently manifesting a Christian attitude and spirit toward Blacks, they, in turn, showed their love and appreciation by coming into the church and the Seminary. This is borne out by the fact, as has been stated before, that during the school year 1882-83 there were eighteen students in the Seminary. And during the three years when the Seminary was located on Washington Street, there were twenty students.

From 1889 on, at least through the next ten or twelve

years, the matter of recruiting qualified Black students for the Seminary became more acute. According to James S. Russell, "In 1894 when the student body had dwindled down to one, friends and faculty suggested to Bishop Whittle that the Divinity School be closed. The Bishop replied, 'Bishop Payne Divinity School cannot be closed; it will be continued, if it requires the borrowing of money to the full value of the institution.'"⁷⁷

After serving thirteen years at the Seminary, in 1907 Warden Johnson resigned from Bishop Payne to accept a call to St. Martin's Church, New York City. He was succeeded by the Reverend Robert W. Bagnall whose duties and responsibilities were the same as those of the former Warden. Warden Bagnall's tenure was short, for he served only three years from 1907 to 1910. He was succeeded by the Reverend Samuel W. Grice, another Black priest, who accepted the full responsibility and duties of Warden and Professor. He held this position for twenty-two years from 1910 to 1932. During his tenure, Warden Grice made an invaluable contribution to Bishop Payne.

In 1910 the name of the Seminary was changed to the "Bishop Payne Divinity School," and the word "Industrial" was dropped. Also, by action of the State Corporation of Virginia, as certified by the Secretary of the Commonwealth, under date May 13, 1910, the trustees were empowered to confer the degree of Bachelor of Divinity.

In 1912, the Reverend Flournoy Bouldin was elected by the Board of Trustees to serve as Professor of Church History, Missions, and Canons. At the same time, the Board elected the Reverend J. C. Wagner to teach Hebrew. Both served acceptably in their respective fields.

When Dean Corbin Braxton Bryan passed in March, 1922, the Reverend Frederick J. Ribble was elected Dean and Professor to fill the vacancy left by him. The Reverend Dr. Ribble had been serving on the faculty of Bishop Payne since 1903. So, his tenure of service at Bishop Payne extended from 1903 until 1939 when he passed. Dean Ribble was a scholar, a good teacher, and was intensely interested in the students. He was well-liked by all of them.

CHAPTER IV

THE LAST TWENTY YEARS, 1929-1949

The two biggest problems facing the Seminary at this time were: one, the raising of adequate funds to operate a first-class Theological Seminary; and two, the recruiting of high-caliber, well-trained students.

As to the first of these problems, practically all educational institutions for Black people, especially those in the South, found it difficult to get financial support. Bishop Payne was no different. The members of the Board of Trustees were mostly, if not all, southerners; and the church in the South contributed very poorly to the support of the Seminary. The national church also found it impossible to properly support Bishop Payne. The students themselves were usually financially unable to contribute much toward their education. Hence, the trustees found it almost impossible to get adequate funds to operate a first-rate Seminary.

As to the second problem of recruiting good students, Bishop Payne at this time found itself competing with some other seminaries of the church and otherwise. For some white seminaries in the North had begun to take Black students, and these seminaries were larger and stronger than Bishop Payne. Also, students were expected to have a good academic background before being accepted by the Seminary. And yet, in the South from which many of the students came, the two leading institutions of higher learning where they were trained were St. Augustine's College, Raleigh, North Carolina, and St. Paul's College, Lawrenceville, Virginia. St. Augustine's College did not confer its first Bachelor's Degree until 1931, and St. Paul's College was much later in doing so. Therefore, a very few if any students with full college education came to Bishop Payne

before 1931. And, as Black students began to get full college education and degrees, naturally many of them would compare Bishop Payne with the other seminaries opened to them. Consequently, some would choose to go to the other seminaries. Therefore, Bishop Payne had a hard time recruiting good students.

In trying to solve these two problems of raising adequate funds and recruiting enough good students, the trustees of Bishop Payne conceived the idea of moving the Seminary to the campus of St. Augustine's College and merge it, in some way, with the College. It was their thinking that it would be more economical to operate the Seminary in connection with the College than separately. Also, it was thought that the proximity of the Seminary to the College would possibly encourage more students to enter the Seminary. This idea was most pleasing to the southern Bishops, for they were opposed to their Black postulants and candidates being trained in or near the North. A vast majority of the Alumni of Bishop Payne were bitterly opposed to the moving of the Seminary farther south.

So, after two or three years negotiating between the two institutions, the plan to move was finally abandoned, but not until it was rumored that the trustees of the Seminary lost approximately \$20,000.00 to some slick lawyers in the negotiations. So, it was finally settled that Bishop Payne would remain in Petersburg, and at its site on South West Street.

In 1931, the Reverend Samuel Grice resigned as Warden and professor, after receiving a call to a parish in Brooklyn, New York. He was succeeded by the Reverend Emmett E. Miller, Rector, of St. Stephen's Church, Petersburg, Virginia. In addition to his duties as Warden, Professor Miller taught General Psychology and Homiletics. He remained in that position until the Spring of 1936, when he passed. The Reverend Lloyd M. Alexander, also a Black priest, was appointed to serve in that capacity for a year until a Warden could be duly elected.

At its June meeting in 1937, the trustees unanimously elected the Reverend Odell G. Harris, also a Black priest and Rector of All Saints Church, Warrenton, North Carolina, as Warden and professor, where he remained until the Seminary

closed in 1949. In addition to his duties as Warden, Mr. Harris was Professor of New Testament Language and Interpretation, and Pastoral Theology.

Dean Frederick Ribble passed a month or two before commencement in 1939, after having served at the Seminary for thirty-six years. He was succeeded temporarily by the Reverend Pearson H. Sloan, Rector of Grace Church, Petersburg, who remained in that position for one year until a Dean could be duly elected.

In the meantime, Professor Flournoy Bouldin resigned at the end of the 1939-40 session, after having served at Bishop Payne for twenty-eight years.

At its June meeting in 1940, the trustees unanimously elected the Reverend Robert A. Goodwin, Jr., as Dean and Professor of Theology, and the Reverend Mr. Sloan as Professor of Church History, Missions, and Canons. Dean Goodwin served in that capacity from 1940 to 1949, when the Seminary closed; and Professor Sloan served until the end of the school year in the Spring of 1942 and was succeeded by the Reverend Charles W. Sydnor, Rector of St. Paul's Church, Petersburg, who was elected by the trustees at their June meeting in 1942. Also, at that meeting the Reverend John C. Davis, also a Black and Curate of St. Philip's Church, New York City, was elected Professor of Moral Theology, Prayer Book, Canon Law, and Homiletics and served in that capacity for one year.

At its annual meeting in 1943, the trustees elected the Reverend Edwin R. Carter, Rector of Christ Church, Petersburg, Professor of Christian Education, Ethics, Homiletics, and Liturgics. After two years Professor Carter gave up Christian Education but continued with the other subjects until 1949.

Then in its June meeting in 1944, the trustees elected the Reverend Dr. Edgar C. Young, a Black priest from Philadelphia, Pennsylvania, Professor of Old Testament Language, New Testament Literature, and Christian Missions. Not only did Professor Young hold the following degrees: M.A., B.D., S.T.M., Th.D., D.D., S.T.D., but he was also an excellent teacher. He, too, remained at Bishop Payne until commencement, 1949.

The trustees elected two other faculty members at their

June meeting in 1945: the Reverend Dr. Joseph W. Nicholson and Miss Martha Pray. Dr. Nicholson came to Bishop Payne from Atlanta University, Atlanta, Georgia, where he had been serving on its faculty. He was the author of several books and a dynamic speaker. He was the first Ph.D. to serve on the faculty of Bishop Payne. His subject was Pastoral Theology. He, too, remained until 1949. Miss Martha Pray had been Consultant of Christian Education, Diocese of Virginia. At Bishop Payne, she was Instructor of Christian Education and served until 1949.

Mrs. Lillian Brown was librarian, Mrs. Joseph Nicholson was supervisor of women students, and Mrs. Eddie Lanier was matron. These three were women of color.

During the first fifteen years of its existence, the Seminary had all white faculty members. The first Black elected, as has been stated previously, was the Reverend John W. Johnson in 1894. He was also the first Warden. Each succeeding Warden was also a Black. They were in order: the Reverend Messrs. Robert W. Bagnall, Samuel W. Grice, Emmett E. Miller, L. M. Alexander, and Odell G. Harris. Other Black faculty members were as follows: the Reverend Messrs. John C. Davis, Edgar C. Young, and Joseph W. Nicholson.

CHAPTER V

ORGANIZATIONS, SOCIETIES, RULES, REGULATIONS, ETC., OF BISHOP PAYNE

Like most institutions of this kind, Bishop Payne had its own rules, regulations, organizations, societies, etc., to help accomplish its purpose in adequately preparing students for the ministry. The following attests to this fact.

Rooms and Grounds

Students were provided with furnished rooms in the school buildings, rent free, and were expected to keep their rooms, as well as the buildings and grounds, in good order under the direction of the Dean or Warden.

Library

The Seminary had a library consisting of more than 6,000 volumes. Of these, some were purchased by the Seminary, but by far the greater number were the gifts of friends.

Religious Services

Daily morning and evening prayer were said in the chapel under the direction of the Warden. Also, Mission Prayers were



A Senior preaching at Bishop Payne.

said every day at noon. A member of the senior class preached at Evening Prayer every Thursday.

Holy Communion

Holy Communion was celebrated each Sunday morning and each Thursday morning (or Holy Day in that week) by the Warden. Also, Quiet Days were conducted each semester. Stu-



Holy Communion at Bishop Payne.

dents were expected to attend all services, unless excused by the Warden or Dean.

Mission Stations

Work in Mission Stations was maintained by the students. Until 1937, the Stations were limited to the jails and homes for the aged, but after that year Central State Hospital and several mission churches in the Diocese of Southern Virginia were included. The services were conducted by the students, who also made addresses after being licensed by the Bishop. This work was done under the supervision of the Warden. In fact, many other important changes were made beginning with this period, notably, arrangements for the training of women students, addition of more Black professors, addition of Blacks to the Board of Trustees, etc. More will be said about these later.

The Missionary Society

The object of this society was to stimulate interest in missions and to plan and carry on an active missionary work in the community and in the diocese. The society met for study, business and discussion every Saturday morning.

School Colors

The Seminary colors, suggested by the Alumni Association and adopted by the Board of Trustees, were scarlet and black.

Student Government

This was an organization composed of the whole student

body. It was organized by the students and officially recognized by the faculty during the session, 1927-28. "Its purpose was to bind together the students of the Seminary in a bond of common Christian fellowship, to cooperate with the faculty in promoting whatever was for the highest interest of the school, to establish and maintain cordial relations with students of other seminaries and with undergraduates in nearby colleges." The following were the last officers to serve in this organization:

President, Vernon A. Jones
Vice-President, Lambert Sands
Secretary, Solomon Jacobs
Treasurer, John J. Jarrett, Jr.
Parliamentarian, Elisha Clarke
Chairman of Missionary Society, John Reece

Alumni Association

The object of the Alumni Association was "to promote the advancement and best interests of the Seminary, and to bring



Some members of the Alumni Association.

its members together each year for mutual spiritual and intellectual improvement."

The Association met annually at Bishop Payne during commencement week for fellowship to keep alive the interest and spirit of the Seminary and to pay the annual dues.

The last to serve as officers of the Alumni Association of Bishop Payne Divinity School were as follows:

President, The Reverend John C. Davis
First Vice-President, The Reverend A. A. Birch
Second Vice-President, The Reverend Quintin E. Primo
Secretary, The Reverend E. Deedom Alstan
Secretary of Scholarship Fund, The Reverend T. R. Gibson
Treasurer, The Reverend L. M. Alexander
Chaplain, The Reverend Charles W. Fox
Executive Committee Members-at-Large, The Reverend
John E. Culmer and the Reverend G. V. Peaks

Church School

The students of Bishop Payne, under the supervision of the Warden, sponsored a Sunday School each Sunday afternoon on the campus. Many of the children of the community attended. The attendance usually ranged from thirty-five to seventy-five. The students served as teachers and officers of the school. This provided a rich experience for them.

Generally, the boys and girls who attended the Sunday School did not come from Episcopal church homes, for practically all of the Episcopalians in the city were members of St. Stephen's Church or some other Episcopal church.

Many of the boys and girls who attended the Sunday School eventually became Episcopalians or members of some other church.

Department of Christian Education for Women Students

This department was established in September, 1945 as a cooperative effort carried on by the Divinity School and the Women's Auxiliary of the National Council.

From 1945 to 1949, when Bishop Payne closed, six young ladies had attended and graduated; they were as follows:

Miss Lula Harris
Miss Lillian L. Clarke
Miss Iris L. King
Miss Matilda L. Syrette
Miss Dorothy V. Jackson
Miss Lennie Frisby

CHAPTER VI

FACULTY MEMBERS, TRUSTEES, STUDENTS, FINANCES, CONCLUSION

Faculty Members

It would be amiss to leave the subject of faculty members without paying deference to all the Deans, Wardens, and Professors who, over the years, have served at Bishop Payne. The author has had the privilege and good fortune of having known all of the men who have held the above positions since 1903, with the exception of two: The Reverend Messrs. Corbin B. Bryan and F. G. Scott; but he has, however, listened to men who knew them, and who sang their praises so much that he feels that he can justifiably include them as well. Also, it was his privilege to attend Bishop Payne as a student, and graduate, and then return as Warden and Professor in 1937 and serve there until its closing in 1949. Therefore, he can say without reservation that, with a very few exceptions, all who have been privileged to serve at Bishop Payne in whatever capacity, from its beginning until its closing, were devoted and consecrated men. They were greatly interested in the welfare of the students and did a thorough job in guiding and teaching them. Special credit is due the Deans and Wardens because of their extra headaches and worries in trying to recruit students and find funds to keep the Seminary going. Because it was a Black Seminary, it was doubly hard to get adequate finance; and because of the church's pressure on Black members, it became increasingly hard to recruit good students. And double credit to the Wardens because, in addition to their classroom work and duties as Warden which were many, they always had enough extras to keep busy from the time they arose in the morning until they retired at night. For the Wardens were the only faculty members living on campus. They were also blessed with the

privilege of going out to recruit students and to raise funds for the Seminary. It was largely through the Wardens that the faculty and trustees got to know how Black people were thinking and what they really wanted; for all of the faculty members were white except the Wardens, and so were the Board of Trustees until the mid-nineteen forties. They would never be able to work for the best interest of Black people, however hard they may have tried, unless and until, a Black person or Black people let them know what they themselves wanted, and what was best for them. Over the years, the Wardens did just that. They could not very well get to the trustees, because there was a "great gulf betwixt them so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence." The social, economic, educational, religious, and political climate had united to bring about this condition. But in spite of this, the Wardens could get to the Deans; and this they did continually. And the Deans, in turn, passed it on to the Board of Trustees. Consequently, in time more Black professors were added to the faculty, and finally to the Board of Trustees. And many other desirable changes were made. But, as has always been the case where Black people are concerned, these good changes came too late and were too few to do much good, if any. Nevertheless, they were done.

So, the least tribute that can be paid to them is to say that they fought a good fight; and may the Lord have mercy on their souls.

Board of Trustees

All of the members of the Board of Trustees of Bishop Payne Divinity School, from its beginning until the mid-forties, were white — they were predominantly, if not all, southern gentlemen, who held tenaciously to the traditional view of the master-slave relationship between Blacks and whites. (See Appendices E and F.) Among the first Black members to be elected were: Dr. Luther H. Foster, President of Virginia State College, Petersburg, Virginia, and the Rt. Rev. Bravid W. Harris, Bishop of Liberia. Then others were elected year after year, until in 1947, among the seventeen members of the Board there were seven Black members. All who were members of the Board in 1949 signed the merger agreement between Bishop Payne Divinity School and Virginia Theological Seminary in 1953, which is found in Appendix D of this volume.

This bi-racial relationship was made possible in the student body also by the Board of Trustees. "By action of the Board of Trustees, May 21, 1947, the Seminary was ready to receive properly qualified students of any race."⁸

A two-year course was provided for women who wished to become Directors of Christian Education. The purpose of the training was to give the student the knowledge and skill necessary for the administration of the Christian Education Program in the local church. In addition to a thorough study of Christian Education, courses were offered in Personal Religion, Life and Teachings of Christ, Old Testament and New Testament, Church History, Theology, Psychology of Religion, Christianity and Social Movements, The Church and the Community, and Christian Counseling. Only graduates of a recognized college were admitted as regular students.

The Students of Bishop Payne Divinity School

The students of Bishop Payne were like the average students found in any school except for the fact that they were preparing for the sacred ministry. They were not worse or better than other students.

To enter the Seminary, the students had to be recommended by their respective priests and vestries, that they were sober, honest and godly men, communicants in this church in good standing; and declare that, in their opinion, the student possessed such qualifications as to fit them to be admitted candidates for Holy Orders. Also, they had to present a certificate from a physician appointed by their respective bishops, "who shall examine them covering their mental, nervous, and physical condition." And, finally, they had to meet certain academic qualifications. These qualifications having been met to the bishop's satisfaction, the students were ready to enter the Seminary. Bishop Payne students met these qualifications. Therefore, as long as the students adhered to the rules and regulations of the Seminary, the members of the faculty had no alternative except to do their best to educate them for the job they were to do; and this they did. And like all seminaries, Bishop Payne turned out some strong men, and some not too strong. But, all in all, the graduates of Bishop Payne are men that anyone can be proud of; for some of the finest priests of the church have been, and are, Bishop Payne graduates. The following may be

of interest to those who want to know what happened to the men after leaving the Seminary — it tells something, but by no means the whole story.



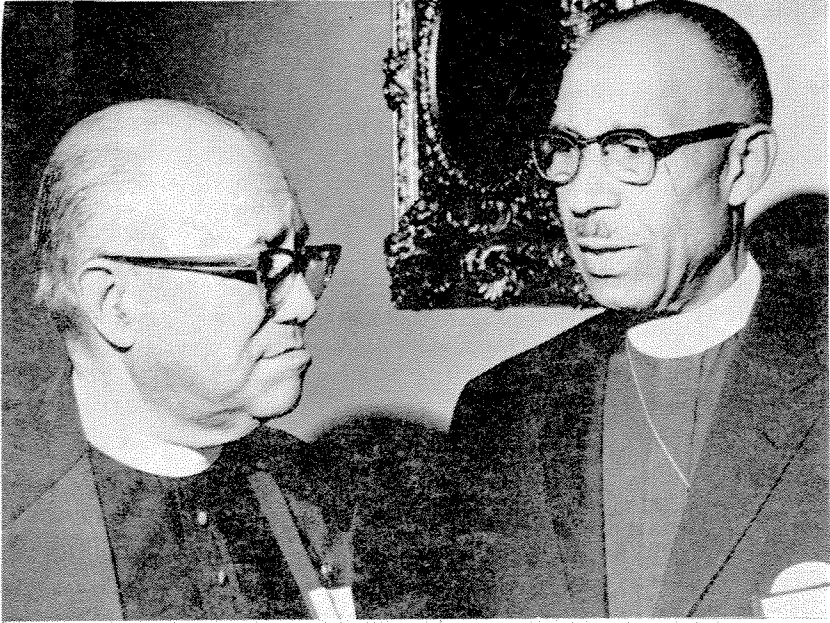
Some Alumni of Bishop Payne.

Those who earned further degrees:

Lloyd M. Alexander, M.A.
John C. Davis, M.A.
William E. Forsythe, MS. D.
Joseph H. Hudson, S.T.B.
Egerton E. Hall, Ed.D.
Odell G. Harris, M.A.
H. Randolph Moore, M.A., M.Th.
Emmett E. Miller, Jr., S.T.M.
James O. West, S.T.M.
S. Russell Wilson, M.A.
William D. Turner, S.T.B.
Maxwell J. Williams, S.T.B.

Those who were awarded honorary degrees:

John R. Logan, D.D.
Erasmus Baskerville, D.D.



Left: Dr. John C. Davis. Right: Dr. Odell G. Harris.

Junius Taylor, D.D.
Robert H. Tabb, D.D.
John Herritage, D.D.
Robert J. Johnson, D.D.
John B. Elliott, D.D.
John R. Lewis, D.D.
Egerton E. Hall, D.D.
Bravid W. Harris, D.D.
Arthur Best, D.D.
George A. Stams, D.D.
Aston Hamilton, D.D.
S. G. Sanchez, D.D.
John C. Davis, L.H.D.
Richard B. Martin, D.D.
Theodore Gibson, D.D.
David H. Brooks, D.D.
Quintin E. Primo, D.D.
Lemuel Shirley, D.D.
Eugene L. Avery, D.D.
George F. Bragg, D.D.
Odell G. Harris, D.D.

Those who served as Army Chaplains:

Lt. Emmett E. Miller
Capt. Lloyd M. Alexander
Capt. Isaac McDonald
Major John H. Edwards
Lt. Col. Joseph Davis
Lt. Col. James Edden
Lt. Col. James Mayo
Lt. Col. Maxwell Whittington
Lt. Col. Richard T. Middleton
Lt. Col. Hugie B. Walker

Those who served as Seminary Professors:

John W. Johnson
Robert W. Bagnall
Samuel Grice
Emmett E. Miller
Lloyd M. Alexander
John C. Davis
Odell G. Harris

Those who served as Archdeacons:

J. Henry King, Arkansas
Erasmus Baskerville, South Carolina
James K. Satterwhite, Florida
Arthur F. Nightingale, Ancon Canal Zone
John E. Culmer, Florida
Bravid W. Harris, Southern Virginia
James S. Russell, Southern Virginia
Odell G. Harris, Dioceses of Southern Virginia
and of Atlanta
Richard B. Martin, Southern Virginia and
Brooklyn, New York
Eugene L. Avery, New Jersey
Maxwell Whittington, South Carolina

Those appointed to the Board of Examining Chaplains:

Odell G. Harris, Dioceses of Atlanta and Virginia

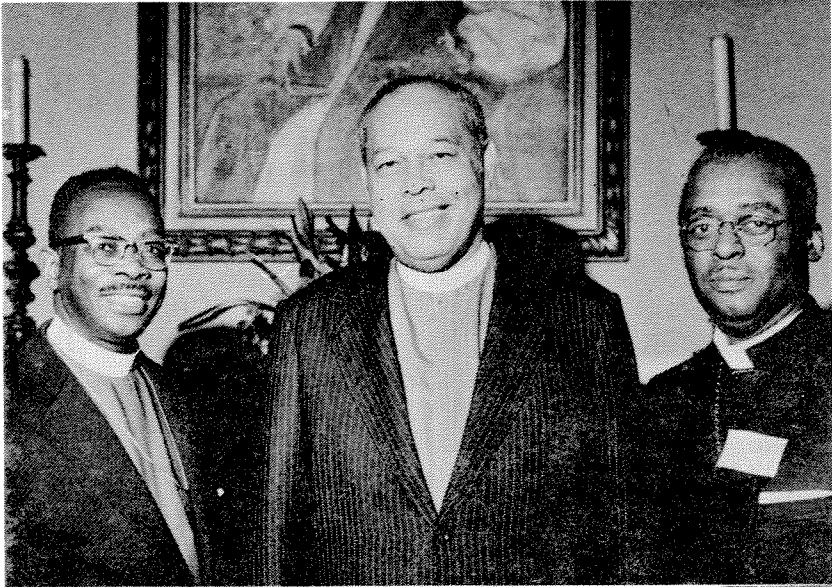
Those elected Deputies to General Convention

John E. Culmer, Florida
Lee O. Stone, Oregon
Odell G. Harris, Diocese of Atlanta

Those elected Bishops:

James S. Russell, Suffragan Bishop of Arkansas
(declined)

Samuel W. Grice, Bishop of Haiti (declined)



Bishop Primo

Bishop Shirley

Bishop Martin

Bravid W. Harris, Bishop of Liberia (accepted)

Richard B. Martin, Suffragan Bishop of
Brooklyn, New York (accepted)

Quintin E. Primo, Suffragan Bishop of Chicago
(accepted)

Lemuel Shirley, Bishop of Panama, Canal Zone
(accepted)

Neither time, space, nor adequate knowledge will permit the author to do justice to all of the graduates of Bishop Payne, by taking them individually and telling where they served and the contribution they made to the work of the church and otherwise. But suffice it to say, that some of the best priests to be found in the church, who built up and served some of the largest and strongest congregations in the North, East, South and West, were graduates of Bishop Payne. Many of the graduates did not rise to a place of prominence, but served faithfully in small congregations in the town and rural sections. Many of them pro-

vided outstanding leadership in their respective communities, dioceses, and the nation. A good example of this is the Reverend Lee O. Stone, who spent his entire ministry in one parish in Portland, Oregon, and became one of the strongest, if not the strongest, and most beloved priest in that diocese.

Attorney Armistead Boothe

No history of Bishop Payne could possibly be written and justice done, without including the name of one man, who was neither a graduate of Bishop Payne, nor a member of the Board of Trustees, nor faculty, and not even a priest. This man was a lawyer, but more than just a lawyer, he was a Christian lawyer. His name is Armistead Boothe.

In the forties and fifties when segregation of the races was considered legal and apparently accepted by many of both races, and when State and Federal officials were trying to bring about more segregation and using massive resistance to accomplish their aim, Armistead Boothe was quietly and fearlessly going about attacking the segregation laws and openly in courts overruling them. He was working to help bring about a social, political, and religious climate in which members of both races could not only discuss openly and freely their differences on racial matters, but could live together, ride together, eat together, attend school together, and work together. He worked ardently and faithfully in this area until the climate seemed ripe to bring an end to the Black segregated Seminary and merge it with Virginia Theological Seminary. He was the attorney who began and finally perfected the merger between the two institutions.

Finances

Bishop Payne Divinity School always faced a financial problem. The Seminary had only a few resources from which to get funds for operation and only limited sums could be expected from them. Financial support came primarily from eight sources:

1. Contributions from friends of the Seminary
2. Funds raised by the trustees — these were usually small
3. Annual appropriation from the National Council
4. An annual appropriation from the trustees of Virginia Theological Seminary for many years

5. The Evangelical Education Society and other similar societies
6. The King Hall Fund
7. Whatever the students themselves could pay
8. And finally, a special drive by the National Council to raise funds for building and expansion

After the proposition of moving the Seminary to the campus of St. Augustine's College, Raleigh, North Carolina fell through, the trustees then realized that they would have to purchase more property, replace some of the old buildings with more modern ones, add more professors, build up the library, and do whatever else was necessary to strengthen the Seminary and bring it up to par with the best seminaries in the church. To do this, much more money was needed than was anywhere in sight. So, the trustees prevailed upon the National Council to put on a special drive to raise funds with which to do the job. In time, \$192,000.00 was raised and made available to the Seminary.

Having already purchased several lots, the trustees had plans drawn for the new buildings needed. This movement — together with the fact that Bishop Payne had at that time the strongest faculty and Board of Trustees it had ever had — all these made it seem that a new day was breaking for the Seminary.

The Warden felt that before going too far into the building plans, all the other seminaries of the church should be contacted and their attitudes ascertained as to their taking Black students on par with white students. When this was done, only two had indicated any real concern on the subject. The general consensus expressed was that since there was a seminary for Black students, that is where they should go for their education. The Warden's thought on the subject was that, if the other church seminaries would take qualified Black students on par with the other students, then Bishop Payne would, most likely, find it even more difficult to recruit good students; and regardless of how much improvement Bishop Payne made, it could find itself with adequate buildings, faculty, library, etc., and few or no students.

At the same time Dean Zabriskie of Virginia Theological Seminary had discussed with his faculty the possibility of a mer-

ger between Bishop Payne Divinity School and Virginia Theological Seminary. The trustees, faculty, and alumni of Bishop



Dean Goodwin and Dean Zabriski.

Payne had also done much thinking and discussing as to its future.

Under the circumstances then, the Warden suggested to Dean Robert A. Goodwin that Bishop Payne be closed for a period of two or three years so that there would be no Black Seminary in the church as such. This would give time for the other seminaries to either take Black students who applied or not. If during this period the problem of educating Black Postulants for the ministry was solved, then Bishop Payne could be closed permanently; if not, the Seminary could go on with its plans for building, etc.

Dean Goodwin asked the Warden to call together the other Black faculty members and draft a letter requesting the trustees to consider this matter. He did so. The other Black faculty members asked the Warden to draft the letter, since he had been with the Seminary longer than they. He did so, and they gave their approval and signature. The letter was given to the Dean and he, in turn, gave it to the trustees who acted on this

recommendation. So, Bishop Payne was closed after commencement in June, 1949.

When Bishop Payne closed in 1949, the following were faculty members:

Dean, The Very Reverend Robert A. Goodwin
Warden, The Reverend Odell G. Harris

Faculty:

The Reverend Robert A. Goodwin, M.A., D.D., Professor of Theology

The Reverend Odell G. Harris, M.A., B.D., Professor of New Testament Language and Interpretation, Pastoral Theology

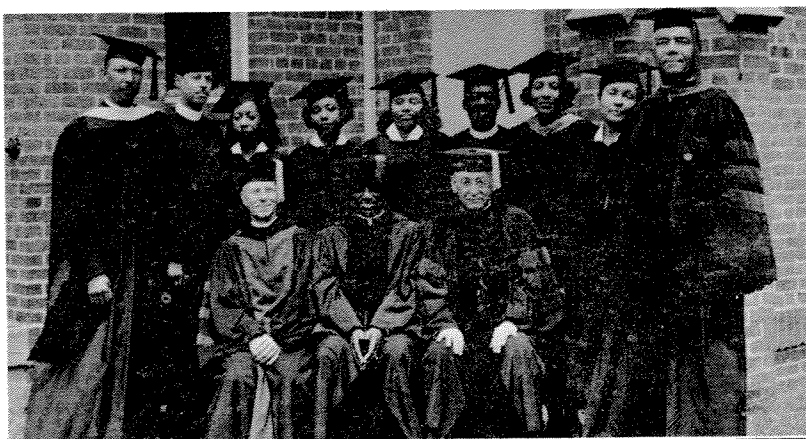
The Reverend Edwin R. Carter, B.D., D.D., Professor of Christian Ethics, Homiletics, Liturgics

The Reverend Edgar C. Young, M.A., B.D., S.T.M., Th.D., S.T.D., Professor of Old Testament Language and Literature, New Testament Literature; Christian Missions

The Reverend Joseph W. Nicholson, B.D., Ph.D., Professor of Pastoral Theology

The Reverend Charles W. Sydnor, Jr., M.A., B.D., Professor of Church History

Miss Martha Pray, Instructor in Christian Education



1949

Sitting left to right: Dean Robert A. Goodwin, Dr. Joseph W. Nicholson, Dr. Edwin R. Carter. Standing left to right: Warden Odell G. Harris, James H. Murray, Lennie Frisby, Dorothy V. Jackson, Lelia Brown, Hermon Blackman, Mrs. Lillian Brown, Mrs. Joseph Nicholson, Dr. Edgar C. Young..

During the interim between 1949 and 1953, the trustees of both institutions met several times and discussed the merger possibility between the two institutions. An agreement was finally reached that there would be a merger. So, on June 3, 1953, the merger agreement was finally effected.

Conclusion

Bishop Payne Divinity School, then, had its beginning in 1878 at St. Stephen's Normal and Industrial School on Perry Street in Petersburg, Virginia. The first year of its existence there were one student, James S. Russell, and two faculty members: The Reverend Messrs. Giles B. Cooke and Thomas Spencer. That year the name of the school was changed to St. Stephen's Normal and Theological School. It remained at that location for the first eight years. In 1884 the name of the school was changed again; this time, to Bishop Payne Divinity and Industrial School.

In 1886 the school moved to the eleven hundred block of South Washington Street and remained there for three years until 1889. There were one large building, three faculty members, a matron, and twenty students.

In 1889 the school moved to the four hundred block on South West Street where it remained until it closed in 1949. About eight lots were originally purchased — four lots on either side of the street facing each other; there was only one building on the lots. Soon, four buildings were erected: Whittle Hall and Russell Hall were erected on opposite sides of the street facing each other. In 1902 the Warden's residence was erected and, finally in June 1917, Emmanuel Chapel had been erected and was consecrated.

From the time it was moved to this location until it closed in 1949, Bishop Payne was fortunate in having good, capable, dedicated Deans, Wardens, and Professors. It had good students who applied themselves well while in the Seminary, and who went into the field of the ministry, served faithfully and well, and made and are making a great contribution to the life of the church.

Bishop Payne always faced problems, but the two biggest ones were the raising of funds and the recruiting of good stu-

dents. But in spite of these, the Seminary carried on to the end.

During the sixty year period from 1889 to 1949, Bishop Payne made numerous changes: Black men were added to the faculty, beginning with Warden Johnson in 1894, and all the other five succeeding Wardens were Blacks, and when the Seminary closed in 1949 there were four staff and faculty members who were Blacks, including the librarian. Also, the Board of Trustees composed of all white members from its beginning in 1884 up to the mid-forties, had by 1947 seven Black members among its seventeen members. The name of the school was changed three times and the Seminary was eventually opened to all races. Serious consideration was given in the late nineteen twenties and early thirties to moving the Seminary to the campus of St. Augustine's College, Raleigh, North Carolina, and have the two institutions merge, but the idea was finally abandoned. After the decision was made to keep the Seminary in Petersburg, several more lots were purchased in the vicinity of the school and the sum of approximately \$192,000.00 was raised in a special drive for the Seminary by the National Council. This money was to be used for building and expanding the Seminary. Finally, the trustees decided that instead of building and expanding in Petersburg, the best thing to do would be to close Bishop Payne and have it merge with Virginia Theological Seminary in Alexandria, Virginia, and turn over the property and expanding in Petersburg, the best thing to do would be to close Bishop Payne and have it merge with Virginia Theological and money to the merged institution. This was done during the period of 1949-1953. So, Bishop Payne finally ended up where it always should have been, on the campus of Virginia Theological Seminary, Alexandria, Virginia.

NOTES

¹ James S. Russell, *ADVENTURE IN FAITH*. (New York-Milwaukee: Morehouse Publishing Company), 1936, pp. 15-18.

² Giles B. Cooke, *Catalogue of St. Stephen's Normal and Theological School, Petersburg, Virginia, Session 1882-83*, p. 9.

³ *Ibid.*, p. 15.

⁴ G. Maclaren Brydon. *THE EPISCOPAL CHURCH AMONG THE BLACKS IN VIRGINIA*. (Richmond, VA: Richmond Press, Inc.), p. 14.

⁵ *Ibid.*, p. 15.

⁶ *Ibid.*, p. 15.

⁷ James S. Russell, *ADVENTURE IN FAITH*, p. 25.

⁸ *Catalogue of the Bishop Payne Divinity School, Petersburg, Virginia, Session Ending May 21, 1947*. p. 2.

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APPENDIX A

The Founder Tells His Story

"This school was founded in 1871, under the following circumstances: the Rector was Principal of the largest colored public school in Petersburg, and had in that position labored for the true interests of the colored children for three years. Having thus made strong friends of those whose children he had taught, he decided to open a church-school on his own responsibility. With the exception of one or two, all his old scholars followed him to a building two miles from some of their homes. In becoming members of the school the children gave up a convenient location, all the appointments and privileges of a public school as well as free tuition. A work begun in faith like this was compelled to succeed, but oh, under what terrible difficulties no one not connected with the work can possibly appreciate. Trusting in the promise of God and adhering firmly to the teaching of the Holy Catholic Church, the undertaking has, after a struggle of twelve years, been placed, we believe, on a secure foundation. The Theological Department now so flourishing was added in October, 1878. In connection with the school, we have a wooden church building and have brought up the congregation to a membership of 149 communicants. The church property, consisting of the building referred to, two large school houses attached thereto, presenting the shape of a cross from the street, a very nice rectory, and a large lot for the children's playground, will in time, with the addition we hope to make, become valuable.

"The work has always been conducted on business principles, for from the earliest days of our history we have always managed to keep out of debt.

Teachers, Etc., 1882-83

"Reverend Giles B. Cooke (V.M.I.), Rector

Reverend J. H. M. Pollard

In charge of First Department

Mrs. G. B. Cooke

In charge of Second Department

Mrs. W. S. Simpson

In charge of Third Department

Miss Nannie Prichard

In charge of Fourth Department

Reverend Thomas Spencer

In charge of Theological Department

Miss Annie Stallard

In charge of Music Department

Mrs. Martha Payne

In charge of Sewing School and Missionary Departments

Design of the School, Its Needs, Course of Study, Etc.

"Its design is to prepare teachers and ministers for the education and christianization of the colored race and for whatever station in life to which it shall please God to call its graduates.

"The course of studies pursued in each department is much higher than at the organization of the school and will be raised, year by year, to meet the requirements of the scholars.

"Regarding the efficiency of the school, the Rector takes pleasure in referring to the satisfaction that his teachers have given to their employers and patrons.

"There are now fifteen students in the Theological Department preparing to enter the sacred ministry of the church.

"The Music Department, under Miss Annie Stallard, has become self-supporting and has proved of great use in preparing organists for this work and other places and also in elevating the taste of the colored people.

"The Sewing Department, under Mrs. Payne, has done much practical service in teaching the children how to cut out garments and sew them together. Mrs. Payne is also laboring efficiently as a missionary among the colored people here and has in charge a successful operation, a female Benevolent Society, organized in 1877.

"The nucleus of a library has been secured by the magnificent donation of 378 volumes from his own valuable library of the venerable Dr. Hill, Athens, Greece, just before his death.

"That our teachers and theological students may be well furnished for their work in life, who will add to Reverend Dr. Hill's gift? To enumerate all the needs of this growing work would occupy too much space.

"I will state here that a hospital department (on a small scale) added to Mrs. Payne's Benevolent Society, and a boarding school for girls are pressing needs. But the most pressing need is a suitable church building, costing about \$10,000.00, where the congregation may worship God. Our present wooden building is in a dilapidated condition and does not protect us from the weather."

[Extract from the Petersburg Mail of 15th May, 1883. Giles B. Cooke, Catalogue of St. Stephen's Normal and Theological School, Petersburg, Virginia, Session, 1882-83, pp. 12-13.]

Religious Work Among the Colored People of Petersburg

Ten Years' Work at St. Stephen's Church by Reverend Giles B. Cooke

"The Reverend Giles B. Cooke, Rector of St. Stephen's Episcopal Church, during his sermon on Sunday night last, gave a very interesting resume of the results of his ten years' work at that church, which has been in the highest degree encouraging and satisfactory and which will interest all who have watched this experiment. From a small beginning, it will be seen that this work has developed into important proportions and promises in the future, if properly sustained, to accomplish still more important results and to spread into wider fields. We do not know that we can give a better idea of the Reverend Mr. Cooke's work than to present to the public an extract from his sermon delivered on Sunday night, the 10th Anniversary of his pastoral charge of the church, in which a summary of his work during that period is given.

"The Rector said, that on the 11th day of May, 1873, he took charge of St. Stephen's Church after having been engaged in work among the colored people in Petersburg since 1866. During the ten years just ended there have been 525 adults and children baptized, and 172 persons confirmed, of whom 11 have died and 58 have been dropped and removed. The present number of communicants is 149. During the ten years, 112 communicants have died, removed, been dropped and apostatized. There have been 43 marriages, 31 deaths among adults and children, 57 funerals and about 5,760 services and sermons.

"The Normal School connected with the church began in October, 1871, on 'The Heights' with about 60 scholars and moved to St. Stephen's in October,

1883. The school has average 200 scholars in daily attendance and has sent out 66 teachers.

"The Theological Department, added in October, 1878, in charge of the Reverend Professor Thomas Spencer now has 15 students. Since its establishment it has had 21 students, three of whom are ministers in our church and three have withdrawn before taking orders.

"The church property, consisting of the church, two school houses, rectory, playground, cemetery, etc., is valued at about \$8,000.00. To carry on the work at St. Stephen's, annual expense for stipends, orphan asylum, students, etc., amount to about \$7,219.00. The Sunday School — morning and afternoon — numbering about the same as the Normal School (200), has indeed proved a nursery to the church, for of our 149 communicants, 66 came from the Sunday School.

"When we remember that 35 years ago there was only one colored Episcopalian, Mrs. Caroline W. Bragg, in Petersburg, have we not reason to take courage and go forward in the great work of building up the church among colored people here and in Virginia?"

[Extract from the Catalogue of St. Stephen's Normal and Technological School, Petersburg, Virginia, Session, 1882-83, pp. 13-14.]

APPENDIX B

The First Student Tells His Own Story

The following is an excerpt from the writing of James S. Russell, the first student to enter the newly opened Theological Department:

"The Apostles Creed was to play an important part in my life, and when I used it in 1876 in my classroom, I did not know with what church it was associated. I found it on a wandering page of a secular sheet, *The New York Weekly Witness*, and had taken a fancy to it. The children went home reciting the Creed and soon their parents were coming out to the school every Friday to hear the pupils, 'say the New Belief.'

"Among this number was a woman who had attended an Episcopal Church. She told me all she knew about this communion, and the more she spoke, the more I became convinced that this was the church for me. Later I found an old Book of Common Prayer; the Creed was torn out, but the Prayers impressed me and I used them frequently whenever I was called upon to pray in public. When I read through my first whole Prayer Book, I then and there became, spiritually, a member of the great Episcopal Church. . . . General Armstrong had partially introduced the Book of Common Prayer in his Sunday morning service [at Hampton Institute] and his doing so made it even more difficult for me to lose my allegiance to the Episcopal Church. Several months earlier, when she knew my decision to enter the ministry, my aunt, Mrs. Jennie Fain, had urged me to consider the African Methodist Episcopal Church. To this end she had her pastor to come from Warrenton to Palmer Springs for a special service and talk with me; but I had seen the whole Prayer Book and my mind was made up to enter the ministry of the Episcopal Church.

"Having no one nearby to guide me toward the priesthood, I called upon Mrs. P. E. Buford of Lawrenceville, who was much concerned about the missionary work among the colored people. Mrs. Buford became interested and referred my case to the Rt. Rev. F. M. Whittle, then Bishop of the undivided Diocese of Virginia. Bishop Whittle directed the Rev. Robert White, evangelist, to go to Hampton and ascertain what he could concerning my qualifications and character, but when Mr. White reached the Institute I had already left to

open my school in North Carolina. Hence, I did not see Mr. White. Bishop Whittle later appointed a commission composed of the Rev. Alexander Weddell and the Rev. T. Grayson Dashiell, who met at St. Andrew's Church, Lawrenceville, in the summer of '78. . . . This body ultimately agreed to give me my opportunity by starting a branch of the Theological Seminary of Virginia at St. Stephen's Church, Petersburg, Virginia. . . .

"In 1878, I made arrangements to go to Petersburg. . . . At Hampton I was under the tutelage of a Northerner, a General in the Union forces; at Petersburg, I came under the direct influence and guidance of a Southerner, a former Major in the Army of the Confederacy. This southern soldier was the Rev. Giles Buckner Cooke, rector of St. Stephen's Church, a builder of schools for the emancipated youth, and principal of the St. Stephen's Normal School, to which the Branch Theological Seminary was grafted, with me as its entire student body. . . .

"I arrived in Petersburg on Wednesday night, October 1, 1878. The next day, after morning prayer in St. Stephen's Church, I went through the routine of registration and assignment to classes. It was a happy day; I was now beginning the actual work toward the priesthood and before the week was out I came even nearer to my ultimate goal. On Saturday, Major Cooke called me to the rectory and told me that I would have to assist him in the services the next morning. 'But I have never attended a regular Sunday service in the Episcopal Church, and I would not know how to conduct myself,' I explained. This argument availed nothing. Major Cooke replied, 'when you go into the pulpit, just consider the people in front of you as so many heads of cabbage.'

"I acted as lay-reader that Sunday, and for four years I assisted the rector in the services and as superintendent of the Sunday School, but neither then nor now have I been able to regard my congregation as nothing more than 'so many heads of cabbage.'

"I can never be too grateful to Major Cooke, however, for this valuable practice which fitted me so well for the work I was to undertake later. . . .

"In addition to my class assignments, Major Cooke urged very strongly that I should do as much missionary work as possible to encourage people to attend services of the Church. In this way I brought in many to be confirmed, found work to keep me busy at all times, and had an opportunity to make varied contacts. . . .

"I had two subjects under Major Cooke, but my principal teacher in theology was the Rev. Thomas Spencer, an Englishman by birth. In addition, I read Greek, Hebrew and Latin under Professor John D. Keiley, a distinguished linguist who spoke seventeen different tongues.

"While in Petersburg, I became associated with the Rev. George F. Bragg, Jr., as I boarded in the home of his parents and later saw him become the third student of our Seminary, taking private lessons under Professor Keiley. . . . During my nearly four years at the Seminary, I was also a member of the vestry and treasurer of St. Stephen's Church and superintendent of the Sunday School. As treasurer, I was schooled by Major Cooke in the tenets of accuracy and the virtue of honesty, and I learned to keep reports correct to the penny. . . .

"My years in Petersburg were rich and profitable and pleasant; and I look back upon them with real gratitude. . . .

[Extracted from James S. Russell: *ADVENTURE IN FAITH* (New York-Milwaukee: Morehouse Publishing Co., 1936), pp. 14-18, 21-22.]

APPENDIX C

FORMER STUDENTS OF BISHOP PAYNE DIVINITY SCHOOL

The following list includes all the former students of the Bishop Payne Divinity School, living and deceased, those who graduated and received degrees, non-graduates, and those who entered the ministry of the Church and those who did not. There were no regular graduates of the seminary before 1890. The names of the non-graduates are placed below the line. Capital letters indicate former students who, for different reasons, either never entered the ministry of the Church; or, if they entered, their names did not remain long on the clergy list:

1879
Thomas W. Cain
1882
James S. Russell
1885
Joseph W. Carroll
John T. Harrison
William E. Howell
1886
William P. Burke
Walter L. Burwell
George E. Howell
George F. Bragg, Jr.
1887
Mack F. Nelson
Beverley M. Jefferson
1888
Basil B. Tyler
SAMUEL BARNER
BENJAMIN F. LEWIS
LAFAYETTE WINGFIELD
1889
Thomas W. Vaughn
Joseph F. Mitchell
John B. Mancebo
John L. Baskerville
1890
John W. Johnson
WILLIAM H. JORDON
JAMES E. KELLEY
GEORGE WALKER

1892
Charles L. Simmons
Robert W. Bruce
ALLEN SMITH
C. L. AVENT
R. B. PAGE
J. T. GIBBONS
1894
John C. Dennis
Stephen D. Phillips
1897
Charles L. Southern
1898
George F. Bundy, M.D.
ALFRED MINNIS
1900
W. G. Avent
W. B. Perry
1903
Robert W. Barnall, B.D.
Emmett E. Miller, B.D.
Milton M. Weston
1904
Roger C. James
Samuel W. Grice, B.D.
Floarda Howard, B.D.
Charles L. Somers
Robert W. Tabb
1905
John R. Logan
Robert N. Perry
William B. Suthern, B.D.
Junius L. Taylor, B.D.

1906	1915
James H. King	John R. Lewis
Jesse D. Lykes	Arthur N. Nightengale, B.D.
William T. Wood	Julian C. Perry
1907	Aniceto Granda
Henry T. Butler	1916
1908	Edward L. Braithwaite
Erasmus L. Baskerville, B.D.	Egbert A. Craig
John W. Herritage, B.D.	Claudius A. Nero
C. E. F. Boisson	1917
Jacob R. Jones	Meade B. Birchett
Andrew W. Forsythe	G. M. Blackett
1909	George A. Fisher
James F. Griffith, B.D.	Lorenza A. King
Sandy Morgan	William S. McKay
John H. Scott, B.D.	Robert A. Jackson
James K. Satterwhite	1918
Robert Z. Johnson	William N. Harper, M.D.
David J. Lee	Egerton E. Hall
Robert J. Johnson	R. Edgar Bunn
1910	1919
Ebenezer H. Hamilton, B.D.	John E. Culmer, B.D.
John T. Ogburn	Linton M. Graham
John B. Elliott	John T. McDuffie
Frank Lee	John B. Boyce
1911	Thomas D. Brown
Simeon N. Griffith	W. B. Kewley
John R. Sabo	Bernard C. Whitlock
Frederick C. Symes	1921
1912	Lemuel C. Dade
Samuel E. A. Coleman	J. J. Posey
Aubrey A. Hewitt	1922
Basil Kent	Bravid W. Harris, B.D.
1913	Jonathan H. Williams
Joseph H. Hudson	Arthur G. Best, B.D.
James T. Jeffrey	William H. Brown
Henry A. Swann	Maxwell J. Williams
Elmer M. M. Wright, B.D.	1923
Byron E. A. Floyd	George A. Stams, B.D.
1914	Herbert C. Banks
St. Julian Simpkins	1924
Charles A. Harrison	Aston Hamilton, B.D.
A. N. B. Boyd	1925
E. J. Georges	H. Randolph Moore
E. T. Brown	William E. Forsythe
	James B. Brown
	Augustus Hawkins
	Millard F. Newman
	M. B. Mitchell, B.D.

1926

Henry Edwards, B.D.
Josiah E. Elliott, B.D.
Isaac I. McDonald
S. G. Sanchez
A. A. Birch

F. A. Brown (Baptist)
1927

Clifford Q. Johnson

J. William Baylor
1928

James W. Mitchell
Joseph L. Lavington
1929

Samuel J. Martin, B.D.
James E. S. Stratton, B.D.
1930

Charles H. Dukes, B.D.
Malbourne R. Hogarth

William Bright-Davies
John J. Green
Frederick del Pike
1931

Julian F. Dozier
James A. Mayo, B.D.

W. H. Tynes
Cephas E. Green
1932

John H. Coles
1933

Eugene L. Avery, B.D.
Odell G. Harris, B.D.
Joelzie Thompson, B.D.

Charles A. Levy
1934

Robert L. Gordon
Maxwell Whittington, B.D.
1935

J. Frank Hanley
1936

Lloyd M. Alexander, B.D.
James Edden, B.D.
John C. Davis, B.D.
Thaddeus P. Martin

Lee O. Stone
A. Morgan Tabb
Bruce Williamson
William E. Kidd

1937

M. Bartlett Cochran
William D. Turner

1938

J. Walter Edwards
Richard T. Middleton

1939

Lemuel S. Brown
James O. West, B.D.
Emmett E. Miller, B.D.

Fred Hunter
1940

Fergus M. Fulford, B.D.
George E. Harper, B.D.
Charles M. Johnson, B.D.
S. Russell Wilson, B.D.

Vernon A. Artis
W. L. James

1941

Quintin E. Primo, B.D.
St. Julian A. Simpkins, Jr., B.D.
Lemuel B. Shirley, B.D.
Joseph Davis

James H. Murray
1942

E. Deedom Alston, B.D.
Ellsworth B. Jackson, S.T.B.
Francis G. Johnson, B.D.
Richard B. Martin, B.D.

1943

Granville V. Peaks, Jr.
Theodore R. Gibson, B.D.
Turner W. Morris, B.D.
Charles E. Taylor, B.D.

1944

Joseph H. Banks
Alexander H. Easley, B.D.
Charles W. Fox, B.D.
Richard E. Horsley, B.D.

1945
 John Hawkins, Jr.
 Hugie Walker, B.D.

1946
 George B. Dayson
 Henry B. Hucles, III, B.D.
 Reginald H. Kent, B.D.

Miss Lula C. Harris

1947
 David H. Brooks
 T. Vincent Harris, B.D.
 Matthew A. Jones, B.D.
 Miss Lillian L. Clarke

Miss Iris L. King
 Miss Matilda L. Syrette
 1948

Elisha S. Clarke, B.D.
 Solomon N. Jacobs, B.D.
 John J. Jarrett, Jr.
 Vernon A. Jones, Jr.
 John H. Reece

1949

Herman E. Blackman
 Lambert L. Sands
 Dorothy V. Jackson
 Lennie Frisby
 Lelia Brown

St. Stephen's Normal and Theological School
 Petersburg, Virginia

Students Enrolled in Theological Department — 1878-83

Adams, William	Hartford, Connecticut
Bragg, Armistead	Chesterfield County, Virginia
Bragg, George F.	Petersburg, Virginia
Bragg, Jefferson	Chesterfield County, Virginia
Bruce, Robert	Brunswick County, Virginia
Burke, William	Alexandria, Virginia
Burwell, Walter	Liberty, Virginia
Barner, Fountain	Mecklenburg County, Virginia
Brown, Alfred	Brunswick County, Virginia
Baskerville, P. H.	Mecklenburg County, Virginia
Cain, Thomas W.	Petersburg, Virginia
Carroll, J. W.	Mecklenburg County, Virginia
Harrison, J. T.	Brunswick County, Virginia
Howell, William E.	Mecklenburg County, Virginia
Howell, George E.	Mecklenburg County, Virginia
Lewis, Benjamin	Brunswick County, Virginia
Taylor, Wilson	Mecklenburg County, Virginia
Washington, David	Brunswick County, Virginia
Winfield, Fayette	Brunswick County, Virginia
Young, Samuel	Zululand, Africa

APPENDIX D

MERGER AGREEMENT

THIS AGREEMENT made and entered into in Triplicate on the 3rd day of June, 1953, by and between THE BISHOP PAYNE DIVINITY SCHOOL, a non-stock corporation chartered under the laws of the Commonwealth of Virginia, party of the first part, and PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA, a non-stock corporation chartered under the laws of the Commonwealth of Virginia, hereinafter sometime referred to as Virginia Seminary, party of the second part; witnesseth that:

WHEREAS, Bishop Payne Divinity School is a non-stock corporation originally chartered by the General Assembly of Virginia and is composed of no members except its Trustees, whose names and addresses are as follows, all of whom in their capacity as Trustees and members are parties to this Agreement:

Rt. Rev. Frederick Deane Goodwin
110 W. Franklin Street
Richmond, Virginia

Rt. Rev. Noble Cilley Powell
105 W. Monument Street
Baltimore, Maryland

Rt. Rev. M. S. Barnwell
7 E. St. Julian Street
Savannah, Georgia

Rt. Rev. E. A. Penick
802 Hillsboro Street
Raleigh, North Carolina

Rt. Rev. St. George Tucker
6501 Three Chopt Road
Richmond, Virginia

Rt. Rev. George Purnell Gunn
618 Stockley Gardens
Norfolk, Virginia

Rt. Rev. William A. Brown
115 Washington Street
Portsmouth, Virginia

Ven. James K. Satterwhite
321 W. Union Street
Jacksonville 2, Florida

Rev. G. M. Brydon
3810 Hawthorne Avenue
Richmond, Virginia

Rev. Tollie L. Caution
281 Fourth Avenue
New York 10, New York

Rev. Aston Hamilton
520 St. James Street
Richmond 20, Virginia

Rev. John C. Davis
2171 E. 49th Street
Cleveland 3, Ohio

Rev. John E. Culmer
Box 2743
Miami 17, Florida

Rev. Robert A. Goodwin
Theological Seminary
Alexandria, Virginia

Mr. B. T. Kinsey
Citizens National Bank
Petersburg, Virginia

Dr. G. Hamilton Francis
c/o Box 103
Norfolk, Virginia;

and

WHEREAS, Virginia Seminary is a non-stock corporation originally chartered by the General Assembly of Virginia and is composed of no members except its Trustees, whose names and addresses are as follows, all of whom in their capacity as Trustees and members are parties to this Agreement:

Rt. Rev. Frederick Deane Goodwin Richmond, Virginia	Rev. Charles C. Fishburne Martinsville, Virginia
Rt. Rev. Robert Fisher Gibson, Jr. Richmond, Virginia	Rev. Frederic F. Bush Wheeling, West Virginia
Rt. Rev. George Purnell Gunn Norfolk, Virginia	Rev. William H. Marmion Wilmington, Delaware
Rt. Rev. Henry Disbrow Phillips Roanoke, Virginia	Rev. Charles W. F. Smith Cambridge, Massachusetts
Rt. Rev. Robert Edward Lee Strider Wheeling, West Virginia	Rev. Gray Temple Rocky Mount, North Carolina
Rt. Rev. Wilburn C. Campbell Charleston, West Virginia	Rev. James A. Mitchell Englewood, New Jersey
Rt. Rev. Frederick J. Warnecke Bethlehem, Pennsylvania	Rev. Carleton Barnwell Alexandria, Virginia
Rt. Rev. Richard H. Baker Greensboro, North Carolina	Mr. Gardner L. Boothe Alexandria, Virginia
Rt. Rev. Noble Cilley Powell Baltimore, Maryland	Mr. Armistead L. Boothe Alexandria, Virginia
Rt. Rev. St. George Tucker Richmond, Virginia	Mr. Tayloe Murphy Warsaw, Virginia
Very Rev. E. Felix Kloman Alexandria, Virginia	Mr. James Easley Halifax, Virginia
Rev. Churchill J. Gibson Richmond, Virginia	Dr. Dabney Lancaster Farmville, Virginia
Rev. Moutrie Guerry Norfolk, Virginia	Mr. Benjamin Parrott Roanoke, Virginia
Rev. J. Lewis Gibbs Staunton, Virginia	Mr. John S. Alfriend Charleston, West Virginia;

and

WHEREAS, The Bishop Payne Divinity School and Virginia Seminary were and now are incorporated and organized for similar purposes, namely, for the education of young men for the ministry of the Protestant Episcopal Church and other allied purposes, and have agreed that a merger of the two corporations is desirable so that their purposes can be more efficiently and economically conducted under one jurisdiction; and

WHEREAS, it is the judgment of the trustees of both the said corporations that such a merger is advisable and will be for the best interests of and will result in many advantages to the said two corporations; and

WHEREAS, neither corporation has any members except its trustees so that its trustees constitute the entire membership of the Bishop Payne Divinity School and its trustees constitute the entire membership of Virginia Seminary; and, whereas, the trustees in their capacity as trustees of both corporations do hereby enter into this joint agreement under the corporate seals of the respective corporations for their merger; and, whereas, the trustees of both corporations in their capacity as members of the corporations do also enter into this joint agreement under the corporate seals of the respective corporations for their merger;

NOW, THEREFORE:

1. The parties hereto do hereby agree to the merger of the said two corporations, namely, the Bishop Payne Divinity School and Protestant Episcopal Theological Seminary in Virginia, and do agree that the name of the merged corporation shall be Protestant Episcopal Theological Seminary in Virginia.

2. The parties hereto do agree that by virtue of the merger the merged corporation shall be and hereby is vested of all the rights, interests, titles and estates of both the former corporations in and to all the properties, real and personal, tangible and intangible, wheresoever situate, of both said former corporations including (but not excluding other properties not herein specifically mentioned) The Bishop Payne Divinity School Building Fund, now administered in part by the American Church Institute for Negroes, and Trust Fund 601, Bishop Payne Divinity School, now in the custody of the National Council of the Protestant Episcopal Church.

3. The parties do hereby agree that by virtue of the merger the merged corporation shall and hereby does assume liability and responsibility for all the obligations, indebtedness, charges, accounts and expenses, of both the former corporations, including (but not excluding other obligations not herein specifically mentioned) the expenses of this merger attributable to The Bishop Payne Divinity School, and liability on repayment bonds or other bonds executed by the said School in connection with legacies, devises or other gifts made to the said School.

4. The parties do hereby agree that all net assets and all capital proceeds therefrom received and held by the merged corporation from The Bishop Payne Divinity School shall be maintained in a special and separate Trust Fund to be known as "The Bishop John Payne Foundation;" and that the income from said fund be used to further theological education among Negroes, preference to be given (1st) to theological education, and (2nd) to pretheological education of men preparing for the ministry of the Protestant Episcopal Church.

5. The parties do hereby agree that the merged corporation shall accept the records of The Bishop Payne Divinity School and preserve them in the library of the merged corporation.

6. The alumni of The Bishop Payne Divinity School hereafter shall be the alumni of the merged corporation; and the merged corporation will request the Alumni Association of the Virginia Seminary formally to elect the alumni of the said School as members of the Alumni Association of the said Seminary.

7. The parties do hereby agree that the merged corporation shall and does hereby accept the custody of the Alumni Fund of The Bishop Payne Divinity

School and does agree to maintain the same in a separate account and to dispose of the said Fund as requested by the Alumni Association of the said School.

8. The number, names and places of residence of the trustees of the merged corporation who shall hold their offices until their successors be chosen according to the By-Laws of the corporation are identically the same as the number, names and places of residence listed above in this Merger Agreement of the Trustees of the Virginia Seminary.

9. The Charter of the merged corporation shall be the Charter as amended of Protestant Episcopal Theological Seminary in Virginia.

EXECUTED this 3rd day of June, 1953, by the undersigned trustees of The Bishop Payne Divinity School, a Virginia corporation, as trustees and members of the said corporation, and by the undersigned trustees of Protestant Episcopal Theological Seminary in Virginia, a Virginia corporation, as trustees and members of the said corporation. Each signatory by signing this Agreement does hereby expressly waive notice of the time, place and general object of separate meetings of the trustees as members of the above named corporation to be held at the Virginia Seminary on Wednesday, June 3, 1953, at 10:00 A.M., Eastern Daylight Savings Time, at which meetings this Agreement is to be submitted to the trustees as members respectively and separately of each of the above named corporations, said meetings to be called for the purpose of taking the same into consideration.

TRUSTEES AND MEMBERS OF
THE BISHOP PAYNE DIVINITY SCHOOL,
a Virginia corporation:

FREDERICK DEANE GOODWIN	NOBLE CILLEY POWELL
M. S. BARNWELL	E. A. PENICK
H. ST. GEORGE TUCKER	GEORGE PURNELL GUNN
WILLIAM A. BROWN	JAS. K. SATTERWHITE
G. M. BRYDON	TOLLIE L. CAUTION
ASTON HAMILTON	JOHN C. DAVIS
JOHN E. CULMER	B. T. KINSEY
ROBERT A. GOODWIN	G. HAMILTON FRANCIS

TRUSTEES AND MEMBERS OF
PROTESTANT EPISCOPAL
THEOLOGICAL SEMINARY IN VIRGINIA,

a Virginia corporation:

FREDERICK DEANE GOODWIN	WILLIAM H. MARMION
GEORGE PURNELL GUNN	GRAY TEMPLE
ROBERT EDWARD LEE STRIDER	CARLETON BARNWELL
FREDERICK J. WARNECKE	ARMISTEAD L. BOOTHE
NOBLE CILLEY POWELL	JAMES EASLEY
E. FELIX KLOMAN	BENJAMIN F. PARROTT
MOULTRIE GUERRY	ROBERT FISHER GIBSON, JR.
CHARLES C. FISHBURNE	HENRY DISBROW PHILLIPS

WILBURN C. CAMPBELL
R. H. BAKER
H. ST. GEORGE TUCKER
CHURCHILL J. GIBSON
J. LEWIS GIBBS
FREDERIC F. BUSH, JR.

CHARLES W. F. SMITH
JAMES A. MITCHELL
GARDNER L. BOOTHE
TAYLOE MURPHY
DABNEY LANCASTER
JOHN S. ALFRIEND

COMMONWEALTH OF VIRGINIA,
CITY OF ALEXANDRIA, To-wit:

I, DERA B. MURRAY, a Notary Public in and for the State and City aforesaid, do hereby certify that Frederick Deane Goodwin, Noble Cilley Powell, M. S. Barnwell, E. A. Penick, St. George Tucker, George Purnell Gunn, William A. Brown, James K. Satterwhite, G. M. Brydon, Tollie L. Caution, Aston Hamilton, John C. Davis, John E. Culmer, B. T. Kinsey and G. Hamilton Francis, whose names are signed as Trustees and members of The Bishop Payne Divinity School, and Frederick Deane Goodwin, Robert Fisher Gibson, Jr., George Purnell Gunn, Henry Disbrow Phillips, Robert Edward Lee Strider, Wilburn C. Campbell, Frederick J. Warnecke, Richard H. Baker, Noble Cilley Powell, St. George Tucker, E. Felix Kloman, Churchill J. Gibson, Moultrie Guerry, J. Lewis Gibbs, Charles C. Fishburne, Frederic F. Bush, William H. Marmion, Charles W. F. Smith, Gray Temple, James A. Mitchell, Carleton Barnwell, Gardner L. Boothe, Armistead L. Boothe, Tayloe Murphy, James Easley, Dabney Lancaster, Benjamin Parrott, John S. Alfrend, whose names are signed as Trustees and members of Protestant Episcopal Theological Seminary in Virginia, to the foregoing and hereto annexed writing dated the 3rd day of June, 1953, have acknowledged the same before me in my said City and State this 27th day of July, 1953.

Given under my hand this 27th day of July, 1953.
My commission expires Feb. 26, 1955.

DERA B. MURRAY
Notary Public

(NOTARIAL SEAL)

CERTIFICATE

I, the undersigned President of Protestant Episcopal Theological Seminary in Virginia, do hereby certify that the foregoing and attached Agreement of Merger dated the 3rd day of June, 1953, was unanimously approved and signed by the Trustees of the said merging corporation as Trustees, and was unanimously approved and signed by the Trustees of the said merging corporation as members thereof at a meeting duly called and held at the Virginia Seminary in Alexandria, Virginia, on June 3, 1953 at 10:00 A.M., Eastern Daylight Savings Time, for the purpose of taking the same into consideration, at which meeting the Agreement was submitted to the members of the said merging corporation separately; that due notice of the time and place and general object of such meeting was waived by each of the signatories as evidenced by their signing the said Agreement; that at such meeting the Agreement was

considered and voted for by ballot, each person voting in person, and that unanimous vote was cast at said meeting in favor of the Agreement and merger.

FREDERICK DEANE GOODWIN
President of Protestant Episcopal
Theological Seminary in Virginia.

ATTEST:

CARLETON BARNWELL
Secretary of Protestant Episcopal
Theological Seminary in Virginia.

COMMONWEALTH OF VIRGINIA,
CITY OF ALEXANDRIA, To-wit:

I, DERA B. MURRAY, a Notary Public in and for the City and State aforesaid, do hereby certify that Frederick Deane Goodwin and Carleton Barnwell, whose names are signed as President and Secretary, respectively, of Protestant Episcopal Theological Seminary in Virginia, to the writing above bearing date on the 3rd day of June, 1953, have and each of them has acknowledged the same before me in my City aforesaid on this 27th day of July, 1953.

Given under my hand this 27th day of July, 1953.

My commission expires February 26, 1955.

DERA B. MURRAY
Notary Public

(NOTARIAL SEAL)

CERTIFICATE

I, the undersigned President of The Bishop Payne Divinity School, do hereby certify that the foregoing and attached Agreement of Merger dated the 3rd day of June, 1953, was unanimously approved and signed by the Trustees of the said merging corporation as Trustees, and was unanimously approved and signed by the Trustees of the said merging corporation as members thereof at a meeting duly called and held at the Virginia Seminary in Alexandria, Virginia, on June 3, 1953, at 10:00 A.M., Eastern Daylight Savings Time, for the purpose of taking the same into consideration, at which meeting the Agreement was submitted to the members of the said merging corporation separately; that due notice of the time and place and general object of such meeting was waived by each of the signatories as evidenced by their signing the said Agreement; that at such meeting the Agreement was considered and voted for by ballot, each person voting in person, and that unanimous vote was cast at said meeting in favor of the Agreement and merger.

WILLIAM A. BROWN
President of The Bishop Payne
Divinity School

ATTEST:

B. T. KINSEY
Secretary of The Bishop Payne Divinity School

COMMONWEALTH OF VIRGINIA,
CITY OF ALEXANDRIA, To-wit:

I, DERA B. MURRAY, a Notary Public in and for the City and State aforesaid, do hereby certify that William A. Brown and B. T. Kinsey, whose names are signed as President and Secretary, respectively, of The Bishop Payne Divinity School, to the writing above bearing date on the 3rd day of June, 1953, have and each of them has acknowledged the same before me in my City aforesaid on this 27th day of July, 1953.

Given under my hand this 27th day of July, 1953.

My commission expires February 26, 1955.

DERA B. MURRAY
Notary Public

(NOTARIAL SEAL)

APPENDIX E

Excerpt from Bishop Randolph's annual address to Council in 1889. The following was put in the Monthly Bulletin of the Bishop Payne Divinity and Industrial School.

Vol. III, Petersburg, Virginia, April-June, 1889, No. 31.

"As this is the only occasion upon which I shall allude to this subject, I deem it my duty to call your attention to certain principles which seem to me to be just and true, as bearing upon the relations between ourselves and the colored race, in the affairs of the government of this church. The government of our church is, perhaps, more than any other of the church systems of christendom, a government of the people. The fountain of authority is in the spiritual sovereignty of the people. The voters of a congregation, being contributors and twenty-one years of age, elect their vestry; the vestry elects the minister; the vestry elects its lay delegate to the Council; the Council legislates for the local affairs of the diocese, and also in its relation as a unit in the affairs of government over all the dioceses. The Council elects bishops and delegates to the General Convention. The General Convention legislates upon doctrine, discipline and worship for the whole church. The General Convention, then, is constituted by the votes of these members of the congregation who contribute to its support and who are twenty-one years of age.

"This system of government is based upon the assumption of the possession by this voter of certain elements of moral character, of knowledge, of personal self-control and dignity, which, in some degree, belong to the white race in all communities. This voter is also the heir of ages of civilization, through centuries of discipline, by religion, by law, through many revolutions which have taught through suffering the value and the meaning of principles, and trained them to bear the strain of the responsibility of governing and thinking for themselves.

"The government of a church by the people is the highest mission in this world to which the people can be called. The determination of the doctrine, discipline and worship of a church by the people involves a strain upon intelligence, upon moral principle and upon all the elements of character which results from the highest discipline of Christian civilization. Do we propose to clothe

people who are not twenty-one years of age, no, not ten years of age, in these powers of self-development, with the responsibilities of a complex government like this? Is it justice to the doctrine, discipline and worship of that grand church which we have inherited to entrust its purity, its stability and its mighty mission under God to a people who have had no such training, no such discipline of ages of self-control and of moral and intellectual progress? The question, with reference to the Negro as a legislator in the Episcopal Church, is not a question of race, a question of color, but it is a question of faculty, of ability. It is a question of capacity of character.

"Of course there are marked exceptions here and there, which we thankfully recognize as signs of promise for the future; but systems of popular government must be framed, not with reference to the capacities of the few, but with reference to the level of the many. Stand face to face with an average man of this race dwelling among us. He has lovable qualities, and you and your children have loved him for generations, and love him today. He is kind and shrewd, he is polite and genial, he is fluent, and often eloquent in speech. What is the difference between you and him? At first you are puzzled to define it. But place him in conditions where he is called to exercise faculties for duties which belong to what you call civilization, the forms, the meaning, the complex relations of the government of society, then you see his lack, then you begin to see the gap between you and him; he is bewildered; he loses his head; he is inaccessible to ideas, and government is instinct with ideas. He is without fixed purpose, steadiness of aim, and self-control. You cannot depend upon him; he is moved by unruly impulses, and of these he is unconscious. There is a deep content with himself, that keeps his life down to the same dead level. Those faculties of steady purpose and will and openness to ideas, which have trained us to deal with the formal and complex relations of government through centuries of discipline, he has had no opportunity to develop.

"The question is not one of race, not one of color, but of incapacity to deal successfully and intelligently with this highest form of government — the guarding of the purity of the doctrine, discipline and worship of the church by the people themselves.

"What, then, seems to be the line of our duty to these brethren of another race? Surely the duty of teaching, the duty of training, guiding, helping, lifting them, seeking them for their sakes and for Christ's sake — through disappointments, through misunderstanding, through alienations, and imputations, without even the rewards of gratitude, it may be. Still we must be patient, we must give, we must work and not be weary, we must pray for these children of our Father whom He has given us to train. If we do this the blessing will come to us now and it will come multiplied in the future, and other generations may see the solution of the problems which perplex us of today, in this remnant of the race, educated in morals, in religion, in manhood, and transplanted to their old home, to constitute a nucleus for the regeneration and the salvation of this great division of God's family of man.

"May the spirit of reasonableness and fearlessness in the path of duty, the spirit of love and of light guide us in this and in all the responsibilities of legislators for the Church of God."

The address states in part that:

"Possession of certain elements of moral character
of knowledge,
of personal self-control,

and dignity — belongs to the white race in all communities.”

By implication, the Black man does not possess the above elements, but is characterized as follows:

Bewildered

loses his head

inaccessible to ideas

without fixed purpose, steadiness of aim

— and self-control,

cannot depend upon him

moved by unruly impulses, and of these he is unconscious.

“There is a deep content with himself that keeps his life down to the same dead level.

Those faculties of steady purpose and will and openness to ideas which have trained us to deal with the formal and complex relations of government through centuries of discipline he has no opportunity to develop.”

This, in the judgment of the Rt. Rev. Father-in-God, Bishop of the undivided Diocese of Virginia, comprising the whole State of Virginia, and President of the Board of Trustees of Virginia Theological Seminary, is the Black man.

Bishop Randolph, at this time, was Bishop Coadjutor of the Diocese of Virginia. From this address, one can see that he has the same attitude toward the Black man that the Bishop of the Diocese of Virginia (Whittle) had. Unfortunately, this attitude toward the Blacks has apparently been manifested, in some degree, on the part of most, if not all, of the bishops of the Virginia dioceses from that time until very recently.

APPENDIX F

“Daily observation and experience confirm my conviction more and more that this Negro question in our church is going to be a very difficult and serious one, and that the only solution of it is to be found in the plan adopted by other churches around us of forming our colored brethren into a separate organization (segregate them). In this conclusion, I believe a large majority of our clergy and laity, white and black, agree with me, and, if this be so, I hope we will agitate the question until the General Convention can be induced to take it up and adopt the necessary legislation.”

*Excerpt from Bishop Whittle's address to Diocesan Council in 1884.**

It might be of interest to note that at the time of the above address Bishop Whittle was not only the Bishop of the undivided Diocese of Virginia, but was also the President of the Board of Trustees of Virginia Theological Seminary.

It was he who spearheaded the establishment of Bishop Payne Divinity School rather than use his influence to have his first Black candidate enter one of the then existing Seminaries. It was under his leadership that a Canon was adopted in 1882 “Of Mission Churches,” under which a Black congregation might organize with its own vestry, as a right and not as sufferance, and administer its own affairs; but a mission congregation had no right of lay representation in the Council. Further, in 1886, the adoption of a Canon under

which the Black congregations were to be combined into a Missionary Jurisdiction of the Diocese of Virginia, in the annual convocation of which every Black minister would have a seat and every Black congregation the right of lay representation and finally in 1889 the adoption of a Canon taking away from all incoming or newly ordained Black clergy the right to a seat and vote in Diocesan Councils.

These Canons adopted in 1882, 1886, and 1889 remained in effect in the Diocese of Virginia and Southwestern Virginia until approximately 1936, and in the Diocese of Southern Virginia until 1937.

* G. Maclaren Brydon, *THE EPISCOPAL CHURCH AMONG THE NEGROES IN VIRGINIA* (Richmond, Virginia: Richmond Press, Inc., 1937), p. 13.

APPENDIX G

Bishop Brook's Great Speech on Behalf of the Black Group

In the General Convention of 1889, the Reverend Dr. Phillips Brooks, a clerical deputy from the diocese of Massachusetts, addressing the House of Deputies, said,

"I call attention to the fact that this is a motion to substitute one report for another report, and therefore it is upon this report as well as upon the resolutions that I desire to speak. I can easily say why it was considered not merely desirable but absolutely necessary that the minority report should be presented. The points are these, which indicate a distinct inadequacy in the report of the majority as to the condition of things with which we find ourselves confronted.

"In the first place, the report of the majority does not distinctly and cordially recognize the right and the necessity of the petition made to them, the condition of things that make such action justifiable. On the contrary it implies throughout that it is an entirely unnecessary appeal, and that the Church stands clear already on this question. The minority does not think so.

"In the next place the report of the majority appeals to the history of the Church but the majority absolutely decline to carry forward the historical statement in the first place into the statement of a distinct proposition, and in the second place, into a declaration of what ought to be done.

"Now, it is because the church does not stand clear upon this question, because the colored clergy have their right to doubt, because any man of color would have most profound reasons for doubting, as to whether he could occupy a position in which a priest or man could respect himself, and it is upon that that the minority asks this Convention to say in the first place, that there is good ground for the asking of this question; and secondly, it is not simply an historical fact upon which we may rest, but that there should be a clear statement of the principle that in this branch of the Church of Christ, as throughout all the Church of Christ, no distinction whatever, whatsoever or wheresoever of race or color, and therefore as distinct and necessary consequence of that, the principle is nothing if it is not a declaration of legislation of whatever kind, in whatever place, that is based on race or color, is contrary to the spirit of Christ.

"We ask the acceptance of this report and these resolutions, first because they are true. It is impossible — it is impossible for us to waive the facing of this question whether the resolutions are true or not. If they are true let the Church be brave enough, bold enough to vote for them.

"While I am willing to let consequences take care of themselves, I do not with all my heart think that the best policy of the Church is in line with the

profoundest duty of the Church. 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. If I were of that race I would never, as a Negro, enter into the ministry of this church until that question was answered.

"It seems to me the church can answer the question clearly and adequately in no better terms than those embraced in the first, second, and third of those resolutions. I believe that our mission to the colored people will be paralyzed unless we are able to make some clear statement, for it is impossible to appeal to the race unless we have first given them a clear and distinct answer.

"But it is not in view of the consequences, disastrous as they may be, but it is in view of the essential righteousness of the thing, in view of the frankness and manliness with which a convention like this should answer such a question as is put before them. Yea or nay is the answer demanded by this question and is just the answer that is given by the resolutions of the minority: Are they true, or are they not true? If they are true, say so; if they are not so, then say they are not so.

"It is impossible for this Convention to reject those resolutions for any reason which will not carry to the world at large any other reason than the belief that those statements are not true."

"We, of the minority, believe with all our hearts that they are true; and therefore we purpose to vote for them, and we believe it to be our duty to present them to this Convention.

"I do not know how other churches in this country, I do not ask how other Christian bodies are standing on this question. I do not care to consult their records. I know that the colorline has again and again presented itself as a difficult question among them. I do not care to compare church with church. But I do care for the church I love that she shall establish herself as the leader of men's consciences, that she shall be brave and true and fearless. I dare to look forward to the time when the ministry of Christ in our church, above all others, there shall be no line drawn simply to mark the color of men's skins, to incapacitate men for functions of the ministry, with all the rights and responsibilities whatever attached to them, without reference to the race to which they belong."*

The addresses in Appendix H and Appendix I of Bishop Richard H. Wilmer and Bishop Phillips Brooks and those of Bishop Whittle and Bishop Randolph found in Appendix E and Appendix F were delivered during the period 1884-1889 when Blacks had begun to show increased interest in both coming into the Episcopal Church, and into the Theological Seminary.

It was because of the influence of such men as Bishops Whittle and Randolph that, early in the history of the church, Black churchmen were segregated and disfranchised, to a great extent, for approximately forty-five years. And if it had been left to them, the same thing would have taken place in General Convention. But because of men like Bishops Wilmer and Phillips Brooks, General Convention never enacted canons that segregated and disfranchised any of its membership.

* George F. Bragg, Jr., HISTORY OF THE AFRO-AMERICAN GROUP OF THE EPISCOPAL CHURCH (Baltimore, Maryland: Church Advocate Press, 1922), pp. 307-310.

APPENDIX H

"MY LAST WORK UPON EARTH"

"Since my last annual address I have purchased a desirable lot of ground

and have built a rectory and church (now used for a day school and Sunday School also). A colored layman is licensed to lay read, with privilege of exhorting. A lady from Virginia is in charge of the day school. The monies expended in building and conducting the work here came from abroad. The Reverend J. S. Johnson (now the retired Bishop of West Texas), without whose earnest cooperation I could not have begun this work, has had charge of the disbursements of all the funds expended in the erection of the buildings, etc. . . . I feel that this is my last work on earth. If it be of God, and I do not doubt it, it will in due time be established; if it is not of God, it will and should fail.

"I am glad to spend my last days for the benefit of a race whose elevation or continued degeneration, must affect the future of this, our southern country, for generations to come.

"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 within our power to promote their temporal and spiritual welfare.

"For myself, I can truly say that if I ever have done much for him (the Negro) he has likewise done much for me from my childhood up to this hour. Some of my earliest lessons of faith and child-like trust have been taught me by his lips and life. From him I learned first that 'the thunder, which caused my timid heart to throb, was the voice of the Great Father and that the air around me was the great sea of his infinite love.' 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.

"And to my mind, this of all realizations of Christ as the power of God and the wisdom of God, the most sublime and beautiful — the unity in their several gradations of all orders and degrees of men in the body of the dear Lord; where mutual love doth reign; where mutual helpfulness prevails; where the superior wisdom and riches bestowed on the one part of the body continually flow forth to relieve the poverty and ignorance of the other, to flow back in returns of a blessedness beyond all the gifts of human intelligence. Oh, this is the great need of the church and of the State. That we could have more of the mind of Christ, this would be the resolver of all doubts, the clue to all labyrinths, the grand Catholicon for all distempers, the universal solvent, the great indissoluble bond of unity, peace and concord." — From the Convention Address (1884) of Bishop Richard Hooker Wilmer.

"CONTRARY TO THE MIND OF CHRIST"

"It introduced, needlessly, as I thought, the objectionable feature of class legislation. It is proposed to set off missionary organizations for the colored people, not on the ground of their incapacity and ignorance, but upon the ground of color. I say 'not on the ground of incapacity or ignorance,' for it is notorious that there are multitudes of white people in some of our states who, as it regards intelligence, education and manners, are not superior to the colored population and are quite inferior to that class of colored people who are prepared to enter the Communion of this Church. If then a separate missionary

organization is desirable for any of our people on the ground of their incapacity and ignorance — and that point is one now to be determined — why is it not equally desirable for people of all colors?

“Why then introduce the word ‘colored,’ except to draw in church legislation the color-line and thus bring into operation a caste and class legislation — a hitherto unknown feature in church legislation? This was, as I thought, the uncatholic feature in the Canon. For my own part, I saw no sufficient reason for any special legislation, and proposed to the conference a resolution which embodies the sentiments of this present address. The resolution was as follows:

“Resolved, that in the judgment of the Bishops and other clergy and of the laity assembled to consider the relation of the church to the colored population, it would be contrary to the mind of Christ, inconsistent with true Catholicity and detrimental to the best interest of all concerned, to provide any separate and independent organization or legislation for the peoples embraced within the communion of the church.

“Contrary to the mind of Christ, because containing the element of ‘partiality’ and ‘respect of persons’ in His church which He purchased with His most precious blood. Christ was, when made man, the manifestation to Universal Humanity of the Divine Fatherhood. In His body, the church, there was to be no recognition of race, color, condition or estate. Barbarian, Scythian, bond or free, were one in Him through His incarnation. Thus, through Him, Our Lord, there was one faith, one baptism, one God and Father of all, above all, through all and in them all.

“‘Inconsistent with true catholicity,’ because it is legislated invidiously for a class, and thus introduced the element of caste into a ‘Kingdom which is not of this world.’

“‘Detrimental to the interests of all concerned, ‘because it tends to throw off the one part, the least wise and capable, to themselves, thus depriving them of the other part of the body of the fulness of privileges granted to others, and also depriving the other part of the body of the benefits which flow from the exercise of the graces of condescension and sympathy which can only find full scope in integral unity and union.’ — (1883) Bishop Wilmer in his dissent from the findings of the Sewanee Conference.*

* George F. Bragg, Jr., HISTORY OF THE AFRO-AMERICAN GROUP OF THE EPISCOPAL CHURCH, (Baltimore, MD: Church Advocate Press, 1922), pp. 304-307.

APPENDIX I

THE AUTHOR

Odell Greenleaf Harris is a graduate of St. Augustine's College (A.B.), Raleigh, North Carolina; Bishop Payne Divinity School (B.D.), Petersburg, Virginia, and Columbia University (M.A.), New York, New York. Also one year's graduate work beyond the M.A. degree was done at Union Theological Seminary, New York, New York. Awarded the D.D. degree by Virginia Theological Seminary, Alexandria, Virginia.

On June 11, 1933, he was ordained to the Diaconate and advanced to the priesthood on June 14, 1934, by the Rt. Rev. Edwin A. Penick, D.D., Bishop of the Diocese of North Carolina. After his ordination to the Diaconate, he began work at All Saints Church, Warrenton, North Carolina and continued there after his advancement to the priesthood until August, 1937.

At its annual meeting in May, 1937, the Board of Trustees of Bishop Payne Divinity School, Petersburg, Virginia, unanimously elected him as Warden and Professor of that Institution. He accepted the position and began his work there in September, 1937, and served in that capacity until 1949. He taught New Testament Language and Interpretation and Practical Theology. While at Bishop Payne, he was elected Dean of the Black Convocation of the Diocese of Southern Virginia and served in that capacity for four years until the Rt. Rev. William A. Brown, Bishop of the Diocese of Southern Virginia, appointed him as Archdeacon on August 22, 1947.

His duties as dean and archdeacon were to provide leadership for the planning and developing of the work of the Black constituency of the diocese. The work at that time was completely segregated in a Black Convocation and had been that way since 1889, a period of fifty-eight years. In the Diocesan Councils, all of the twenty-eight Black congregations were represented by less than ten members of the Black Convocation. Salaries and other considerations of Black priests were far less than those of the white priests. Over a period of time, Archdeacon Harris introduced to councils and otherwise, resolutions to bring about the following changes: that Black congregations be represented in Diocesan Councils by clergy and lay representation as the canons called for; that Black priests who serve mission churches receive the same salaries and other considerations as white priests who do the same work; that all canons governing Black work be eliminated from Diocesan Canons; and to do away with the Black Convocation, and to provide for integration of all the work of the diocese. In spite of vigorous opposition on the part of some, all of the resolutions were adopted and the desired changes effected.

For several years Archdeacon Harris served on the Department of Missions, three years on the Executive Committee of the Diocese, two years on the Department of Christian Education in the Third Province, and was elected as an alternate to the General Convention. Under his leadership, lots were purchased for St. Thomas, Freeman, and St. Paul's, Union Level, and a nice church building erected. Also, a parish house was built at St. James, Emporia.

When plans were being made to build Petersburg General Hospital, the Black people of Petersburg were asked to raise the sum of \$80,000. Archdeacon Harris was asked to serve as chairman of the Black division. Under his leadership more than \$161,000 was raised. The first playground in Petersburg for Black youths was started by him; and, under his leadership, the athletic field, with several tennis courts on South West Street was made possible.

In July, 1951, Archdeacon Harris accepted a call to become Director Chaplain of Fort Valley College Center, Fort Valley, Georgia, to become effective September 1, 1951. He served there for a period of ten years. After being there five years, he was appointed archdeacon of Black church work in the Diocese of Atlanta. The following is a summary of the work done by him during this period. The Black work in the Diocese of Atlanta was completely segregated in a Black Convocation, as was most of the Black church work in the South at that time. In the Spring of 1952, Archdeacon Harris met with the Bishop of the Diocese of Atlanta, the Rt. Rev. John B. Walthour, D.D., who had just been consecrated Bishop, and urged him to begin his work as Bishop of the Diocese of Atlanta by doing away with the Black Convocation and by integrating all the work of the diocese. This, he readily agreed to do and he did it. Nine years later, two boys from Atlanta made application to Camp Mikel,

the Diocesan Camp. They were turned down by the Bishop because they were Blacks. At this time, Bishop Walthour had passed and there was another Bishop. Archdeacon Harris met with the Bishop and urged him to see to it that these boys were admitted to camp, if they met all qualifications, except color. They were finally admitted and others have also been admitted since that time. At the end of the ten year period, the financial receipts of the congregation of Fort Valley College Center were ten times larger than at the beginning. The average annual number of baptisms was ten; the average number of confirmations was fourteen; plans were made for the expansion and improvement of the plant at the Center and in the campaign for funds for this purpose \$35,000 was raised. He served on the Board of Examining Chaplains of the Diocese of Atlanta for four years; and served as Archdeacon of Black work in the Diocese of Atlanta for five years. A large lot with a house suitable for a parish house was purchased for a congregation of St. Matthew's Mission, Macon; on this lot, a beautiful brick church building was erected at a cost of \$50,000, and the congregation completely furnished it as well as the parish house. He bought a spacious and valuable lot for St. Stephen's, Griffin, without cost to the Diocese. Out of a total of 105 faculty members at Fort Valley State College, he presented for confirmation thirty-six; he was a deputy to the General Convention in 1958; served seven years on the Department of Missions; two and a half years on the Executive Committee of the Diocese; six years as Dean of the Summer School of Religious Education, which was held annually at St. Augustine's College, Raleigh, North Carolina. He directed a camp for ten years for youth of the Diocese of Atlanta, Georgia, and Alabama, with an average attendance of sixty-six boys and girls and a capable staff of adult leaders; and served two years on the Department of Christian Education in the Fourth Province.

In July of 1961, Archdeacon Harris accepted a call to St. Peter's Church, Richmond. He came to St. Peter's on October 1, 1961. The following is a summary of the work he did there for the seven and one-half years he served there. A seven room brick rectory was built and sidewalks laid, and the following items were purchased for the church: choir vestments, typewriter, mimeograph machine, flags for chancel, processional cross, water fountain, new lighting system for the study and classrooms, over 200 prayer books and hymnals; the plant was painted twice, and a nice brick parish house or community center was built and fully equipped with rector's study, office for secretary, kitchen, etc., and sidewalks laid.

There were 110 persons baptized; 113 confirmed, and 32 transferred to St. Peter's; and, as with many priests, much of his time was spent in counseling and working with the underprivileged. On the diocesan level, he served on the Department of Christian Social Relations and was chairman for one year, and served on the Board of Examining Chaplains of the Diocese of Virginia.

After serving for more than thirty-five years in the ministry of the Episcopal Church, Archdeacon Harris retired on December 31, 1968.