

THE CHURCH ADVOCATE

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

VOL. XVII NO. 4

BALTIMORE, MD., FEB 1908 PRICE FIVE CENTS.

THE BRAGG FAMILY.

There are in life many silent



MR. GEORGE F. BRAGG SR.

but effective workers whose very great efficiency is scarcely ever known. While the labors and accomplishments of many, less worthy than themselves are heralded abroad, in the simplicity and sweetness of their truly Christian characters, they shrink from such public notoriety. And, yet, oftentimes there is very much of real helpfulness, which, if more generally known, would stimulate others in good works. It is not a matter of egotism or self-praise, but of simple fact, when we state that during our ministry of more than 21 years, we have helped to brighten the lives of many, as well as contributed something towards the extension of our beloved Church among the members of our race. As we look back upon the record, as poor and imperfect as it is, no instrumentality, under God, has been more potential and serviceable, in the results accomplished, than the members of our own immediate family. And, if there be one blessing more than any other for which we are devoutly thankful to God, it is the constant and unceasing devotion of EVERY member of our household to whatever work engaged our attention, whether that work was religious or charitable. Last September was the 20th Anniversary of our Marriage, and the "family group" herewith given, was then taken. Our first-born and oldest son was on the eve of going out from under the pat-



ARTHUR, MRS. & MR. BRAGG, HARRY, NELLIE, MARY.

nal roof for the first time in his life, to enter college. From the



MRS. MARY BRAGG.



time that he was scarcely three years of age, to that moment, had been continuously connected with St. James' choir. He had grown up in the Sunday School, and at the time of his departure, to enter college, was its secretary. He had served his father at the Altar, and had been succeeded, in that capacity, by his younger brother. Our oldest girl commenced her work as a Sunday School teacher when she was about twelve years of age, and ever since she was thirteen, she has been the efficient Church organizer. At present, her class is the largest in the Sunday School, comprising more than 20 boys. The youngest child, like the rest, has yielded her full quota of service. All of them, in more ways than we are able to specify, have been unceasing in their labors for Our Lord and His Church. Not the least, whether hot or cold, inclement or fair weather, without fail, have they attended both Church and Sunday School. With respect to the devotion, constant and unremitting services of our help meet, we dare not speak. We tread upon ground, too precious and too sacred. And, the same measure of silence is due her with respect to that great domain with out, in the field of charity, and in the Home life of the poorest, those who needed most the kind and gentle touch of a loving, womanly heart. January and February always bring such sweet and precious memories, and happy times, in our household: for in the

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ST. JAMES' CHURCH,
AND RECTORY,
BALTIMORE,
MD.



THE
Church Advocate.

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EDITOR AND PUBLISHER,
1133 Park Avenue
Baltimore Md.

Published on or about the first of each month, in the interest of the Colored Race, in general, and of the Episcopal Church.
SUBSCRIPTION—FIFTY CENTS
A YEAR, IN ADVANCE
SINGLE COPY 5 CTS.

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

"THE FIRST GUN OF THE SECOND CAMPAIGN."

**AN ABLE PLEA ON OUR BEHALF,
BY BISHOP JOHNSTON OF
WEST TEXAS.**

In one of the great battles of the Civil War the Confederates had gained a signal victory, and the Federal troops were flying in wild disorder from the field.

Their brave and indomitable commander, rushing to the rescue, met them, shamed them for their cowardice and called on them to follow him back to the battlefield. Inspired with his spirit, they returned to the fight, renewed the battle, and turned defeat into victory; and saved Washington from capitulation, and perhaps the Union from destruction.

Had Mr. Lincoln become faint-hearted after the first battle of Manassas, or after the seven days' fight before Richmond, or after Fredericksburg, Chancellorsville, the second battle of Manassas, the Union would have been destroyed, and the Negroes would still be slaves. But he, who seemed to be the incarnation of the principle of universal freedom, for which the war was waged was inspired to rise superior to every defeat, and refused to be cast down by every calamity, till final victory crowned the Right.

The first skirmish for the ecclesiastical emancipation of the Negro has been fought and lost. The victory is with those who would keep him in spiritual bondage; but the campaign will not be ended for at least three years, when another General Convention meets. There should be no thought of surrender on the part of those who believe they are right, till opposition to wrong has been shown to be useless, so far as "this Church" is concerned. If we can't settle the question right—and no question, in God's sight, is settled until it has been settled right—let us not so tied down by precedents that He cannot find some other branch of His Church that is equal to this truly difficult task. One thing seems certain, and that is, for the present, He has done us the honor of committing this task to us.

As the North was the chosen champion to secure the political freedom of the Negro, so now the more honorable task of achieving his spiritual freedom is given to the South. Now then, that the smoke of the first engagement has cleared away, it is time to begin getting ready for the next. I propose, in this

article, to fire the first gun of the second campaign.

What has brought about the present condition of things, making any special legislation on this subject necessary?

From my stand point this is the cause: Before the Civil War there were quite a number of slaves who were owned by members of our branch of the Church, who were also members of it, but after the war the most of these either drifted into the Methodist and Baptist Churches, or they abandoned Church going entirely. Later, after the bitterness and estrangements of the reconstruction period had passed away, a number of Southern bishops began to look up these scattered sheep and to make provision for them in separate congregations. I assisted Bishop Wilmer, of Alabama, about 1883, in re-collecting one of these dispersed flocks, which is now a self supporting parish.

A considerable number of colored people throughout the South were enticed into the Church at this time by telling them that it knew no North and South, and recognized no special distinctions, but every man was accorded his full rights in the Church. In my simplicity and sincerity I often said this to them myself. I stress this point very much in the recollection of quite a number of colored people into this Church, who came from a Methodist congregation, from which they were separating, as stated by their spokesman, to escape from the tyrannical and ignorant people, and to secure for themselves and their

children the same rights as those who had been brought up under its discipline of religious training, where obedience to the Ten Commandments and not the excitement of the nervous system is made the real test of true religion.

After having enticed these people into the Church by these blandishments, first one and then another of the dioceses proceeded to disfranchise all the colored clergy and their congregations, relegating them to archdeaconries, which have no ecclesiastical standing in the Constitution or Canons of this Church. In this way we who honestly assured them of their equal rights in the Church have been made to appear Amosites to them.

Self-respecting Negro clergymen have naturally resented this indignity and injustice which has been put upon the men of their race, and have strenuously and properly, yet respectfully, protested against it. This protest, with a proposed plan of relief, has been laid before two General Conventions, one at Boston, and the other at Richmond. It is generally known as the missionary bishops' plan, under which the Negro congregations in Southern dioceses may be organized in to a racial missionary district, similar in all respects to the territorial missionary districts. This they asked for not as they desired, for they desired their full rights as men in the diocesan convention; but being deprived of them, they asked for the proposed arrangement by which alone their independence and their proper self-respect were secured.

Their case was ably put and strongly buttressed with cogent reasoning and references to the opinions of able bishops in the recent past, as also to Apostolic precedent. But all to no purpose. They asked for bread and got a stone; they asked for liberty and got servitude; for that is what the proposed suffragan amounts to, as it leaves priests and their congregations still disfranchised, and adds insult to injury by creating a dummy bishop, who is also disfranchised.

Present members of the Church may remain in it, because of their attachment to it, and as an exhibition of their Christian humility, who, being struck on the one cheek, turn the other; which should make us blush for the injustice we are perpetrating on them; and others may remain in the hope and firm belief that this Church will not affix permanent such a stigma on them; but certainly we do not hope for such legislation to attract to us that class of the colored people who would carry great influence with others, many of whom would, doubtless, seek harborage in it if they felt assured that their rights as Christian men were going to be respected.

To show how the suffragan plan would work if it was adopted let us suppose some Southern diocese should elect a colored suffragan, and he should come to the diocesan convention to report his work; what is to be done with him, if any social function is planned, as is so often the case at these gatherings? What would be done with him if the white bishop should become suddenly ill, so that he would be unable to preside? Would the colored bishop, as much a bishop as he, be called upon to take his place? To ask such questions is to answer them. Every one knows that he would be discriminated against, only because he was a Negro; though, like Archdeacon Russell, he might not have over an ounce of Negro blood in his veins.

We may think we are fooling the Negro, and even ourselves; but we ought to have sense enough to know that we are not fooling Almighty God who will not stand for such foolishness as we are proposing to commit "this Church" to. We may well call it "this Church" as long as it is guilty of such invidious, such disrespect of persons as this.

The missionary bishops' plan avoids all these disagreeable consequences. It gives self-respecting Negroes, not all they want, but enough to satisfy their sense of justice. It gives them liberty to direct their own affairs; it saves them from racial discrimination and social humiliation; it gives them a real bishop with a seat and vote in the House of Bishops, and thereby retains them in full communion with the Church.

Some very interesting notes of the work in Arkansas, we regret to say, came to hand a little too late for the present issue.

The Rev. Jersey H. Tabb, of Camden, New Jersey, is now occupying the comfortable and cosy rectory, recently erected on the church lot, adjoining the church.

SOME EPISCOPAL EXPERIENCES.

Recently, we have received some most encouraging words from a number of our Bishops, friends of the movement to secure for the race the Missionary Episcopate. While the letters are personal there are certain quotations which can be made, not only with propriety, but, with helpfulness to the brethren who are strong in hope.

Bishop Leonard: My Dear Dr. Bragg:—Thanks for your interesting history in the folder just received. I have read it with delight, and am grateful to realize the fidelity of the faithful ones who memorialized B. H. Cain and Morgan were very dear to me. The former gave me a stimulating influence here, at a time when I was disposed to give up the work at St. Andrew's, because of the bitter disappointments and discouragements. He pleaded with me earnestly, and I rallied myself and went forward. Most certainly has blessed the endeavor. As for Morgan, you may remember that he began his ministry, practically, with me at the Church of the Redeemer, Brooklyn, when we put him in charge of St. Augustine. He gathered his little flock each Sunday, in my chapel, adjoining the Church. He was a long, faithful, and consecrated Priest of the Most High God, and I cherish his memory with warm regard.

Bishop Whitaker: My Dear Rev. Brother:—I thank you for sending me your interesting leaflet on the good work of Pennsylvania Churches. In this diocese we have had good reason to think we had colored clergy, and I shall never fail to be interested in any measure calculated to promote the welfare of the colored race. I greatly regret that the work could not have been carried further by providing for the election of Missionary Bishops.

Presiding Bishop Tuttle: My Dear Dr. Bragg: Many thanks for your kind Christmas greetings received in conjunction with your leaflet giving descriptions of some of the faithful men who have done and are doing work for your race. I hope under God's guidance and blessing that in some way the light will shine clear upon our future course of accomplishing good results in Church work here in America among you and your brethren.

Bishop Whitehead: My Dear Dr. Bragg:—Thank you very much for remembering me in the distribution of the folder concerning the good work of Pennsylvania churches in extending the work among the colored people. I have read it with great interest, especially as our own work among the colored people of Pittsburgh is for the first time progressing favorably, under the leadership of the Rev. Scott Wood. We are doing all that we can to encourage him, and hearten the work, in order that by and by we may be in a position more effectively to help similar works elsewhere.

Bishop Brewster visited Saint Luke's Church, New Haven, Sunday Jan. 19, and confirmed a class of twenty six persons. By the same Bishop, the Rev. Alonzo Johnson of Hartford, is to be advanced to the Priesthood, February twenty second.

THE BRAGG FAMILY.
continued from first page.

month of January four "birthdays" are celebrated, in our home; that of our youngest girl, our youngest boy, our own, and our own beloved mother, besides the anniversary of our ordination to the sacred ministry, while February brings the anniversary of our father's birthday.

On the first Sunday in every month we have a sacred and dear privilege which but few priests enjoy. It is then that we celebrate the Holy Communion, at S. Cyprian's Mission, in a little chapel, in North Baltimore, in the front room of our parent's home. About a dozen souls, at each communion, kneel around that little altar. By the love and devotion of those so dear to us is this Mission sustained. And, to stand there, month after month, and communicate with Heavenly Food, those who brought us in their arms to the sanctifying water of Holy Baptism is nothing less than a token of Divine favor. All their lives have they found it a perpetual joy to give up themselves to such service for Christ and His Church. They inherited it from their forebears, and thus have they passed it along. He who finds and tastes the joys of Heaven, in family life, here on earth, has indeed, a taste of that eternal bliss which awaits him. We have endeavored to make good, during all these years, the resolution of Joshua: "As for me and MY HOUSE, we shall serve the Lord," and, thus far, the grace of God has not been received in vain.

Certainly, then, no apology is necessary for presenting to the family of "Advocate" readers the likeness of those we love most and, who, under God, more than any others, are responsible for whatever good has issued from us in our efforts to do the Master's work, and to help and bless our fellow men. Within two years of a half century have our own parents been blessed, in living together in the fear and love of God as Man and Wife, and we humbly pray our kind Parent in Heaven that they may be spared many more years yet to impart to us the benediction of their presence.

ORDINATIONS.

The Rev. James Henry King, of Edenton, N. C., was recently elevated to the Priesthood, by Bishop Strange of East Carolina.

On the third of January last, in Lexington, Ky., Bishop Burton ordained to the diaconate, Mr. Erasmus Lafayette Baskerville. He was formerly a sergeant in the United States Army, and stationed, for several years, in the Philippines. Rev. Dr. Chinn presented the candidate, and the Rev. D.L. Ferguson of Louisville, Ky., was the preacher. Mr. Baskerville is a Virginia, and was educated in the Mecklenburg public schools, and the Virginia Normal and Industrial School. For the past three years, he has been a student of the Bishop Payne Divinity School.

The Rev. William E. Gilliam of Blacksburg, Va., has received the appointment from Bishop Leonard, as missionary in charge of All Saints Mission, Toledo, Ohio, lately vacated by the Rev. Harry O. Bowles, of New Haven, Conn.

THE FOUNDER, AND SAVIOR OF ST. JAMES CHURCH.

"The Rector of St. James First African Protestant Episcopal Church, in the city of Baltimore, reports, that the church was happily reared at the expense of \$2300. The Rector has visited the northern and eastern states for the third time, and solicited aid for the Church, to exonerate her of debt; his last visit was made during the past summer, and on his return Jan., 1 1834, he paid six hundred and ten dollars of the debt, and also got the Church insured until Jan., 1 1841. The debt now against the church is \$673.37. The Rector would say, that although the constitution of the church gives to those of his brethren, who are in bondage, the right of membership in the church, much dissatisfaction has prevailed among some of his free brethren; yet, with the blessing of the great Head of the Church, it has been happily and finally settled; he thanks God that he has long since seen that a gospel christian bondsman will be a righteous servant, and for this, and other reasons, he does not forget to instruct them in the exercises of the sanctuary; he remembers them that are in bonds, as bound with them.

There is taught in this Church, by the Rector, a week day and Sabbath School, which are both well attended. The number of marriages, baptisms, and burials, the Rector has not correct account. The responses are made audibly and with much apparent devotion."

WILLIAM LEVINGTON.
May 16, 1834. Rector.

Two years later, Mr. Levington departed this life. His death, together with the effects of the great flood of 1836, almost extinguished the very life of the little church. But, in the Providence of God, a talented young Southern white man, who was seriously thinking of going to Africa, as a Missionary, decided that God could use him in helping the African race right at his door; so, his ordination was hastened that he might assume the charge of St. James Church. His name was Joshua Peterkin, the distinguished father of the present Bishop of West Virginia. He, practically, saved church from extinction. In his first report, to the convention of 1838, Dr. Peterkin says: "The Rector could say much in reference to this subject, but fears that he might not speak or write with sufficient composure. Yet he may surely express his surprise and regret that this congregation has been so long allowed to struggle unaided, for existence, when if properly sustained by the Episcopalians of the diocese, its good influence might extend to one fourth of the entire population of this great city."

The late Bishop Whittingham, says of the class Confirmed by him in the year 1854: "The spectacle of an orderly, reverent and seemingly devout a congregation as ever I saw assembled on any occasion, anywhere. No class in any congregation, has ever given me more satisfaction than that which this day presented itself for the solemnity."

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THE PARISH BULLETIN.

BALTIMORE, MD., FEB. 1908.

COLORS FOR SEASONS.
 WHITE—Christmas, Easter, Epiphany.
 Ascension, Trinity Sunday.
 Transfiguration, St. John Evangelist, St. Paul, Purification.
 Annunciation, St. John the Baptist.

1st, Michaelmas, All Saints.
 RED—Whit Sunday and Bazaar Days.
 VIOLET—Advent, Lent, Ember Days.
 Rogation Days.
 GREEN—Epiphany and Trinity Season.
 BLACK—Good Friday.

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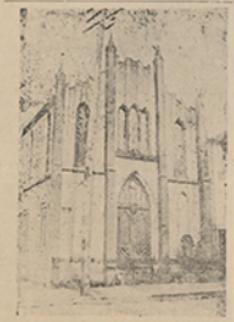
MRS. MABEL E. YOUNG.
 MR. JOSEPH ALTON YOUNG.
 MR. W. B. EMBERTON YOUNG.
 MISS MARIE YOUNG.

MR. M. R. H. YOUNG.

In making the acknowledgements each month a great deal of copying and re-copying is necessary. While the utmost care is used it is always possible that omissions may occur, and so the rector will be grateful to the members of the congregation if they will regularly, each month, examine the acknowledgements, and PROMPTLY report to him any error with respect to their contributions.

THE EIGHTIETH ANNIVERSARY OF THE FIRST CONFIRMATION.

The Rector and Congregation of St. James Church, Baltimore, Maryland, are putting forth special effort towards making the year 1908 the most glorious of all the years since the church was established. The 12th of next December will be the 80th Anniversary of a very important fact in the history of the work of the Episcopal Church among people of African descent. On that date, eighty years ago, was presented, by a colored priest, in a colored church, the very first class of colored persons to receive the holy rite of Confirmation, on southern soil, in America. All of this took place in St. James Church,



THE OLD ST. JAMES CHURCH.

"On the 31 of the same month, (March 1827) I consecrated to the service of Almighty God, a very neat new church in the city of Baltimore, for the use of the people of color under the ministry of the Rev. Mr. Levington. Morning Prayer was read by Rev. Dr. Wyatt, and the sermon preached by the Rev. Mr. Henshaw. The Congregation was large and devout, the responses were well made and the chanting and singing quite delightful."—From the Convention Address of Bishop James Kemp.

Baltimore. The same prelate had ordained Mr. Levington to the Priesthood, in St. Thomas Church, Philadelphia, Bishop Onderdonk, was the one to lay his Apostolic hands upon the heads of these members of the African race, surrounded by the auction block and the slave pen.

If the good friends, in Pennsylvania, to whom we have sent a leaflet concerning the "Good Work of Pennsylvania Churchmen," as well as friends elsewhere, will only help us a "little," in a financial way, we shall be able, before the close of this present year, to wipe out entirely the Debt upon our church. We ask their help; and, we think we deserve it. We are not asking large offerings, but simply for the "crumbs" which fall from their tables. Surely, they will not have the heart to deny us such a small favor; especially when it means that the church of their own planting will thereby be placed in a position, not only to fully care for itself, but, in this great city, with thousands of Negroes, inaugurate some new work, which, in gratitude to God, it may nourish and help until it too has grown in

to a strong parish. So, we hope that every rector in Pennsylvania who reads these words may take them as a direct appeal to him and his people to give us an offering, however small it maybe, towards the liquidation of our Debt.

This little Negro congregation, amid all the hard conditions which existed among our people, before and since the late Civil war, has given of her sons to bear the message glorious, both in this country and in Africa. Upon the strength of her Missionary record she can with a clear conscience ask such help of those, who, in a measure, are responsible for her existence.

Upon our part, it is our earnest desire and intention to ardently labor to bring to Our Lord, by means of Holy Confirmation, this year, not less than 80 souls, as a tribute of our gratitude for all the blessings which have come to us during this period.

WHAT BISHOP PARET SAYS.

My Dear Dr. Bragg: I very gladly give the assurance that the work of St. James First African Church of this city is very important, that it is growing, but growing very slowly; and greatly impeded by the fact of the debt resting upon it. If that could in some way be cleared off, I should be very glad indeed."

There are a number of Church people, of means, who highly value an expression from Doctor Washington, although he is not a Churchman. Dr. Washington sends us the following:

A WORD FROM DR. BOOKER T. WASHINGTON.

"MY DEAR MR. BRAGG:—Replying to your letter of recent date I would state that I have watched your work with deep interest and satisfaction. You, through the medium of your Church, as well as through your other activities in behalf of our race have accomplished a great deal of good, and feel quite that if the plans you have explained to me are carried out that you will be placed in a position to accomplish still greater good not only for the benefit of our people in Baltimore but throughout that section of our country. I wish for you the greatest success in securing the money which you need and deserve."

All women of the parish who are not already members of the Woman's Auxiliary are requested to become such. The Auxiliary meets on the first Wednesday evening in the month. The dues are only ten cent a month.

50 YEARS' EXPERIENCE

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ST. JAMES CHURCH.
 REV. GEORGE F. BRAGG, D.D.
 RECTOR.

1133 PARK AVENUE,
 BALTIMORE, MD.

THE VESTRY.

HEBER G. OUTERBRIDGE
 GEORGE A. ANDERSON.
 DORA V. QUEEN
 TREASURER,
 WALTRER E. EMBERTON
 REGISTER.
 ROBERT H. PENNINGTON.
 HENRY WARD
 GEORGE W. PERRY.

Services.

Every Sunday, 11 a.m. and 8 p.m. Sunday School at 3:30 p.m. On the Second and Fourth Sundays, Holy Communion at 7 a.m. Wednesday, Service at 8 p.m.

ST. CYPRIAN'S—3200 Barclay street; Holy Communion, First Sunday at 7:30 a.m. Every Sunday, Sunday School at 3 p.m. Service at 5 p.m.

ENVELOPE CONTRIBUTIONS DURING JANUARY.

TWO DOLLARS—5, 129, 144, 211.
 ONE DOLLAR AND A HALF 159
 DOLLAR AND A QUARTER, 50
 ONE DOLLAR—3, 10, 11, 14, 21, 31,
 40, 43, 52, 57, 71, 73, 99, 102, 110, 122,
 139, 169, 224, 235.

SEVENTY FIVE CENTS: 6, 24,
 133, 149.

SIXTY CENTS: 107, 117.
 FIFTY CENTS: 8, 9, 16, 30, 35, 61, 66,
 67, 69, 70, 109, 123, 126, 136, 140, 142,
 157, 178, 181, 182, 187, 188, 216, 225,
 230, 232, 234, 253, 262.

THIRTY FIVE CENTS: 23, 25,
 28, 81, 116, 128, 132, 162, 163, 176, 185,
 189, 207, 249, 250, 252.

TEN CENTS: 127.

THE ANNIVERSARY OFFERING.
 \$2. Mrs. Mary F. Allen.
 \$2. Mrs. Adelaide Little.

Christmas Offering—\$3, 77, 82,
 116, 129, 31, 54, 126, 59 c, 102, 103, 105,
 195; 25 c, 241, 242.

RECEIPTS FOR JANUARY.

Envelopes, 854 30
 Offering, 16 48
 Christmas Offer, 11.00
 Anniversary Offer, 4.00
 Total, 85.78

Members of the congregation who receive the "Church Advocate" and do not pay the rector for the same in advance, are kindly asked to pay the boy, who brings the paper, 5 cents each month.