The Story of the Negro Baptists of North Carolina

From 1620-1955

By C. F. Graves

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O. L. SHERRILL
Executive Secretary, General Baptist Convention
INTRODUCTORY STATEMENT

I have frequently given serious thought to the committing of THE STORY OF THE NEGRO BAPTISTS OF NORTH CAROLINA to the printed page. The idea has persisted, especially because I have been connected in an administrative capacity through the years as a delegate to various Conventions: as President and Secretary, respectively, of the State Sunday School Convention; Trustee on behalf of the Educational and Missionary Convention in its support of Shaw University; Auditor of the Union Baptist Convention and Organizer and President of the State Deacons and Laymen’s League, Auxiliary of the General Baptist Convention.

Nationally, I am an Instructor in the Young People’s Division of the National Sunday School and Baptist Training Union Congress, and a member of the Executive Committee. My first-hand knowledge of the Negro Baptists of the United States, by contact from much travel and participation in the programs and procedures of the Baptists and other Interfaith gatherings, has been of value in my larger education and general knowledge of the objectives of various organizations. I am a member of the National Baptist Laymen’s League and the Executive Committee, and as such, both in the Sunday School Congress and the Laymen’s Movement, I have spoken for North Carolina Baptists.

I have been President of Roanoke Collegiate Institute of Elizabeth City and head of the Bank Street Public School until I retired.

We have not had a printed account in one volume of the general overall picture of the great work being done in our State by the Negro Baptists since the most excellent Publications of J. A. Whitted’s History of the Negro Baptist of North Carolina, and M. W. Williams and G. W. Watkins’ “Who’s Who Among the Baptists of North Carolina” from whose writings we have made quotations as well as from other writers. Then finally when I gave the Address on behalf of the Laymen of Our State during the acceptance of the Baptist Headquarters Building, January 24, 1954. Secretary O. L. Sherrill urged me to write the History of the Baptists from my intimate knowledge of it. He followed this up in a meeting of the Executive Committee in February, 1955, that I should write this Story of the Negro Baptists. At the same time stating that Dr. O. S. Bullock, Pastor of the First Baptist Church of Raleigh, and his knowledge of the efforts of Negro Baptists would be of inestimable value in the composition. And I wish to assert that we have been glad to consult with him concerning it during the whole story, and his valuable suggestions and contribution to this volume have been of the most intrinsic value; and we take this method of thanking him for the close contact we have had in this preparation for the Public.

And, too, when I left Shaw for my life’s career and came to the leadership of Roanoke Institute in Elizabeth City, I was in frequent contact with Calvin Scott Brown, Principal of Waters Normal Institute, at Winton; President of Lott Carey, Foreign Missions Convention; Pastor of five churches; Moderator of West Roanoke Association and one of the prin-
REFERENCES:

1. A History of the Negro Baptists of North Carolina, by John A. Whitted, Editor of the Baptist Sentinel, Principal of Shiloh Institute, General Missionary during the "New Era Institute," Administrative Officer of the Educational and Missionary Convention and Pastor of First Baptist Church of Winston-Salem.


4. School History of the Negro, by Edward A. Johnson, formerly Dean of the Shaw University Law School; Principal of Washington Public School, Raleigh and Assemblyman from New York City in the State General Assembly.

5. History of the Negro Church, by Carter G. Woodson, Founder of the Association for the Study of the History of the Negro.

6. Who's Who Among the Negro Baptists of North Carolina, by Moses W. Williams, formerly Corresponding Secretary of the State Sunday School Convention; Superintendent of the North Carolina School for the Deaf, Dumb and Blind; Pastor of the First Baptist Church, Franklinton. George W. Watkins, former Teacher of Theology at Shaw University; Field Missionary, Pastor of Friendship, Charlotte; Field Secretary of the Convention; Pastor Bank Street Baptist, Norfolk Va.

7. Institute of Social and Religious Research on the Negro Church, by Benjamin Mays, President of Morehouse College.

8. Men of Mark, by William J. Simmons, First President of the National Baptist Convention.

9. Our Baptist Ministers and Schools, by Albert W. Pegues, formerly Missionary and Dean of the Theological Department of Shaw University; Pastor of First Baptist Church, Franklinton; Corresponding Secretary of the State Sunday School Convention, and Founder of the Girls' Training School and the Girls' Scholarship Fund for Secondary Schools.

10. Negro Baptists and Foreign Missions, by Marshall A. Talley, State Missionary of North Carolina, Pastor of First Baptist Church of Wilson and Mt. Zion Baptist Church of Rocky Mount; Secretary of the Sunday School Publishing Board's Christian Education Division, and Dean of the Congress; Editor of the Sunday School Informer. Christopher C. Adams, Pastor of Providence Baptist Church, Greensboro, and present Secretary of the Foreign Mission Board of the National Baptist Convention, U. S. A., Inc.


HOW TO READ THE BOOK

In the first place, please note that there is no effort to express in detail every item which a reader might regard as highly relative to an observed record here of something that has been recorded, or of something that has been omitted, or a name that should be recorded in the gallery of names of persons who might have seemed more outstanding, or less outstanding in the statewide picture of our Baptist Story. We realize that many local individuals have been the "great spade diggers" of our present potential. We thank and honor them one and all from the seacoast to the Tennessee line because you have been and are now right in there still pitching and shoveling for the future of the Baptist church and for the cause and objects which have been of help to you for your consideration and support of the leadership. We have tried to be inclusive in listing, especially the local and district leadership, due to space and time and financial resources for making more extensive contacts sometimes required even within a limited period, something has been said.

We have had differences of ideas, of policy and affiliation on certain National Baptist Convention work, one of which occasioned a temporary cleavage resulting in another State Convention which was the North Carolina Baptist Convention sponsored principally by Eastern North Carolina brethren. Because of the desire for organic union with our national brethren as a state organization, differences of opinion have been tolerated by the Negro Baptists of our State. Freedom of expression is the basis of the Baptist Democracy and we have remained together, for as Abraham said to Lot, "Let there be no strife, between me and thee, . . . for we be brethren," Genesis 13:8. Therefore, we have one General Baptist Convention in North Carolina working under a unified program for Christian Education, Home and Foreign Aid, the Orphanage and Headquarters Building now before us. And in the vision before us, the Care of Aged and Infirm Members of the Church, the Hospitalization of Individuals, Retreats for Retired Persons and Camps and Supervised Recreation Places for the Youth. The Convention auxiliaries are the Baptist Training Union, the Woman's Home and Foreign Mission Convention, the Sunday School Convention, the Ushers Union, the Laymen's League, and the 59 Associations with their auxiliaries, all of us together totalling 3,700,000 Negro Baptists enrolled in our State. It is the "togetherness" which we have set as an example for State and National Baptist Organizations among us. Granting the innate right to differ in opinion for every one, however, Negro Baptists in North Carolina are not divided. It is in this spirit we publish this. It is not perfect and someone else can do a better job we are aware and your acceptance is asked for the effort.

Your servant,

CHARLES FRANCIS GRAVES, Author,
601 South Road Street,
Elizabeth City, North Carolina
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A BIOGRAPHICAL SKETCH OF THE AUTHOR

Charles Francis Graves—Energetic, enthusiastic disciple of the Tupper-Meserve regime and one of the younger pioneers in the Baptist forward moving program. Coming to Shaw University in 1897 to prepare himself for Christian service in education, I think he must have changed his name to Charles Francis because of his admiration for Charles Francis Meserve, the president. Young, ambitious, versatile and idealistic, he applied his talents in such a manner as to win the leadership in education and religious training in Eastern Carolina.

As president of Roanoke Institute, for many years, a secondary Baptist institution and a feeder for Shaw University, he was instrumental in preparing and pointing the way of many young men and women to higher ground through advanced college and professional training at his alma mater. His own life has been enriched through the study of literature and philosophy at higher institutions of learning and the publication of his research in the fields of human interests.

Charlie Graves was my contemporary at Shaw just before the turn of the century. We had many things in common, and if there is any one qualified to tell the story of the Baptists in North Carolina, it is he.

CHAS. R. FRAZER
Formerly Dean of Shaw University, Raleigh North Carolina
Chapter One

HOW NEGROES CAME TO AMERICA

Trade is the natural instinct of man in all ages of the world. It is through trade or exchange that our civilization goes on. And long before the land we know, the exchange of materials for living was carried on by men in the Eastern world. The more the demand is for the things needed by peoples, the race to supply becomes more rapid, and ingenuity is taxed to meet the demands. This has always been the theorem for solution or satisfying the demands. This was the situation during the 14th and 15th centuries particularly as civilization pushed its way westward. The civilizations of the early Asians and Africans were waning and the newer European civilizations were coming into existence. Communication to other lands was by water. How to reach each other with their products quickly became the topic of discussion of the day. Asiatic nations needed to dispose of their products. So did Africa and Europe. Finally, Christopher Columbus, a bold Italian sailor, came forward with his idea of sailing westward to reach the Asian commercial countries more quickly than eastward as had been the old route down around the bottom of Africa and into the Indian Ocean to India, China and Eastern ports. After arduous and almost hopeless efforts to secure backing from Western European Governments for his proposed argosy, Spain, then a leading world power, financed his undertaking by providing ships and cargo for a long and hazardous voyage westward, from Palos, Spain, to what is now known as the West Indies Islands off our Eastern Coast. Columbus called the natives West Indians because it was to India in Asia that he was making his new trip. The landing was made in this group of Islands October 12, 1492. He took charge in the name of Spain.

When he returned to Europe with evidence of a new land peopled by other brown and reddish colored people and brought some with him, it fired the imagination not only of Western Europe but of Asia and Africa. Immediately, the "land grabbing" race was on, for a foothold for the subjugation and the exploitation of these new places and peoples as had been the prior practice with Asia and Africa. Spain financed two other trips of Columbus to the "new lands" further reaching the mainland and making claims as she went until what is now Mexico, Central America, Western United States to the Pacific Ocean were Spanish possessions. Portugal followed southward claiming what is now known as South America. France took over from where Spain left off to the Sabine River northwest; Holland was satisfied at what is now New York State; England touched France in what is now Canada, the New England section of the United States and due to her alliance with Holland against Spain, she was able to stretch her territory down to the French claims at the Sabine River Georgia by the Treaty of Utrecht. Thus the stake was set for the commercial drama of these nations in this new world. Already, bear in mind, these same nations had carved up the lands of Asia and the South Sea Islands, and all of Africa and the peoples thereof and caused them to
be subservient to their empirical caprices of power, greed and superiority complexes and subtle machinations in government of peoples. How to make these lands pay? What commercial value could they be to the Lords and Land Barons, rich men, whom the rulers feted and distributed the lands to, as accomplices of the kingly and queenly nobility of the times? But they claimed the lands without the consent of the people they found on the lands who did not submit so meekly as the African and the Asiatic peoples did whose lands they had also occupied by intrigue, stealth and subjugation. The new people here fought back, resisted and killed their new tormentors, but were finally overpowered and pushed back further westward to the Pacific Ocean where the Indians remained huddled into the States reserved by the American government for them—Arizona, New Mexico, Colorado, Utah, Idaho, Montana, Wyoming, California, Oregon, Washington, North and South Dakota, Nebraska, Minnesota, Oklahoma, North Carolina and elsewhere among us. With Indians pushed back from the shores of Eastern America and finding that the lands could produce for these European merchants tobacco, corn, potatoes and other commercial products, cheap labor was needed to make profits, with the high demand for the supply. What did they do? Just went into Africa filched, fooled and brought Negroes out and chained them and brought 20 at first and sold them to these tough buyers at what is known as Jamestown, Virginia, under the rulership of the King James of England. These Africans were placed under men who were conscienceless owners from England and immediately assumed the status of lower animals not considered as counting in the population for one person. The Negro slave was counted as three-fifths of a man. In other words three white men under the constitution which was adopted after the War of 1776—1783, were equivalent to five Negro slaves. The New England and Northern groups in the Convention that adopted the Constitution of the United States of the Thirteen Colonies, although opposed to classifying the slaves on a 3 to 5 ratio, swallowed this in order that the State of small Rhode Island might have two the equal number Senators in the new Government. It was the Southern delegates who had large numbers of slaves who threatened to split the New Union of the Thirteen Colonies unless this proposal on the enumeration of the population went that way. Efforts were made to sell Negroes to the New England merchants and small manufacturers without success. One reason was because the New England settlers had come on account of religious persecution and English stricture. Pennsylvania and Maryland also were settled by a religious urge and background. From the Potomac River southward, the settlements were made by such men as Sir James Ogilthorpe who secured land from the English government under King George and bought off the time of criminals and jailbirds and other adventurers without special placement and sent them to what is now Georgia, and as this type of settlers increased, their estates quickly embraced Mississippi, Alabama, Louisiana, Arkansas and Tennessee and portions of North and South Carolina which were bought by Land Barons called Proprietors of Albemarle, Clarendon, Carteret, and five other Barons and soon Wilmington, N. C., Charleston, S. C. and Savannah, Ga., became the great seaports of the Thirteen Colonies for the entrance of slaves on the East, while Mobile and New Orleans were on the South.

The New England settlement background being of a more strictly religious nature made no progress with the slave system, the same was
practically true of the Middle States to the Potomac River South. Therefore the South expanded its slave empire and built enormous and imposing landed dwellings apart from the slave cabins which were supervised and patrolled by their appointed overseers; while the Northern section of our United States proceeded to build factories and develop their mills and mines and bought the cotton produced by the slaves masters of the Southern States and sent it back as finished products, and with dividends continued to expand their industries by building more factories, employing more skilled labor in these factories and entering into new and vaster industrial fields; while the Southern planter remained smug and content with the returns from the unskilled labor of unpaid slaves and handicapped men and women whom he subjected to an inferior social position within his midst. Thus the Northern section of the United States provided the mechanization of our country while the Southern section bought and still buys the mechanized products of the Northland. . . Thus the Southern master developed a mental complex far away from the Northern industrialist regarding the slave and the systemic influences which emanated from its practice and to which he yet seems inexorably wedded.

The practice of any form of slavery of human beings is productive of certain inhibition, ignorance and stupidity. There is never an opportunity for the highest potential in man to inhere and bear good fruit. Therefore, Negroes came to America having been brought here in 1619 by Western European governments and sold to English commercialists largely as slaves for the cultivation of cotton, tobacco and other commercial raw products from the soil to be sold and finished in Europe and in the Northern section of the United States to the makers and thinkers of industry and vision of future expansion in that area; while the South weltered in the lavishness of their slave borne labor. This situation today is the reason we think of an industrial and forward looking, adventurous North and a sometimes called, backward South. They saw through another glass their future as it relates to human beings and the relationships that should be sustained among all men.
Chapter Two

WHY THE NEGRO CAME TO AMERICA

But why did he come to America? We are not convinced by the circumstances of how he came, that he was altogether willing to leave Africa so readily unless a glaringly rosy picture was interpreted to him. It could have been just that. However, upon further reading, what happened after he came to these shores and afterwards how he was quickly and rudely disillusioned. He submitted meekly when he discovered there was no chance of freedom of body nor of his will to free locomotion. He chose the lesser of the two evils: submission to annihilation. He had no citizenship status anywhere on either continent. He chose to be meek. “Blessed are the meek: for they shall inherit the earth,” Matthew 5:5. Here in the Southland of destiny he tilled the soil of his master’s fields of cotton, corn and tobacco from the rising of the sun till the going down of the same, when to his humble log cabin built for him away from his master’s mansion where except by the ringing of the bell for food time at the “great house,” he could not be seen nor heard, except for chores or discipline or “hand outs” of unwanted clothing by his master or mistress, or the minor parts of staple foods, where he developed a diplomatic bow of servile “thank you, massa” courtesy, then returning to his one room cabin built of logs and daubed with mud with scarcely one window to let in the light, and a wooden chimney daubed with mud having a rock fire place in which, he raked forward hot embers from the huge oak log placed at the rear of the throat of the chimney and dexterously flipped his corn pone thereon and covered it with red hot embers until the long burning ashes seeped through and it was washed of the remaining ashes and consumed with delight and humble thanks to God. To say the slave Negro was happy under this system would be contrary and revulsive to nature.

The Jews under Egyptian slavery were exhorted to be happy by their foreseers and prophets; but they said “How can we sing the Lord’s songs in a strange land?” The Negro slave showed a spirit of sublimity in bonds never before exhibited. He demonstrated the teachings of Jesus by praying “for them that despitefully use and abuse you.” Yes, the Negro desired freedom of body and soul as well as all men do. He worked and prayed. In his labors on the farms, in the mills, in the forests and factories all the day plodding behind the long eared mule in the heat of the day, and everywhere building the Southern empire of agriculture for his master, if he faltered or fainted sometimes from sheer exhaustion, often the ruthless and bloodthirsty overseer would goad him on to his task by a leather thong applied forcefully over his bare-back body which echoed and re-echoed in relentless coils above his bleeding wounds, as he cried “May de Lawd have mercy upon you, massa, and bestow a blessing upon you.” Then turning to his monotonous task in an unwavering voice he would say in song “Trouble don’t las’ always” or “Sometimes I feel like a motherless child, a long ways from home,” or “I am going home
into de hebens.” Often these poignant lines and the spirit in which they were attuned would strike at the roots of the slave driver and he would again use vain language and cursing words. Again the dumb driven Negro slave would sing “You can’t hide sinna, you can’t hide,” or “Swing low, sweet chariot, comin to carry me home,” Maybe, “I am going tell God about my trials.” Then in the midst of bitter groans and muffled sobs at his turned down pot meetings, when “You couldn’t hear nobody pray” was bludgeoned out of the deep which called unto deep and was heard. Listen to the record hearers! Thomas Sumner of Massachusetts heard it, in the Senate Room of our Government; Henry Ward Beecher heard it, and from his platform he sounded it aloud; his sister, Harriet Beecher Stowe, saw, heard and wrote it in a disturbing story of “Uncle Tom’s Cabin; John Greenleaf Whittier, James Russell Lowell, heard Phillis Wheatley, slave girl, by their immortal poems; William Lloyd Garrison made it known through the “Liberator”; Frederick Douglass, Harriet Tubman and Sojourner Truth, dramatized it in person; William Still assisted in the “Underground Railroad” for run away slaves coming North to freedom, Owen Lovejoy of Illinois, John Brown of West Virginia, Nat Turner and his slave regiment of Virginia heard it with their lives. It was also heard through hundreds of Negro soldiers in the Union lines fighting like mad dogs, their faces to the enemy, trampling over their bruised and bloody bodies writhing in death to kill the next one facing him, on every battlefield of that memorable War for freedom until their prayers came through to Abraham Lincoln, President of the United States, and Lincoln appealed to God who told him to strike for the freedom of Negroes from physical and abject slavery in the South through blood and tears. Lee finally surrendered his sword to Grant at Appomattox Court House, Virginia, on April 9, 1865, and it was all over. It was God’s way.

The Negro came here under God to demonstrate that love and obedience to right and righteousness is better in times of stress and mental tension, than hate and wrong. That is why we were brought hither as slaves to demonstrate our most precious gift of joy and happiness under oppression. After 255 years of it we were politically and physically free, in locomotion. He no more had to ask his master for a “pass” to leave the plantation.
Chapter Three

ORGANIZED RELIGIOUS EFFORTS BEFORE 1865 IN NORTH CAROLINA

Now what was in his mind come freedom? Obviously to thank God who heard his prayer and delivered him from out of the state of bondage into a state of freedom in a most miraculous manner. He prayed for deliverance and it came in as a rushing mighty wind and filled the hearts of more than 4,000,000 Negroes held down by powers over which they had no earthly control. The idea of freedom after awhile obsessed them and led them like a pillar of cloud in day and like a pillar of fire by night and the faith that was running in their blood buoyed them and they held on. Now he wished to dramatize his thanks in a united and collective manner. Before 1865, however, northern Negroes who had escaped from slavery and dwelt there, were received into the all white churches. The pattern to segregate them resulted into the organization of the African Methodist Episcopal Church by Richard Allen and the African Methodist Episcopal Zion Church by James Varick. The Abyssinian Baptist Church and The Concord Baptist Church of New York and Brooklyn, respectively, were organized out of the same religious atmospheric conditions. In North Carolina—"At times during slavery Negroes were permitted to sit in the galleries or in the basements of white churches and received instructions and the Lord’s Supper.,” History of the Negro Baptists” by J. A. Whitted, Colossians 13:22-25 “Servants Obey Your Masters” was usually the favorite instructional Scripture. These were regarded as “kitchen members.” The Pleasant Plains Free Will Baptist Church near Winton in Hertford County was organized 1855 by Reverend Thomas Hoggard, a white minister who was pastor until his death, 1880; B. F. Barber, also white, followed until 1884; C. S. Brown, young Shaw University graduate, was invited to teach in the Public School and became the first Negro pastor who served until his death, 1945. The Pleasant Plains Baptist Church is a member of West Roanoke Baptist Association and one of the largest supporters of the State Convention’s objectives.

Also, G. W. Paschal, Historian of the white Baptist Convention, writes that “Negroes had no organization of their own. They were listed as slaves, and the records show that there were 40,000 in white churches.” Livingston Johnston, Secretary of the white Baptist Convention of North Carolina, records, “The Committee on Religious Instruction for slaves urged that places be provided for them in houses of worship and that their religious instruction receive special attention.” The “Special Religious Instruction was not defined, although it may be left to the readers’ imagination in a time of Slavery in the Southern part of the United States. Again the record says in 1850 that “the churches be urged to establish schools for ‘Oral Instruction’ of the Colored people.” (It was illegal to teach the slave from a book in his hands or to read and write.) He could
only listen to what was told him by white people. In some sections they were allowed to hold services under white supervision but rarely by a member of his race, and when or if it was done a white supervisor was present to censor what was said and to restrict his speech that nothing leading to insubordination, or the fomenting of any uprising nor anti-slavery be mentioned or intimated. “Slaves had no voice in church matters, if there was a difference of opinion,” says William and Watkins in “Who’s Who Among the Negro Baptists of North Carolina.”

However, in 1865, immediately after freedom, Negroes began to organize churches in log houses, bush shelters, abandoned houses, private houses. He walked to many places with his hand bag slung over his shoulder by a long walking stick, in which was a Bible which he would manage to secure, safely placed in this little hand bag, a song book also was pushed snugly down into it. This wilderness preacher could read very little of either book. He left home for these missionary journeys dressed in the summer in a “stove pipe hat” on his head long black Prince Albert coat and a linen duster and shoes, sometimes in midweek, to reach new and old places to preach. He had no money nor manuscript to contend with. What did he have? A burning message, “Repent and be baptized,” with a soul on fire. It was contagious. People traveled many miles, for days after days, sometimes on foot with their shoes slung over their shoulders, and put on again as they neared the “meeting grounds” to hear these recently emancipated sons of Gospel thunder, several of whom had distinguished themselves, such as Harry Cowan, Lewis Perry, Washington Boone, as bold and fearless messengers of God’s divine favor during the bloody conflict. They received no set salary for this preaching: Repentant souls were his pay and a wider extension of the Gospel message he preached. Thereby people turned to God, churches were rapidly organized. Often these pioneer North Carolina Negro Baptist preachers preached right on as the churches multiplied not having time, in some instances to consolidate some of them but left them in the hands of faithful followers until they could return.

Thus developed the “chair backer” type of preacher. During slavery he had learned sufficient Parliamentary Practice from seeing and hearing the white minister to organize a church. After the churches multiplied then followed Old Eastern and Roanoke, probably the two oldest Associations, until there are now 59. God had put it into the mind and heart of Ananias Buck, Harry Cowan, Washington L. Boone, Joshua Fleming, Zion Hall Berry, John Williams, John Wescott, Emanuel Reynolds, Peter Otterbridge, Isaac Alston, John Henry Washington, J. K. Lunn, John Perry, Abram Mebane, Richard R. Creecy, Hull Grimes, John W. Dew, Thomas Parker, Thomas Hayes, Joseph Saunders, Nathaniel Benton, Lewis Perry, Caesar Johnson, Zachariah Horton, Edward Eagles, Alfred Graves, Bryant Lee, Charles Hodges, Samuel Peterson, Thomas Erkett, these bold crusaders, before slavery ended, went forth fully panoplied as Paul the Apostle states with the “feet of peace, the sword of the spirit, the shield of faith, the loins of truth” praying as they went, preaching in private houses, under bush harbors, along the road side, in abandoned buildings, a fiery gospel that God was good and that love of mankind might come into their lives if they were willing to submit their wills to his will in their lives.
Chapter Four

THE COMING OF HENRY MARTIN TUPPER TO
RALEIGH NORTH CAROLINA, AND THE
FOUNDRING OF SHAW UNIVERSITY

Henry Martin Tupper of Monson, Massachusetts, was a Chaplain in
the Union Army during the Civil War between the States, the North
against the Southern States over the question of the enforced slavery of
the Negro which had been practiced by the Southern States for 245 years.
During experiences in this capacity, he had both seen and heard directly
from the lips of the Union soldiers and the slaves, of the barbarity and
other inhuman treatment of the Negro slave and of the apparent neglect
of his spiritual and literary training.

Being called of God to preach and administer to the needy, it wrung
Dr. Tupper's heart with compassion for their helpless estate. He related
this situation of the condition of the slaves to his wife, Sarah, and
she, too, being of the Christian mind decided with her husband, a man
of courage, sympathy and vision, that instead of remaining in their north-
land home or returning to the fallen South to begin commercial projects
of material value, that they would return and invest the $500 they had
saved from their labors during the war in a life work among the lowly
Freedmen. He wanted his preaching to be effective. The war closed April
9, 1865 when Lee surrendered to Grant at Appomattox, Virginia, and
Tupper came to Raleigh October 10, 1865, in the name of Jesus Christ
to give his life without a salary and even at the risk of his life to invest
in human beings and their uplift. He had a vision that he might inspire
the freedmen and he followed his vision like a sinking star until the morn-
ing came! He was bitterly opposed by the citizens of Raleigh at the idea
of a Northern white man teaching their recently emancipated Negro
slaves to read and write and interpret the Bible for their own people.
They even hunted him down and marked him for slaughter, so that he
and his young wife had to lie-away by night and find refuge by sleeping
between the corn rows for their pillows by night and sustain themselves
among those whom they taught by day. Their incipient University build-
ing was a rented room in the Guion Hotel on Halifax Street, which is
now the State Museum. His Negro charges and sympathizers succored
and followed him gallantly. Soon the hot ardor of the Raleigh whites
simmered down and Tupper bought a lot for his school for Negroes on
South Blount Street and built a log building which he used for both the
worship and instructional services. With the close adherence of the stu-
dents and the rapid growth of the school, expansion was the next step and
the General Barringer estate on South and Blount Streets, with Wilming-
ton and Smithfield Streets forming the square, was purchased and the
school began taking a wider outlook in Education and Missionary work
in the world. The school was named Raleigh Institute and rechartered

(17)
eventually from Tupper's School to Shaw Collegiate Institute and with the addition of Professional Courses of Law, Medicine—Pharmacy and Missionary Training to Shaw University in 1875. The first for Negroes to be established in the Southern States.

Dr. Tupper worked faithfully, courageously and rapidly for the school which in reality was and is his school. He was a Baptist minister and the Northern Baptists encouraged his work and contributed largely and regularly to his appeals when they saw his zeal, and then observed his wisdom and leadership. The school got its present name from Elijah Shaw, a cotton mill owner of Wales, Massachusetts, who when Tupper approached him on the matter of a dormitory for the men who were making the bricks and mixing the mortar, in which to house themselves and others who might follow, and interpreted to him the cost, gave $8000 in 1872 and the school bears his name. Again when Tupper decided to build a medical school to the University he interpreted the need to Judson Wade Leonard of Jamestown, New York, and received a satisfactory response. He interpreted the Negro help story to other sources of financial power and received help. When he wanted to establish a Woman's College in connection with Shaw, Jacob Estey of Burlington, Vermont, the piano magnate and friend, supplied the needed money. As men and women went into life careers from Shaw, he often carried able men as speakers on the same platform with him as exhibits. Tupper knew that a school must have students. At that time there were no high schools for Negroes in the State and he launched a movement for Secondary Schools to feed Shaw. Waters Normal Institute at Winton, named for Horace Waters of Massachusetts gave $500. A Reynolds, also of the Northern section of the country, provided money for a Girls' Dormitory on the Waters campus. Wharton Institute initiated by Augustus Shepard, pastor of the First Baptist Church at Charlotte, (mentioned later in the chapter of Associational Schools) was another feeder in the making. Further efforts to build a great Institution of learning were visualized by Tupper in the carrying of Moses W. D. Norman, polished and transcendent orator with a six foot three Apollonian physique and a mellifluous voice and a most suave personality on the road with him and providing tuition for him in the Emerson School of Oratory of Boston, to further qualify him as Dean of the Theological Department of Shaw. Norman preceded the author of this story upon leaving Shaw, as President of Roanoke Institute at Elizabeth City from which section he entered Shaw for study. The work of Henry Martin Tupper cannot be told in mere words. As time goes on its ever lengthening shadow encircles and radiates everywhere through its sons and daughters who are assisting in the world's work.

There were no public schools of higher grade in North Carolina. The education of Negroes above the fifth grade level for the most part was given by private Northern funds solicited by Dr. Tupper and such students who took advantage of the training offered at Shaw went into public life at the hands of Tupper and his Northern supporters. And we believe that the State of North Carolina could erect no more worthy a memorial on the most suitable place whether on Shaw campus or elsewhere, even with State funds of tax payers than to memorialize Henry Martin Tupper, pioneer Educator and Founder of Shaw University, a school for Negroes when the State did not provide High School training for them as it does now. This might dramatize the good will of both races and their harmonious working together in the past so that the white boy and the black
boy as he passes by and observes such a symbol would be able to play together in amity within the shadow at its base. While setting an example we believe that a counterpart might be found to justify its work or it can be first in the field of human relations in Government.
Chapter Five

ORGANIZED RELIGIOUS EFFORTS FOLLOWING EMANCIPATION

But now we come to more detailed and elongated work of Tupperism in the State for the Negro Baptists. As a Baptist preacher his products went forth, preached and organized churches in great and rapid numbers. Associations of churches were soon organized and these Associations met in the First African Baptist Church in Goldsboro. J. Williams first pastor and in October 1867 the Educational and Missionary Baptist Convention was organized with the encouragement of Tupper, Caesar Johnson, B. B. Spicer, E. Eagles, John Henry Washington, Sutton Davis, R. H. Harper, Washington L. Boone among them, from various sections of the State was effected with Eagles as President and John Henry Washington as the first Missionary.

C. B. Williams, Historian for the white Baptist Educational and Missionary Convention, in his History of the Baptist Convention of North Carolina, says in a resolution, "the Committee on Religious Affairs in session at Wilmington in 1867, adopted a resolution pledging support of the Religious and Educational development of the recently emancipated race of slaves." The newly organized Convention followed the organizational pattern of the white Baptist Convention. Tupper being the silent sponsor of their organization, the funds were given to Shaw for the continued training of other ministers who would follow them. From the beginning, their object of Missionary and Educational help directed itself toward offering encouragement to men in the ministry and the Foreign Field has had first place. This was reflected shortly afterwards by the going to Africa as a Missionary to Liberia under the auspices of the Convention, James O. Hayes, who was a Shaw graduate and Lulu Fleming also a Shaw girl. Later in the Convention’s thinking an idea of an organized, owned and controlled School should be an object of its support. According to C. S. Brown, among the early leaders of the Convention, a site was selected in Goldsboro and the school planning was to go forward under the direction of E. E. Smith, Principal of the Fayetteville State Normal School. However, about that time says Bishop W. J. Walls in his “History of Joseph Charles Price” Founder of Livingstone College, Price a profound, convincing and gifted speaker in the temperance movement, and schoolmate of Smith at Shaw, was going abroad to tour England seeking funds for the College, and was tendered the appointment as Minister to Liberia, Africa by President Rutherford B. Hayes. He decided to leave off going to Liberia and recommended his schoolmate at Shaw, E. E. Smith, also a good speaker and a worthy representative of the United States government at any Court in the world. Smith went and spent four years in the service of his country as a diplomat and when he returned the object was given up by the Convention as was expressed by certain members, that the operation of a strictly State Convention College
C. F. MEASURE
Second President of Shaw University
might seem like opposing Dr. Tupper in his efforts to make Shaw mean all that it has meant to the Negro Baptists and the world at large. Smith disposed of the project, according to Brown and returned to Fayetteville as Principal of the State Normal School. This placed the donating to the Theological Division of Shaw directly before the Convention. Not having any particular responsibility for the pay of teachers, the erection of needed buildings and other managerial or constitutional duties as Trustees of Shaw University's large budget, of the several schools of Law, Medicine, Pharmacy and Missionary Training connected with Shaw, in order that she might continue to carry on her overall program of Instructional offers, the Convention did not raise a large amount of money for Shaw because it was not disciplined to do it. Shaw's largest benefactors were the Northern Baptist Convention through the Home Mission Society, and individual donors in the Northland who were sympathetic toward Tupper's appeals. Although Raleigh's white doctors taught the Medical School and the Law School without pay, giving their lectures and demonstrations free, according to President Charles Francis Hersey who succeeded Tupper.

All along our State Convention leaders have managed to remain on co-operative terms with the white State Baptist Convention and receive such help as they are able while at the same time providing their own several church supported Wake Forest College and five Junior Colleges and their newly located Theological Seminary in the setting of the removed Wake Forest College. The white Baptist Woman's Convention makes an annual donation for the Woman's work of the Convention; The Southern Baptist Convention makes a donation and the National Baptist Convention through its Sunday School Publishing Board makes a contribution. In this manner outside help has come to Shaw. At this time also help is received through the United Negro College Fund and the Ford Foundation. And the General Baptist Convention has quickened its energy in making Funds available through the Executive Office of the Convention. Much more money is needed from Alumni and friends of the University who are not of the contributing Baptist faith, that Shaw may continue to add its quota of aid to the sum total of helping the future leadership in home, church and society.
JOSEPH L. PEACOCK
Third President, Shaw University
Chapter Six

THE FRUITS OF SHAW UNIVERSITY

It is a wise saying that "a tree is known by the fruit it bears." This is true with Shaw as it is with other studies of social outcomes. Shaw has provided the major part of the leadership of the Baptists of North Carolina in Church and Associational School work. This was to be expected because of being the oldest church supported Negro College and the greater number of membership belonging to the Baptist faith. All of the Negro denominations attend Shaw whenever it is convenient to attend. Shaw is capable of meeting their demands for qualifying as ministers and teachers, at this period in her history even as she met them when the professional schools were open. Shaw University's sons and daughters have distributed themselves over the world in all forms of useful service in the armed service of our country both on land, sea, and in the air forces. There are educators, government officials, lawyers, jurists, dentists, doctors, farmers, business men, nurses, Congressmen, State Legislators, County officers as Registers of Deeds, Bishops, scientists, poets, during 90 years of existence and continues sending forth men who have touched the lives of the millions.

ROBERT P. DANIELS
Fifth President, Shaw University


Ed Tyler, Theodosia Maxwell, W. L. Powell, U. Jones.

Some of our outstanding women, too, are named in this true story of the Negro Baptists of our State: among them are, Sisters Sallie A. Mial, Lena Neal, C. A. Albrighton, Clarice Christmas, P. E. Barrett, Daisy Saunders, Emily Morgan, Callie F. Blount, Nora Lewis, Katie Keith, E. E. Smith, Viola G. Coleman, Addie Morris, Lucy Thompson, Annie Smith,
NEGRO BAPTISTS OF NORTH CAROLINA

WILLIAM R. STRASSNER
Present President, Shaw University
Chapter Seven

THE RISE OF THE ASSOCIATIONAL SCHOOL

The rise of the Associational Schools in our State might be said to be more fruits of Shaw University. In nearly every instance of their inauguration and existence they were presided over by Shaw men or the influence of the Shaw spirit. They stemmed from possibly two urges. One was the desire to feed Shaw with their sons and daughters when their financial situation seemed suitable for the prestige and to have their sons and daughters continue their training through college. And also to satisfy their feeling of the ownership and operation of a school of their own. It did not seem clear to their leadership that Shaw was their College and no detailed reports of finances heard. It is true that they could attend and send to Shaw. It was known also that money was asked to be reported for Shaw at the Convention. But that was as far as the membership could see into it. They realized that Shaw needed money, the money that was received was usually earmarked for the Theological Department and in token of the Convention's cooperation with the University, Trustees were appointed (of which the author was one). Furthermore the Convention organized the school projects spoken of in chapter five, to have been masterminded by E. E. Smith who went to Liberia, Africa as a diplomat for the United States during R. B. Hayes Administration did not get started.

There developed the feeling of the Associations to support a self-reliant school because all the other southern State Conventions had organized schools and elected their Trustees who made detailed reports to the State Conventions in the presence of the delegation. There was Virginia Theological Seminary and College, Lynchburg; Morris College, Sumpter, South Carolina; Selma University, Selma, Alabama; Central City College, Macon, Georgia; Arkansas Baptist College, Little Rock, Arkansas; Natchez College, Natchez, Mississippi; Coleman College, Gibsland, Florida; Florida Baptist Academy, Jacksonville, Florida; (now removed to St. Augustine; Roger Williams University, Nashville, Tennessee; and Nelson Merry College, Howe College, Memphis Tennessee; Western College, Kansas City, Missouri; Guadeloupe College and Butler College at Guadeloupe, and Tyler Texas; Simmons University, Louisville, Kentucky. These schools organized by their State Conventions received donations from the Home Mission Society of the Northern Baptist Convention, such as Selma, Arkansas Baptist, but their State Conventions organized them. Unlike Wayland Academy, Washington, District of Columbia, and Richmond Theological Institute (formed into Union in Richmond; Shaw at Raleigh; Benedict at Columbia, South Carolina; Atlanta Baptist Seminary (Morehouse College) Atlanta, Georgia; Leland University, New Orleans, Louisiana; Bishop College, Marshall, Texas, and Roger Williams University, Nashville, Tenn. which were organized by the Home Mission Board of the Northern Baptist Convention or individuals from the North
P. A. BISHOP
President, General Baptist Convention
following Emancipation. Therefore several Associations launched out upon their own resources since the Educational and Missionary Convention leadership had not been able or felt that the cooperation with the Home Mission Board and the white Baptist Convention would continue donations to Shaw. Therefore the various associations’ desire for a school of their own was undertaken as follows:—Hyde Institute, Belhaven; Zion Academy Wadesboro; Thompson Institute, Lumberton; Neuse River Institute, Weldon; Tar River Institute, Greenville; Madison Institute, Madison; Arden Institute, Arden; Shiloh Institute, Warrenton; Reedy Creek Institute, Littleton; Claremont Institute, Claremont; Roanoke Institute, Elizabeth City; Oakkey Grove Institute, Jacksonville; New Bern Eastern Institute, Brownville; McDaniel Institute, Kinston; Burgaw High School: Union Academy, Clinton; Pee Dee Institute, Hamlet; Hodges Institute, West Clinton; Johnston Academy, Smithfield; Garsburg High School, Garsburg; Faison Institute, Faison; New Hill School, Chapel Hill; Middle Ground Roanoke Institute, Williamston; Higgs Institute, Parmale; Cedar Grove Academy, Roxboro; Scotland Neck Institute and Training School; Albermarle Training School, Edenton; New Middle Swamp Institute, Corapeake; Dallas Institute, Dallas; Waters Normal Institute, Winston; New Bern Industrial Institute, New Bern, received help from the White Women’s Home Missions Board of Chicago.

Those receiving County Tax help were Bertie Academy; Waters Institute; Rich Square Academy; The Girl’s Training School at Franklinton by A. W. Pegues was for girls only, and some help was given by the State Sunday School Convention’s Girl’s Scholarship Fund. Rowan Association made several attempts to establish a secondary school, however they seemed not to last very long. Reverend Augustus Shepard, while pastor of the First Baptist Church of Charlotte, became interested in a private school and one Mister Wharton of the North encouraged him and he named the school Wharton Institute. Very soon afterwards he removed to Durham to accept the pastorate of White Rock Baptist Church. C. C. Somerville followed his pastorate there at Charlotte and when he became Moderator of the Association it was called Rowan Normal and Industrial School. Upon his going to Ebenezer Baptist Church of Portsmouth, Virginia, it was removed to Salisbury and operated as Piedmont Institute, with some Rowan churches. When G. O. Bullock became Moderator he sought to create enthusiasm in the Association to buy a site at Baden, Rowan County, for a school. Soon he removed to Washington, D. C., Third Baptist Church, and the school project is now endeavoring to be revived on a plot of land at Statesville. These schools have now discontinued in any manner with the exception of Roanoke Institute. Their discontinuance was due directly to a poll requested by the Department of Education of North Carolina in 1925 when the State Convention met at Winston-Salem at Mount Zion Baptist Church and the State challenge as to whether the Association Schools could be accredited by the criteria set up by the state which were a Minimum of six acres of land; three teachers with a Masters and a Bachelors degree teaching an average of 45 pupils who had completed seventh grade; a laboratory sufficient to teach General Science and Biology; 500 books in a library properly accessioned and distributed; 16 units of study forty-five minutes for 36 weeks. C. S. Brown conducted the poll in the presence of State Officer N. C. Newbold, Director of Negro Education. All Moderators, Principals and Trustees decided negatively except the Author for Roanoke Institute.
Elizabeth City. They returned home to their various places and disposed of the lands by yielding to the Public or County Training Schools or selling their properties and disposing of them at their discretion. Roanoke was accredited in 1926. The Negro Baptist Convention owned and operated no School, now the Associations had none except the Roanoke Institute of Elizabeth City with its ten acres, a brick building six blocks from the Post Office and is continuing to conduct a School for Ministers and Christian Workers as a Unit of the Extension Division of Shaw's School of Religion.

The school operates six months and certificates are awarded by Shaw annually to those who have met the requirements. It is needless to say that these schools were a great asset to the sum total of education. There were no state supported high schools when these Associational schools were in operation except in few instances. They gave the local memberships strength and confidence in themselves and their ability to assume responsibilities which they could not have received in any other way. There was a decided discipline that resulted from these experiences in self-help and an appreciation of the local talent in the local leadership while it also afforded many of the parents and children to receive training nearer home when opportunities did not allow them to go away for further study.

These Associational Schools were asked to report annually to the Corresponding Secretary of the State Convention and their assets and finances although our Educational and Missionary Convention had no control over them because the Associations had organized and were operating them independently, yet the figures of their total assets were astounding as they marked up into the more than $250,000. The desire for Convention ownership of a school persisted although the Associational schools yielded. In Rowan Association, Prof. F. M. Fitch sought to interpret to the Convention the purchase and operation of a school project already intact; at Spindale in Rutherford County but without avail. Field Missionary George W. Watkins prodded the state leadership with sharp barbs during the State Sunday School and Baptist Training Union Convention at Kinston 1912; the author was presiding when he stated that the leadership had their "feet in the twentieth century; while their heads were in the nineteenth century." He was making a plea for four secondary schools to become Junior Colleges, two in the East and two in the West. His address followed the one of Professor Fitch. There was much hot debate here between the elder leaders and these younger aggressive men. The elder leaders did not seem to be moved enough to organize a Convention supported school for this day even after the ringing lunge upon the older leadership, led principally by Watkins and Fitch. Therefore only one Association, Roanoke, owns and operates a school at the present time.
MRS. M. A. HORNE
President Woman's Home and
Foreign Missionary Convention
Chapter Eight

ORGANIZATION OF THE LOTT CAREY FOREIGN MISSIONS CONVENTION

The National Baptist Convention, Incorporated, as we know it today, is a consolidation of the New England Baptist Convention which had for its object the provision of meeting houses and church affiliation for the runaway slaves to the North, and the Negroes of the North who did not experience bondage as his Southern brother, and for the Negro who had been recently emancipated who went North. The American Educational Baptist Convention had for its object the encouragement of the Negro Baptist membership to enter the schools which the Home Mission Society had established in the South for the emancipated slaves and the Convention for African Missions, each meeting separately and at different places following Emancipation. These Conventions were claiming the finances of the Baptist churches which many felt were burdensome, since they were composed of the same churches practically and the same delegations. A call for the three to meet in St. Louis, August 25, 1886, for the consideration of uniting the three Conventions into one and by a resolution of Albert W. Pegues as Chairman of the Committee which resulted in the election of William J. Simmons of Kentucky as President; Freeman R. Howell of North Carolina as second Vice President; S. T. Clanton and William H. Stewart as Secretaries; L. M. Luke of Tennessee as Secretary who died after two months and Louis G. Jordan of Mississippi was named to the Foreign Missions Board. Pegues' resolution read: "Whereas the total interests of the National organization can be best served by one body, Be it Resolved that there shall be one Foreign Missions Board; second, that there shall be a Board of Education." The New England Convention would be expected to continue its function of church housing for the Negro Baptists who might go North as many did after freedom. With Jordan's appointment with the location of the Foreign Missions Board to Louisville, under the immediate supervision of President Simmons, whose home was in Kentucky and with the aim of reaching more effectively the other Southern States farther down.

Foreign Mission work during the supervision of the white Baptists had carried on through the Richmond office before the Emancipation and their missionaries had been going from Virginia to the Foreign fields when sponsored by the Northern and the Southern Baptists and Richmond was nearer and less expensive by travel to Africa. Lott Carey, W. W. Colley, J. H. Pressley and Collins Teague among them had been sent to Africa by the Southern white Baptist Board at Richmond, this decision displeased the Virginia Baptists and they felt that Richmond instead, of Louisville should have been selected. To add to this picture, upon the death of Simmons as President of the National Convention, Elias Camp Morris of Arkansas succeeded to the Presidency. Now as
time passed the white Baptists of the South whose publication House had been removed to Nashville, felt that they could offer its aid to their Negro brethren in the matter of religious literature. Benjamin Griffith of the American Baptist Publication Society at Philadelphia, invited certain products from the Home Mission Schools, who were regarded as being capable of writing in the Teacher, a periodical of the Society. Many of the Southern Baptist churches who purchased some literature read these articles and the names of the writers whom they knew were Negroes and stated to Griffin that they did not want their children to read after the Negroes and Dr. Griffin ceased asking any more Negroes to write. Leaders of the National Convention in return stated if the white Baptists of the South did not wish to read after Negroes, the Negro Baptists could publish their own literature for their children to read. The idea took shape rapidly in the National Convention and President Morris recommended that the Convention publish its own literature in Boston session 1894. The Southern whites encouraged this idea because they were nearer to the bulk of Negro Baptists, and while the idea of helping was of a religious or charitable nature, still it was of a business nature also. And they offered to provide the covers of the Negro quarterlies since the Convention would provide the subject matter, An Editorial Staff of the Convention consisting of Elias Camp Morris, Editor-in-Chief of the new literature published by the Convention with J. T. Brown of Florida; W. F. Graham of Mississippi; E. R. Carter of Georgia, Assistants; R. H. Boyd, of Texas, who was Missionary for the Texas Baptists and publisher of a paper and owner of a printing press was given $30.00 by the Convention and ordered to Nashville with his equipment to print the new literature while the Southern Baptist Publishing Board supplied the backs. And it was sent forth to the Negro Baptist Family to use. This action was strongly disapproved by the North Carolina and Virginia brethren, and cooperation with white Baptists was vigorously defended and proclaimed through the Baptist Sentinel, organ of the North Carolina Convention by Dr. C. S. Brown, and equally as vigorously opposed by E. W. D. Isaac, writing in the Baptist Union, National Convention organ. Brown ridiculed the literature's appearances by stating that it was literature published by having "white backs—over black bellies." He advocated cooperation with the white Baptists in Foreign Missions and the continued use of the literature published by the American Baptist Publication Society and that the Home Mission Board's Schools of the Northern Convention "had not organized the Schools for the graduates to publish literature but to send the gospel to Africa." Brown was a most invincible speaker and his influence carried much weight in North Carolina. Whereupon having the removal of the Foreign Missions Board from Richmond to Louisville and the objection to the publication of Negro religious literature by the National Convention as untimely and premature.

A call was extended to all Negro Baptists to convene in Washington, December 8, 1894, to organize a Convention with special emphasis on Foreign Missions, while leaving it to the white Baptists North to continue their donations to our schools. Apparently, from Brother Brown's viewpoint, we would be cooperating with whites. The Convention at Washington, D. C., adopted Lott Carey as the name for the new body because of his outstanding achievements in Africa under the Foreign Aid Board of the Southern Baptists, C. S. Brown was elected President and remained
W. C. SOMERVILLE

Executive Secretary, Lott Carey Foreign Missions Convention
NEGRO BAPTISTS OF NORTH CAROLINA

until death; Clinton C. Boone, Senior, also from North Carolina was the first Missionary of the Lott Carey Convention. Boone was schooled at Waters Institute, Winton, of which Dr. Brown was Principal; A. W. Pegues, Secretary, North Carolina; W. M. Alexander of Baltimore, Corresponding Secretary; A. Binga, Jr., of Richmond, Virginia, Chairman of the Executive Committee. Lott Carey Convention decided to meet one week ahead of National Baptist Convention to capitalize upon the apparent disadvantage of the Baptists supporting the Foreign Aid Board of the National Convention, due to certain overhead expenses of their Louisville office. Lott Carey contrasted the Distribution of the Dollar by stating that the Lott Carey Convention sent 75¢ to the Foreign field, whereas the National sent 25¢. There was practically little overhead expense for Dr. Alexander mailed the money to Boone to the Foreign Board of the White Baptists North who cabled it to him, according to a conversation with Boone upon his return. His monthly salary was $25.00 as information stated to me by Boone. Alexander was pastor of Sharon Baptist Church of Baltimore. Efforts were made to induce the Lott Carey brethren to reunite and do their Foreign Aid through one Convention. Also when R. H. Boyd, Secretary of the National Baptist Publishing Board, withdrew from the Parent Body at Chicago in September session of 1914 over the question of the legal ownership of the Board and organized the National Baptist, Unincorporated now (National Baptist Convention of America) overtures were made by Brown to Boyd for the patronage of his churches for the Lott Carey Convention if Boyd would open his churches and Lott Carey would encourage the churches to use the Boyd literature. No agreement was made. According to Dr. Reeder of Columbia, South Carolina, Chairman of the Foreign Missions Board of the (Boyd) Convention, and the Foreign Mission Herald of the National Baptist Convention, money is sent to the Monrovia, Liberia office and Headquarters of the National Baptist Foreign Mission Convention. Further efforts were made by L. K. Williams, formerly President of the National Convention, during the life time of Secretary L. G. Jordan to have the Lott Carey return and do their Foreign Aid work within the framework of the Parent Body. The Baptists of North Carolina especially as well as the other States that represent through Lott Carey, and they are an able body both men and women and raised about $113,000 during the year 1955 and have purchased an Headquarters Building in Washington, D. C., and is blessed with the personally likeable and popular W. C. Somerville as first full-time Secretary, and North Carolina is glad to hear and honor him as an outstanding man in Foreign Missions administration as Foreign nations have come to know him. He is a product of Shaw. Lott Carey has always had North Carolina men as Presidents with three notable exceptions, who were Brethren A. L. James, U. G. Wilson and the present McIver. And it is felt that North Carolina Baptists must see Lott Carey through, with the other States following her lead.

While the National reported $600,000 during 1955, which is also directed by C. C. Adams another Shaw graduate, and formerly pastor of Providence Baptist Church at Greensboro, and is generally recognized throughout the Foreign Missions world as a worthy official as President of the Interdenominational International Foreign Missions Committee, the two Foreign Missions Board and the Conventions supporting them
have done a large work in Foreign aid to the growing and powerful peoples of Asia and Africa who are becoming awakened and are at work. Nationally, therefore, Negro Baptists of North Carolina represent in three Conventions, the Lott Carey, President McIver of New Jersey; The National of America, President G. L. Prince of Texas and President J. H. Jackson of Illinois of the National Baptist Convention, U.S.A., Incorporated.
Chapter Nine

OTHER BAPTIST ORGANIZATIONS OF NEGROES IN NORTH CAROLINA

We have said before in the Introductory statement that although we have a General Baptist Convention in this State, through which our Auxiliaries report to an Executive Secretary, it has not always been thus. We have organic relations with the three Baptist Conventions on the National picture. We have been able to do this by the development of a democratic spirit among us. We have felt that it is better to differ in opinion only and not in principle and remain intact for “we be brethren.” Before this spirit obtained in our State many brethren who were not in the forefront of the National picture before the publication of religious literature by the National Baptist Convention and did not know so well about the details of the National Convention those who lived either in the extreme western or the extreme eastern part of the State, learned more about the National Convention through the advertisement given it, especially by the representatives of the Publishing Board in the field among whom there was a very highly informed, spectacular, Baptist “Rover” so to speak, by the name of William Beckham who went almost whirlwind fashion and in every state, as a part of the staff of the Board telling about the National Convention and the great new Negro Publishing Board and its publications. He so “stirred the woods” by his eloquence, information vigor and volume in telling of Negro Baptists until many of our brethren East and West desired to be a part of this great gathering and participate as Baptists in its programs. In consequence of which—E. W. D. Isaac, Editor of the Union, national organ of the National Convention and Chairman of the Baptist Training Union Board of the Convention was brought to Roanoke Baptist Association in May of 1903 at Hertford through the influence of George W. Lee, a member of the Association, Pastor of Vermont Avenue Baptist Church, Washington, D. C., and very influential in National Convention, to organize the Eastern section for organic relations. The Association convened at Hertford. Officers of the Educational and Missionary Convention were present, Doctor C. S. Brown being the main speaker to oppose organization of another State Convention, declaring with vigor that if another Baptist Convention is desired to be organized, come to the Parent Convention and discuss the issues.

Two days of the Association these Baptist titans of the forensic platform held sway. The vote went in favor of organization. A meeting was called at New Chapel Baptist Church, Plymouth, June 26, 1903 and C. M. Cartwright was elected President; George M. James of Scotland Neck, Secretary of the newly formed North Carolina Baptist Convention which would affiliate organically with the National Convention. In July of 1903, the Convention met in Sycamore Hill Baptist Church, Greenville, to adopt the Constitution, which made for representation to all of the
GEORGE O. BULLOCK
Chairman, United Convention Commission
Boards and Auxiliaries. A Woman's Auxiliary was also organized with Mrs. Lizzie Kearney of Greenville as President.

The Constitution had Roanoke Institute for its Educational object and the care of the associational schools that were in the East which affiliated with the new Convention. The growth became rapid and widespread as far as Asheville and French Broad Association through Brethren Wilson, Nelson, Hamilton, Flack. Soon however very little emphasis and less contributions were being given to the main school, Roanoke Institute, and to the associational schools which had joined it under the dream of receiving aid for their schools. Much money was raised by the Convention but it went to the Boards of the National Convention and the personnel of the officiary of the Convention which of course no one objected to paying the actual Conventional expenses, but it was the large overhead expense, aside from the National representation and the utter absence of the aid of any of the Educational objects that weakened the Convention. Seeing that the schools were being overlooked and impoverished by the Convention officials, a move was made to unite with the Educational and Missionary Convention by the author of this book. We had a conference with Doctor A. M. Moore of Durham, whom we succeeded as president of the State Sunday School Convention, while riding from the North Carolina Convention in session at the Union Baptist Church of Tarboro and the Educational and Missionary at St. James Baptist in Rocky Mount, and we asked for a Committee on Union. The composition of the committee was G. O. Bullock, A. W. Pegues and W. H. Knuckles, and the North Carolina Convention consisted of B. W. Dance, G. D. Griffin, C. C. Staton, W. H. A. Stallings and J. B. Somerville and the author. We met at Wilmington in November 1912 in Shiloh Baptist Church; G. O. Bullock was made Chairman and the Author, Secretary of the Commission. The articles of agreement were to encourage contributions to Roanoke Institute; send Foreign Mission money to L. G. Jordan for the National or to W. M. Alexander for Lott Carey; purchase Sunday School literature from American Baptist Publication Society or from the National Baptist Publishing Board, and to intermix officers. We went to Durham in December to adopt the Constitution and elect the officers of the Union Baptist Convention. The officers elected were G. D. Griffin of Hertford, President; G. O. Bullock, Winston-Salem, Vice President; W. H. Moore and George M. James, Secretaries; G. W. Moore, Treasurer; George W. Watkins, Statistician; C. F. Graves, Auditor, and C. S. Brown, Corresponding Secretary. The officers were to be elected annually, the President not serving more than two years while the Corresponding Secretary was elected indefinitely. We adjourned to meet at First Baptist Church, Statesville, in January 1913. Griffin accepted an invitation to pastor Beulah Baptist Church at Tampa, Florida, and was succeeded to the Presidency by George O. Bullock. C. M. Cartwright was elected as President of the Ministers' Conference; R. R. Cartwright succeeded Bullock and J. E. Brown and J. T. Hairston succeeded Cartwright then came our present P. A. Bishop. Later a feeling of intentional oversight developed by the Eastern brethren that Roanoke Institute was not mentioned at any time for aid by the Convention and a mistrust formed; again the Progressive Convention with E. D. Moten President was formed at the Pools Grove Baptist Church of Hertford; which would foster some specific school as was Roanoke Institute, President James E. Brown favored such a consideration and so committed North Carolina to such
a program during the State's meeting at Detroit, Michigan National Convention. Brown died and nothing more was done to maintain any organic relations with the National Baptists, nor of encouraging the Conventional school idea contained in Dr. Watkins' plea, nor in President James Brown's strong expressions for it.

Still another effort to associate the Convention with the National body was led by J. M. Newkirk in the Southeastern section of our State. The meeting was called at Durham and was attended by brethren from Kenansville, Rowan and some others of the Association: Brother O. S. Bullock and Leon Riddick of the Educational and Missionary Convention were present to oppose it. The effort was abandoned. There were rumblings in the mountainous and the Piedmont sections also of organic union by Brethren Davidson of Charlotte; Dixon of Asheville. These sporadic efforts at organization of the Baptists for union with the National have been abandoned and the ardor cooled. And we have turned our attentions toward building a stronger General Convention for Shaw's aid, Home and Foreign Aid, the Orphanage and the Headquarters building at Raleigh. We now represent in all three Conventions and we have a growing program in the State.
C. F. GRAVES
Secretary, Union Baptist Convention
Chapter Ten

THE GENERAL BAPTIST CONVENTION

From all our attempts to organize separate state wide bodies have come our General Baptist Convention with its Auxiliaries: The Woman's Home and Foreign Missions Convention, Mrs. M. A. Horne of Winston-Salem, President; The State Sunday School Convention, E. M. Butler of Wilmington, President; The Ushers Union, Arthur Williams of Louisburg, President; Baptist Training Union, J. T. Hawkins of Durham, President; The Laymen's League, C. F. Graves of Elizabeth City, President; The 59 Associations: Bear Creek, Moderator J. E. Bowden; Beulah, C. M. Creecy; Brunswick-Waccamaw; Burke-McDowell, F. D. Young; Cedar Grove, W. M. Warner; East Pamlico, I. Branch; Ebenezer, W. L. Johnson; Friendship, J. M. Kennedy; Gold Hill, J. T. Duke; Hammonds Creek, R. L. Blue; High Point, W. L. Wilson; Hyde Johnston, J. W. Jones; Kenansville, J. M. Newkirk; Lanes Creek, D. F. Moore; Lumber River, E. R. Singletary; Middle, J. M. Burchett; Middle District, J. A. Moeply; Mountain and Catawba, W. S. Sherrill; Mount Peace, J. A. Reeder; Mud Creek, E. B. Ferguson; Neuse River, T. V. Foster; New Bern, Eastern, U. G. Moye; New Covenant, M. M. McMiell; New Era, B. B. Betha New Home and Durham, Browne; New Hope, James Stewart; Ocean View, B. Stevenson; Old Eastern, J. A. Nimmo; Original Shiloh, E. B. Burson; Roanoke, J. E. Tillet; Rowan, J. T. Hairston; Pee Dee, G. B. Gilchrist; Pee Dee Union, C. B. Bowde; Reedy Creek, S. G. Dunstan; Shiloh, G. E. Cheek; St. John, C. S. Cooper; Tar River, C. R. Edwards; Trent River-Oakey Grove, E. W. Wooten; Union, Lacey Smith; Wake, G. S. Stokes; Waynesville, S. H. Smith; West Roanoke, J. P. Law; Western Union, J. R. Butler; Wilson, C. T. Jones; Yadkin-Davie, R. L. Howell; Yadkin-Philadelphia, C. C. Craig; Yadkin Valley, T. Walker; Zion, E. H. Martin; Middle Ground, R. B. Brown; County Line, D. P. Lewis; Deep Creek, O. P. Foster; East Cedar Grove, W. H. Fuller.

The General Baptist Convention has the support of these able Moderators and their large and faithful followers in the tasks before it, which supplied the larger amounts and regularly contributed to Shaw University, more money for the Home and Foreign Aid; more for the Orphanage, and for the extension of Ministers and Laymen and building of the Headquarters. The Convention suffers embarrassment because it is unable to comply with the budget of the President on behalf of the body. Funds for Shaw are received from the United Negro College Fund, The Ford Foundation, the Home Mission Society, the Southern Baptist Convention and from white Baptists of the state, but these are insufficient to operate Shaw as a first-class expanding College unless the Alumni and the General Baptist Convention come in mightily to the rescue, and all of the Auxiliaries must put “hands to the pump” A Home and a Retreat for the Aged and Infirm; a Hospital, and more schools operated by the Convention even if small colleges are in the future picture.
O. S. BULLOCK
Prominent Leader
Chapter Eleven

THE AWAKENING OF OUR STRENGTH AND THE NEWER DrIVES OF THE CONVENTION

Among evidences of the new awakening of the General Convention is the cooperative financial efforts made during the erection of Tupper Memorial Building when the Baptists paid in $15,000 with J. A. Whitted in the field drive for the building. And again when we were asked to raise $5,000 in remodeling Leonard Medical Building for a Headquarters with O. S. Bullock in the field. These were challenges of our ability, both to cooperate and to pay money. Our present challenge of the organization and financing of the Headquarters is proof of our awakening. We now own in the name of the Convention as assets a $75,000 building which contains a bookstore, an Assembly Room and offices. It is modern in every respect. It was accepted by the Trustees on behalf of the Convention, January 24, 1955 with an appropriate program. Much credit is due the President, P. A. Bishop; The Trustees, O. S. Bullock, J. W. Tynes, K. O. P. Goodwin, J. A. Nimmo, W. P. Carter; and O. L. Sherrill, the toiler for the origination of plans and procedures of the project. With all offices consolidated in one building, we can more freely plan for the great and luring future before us. We have listed 1700 churches with 300,000 members enrolled and 1100 preachers and we need more churches more members more preachers and more money for the development of these interests.
Chapter Twelve

OUR ASSETS: TANGIBLE AND INTANGIBLE, AUTHORS

Into an Educational and Missionary Convention

We have been organized since 1867 as Baptists. What do we have as tangible assets during the 88 years? A $75,000 Baptist Headquarters Building located at the corner of South Wilmington and East Lenoir Streets in the city of Raleigh. A ten acre school in operation in a brick building—fronting Roanoke Avenue, Speed Street, Boston Avenue and Brooks Avenue in Elizabeth City, six blocks from the Post Office worth $100,000, operated owned and controlled by Roanoke Baptist Association, which is one of the 56 Associations of the General Baptist Convention. Roanoke Institute operates as a Unit of the School of Religious Education of the Extension Department of Shaw University six months of the year and certificates are issued to individuals completing the Courses by the President and Trustees of Shaw University.

Our interest and equity in the operation of Shaw University during the 88 years by the donations made by the Convention. Our interest and equity in the Oxford Orphanage organized by Doctor M. C. Ransom of the Wake Baptist Association to which the Convention has contributed during the years of its operation. Rowan Association has land at Statesville; St. John, a Home for Aged. And equally as potent although not visible materially as the buildings and grounds of the listed tangible assets, is the Spirit of Baptist church members of the Convention to respond morally and financially that the material assets may be made possible. There are 1700 churches.

Other means of the organization are our system of operation through Boards and Committees for the planning and the perfecting and appraisal of our objects—Christian Education, Home and Foreign Missionary Aid, The Orphanage and the field which makes the area for contact with the churches to disseminate information concerning our objects, all of which constitute the General Baptist Convention and its assets. During the years of reorganization the Convention has been presided over by G. O. Bullock, E. E. Eagles, J. A. Whitted, P. S. Lewis, R. R. Cartwright, James E. Brown, G. D. Griffin, J. T. Hairston, and the present P. A. Bishop.

Baptist individuals, as have the Convention, published newspapers as follows: The Baptist Pilot, W. A. Patillo, Editor; The African Expositor, N. F. Roberts, Editor; The Chowan Pilot, C. S. Brown, Editor; The Roanoke Baptist Tribune, C. F. Graves, Editor; The Baptist Headlight, A. L. Sumner, Editor; The Baptist Searchlight, A. B. Vincent, Editor; The Vigil, C. C. Somerville, Editor; The Union Reformer, J. W. Ligon, Editor; The Baptist Sentinel, J. A. Whitted, C. H. Williamson, Editors; The Baptist Informer, E. B. Turner, Editor; Negro Progress, R. I. Boone,
Editor. These organs of our Baptists have published matters of interest to our Baptist family in the State.

Furthermore, our State Baptist men have written and published literature on various subjects as a result of their thinking among them are—Our Baptist Ministers and Schools by A. W. Pegues; A History of the Negro Baptists of North Carolina, by J. A. Whitted; Biography of Nicholas Franklin Roberts, by Charles R. Frazier; A Life of Lott Carey; The Negro and World War II; Centennial of the Foreign Mission Board of the National Baptist Convention; A Biography of Charles J. Fisher, by Miles Mark Fisher; The Voice of Miriam (poems) Manuscript of Mirror Writing; Problems in Cursive Broad, by J. W. Paisley; How to Teach the Old Testament, How to Teach the New Testament, by Samuel N. Vass; Giving According to the Scriptures by W. L. Mason; Thoughts on Marriage, by John J. Freeman; Who’s Who Among the Negro Baptists of North Carolina, by M. W. Williams and G. W. Watkins; A Rooster With Two Dead Heads, and The Farmer Boy (A parody on youth) by C. C. Somerville; The Orderly Way; A System of Accounting, by J. L. Tilley; Negro Baptists and Foreign Missions, by M. A. Talley and C. C. Adams; The Socratic Method of Teaching the Scriptures, by M. A. Talley; Guiding the Adolescent in Religious Growth; Training for Participation in World Democracy; The Story of Negro Baptists of North Carolina from 1620 to 1955, by C. F. Graves; Gold Everywhere, by John L. S. Holloman; What I Preached in Moscow; The Soviet Union, by Thomas Huntley. A Pictorial History of the Negro, 20 years in politics by Thomas O. Fuller; Much time, thinking and money was expended in these efforts to broaden the information of the public by these Baptists of North Carolina, which the public might avail themselves by reading.
ARTHUR WILLIAMS
President Ushers Union Auxiliary, General Baptist Convention
Chapter Thirteen
NORTH CAROLINA NEGRO BAPTISTS CLAIM HER SONS ELSEWHERE

Not only has the Story of the Baptist Negroes of North Carolina been worked out here at home, but we have sons and daughters living and dead in other states who made their contributions to the total progress made by our Conventional organizations. We claim them because they have honored and are still honoring us and their examples are an inspiration to our strivings, because we have been tutored, nurtured, enervated, to achieve. Among them we have William R. Pettiford who organized the Alabama Penny Savings Bank, first in the field of banks; George W. Lee, Pastor of Vermont Avenue Baptist Church, the largest in Washington, D. C., and attended by Senators and Representatives of the United States Congress, regularly, to hear this unique and powerful preacher; Thomas H. Huntley, Pastor of Central Baptist, St. Louis, Missouri, the first to establish and maintain a church on Wheels going into the slum areas administering daily to the needy food, clothing and religious services; Charles R. Sauter, son of Rev. C. R. Sauter of Chicago, Illinois, who teaches in the public school and is Pastor of the Children's Church of Pullman, Alden project of that city.

Services are carried on totally by teen-agers and reported to the sponsoring mother church each Sunday in the Adult Sunday morning service when the teenagers attend in a body; Lonnie J. Thompson (deceased) Pastor of Union Baptist, Hempstead, who conducted a Revival service of the First Baptist Church (white) of Hempstead, New York during which the relative of the pastor made a decision for Christ; Moses N. Newsome, Pastor of First Baptist, Charleston, West Virginia, which was pastored by President Mordecai W. Johnson of Howard University. G. O. Bullock, Pastor of Third Baptist, Washington, D. C., William A. Taylor organizer and first pastor of Florida Avenue Baptist, Washington; John L. S. Holloman, Pastor of Second Baptist, President of Washington Baptist Seminary, Editor of the Lott Carey Herald, J. J. Freeman, Director of the Roanoke Institute, Ministers and Christian Workers’ School, a unit of Shaw University’s School of Religion and pastor Queen St., Baptist Church of Norfolk, Virginia; Clifton E. Griffin, pastor of First Calvary; C. H. D. Griffin (deceased), pastor of Central Baptist; C. C. Crawford, pastor Mount Carmel; P. P. Eaton, pastor of National Baptist; W. A. Baker, Pastor of Oak Grove; A. B. Askew, E. M. Lassiter, L. F. Sharp, O. J. Allen, M. W. D. Norman, C. C. Boone Senior, Marshall A. Talley, S. N. Vass, N. H. Hester, (deceased). Dennie W. Hoggard, Pastor Mt. Carmel, Philadelphia, Member of the Pennsylvania Legislature; Marshall A. Shepard, Pastor of Mt. Olive Tabernacle, Philadelphia, Former Registrar of Deeds, Washington, D. C., formerly Member Pennsylvania Legislature, member City Council of Philadelphia; Leon
Riddick, Pastor of Fountain Baptist, Summit, New Jersey; W. P. Hayes, President New England Baptist Convention, Pastor Bethany Baptist, Newark, New Jersey; R. C. Lamb, Pastor of Providence and Moderator of Keystone Baptist Association which includes the Philadelphia Area, the largest in Pennsylvania; Leon W. Pridgen, Pastor of First Baptist, Spartanburg, South Carolina; George D. Griffin (deceased); W. H. Hester, Pastor of 12th Baptist, Boston; Frank W. Jacobs, Pastor of Day Street, Bridgeport and President of Connecticut Union; James A. Archer President of Massachusetts Sunday School Union, Boston; Nathaniel Hargraves, Pastor, Baptist Church Alexandria, Virginia; T. O. Fuller, (deceased); Pastor First Baptist Church, Memphis, Secretary National Baptist Convention, President Howe Junior College, former Senator in North Carolina Legislature, Former Secretary of State Sunday School Convention; J. C. Love (deceased), Pastor Union Baptist, Montclair and Founder of Northern University, Rahway, New Jersey; B. B. Mumford, (deceased) formerly Pastor of Friendship, New York City, now pastored by Thomas Kilgore; J. L. Tilley, formerly Dean of Theology, Shaw University, formerly President of Florida Normal and Industrial Institute, Pastor of Monumental Baptist Church, Baltimore Maryland; Simon Williamson (deceased), formerly pastor of Faith Baptist and President of Maryland Baptist Convention; J. A. Harrell (deceased), pastor First Baptist, Suffolk, Virginia; C. C. Jolley, President New York Baptist Sunday School Convention; G. C. Lassiter (deceased); S. F. Daly, former teacher of Theology at Shaw University; V. T. Williams, Pastor of First Baptist Church, Baltimore, Maryland; B. L. Matthews, Pastor of Union Baptist, Baltimore; Lawyer A. B. Koger, Editor of Maryland Baptist Paper, Superintendent of Union Baptist Church Sunday School, Baltimore, Maryland; Judge Linwood Koger, Baltimore, Senatorial candidate and President of the Men's Organization of Union Baptist; B. L. Matthews, Pastor of Union Baptist, Baltimore, J. B. Boddie formerly pastor Bethesda, New Rochelle, New York, first organizer of a Building and Loan Association in his church and Founder of the Home for the Aged of the New York Baptist Convention; J. W. Robinson (deceased), formerly Principal of Roanoke Institute, Superintendent of School for the Blind of West Virginia, Principal of High School, Clarksburg, and pastor Baptist Church at St. Albans, West Virginia; James Finney (deceased) Founder of Pilgrim Baptist Church, and Deacon, Chicago, Illinois; N. H. Hester Pastor of Mt. Olive Tabernacle, Founder of Keystone Bank, Founder and Editor of The Christian Review of Philadelphia; D. H. Spence founder of West Baptist Church, Brooklyn, and President of the Progressive Baptist State Convention (Boyd Faction) of New York; D. S. Nichols, formerly Missionary to Liberia, Africa, formerly President of Roanoke Institute, Assistant Pastor Zion Philadelphia of the National Baptist Foreign Mission Board; J. L. Powell, Teacher of Theology in the American Baptist Theological Seminary, Nashville, Tennessee; J. O. Hayes, C. C. Boone, Senior, formerly Missionaries to Liberia, Africa; Lulu Hayes Fleming, former Missionary to Africa; Robert P. Hamlin (deceased), Deacon of Concord Baptist of Brooklyn and Y. M. C. A., Supervisor of New Jersey, New York and Pennsy-
vania; Lillian Smith, Trenton, New Jersey, formerly Assistant Secretary of S. S. Congress; Ardella Garrett formerly Assistant Secretary of State Sunday School Convention. C. P. Harris, Pastor Calvary Baptist, Plainfield, New Jersey, President Sunday School Convention. These men and women were faithful in the making of North Carolina Baptist Convention work successful.
Chapter Fourteen

THE CONCLUSION

In reviewing the work of the Negro Baptists of North Carolina during the 88 years of organized work, we look back with satisfaction upon it as we have made it. It has afforded us an opportunity to see over what we have come, what learning experiences we underwent, what alliances we have made as an organization, what practices we have thought wise to follow and also what we have felt that we should allow to lapse into disuse; what friendships and ties we have made among our associates, what rejoicings and jubilations we have had, what reverses, sorrows and misgivings we have gone through thus far. Truthfully we have been enriched, emboldened, implemented and encouraged by the Faith of our Fathers and Founders who advanced the work forward and did not give up the advance toward their cherished goals of Christian service to their fellow human brother since the first men "out of Africa, from which the Angel of God declared, I have called my son," and we through the years vouchsafed to us are walking in their footprints. We have prayed, preached, taught, sung and paid time and material substance, and may I say that this mission and operation of ours today must be repeated on thousands of battlefronts in this state and elsewhere.

We have tried to be honest, fearless and truthful in telling this Story of the Negro Baptists of North Carolina through 88 years of our organized church work from 1619 when we were brought here as slaves until freedom. God was in it all. He still reigns supreme among us and in the affairs of men and our greater joy is yet to come. The times have developed noble men and women as leaders among us and we should follow their lead in the interest of the furtherance of helpful ends. Here endeth the Story of the Negro Baptists of North Carolina up to 1955.

The End

CHARLES FRANCIS GRAVES
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DR. C. S. BROWN

Founder of Waters Institute; General Corresponding Secretary of E. and M. (now) General Baptist Convention; Founder and First President of Lot Carey Foreign Missions Convention 32 years.