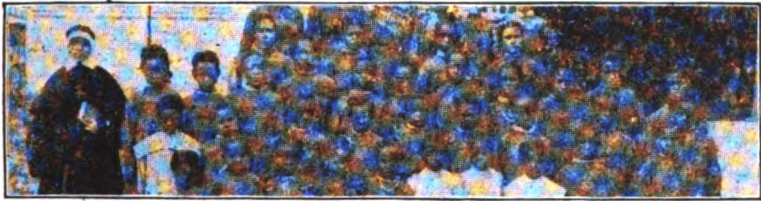


**ALEXANDER'S
MAGAZINE
AND THE NATIONAL DOMESTIC**



CATHOLIC SOUVENIR NUMBER

JUNE, 1907



TEN CENTS



HIS EMINENCE CARDINAL GIBBONS ,HEAD OF THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES.

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ALEXANDER'S MAGAZINE

Devoted to the Spreading of Reliable Information Concerning the Operation of Educational Institutions in the South, the Moral, Intellectual, Commercial and Industrial Improvement of the Negro Race in the United States. Published on the Fifteenth Day of each Month. Entered as Second-Class Matter on May 3, 1905, at the Post Office at Boston Massachusetts, under act of Congress of March 3, 1879

CHARLES ALEXANDER - - - Editor and Publisher
714 SHAWMUT AVE., BOSTON, MASS., U. S. A.

Subscription; One Dollar a Year - - - 10 Cents a Copy

Vol. 4

JUNE 15, 1907

No. 2

Editorial Department

THE WORK OF THE ROMAN CATHOLIC CHURCH AMONG THE NEGROES.

To the well-educated, pious, zealous and self-sacrificing priesthood of the Roman Catholic church, especially at the South, is due honor and credit for lifting to a high religious and educational plane thousands of humble black boys and girls, planting in their young hearts ideal of lofty virtue, personal responsibility, moral dignity, self-respect and true and noble manhood and womanhood. Upon the brow of this priesthood we place the laurels of our gratitude and sincere appreciation.

We read much in newspapers and magazines about the activities and good work being done by other religious organizations for the elevation of the Negro race; but we rarely find any mention of the grand and glorious services rendered this race and humanity generally by the Roman Cath-

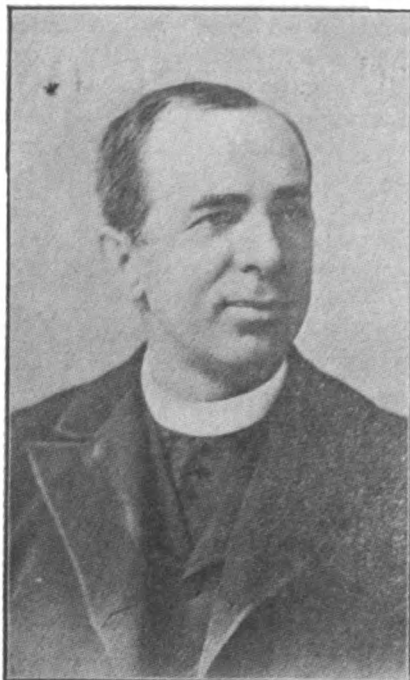
olic church. We have thought it wise, therefore, to undertake at considerable labor and expense to ourselves, to collect the sketches and portraits which make up the major portion of the contents of this number of Alexander's magazine and dedicate the entire edition to the priesthood of the Roman Catholic church.

The development of the moral, intellectual and religious life of any people is a slow and sometimes difficult process; many generations must pass into the grave before this can be fully accomplished. While this is true, it must be agreed, that, considering the Negro's opportunities during the past forty years, very commendable progress has been made in his moral and educational life as well as in his social and national life and with the splendid co-operation of the members and priests of the great Catholic church in the evangelization and education of the masses in the Southern states much is to be hoped for in the near future.

Colored Catholics of Washington, D. C.

By Archibald H. Grimke.

There are in this capital city of the nation about 100,000 Colored people. No other city in the United States has so large a Colored population. In fact, there are in the entire South but two or three cities whose several populations of whites and blacks exceeds the 100,000 limit. When so many Colored people are gathered together under one municipal government there arise in the midst of them many



FATHER GRIFFITH,
Rector of St. Augustine's, Wash-
ington, D. C.

needs, many problems—social, industrial and religious. And to meet these needs, solve these problems, there appear from time to time sundry movements and organizations. And

chief among these movements, these organizations, for the betterment of the Colored population of Washington is the Christian church—Protestant and Roman Catholic. But with the last named church organization in respect to the Colored people of this



INTERIOR VIEW OF ST. AUGUSTINE'S CATHOLIC CHURCH,
WASHINGTON, D. C.

district is this short article to concern itself, and not at all with the other church organizations.

The Roman Catholic church began in a small way its work among the Colored people of Washington in the year 1863. This labor was begun by Rev. Charles J. White, a priest full of zeal and good works. The first building erected by him and his workers for the use of the Colored people was fitly enough a schoolhouse. Religious services began there three years later under the patronage of a Colored saint of the Dominican Order, Be-

lessed Martin de Porras. From this time the work among the Colored people was pushed vigorously by the church. Father Felix Barotti, an Italian priest, was sent by the Holy Congregation of the Propaganda to labor in this vineyard of the Lord. He proved a most faithful, efficient and zealous missionary, and the congrega-



WILLIAM S. LOFTON, D. D. S.,
A Prominent Member of St. Augustine's Church, Washington, D. C.,
and a Leading Dentist of the City.

tion of two hundred, with a Sunday school of about fifty, began to grow apace. In 1869 this growth in number called for increased accommodations and accordingly property worth \$10,000 was added to the mission. The work was greater than any one pastor, however efficient and faithful, was able to cope with, and so Father Barotti was given an assistant in the person of Father San Martino, who presently proved himself a worthy coadjutor of good Father Barotti.

The zealous and unselfish labors of those two devoted missionaries pros-

pered wonderfully, and the harvest in membership reaped by their joint labors called for a new and spacious church edifice to take the place of the small chapel which the mission had in 1873 far outgrown. The erection of St. Augustine's Catholic church on Fifteenth street followed and constituted an event in the religious life of the Colored Catholics of Washington and of the Roman Catholic church in America likewise. The good seed planted in prayer and tended with devoted labors had in a dozen years passed through its three stages of growth, viz., the blade, the ear and the full corn in the ear stages. The great church which built St. Augustine had put its mighty hands to the mighty work of gathering into its fold multitudes of the Colored race in the United States, and it had not failed. For it



WILLIAM HENRY SMITH,
Late Librarian of the House of Representatives of the United States.

has gathered thousands into St. Augustine and continues to gather what belongs to it among this people in the District of Columbia.

St. Augustine is located in the northwest section of the city, and it is attended by almost as many whites as by blacks. It is perhaps the only church in this city where the two races worship side by side on terms of Christian equality, as the Catholic University is the only seat of learn-

ing in the District, with the exception of Howard University, where the Colored student may find welcome in spite of his race and color. These two noble institutions are saying to America, and are saying it in no uncertain tones, that the Roman Catholic church is no respecter of persons and prejudices, but that in her eyes all men are equal at her altar and in her great school of learning. I hold no brief to defend that church, but this I make bold to say that her treatment of the Colored people in this race-prejudice ridden capital of the Republic is in these respects more Christian than the treatment meted out to the race by Protestant churches, regardless of their denominational differences. For on the supreme subject of the equality in their churches and schools of learning in the District of Columbia of the Colored man and brother they are all tarred with the same brush, and know no differences among them. This is shameful, but it is the sad truth for all that. Let us as a race place this noble conduct of the Roman Catholic church in respect to ourselves in the District of Columbia to its eternal credit and glory. Honor to whom honor is due, whether we agree in matters of religious faith and doctrine or not.

But to resume and conclude. The Roman Catholic church is determined to reach the Colored people in this city and to gather as many as possible into its fold. For it has established another large mission for this purpose in the southeast section of the capital, which mission is St. Cyprian. Like St. Augustine's, this church edifice is large, architecturally artistic and attractive. And the Colored people are going into these two churches in goodly numbers. The number of Colored Catholics in the District today, I have heard placed at from twelve to twenty thousand. The priests, like Father Barotti and Father Griffith, are worthy followers of the divine Founder of Christianity, for like him Father Barotti ministered faithfully until his death in 1881 to the Master's little ones regardless of their race and color, and Father Griffith spends his life today in feeding with rare devotion and sweetness of

spirit these despised lambs of the church of Jesus Christ, the Savior of the world.

In three things Americans seem peculiarly deficient among the nations of the earth, viz., in the principle of obedience, reverence for authority and respect for order. And the Colored people as Americans are deficient in these three respects also. To supply to the race these three qualities in which they are found wanting in common with the rest of their countrymen, is an object worthy of the noblest religious devotion and the loftiest and most enlightened patriotism. And this it appears to me the Catholic church is effecting slowly but surely among the thousands of Colored Catholics in the District of Columbia. But to do the Colored people, not only here in this capital of the Republic, but elsewhere, South and North alike, the greatest good the Catholic church must stand with increasing firmness in America for the cardinal doctrine of Christianity, viz., the brotherhood of man and the fatherhood of God, for the equality of all men within its folds and before its altars. Surely the color line, race distinctions and discriminations should have no place in a church arrogating to itself the name of Christian, and which declares itself a servant of Him who lived and died to save all men, his brothers, regardless of differences of race, color and condition. Among the Colored Catholics of Washington are numbered some of the best and most intelligent members of the race here: doctors, dentists, educators and business men. But while they are loyal to their church, they are loyal also to their race, which speaks volumes of praise for the Catholic church, for no church can long command the loyalty of its Colored members if that church in time were to prove in practice wanting in loyalty to the full manhood rights and citizenship of the Colored race, and to its highest aspirations to do and to become as other men in this boastfully free country, where men and churches profess one thing in respect to freedom and equality and human brotherhood, and then straightway do quite another and opposite thing.