

HAYGOOD, BISHOP ATTICUS G.

Haygood, Atticus G., Bishop

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3/8/63

Papers at Emory
University library, Special Collections

Atticus Greene Haygood: Christian
Educator, Marion Holton Smith
Ph.D. dissertation, Yale, 1929 -
may be housed in interlibrary
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Dec. 1891 Bishop Wargrave

He Became
The Golden Clasp

Board of Missions of the Church of England

1891

1891

1891

1891

“He Became The Golden Clasp”

A memorial Tribute to
BISHOP ATTICUS G. HAYGOOD

Delivered in Atlanta February 23, 1896 by

DR. W. H. CROGMAN

With an Introduction by
Dr. James P. Brawley

Reprinted and distributed by The Advisory Council of Clark College

INTRODUCTION

Events have transpired over a period of more than a half century in Atlanta to produce a soil in which deep roots have grown through these years, producing a growing tree of good human relations.

In the following pages we have a tribute paid by one friend to another fifty-seven years ago which has much meaning for us today.

Bishop Atticus G. Haygood, to whom the tribute was paid, was one of the truly great religious and educational leaders of his day. As preacher, as editor, as President of Emory College (now Emory University) as Executive Secretary of the Slater Fund, and as a Bishop in the Methodist Episcopal Church, South, he demonstrated great powers of leadership. Few men, if any, wielded a greater influence, both North and South, in the troublous years immediately following the close of the War Between the States.

Dr. William H. Croghan, by whom, the tribute was paid, was the first Negro president of Clark College, which institution he served forty-five years as teacher and president. He was a man of ability who had the confidence of all who knew him. Dr. Croghan was an outstanding layman in the Methodist Episcopal Church and a distinguished classical scholar and educator.

Bishop Haygood and Dr. Croghan were contemporaries and warm friends. Bishop Haygood was born November 19, 1839; Dr. Croghan was born May 5, 1811. Both were held in high esteem. Each has a memorial in his name in the City of Atlanta—The Haygood Memorial Methodist Church in honor of Bishop Haygood, and the William H. Croghan Elementary School in honor of Dr. Croghan. Each of these men was devoted to the Church and to the cause of Christian education. Both were interested in the broader aspects of human relations. Through the friendship of these two notable men a mutual interest was developed in the institutions which they respectively represented—Emory University and Clark College—and a friendly and helpful relationship was established which continues to the present.

Following the death of Bishop Haygood, the educational institutions for Negroes in Atlanta planned a memorial service for him, held on February 23, 1896, paying tribute to one who had been such a helpful and influential friend of the Negro in the time of their great need. Professor Croghan was chosen to give the main address. This address is reproduced in this pamphlet because of the timeliness of its message.

About the same time of the above-mentioned memorial service, a resolution was adopted by the Clark College Board of Trustees in which Bishop Haygood is referred to as "the friend of humanity, the courageous

champion of human rights, the aggressive advocate of all wholesome reforms, the earnest, untiring friend of popular education, and a warm friend of this particular school." (Clark College)

Some of the same interests and fine qualities of brotherliness and friendship attributed to Bishop Haygood by Dr. Croghan have been and are today being manifested by other men and women of Atlanta and vicinity. It is fitting to pay tribute to such persons as the late Col. Willis M. Everett, Sr., who for over a half century was a member of the Clark College Board of Trustees, serving a part of the time as president of the Board, as chairman of the Executive Committee, and as the attorney for the College. He was succeeded, at his death, by his son, Col. Willis M. Everett, Jr., who is a valued member of the Board. For a number of years the late Dr. Harvey W. Cox, who was president of Emory University expressed a deep interest in the work of Clark College. For the past seventeen years Dr. Goodrich C. White, president of Emory University, has been an invaluable member of the Clark College Board of Trustees, serving several years as president of the Board, and now as chairman of the Executive Committee. The names of many other interested and valuable local friends of the College could be mentioned.

The financial campaign conducted in Atlanta by Clark College in 1951 gave opportunity for expressions of interest in the work of the College by a large number of persons through their work and their contributions. One of the most valuable outcomes of the campaign was the inauguration of an Advisory Council for the College composed of persons whose interests have increased through their acquaintance with the College and the work it is attempting to do.

The Clark College faculty and staff, consisting of sixty-four members, and the student body of 674 students, join me in expressing appreciation to the Advisory Council for its interest and the fine work it is doing to increase the number of friends of the College. A special expression of appreciation is accorded to Mr. Robert R. Snodgrass, the first chairman of the Advisory Council, and Mr. O. Ray Moore, the present chairman.

On behalf of Clark College, sincere gratitude to the Advisory Council is here recorded for the reproduction and distribution of the address by Dr. Croghan, paying tribute to Bishop Haygood, a friend and brother of yesteryears.

JAMES P. BRAWLEY
President
Clark College

October 22, 1953

Bishop Atticus G. Haygood

Memorial address, delivered in Atlanta, Georgia
February 23, 1896

THE present occasion is certainly one of unusual significance. Never, I presume, in all the history of the South has there been just such a gathering for just such a purpose. Evidently extremes have met today. Men of the North and men of the South are here — men who but a little over thirty years ago in mortal conflict on the field of battle were glaring into each other's eyes with the fierceness of the tiger. All the creeds, both religious and political, are represented here — all the schools, all classes, all ages, both sexes, and all conditions. Nor can I regard it the least significant feature of this occasion, that two races are so largely represented here. Two races, said to be instinctively antagonistic one to the other; two races, declared by some to have divergent destinies, and to be doomed to move forever in parallel lines, have met today to pay the tribute of gratitude and affection to one man whom both unite in pronouncing a common benefactor. Let us thank God that there are some points, at least, where the parallels meet. Let us thank God for Bishop Atticus G. Haygood, and for all such men as he who, living, live for the betterment of their fellow-creatures, and dying, leave behind a name and an example to be the common heritage of all mankind.

It is indeed the peculiar glory of the truly great man, that he cannot be restricted within State lines or race lines. Wide as the sweep of his sympathies is the empire of hearts over which he rules. To those of us, therefore, whose good fortune it was to be personally acquainted with Bishop Haygood, it was never a surprise that his influence in both sections of country and among all classes of people was so large and so commanding. He was a man of large sympathy, that royal quality in the human breast which invariably distin-

guishes the generous person from the mean, that divine quality which, despite our prejudices and antipathies, "makes the whole world kin." and is at the bottom of all Christian and philanthropic endeavor. A thousand instances of kindness on the part of the good bishop to persons of all sorts and colors might, I suppose, be cited here in support of the statement made with reference to his sympathetic disposition. Many of these little acts of pure benevolence, never intended for the light, are fast coming to light under the shadow cast by his recent death. For as dark nights best reveal the stars, so the gloom that at times envelopes a human life discovers to us its hidden virtues. This much, however, the world knows in common of Bishop Haygood: He was not a man who passed through life inquiring, "Who is my neighbor?" His neighbor was usually the needy person nearest to him. His neighbor was the ignorant that needed to be instructed, the vicious that needed to be reclaimed, the despondent that needed to be encouraged. Wherever honest effort was being made for a noble purpose, there he found his neighbor, and his neighbor found a helper. The obscure Negro in the backwoods of Georgia or the malarious districts of Louisiana, struggling to build a school for the enlightenment of his people, was to him no less an object of sympathy and interest than Emory College itself, which he so dearly loved and for which he so persistently labored.

He was a man who realized very fully the force and value of units. Consequently, while others, like Olympian Jove wrapped in cloud, unapproached and unapproachable, were complacently stroking their beards and endeavoring to devise plans and methods for the solution in the lump, as it were, of great social and moral problems, and were as often arriving at conclusions at once monstrous and absurd, he like "The Man of Gallilee," was abroad in the land, studying the needs of the people and striving to reach and influence individual lives.

Few men of his day appreciated as fully as he did the doctrine of universal human brotherhood. Paul had, of course, declared it at Mars' Hill. Many people had accepted it, as many do now, as a beautiful sentiment to be indulged in on sentimental occasions. To Bishop Haygood it was a fact of fundamental importance. On no other supposition, indeed, could his own life-work be explained. It was this belief, rooted in his soul, that gave him courage to espouse a cause, however unpopular, if it involved the rights and happiness

of men. It was this belief that enabled him to speak the plain, unvarnished truth in the faces of those often averse to the truth. It was this belief that inspired his pen when he wrote that little book, and sent it forth bearing on its title page his frank recognition of his "Brother in black." We, that is to say, we colored people, will never be able to appreciate fully the amount of good done for us by the publication of that little volume. It awakened an echo in the hearts of the best people North and South; it created sympathy in our behalf, and gave to the race question a consideration and dignity which before it had not.

So impressed, indeed, was Bishop Haygood with his idea of human relationship, and the necessity of sympathetic brotherly contact with those whom we would reach and save, that all plans and schemes looking towards the amelioration of men, but ignoring this vital element, he regarded as radically defective. Addressing the International Sunday-school Convention, at Louisville, Ky., June 12, 1884, he said: "The neglected class is that vast company of human beings who are in sore need of brotherhood and the helpful service brotherhood and nothing else can bring to them. It would not be edifying to make a list of Christian peoples' neglect. A single statement will suffice: The greatest lack, the sorest neglect of our times is the lack, the neglect of personal, helpful, brotherly service. . . . In our Christian testimony and service we should, above all things, make human brotherhood a living fact close by, and not a splendid doctrine afar off. When Christians learn more perfectly what God's fatherhood means, then they can show what human brotherhood is."

Believing in this principle, as he believed in it, and acting on this principle, as he acted on it, it is surely not strange that he endeared himself to thousands, yea, tens of thousands of his fellowmen. The proof of which is seen in the numerous tributes of respect to his memory, that from the time of his death up to date, have continued to appear in the daily and weekly press from all quarters of the land.

I have been pleased to see that my own people, within and without the state, have shown due appreciation of the good bishop's services in their behalf. I am happy to learn of the many touching exhibitions of sympathy and respect on the part of those in his immediate neighborhood. To me it is a touching incident, that shortly

after his death those colored men should go to his sorrow-stricken widow and offer to dig his grave, stating that they did not wish it dug by persons having in it no more than a money interest. The digging of that grave that was henceforth to be a sacred spot to them, the digging of that grave that was to contain the remains of so dear a friend, ought to be a work of love, and they coveted the privilege of doing it.

Six Negro colleges and seminaries are represented here in the persons of teachers and pupils. We, too, have come to lay, as it were, on the bier of Bishop Haygood our tribute of profound respect and gratitude. He was our friend, the truest, bravest, staunchest, strongest, most pronounced friend that has yet arisen for us on Southern soil. He loved us, and we loved him. He advocated our cause. He wrote for us, spoke for us, prayed for us, endured the malignant criticism of men for us. Who knows but, in a measure, he died for us? Fifty-seven years of age! It is not common for men of temperate habits and intellectual pursuits to die at fifty-seven. Who knows but the superabundance of work and the multiplicity of cares incident to such a life produced the strain that hastened his death? But be that as it may, we, nevertheless, thank God that he lived, that he lived in our day, that we knew him, that we were permitted to be co-workers with him, to have his advice, his co-operation, to feel his sympathetic touch. He came upon the scene of action at a time when these schools sorely needed a strong representative in the person of a Southern man, a man whom his people knew and would trust, a man who would put these institutions before his people in their true light, not distorted, not blurred, not as somebody would have them, but as they really are, with the work they are really doing. Bishop Haygood did this. He did it well. He did it manfully. He did it effectively, so effectively indeed, that the whole current of feeling with reference to Negro education in general, and these institutions in particular, was perceptibly changed, and has remained so up to this day. How can we too much appreciate or ever forget his earnest pleas in our behalf? Speaking on the "Education of the Negro," at Monteagle, Tenn., Aug. 2, 1883, he said:

"Give them all, black and white, the keys of knowledge, and let them unlock as many doors as they can. I pity the coward who is afraid to give a human being this chance. Little danger is there that

any race will rise too high, that any individual of any race will learn too much truth." In the same address he also said:

"And lest by some possibility there be some misapprehension as to the truth I hold, let me say: I believe in giving the opportunities of Christian education to the Negroes for the same reason that I believe in giving the opportunities of Christian education to white people—that is, because they are alike human beings, and by natural, God-given right should have the best opportunity God's providence allows them for becoming all that they are capable of becoming. So long as I believe in Jesus Christ and his gospel, I cannot stand on a lower platform than this."

Yes, good friend! and so long as we believe in Jesus Christ and His gospel, so long as the human heart responds to kindness and unselfish devotion, so long shall we remember thee and love thee!

He lived to see Negro education a cheerfully accepted fact in the South — a thing regarded necessary to the welfare and development of both races. He died and left the South discussing, not the question, Shall the Negro be educated? but, How shall he be educated so as to fit him best for the duties and responsibilities of American citizenship?

In the death of Bishop Haygood the nation has sustained a great loss. Influential in the church, influential in the cause of education, he was no less influential as a peacemaker between estranged brethren. Coming upon the stage of action at a time when sectional rancor was intense, when there stood confronting each other a "solid North" and a "Solid South," *he at once became the golden clasp* that, spanning the dismal chasm, drew nearer together these defiant and frowning solids. His memorable Thanksgiving sermon, preached November 25, 1880, went through this land like the dove bearing the olive branch of peace and reconciliation to brethren tossed on the turbulent waves of sectional strife. Both sections of the country immediately recognized in him a man entirely too large and magnanimous to retard the progress of the republic and endanger the happiness of posterity for the sake of nursing petty sectional strife. "We are to do the work of to-day," he exclaimed in the sermon, "looking forward and not backward. We have no divine call to stand eternal guard by the grave of dead issues."

Such, in brief, was the life and influence of this good man upon his age. Born near the middle of the nineteenth century, with its

palpitating activities and enterprise, he could not live in the past. His spirit was the spirit of the age-vigorous, alert, direct, upward, catholic. His writings and speeches will now remain the best possible exponents of the intensity of his feelings on all matters pertaining to the improvement of his fellow-beings. In these utterances of his one seems to feel the very swelling and throbbing of a heart yearning for a betterment of human conditions. It was, therefore, with singular appropriateness that he named one of his books "Pleas for Progress."

In conclusion, are there not some profitable lessons which we might learn from the life of this good man? What were some of the elements of success in him? Were they not even these, large sympathy, large humanity, large faith, and undoubted sincerity? Men who disagreed with him still respected him for his sincerity. It was this quality indeed that gave to his utterances the force and weight of prophecy. It was felt in all his words, seen in all his actions. Though not an orator in the usually accepted sense of that term, men listened to him with fixed and undivided attention, and the phrase "hanging upon one's lips" had, in the case of Bishop Haygood, more than figurative force. Simple and natural on the platform as on the street, a man of few gestures, utterly devoid of that disgusting mannerism so characteristic of those who would supply in attitudes what they lack in thought, he spoke with directness and force to human hearts and human consciences, and men inclined their ear to catch the smallest word. . . . Once more then, let us thank God for Bishop Atticus G. Haygood, and let us endeavor to emulate his royal virtues.

Chairman Moore Speaks

While paying tribute to, and reviving the memory of, a great man affords sufficient justification for the distribution of this address, it is not the primary motivation.

The deeds and point of view of Bishop Haygood described herein make it clear that he was thinking, fifty-seven and more years ago, as we of the Clark College Advisory Council do today, that the education of the Negro race is important to all citizens of both races. Proper education is the springboard to economic betterment, and the mould from which comes appreciation of our system of free enterprise and democratic government. The consequent benefits are shared by all of us, individually, regionally, and nationally.

It should be a source of gratification to all that we have at hand an institution — Clark College — which is providing such educational guidance, and developing in its students that kind of understanding and appreciation which vigorously rejects any alien attitudes in religion, economics and government.

Happily, the dividends in good citizenship coming from Clark College are many times multiplied because most of its graduates go into educational, religious and medical activities where their contact with their race is broad and their influence great. We — the advisory council — feel, therefore, that any contribution we, or any citizen, can make toward acquainting the public with its fine work, and toward increasing the scope, and effectiveness, of its effort is an investment which promises rich returns.



Chairman
Clark College Advisory Council

Office:
American Security Insurance Company
1221 Peachtree Street, N. E.,
Atlanta, Ga.
Dated: October 22, 1953

NOTES

Clark College is proud to be an integral part of the Atlanta University Center, from which connection it derives benefit, and to which it makes an important contribution. The institutions comprising the University Center are: Atlanta University, Clark College, Gammon Theological Seminary, Morehouse College, Morris Brown College, and Spelman College.

Clark College operates under the Board of Education of the Methodist Church, but enrolls students and employs faculty members from various denominations.

The Southern Association of Colleges and Secondary Schools gives full accreditation to the work of the College.

State Departments of Education award teaching certificates to Clark College graduates with the required credits in education. Fifty-five per cent of its graduates enter the teaching profession.

The College enrolls students from a number of states and from Liberia. However, sixty-five per cent of the students are from Georgia homes, and the larger part of these from the Atlanta area.

The College maintains an able faculty almost all of whom hold advanced degrees from leading Universities of America and several have studied in foreign universities.

The College maintains strong departments of music and art. Dr. J. deKoven Killingsworth, head of the department of music, spent the past summer in Europe making a study of various singing groups for the benefit of the Philharmonic Society of the College.

The College is giving increasing attention to its science department, particularly in the pre-nursing and pre-medical courses. Increased hospital facilities in Atlanta and elsewhere create a growing demand for such training.

Training of young women and some young men in Home Economics is given special attention. The demand for trained workers in this field is strong.

The College gives emphasis to the religious training of its students. Twenty per cent of its graduates enter the Christian ministry or some other type of religious work.