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der, and accordingly is commissioned by the Holy Spirit for the threefold function of priest, teacher and shepherd. He does not receive the fullness of the sacrament, however, and so his priesthood is essentially referred to that of the bishop as its centre. He belongs to the order of priests 'of second rank,' who are commissioned by God to co-operate with the bishop in the total pastoral care of the diocese.

This explanation of the priest's office shows him to be related to the bishop in a twofold way which it is impossible to express in any neat single formula. On the one hand the priest depends upon the bishop and owes him obedience, for the bishop is the chief pastor of the diocese, with

a certain final responsibility for co-ordinating its total pastoral care. From this point of view the bishop is often described as the father of his priests, a name which points to very real responsibilities and relationships on both sides. On the other hand, the priest, as well as the bishop, is entrusted directly by God with a pastoral mission through sacramental ordination, so that bishop and priests share a common responsibility for the pastoral care of the local Church. This means that the relation between them is rightly described as one of brotherhood in the ministry, and from this concept too definite norms follow in regard to personal relationships and practical co-operation.

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## The First All-Black Priest in the United States

ANNE TANSEY

IT IS doubtful that any other priest in this country had a harder time achieving his ambition than Father Augustine Tolton, the first all-black priest born and reared in this country. His birth was different as he was born a slave. His baptismal record presented him to the Church as "the property of Stephen Elliot." He could not study for the priesthood nor be ordained here, yet he persevered in the areas which were opened to him.

His father, Peter Paul Tolton, was a slave owned by the Hager family of Ralls County, Missouri. The Hagers were Catholic. Young Peter was baptized by Father Peter Lefevre while on a missionary tour. The latter was one of the early missionaries of the wilderness. He later became a bishop.

Father Tolton's mother, Martha Jane Chisley Tolton, was also a Catholic. She was baptized in infancy in Meade County, Kentucky. She was a slave in the Manning family, who were also Catholics. When one of the Manning girls mar-

ried Stephen Elliot, of Ralls County, Missouri, and went there to live she asked for and received Martha Jane as her maid servant. The young Negro slave went with the new Mrs. Elliot into a new life.

The Elliots lived on a farm near the Hager family. Peter Tolton and Martha Jane Chisley met and fell in love. They were married in St. Peter's Church in Brush Creek, not far from the city of Hannibal, on the Mississippi River.

Augustine was the second son of the Negro couple. He was baptized by Father John O'Sullivan on May 29, 1854. Mrs. Stephen Elliot was his sponsor. Another girl and boy were added to the family making a total of four children before tragedy struck.

The Toltons prayed constantly for freedom and laid many plans to escape, but they were unable to put any of them into effect until the Civil War broke. Peter made good his escape and joined the Union Army. But he died in a hospital in St. Louis leaving Martha Jane a young widow.

She was, however, an indomitable young woman, determined to gain

NOTE: *The author is a free lance writer and resides in Cincinnati, Ohio.*

her own freedom and that of her children. Once she had stood on the Missouri side of the Mississippi and looked across to Illinois and freedom. She made up her mind to get there and prayed to God to help her. The first prayers the Tolton children were taught included a plea for freedom.

ONE night Martha Jane took her four children, one a baby in arms, and walked across Ralls and Marion Counties to reach the river. She did not know what she was going to do when she got there. She was leaving everything to God. Augustine was seven at the time and never forgot their harrowing experiences. His mother was in such a frenzy of fear that she literally ran, making it hard for the children to keep up with her. But they reached the river.

Suddenly they were sighted by a band of Missouri men who immediately suspected she was a runaway slave. They captured her. But at that very moment a band of Union soldiers happened by and stopped to see what was going on. The crying woman, the screaming children infuriated them and a mini-battle ensued. Martha Jane and the children were rescued. The soldiers found a boat and rowed them across the river to a point on the Illinois shore a little distance from Quincy.

Martha Jane found a job for herself and the two oldest boys in a tobacco factory. She rented a few rooms in Quincy and all settled down to hard work and abject poverty. Augustine worked as a tobacco stemmer and factory hand for twelve years, but as the work was seasonal the Tolton children were able to at-

tend winter classes at the public school. The family attended Mass at St. Peter's Church, a totally white congregation. The pastor, Father P. B. McGirr took an interest in the Toltons and had the children transferred to the parish school. This raised a storm of protest but he and the Sisters of Notre Dame who taught at the school stood by their decision and the black children stayed.

Augustine loved the white Sisters who were his teachers. He worked part time for them at the school and kept the furnaces going at the church. He spent so much time in church that the pastor asked him if he wanted to be a priest and the answer was an instant "Yes."

It was far easier for a black boy in those days to want to be a priest than to be one. Applications were denied, and there was the matter of education. A German priest, Father Theodore Wegmann, tutored Augustine for two and one half years in Latin, Greek, German, English, history and geography.

When he was ready for high school the Franciscan Fathers tutored him in the morning before he went to work and in the evening after he returned from the factory. Father Michael Richardt, a German Franciscan, asked Augustine to teach religion to the unchurched black children in the town. Augustine went from door to door and found forty children for his religion class. Later they matriculated from his class to the one-room school operated by Sister Herlinde.

But there was still the matter of Augustine's vocation. Hearing that Bishop Peter Baltes was on his way to Rome Father Michael asked him

to see what he could do for Augustine at the College of Propaganda in Rome. He complied with the request and the Father General of the Franciscans wrote to Father Michael telling him to send the youth to Rome.

The Bishop donated fifty dollars toward a fund to get Augustine Tolton to Rome. The Franciscan Fathers added to it, as did the students in St. Francis College, who had objected to having Augustine as a classmate. The Negro youth sailed from Jersey City in the middle of February, 1880. He was accompanied by three Franciscans also on their way to Rome.

Augustine received a warm welcome at the College in Rome. Of his teachers there he later said, "All of them loved me, though I cannot say why."

The Negro youth was a brilliant student and worked hard toward his ordination. As that great day arrived Augustine had to make a crucial decision—either to take the easy way out and be ordained for the foreign missions, as some advised, or be ordained for the United States of America and return home a priest ready for work in the Church.

He would be the first all-black American priest. There had, of course, been the Healy family before him, with three brothers in the priesthood, one a bishop, but they were only half black. Their father was a native of Ireland and had made enough money to give his children the very best education which early America offered. Augustine Tolton was all black and had been born a slave, "the property of Stephen Elliot." Would there be a place for him in the United States,

in the Middle West?

He wanted with all his heart to return home among his own people. Cardinal Giovanni Simeoni, prefect of the Propaganda, said to him. "America has been called the most 'enlightened nation,' we will see if it deserves that honor. If America has never seen a black priest it has to see one now. Come and take an oath to spend your whole days in your country."

**A**UGUSTINE TOLTON was his mother's son. He had her drive and endurance. He decided to return to the United States and was so ordained. He said his first Mass on Easter Sunday on the High Altar at St. Peter's, then started the long journey back to Quincy, commissioned by Cardinal Simeoni for the United States. The reason it was a long journey home was that an "Irish gentleman" invited the young Negro priest to tour England and the continent with him and Father Tolton took advantage of the invitation.

On July 18, 1886, Father Tolton offered Mass for his family in St. Boniface Church in Quincy. He was named pastor of St. Joseph's Catholic Church for colored people. It was a new parish which had grown from a nucleus of Augustine Tolton's catechism class. But it was desperately poor, and numbered about eighty adults. Collections never went over a hundred dollars. The school was a miserable affair, the children without shoes and proper clothing. There was no money for textbooks or educational supplies. The parish was housed in an abandoned Protestant church. Only those teaching religion to black children in ghettos today

can fully appreciate the terrible problems which confronted Father Gus, as he was called by all who knew him and loved him.

The only way he was able to keep the parish going was by going on lecture tours in other parts of the country, raising money for his people. He spoke at the First Catholic Colored Congress in Washington, D.C. in 1889. He was invited to lecture in Boston, New York and Baltimore. He was warned against going into the deep South, but he went. In 1890 Bishop Gallagher of Galveston, Texas, invited him to preach in the cathedral. His appearances were dramatic events for the people who went to hear him talk. He had a magnificent physique and was considered to be handsome. He had a tremendous voice and dynamic delivery. Because he had been schooled at the College of Propaganda in Rome he was privileged to wear red, which added to his appearance.

The secular press made a great deal over him every place he went, featuring his story of being the only full-blooded black priest in the American Catholic Church. People of all religions crowded into the churches where he preached. But back in Illinois it was the same old story of a prophet being rejected by his own.

**W**HEN he found it impossible to make progress in the conversion of his own people he accepted a transfer to Chicago where he became pastor of a new Negro church in the slums. St. Monica's proved to be but an extension of his frustrations. The Negro people did not take to Catholicism. They could not see in the Catholic Church what he saw

and loved, what his family saw and loved. Black people preferred Protestant types of services and wanted control of their own churches and their own spiritual destiny.

Father Tolton was accepted by the white priests of the Archdiocese of Chicago and was very popular. He was with a group of priests making a retreat at Kankakee, Illinois, when he became ill in July, 1897. He was seriously stricken while on his way home and was rushed to a hospital where he died a short time later at the age of forty-three.

White Catholics as well as black ones streamed by his coffin and a hundred priests attended his requiem Mass in Chicago. The chancellor of the diocese preached the sermon. But he had requested to be buried in Quincy and his body was shipped there. It lay in state in St. Peter's Church in that city. Negro organizations from all over the State sent representatives. Faithful old Father McGirr, who had fostered Augustine's vocation was one of the pallbearers.

Father Tolton had proven how good and zealous a black priest could be when given the chance to serve the Church. Unfortunately, however, he was never given a white congregation and was unable to follow the usual life of a parish priest. He had never been able to get out of the slums and there he had been overwhelmed by the multitude of problems he encountered. There was never enough money allotted to such work. In a sense the parish system proved his undoing, together with the color line. But this is the story of the first all-black priest in the United States, a brief, tragic one, with many overtones.



## Emmanuel

ERNEST LUSSIER, S.S.S.

**E**MMANUEL is, no doubt, the most characteristically Matthean title given to Jesus. The name gives the keynote of Matthew's Christology and ecclesiology. That Jesus is Emmanuel, that is, God with us was for Matthew a favorite view of Jesus and his mission. The name Emmanuel is used to stamp the principal theme of Matthew's gospel at the beginning (1:23) and at the end (28:20). This is a favorite device of Hebrew rhetoric known as inclusion or reprise. In Jesus, God is present to save his people from their sins (1:21) and to be in their midst till the end of time (28:20). This is the experience of Christians through the ages.

Our Lord's promise of his abiding presence (28:20) recalls Ps. 91:5 ("I am with them when they are in trouble; I bring them safety and honor") and the promises to Moses (Ex. 3:12), Joshua (Jos. 1:5, "I will be with you as I was with Moses") and Jeremiah (Jer. 1:8, "I am with you to protect you"). And while Matthew does not give in clear form the later doctrine of the Incarnation he does see in the birth and presence of Jesus the realization of the Old Testament promise:

"They will name him Emmanuel which means God is with us" (Mt. 1:23, Is. 7:14).

Matthew's gospel does not present a clearly formulated Christology. The figure of Jesus is central throughout and the entire gospel helps the reader to understand who Jesus was and is, but it gives no systematic teaching on this subject. The many titles used of Jesus are an important element in this matter, especially when one considers the basic biblical theme of names as indicative of character or personality. The titles given to Jesus, however, must not be sharply distinguished. They overlap in meaning; each borrows added meaning from the others.

**M**ATTHEW paints his portrait of Jesus against a background of indifference (11:20-24) and hostility (12:24, 27:63). Jesus was a real human being; he was tempted (4:1-11, 16:23), he prayed and agonized (26:39), he was ignorant on certain subjects (24:36), he felt forsaken on the Cross (27:46). Yet his human limitations are not so frankly presented in Matthew as in Mark. The very structure of Matthew's gospel, which stresses the discourses

Parents: James & Susanna (?) Gough of  
near Newtown, St. Mary's Co.  
Md. and Scott Co., Ky.

John Manning m \_\_\_\_\_  
b 1775 Md  
d. 10-21-1835 \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
buried St. Theresa, Meade Co., Ky.

Ann Gough\*  
b 1778 Md.  
d 12-30-1836 \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
buried St. Theresa, Meade Co., Ky.

William and John Manning of Scott Co., Ky. signed petition requestion a priest  
for the congregation of St. Francis (1806 or 1808). Were they related?

St. Theresa Church History One son born Md. before migrating to Scott Co., Ky. About 1810  
settled in Breckenridge Co., Ky. about 1 mile east of Moolleyville.

Heirs of John and Ann (Gough) Manning are listed as they appear in  
Edward Manning's estate settlement. Definitely not in birth order.

- Samuel Manning m \_\_\_\_\_ Matilda Gough F: John Baptist Gough\*  
8-14-1808 M: 1st wife  
5-2-1888
- Her 2nd m Meade Co., Ky. 1-5-1836 Stephen T. Burch F: Henry Burch 0  
11-25-1808 M: Susanna Suit  
11-6-1884  
both buried St. Theresa  
Meade Co., Ky.
1. (John Henry Manning  
(William (H?) Manning  
(Robert T. Manning
2. Eliza Manning m. Meade Co., Ky. Henry Burch F: Walter Burch 0  
b 1802 11-2-1830 b 1810 Nelson Co., Ky. M: Theresa Hagan  
d after 1880 Daviess Co., Ky. d. 1851 " " "  
prob. buried St. Cathering, New Haven, Ky.

They lived Nelson Co., Ky. on land willed to Henry by his father,  
Walter Burch. She left Nelson Co., after 1870.

- James Manning m \_\_\_\_\_ Mary Clarvoe  
b. b 1800 Scott Co., Ky.  
d. ca 1824 d 1837 Ralls Co., Missouri
- 12-5-1824 Meade Co., Ky. His estate appraised. Samuel Manning, Adm. Her 2nd M \_\_\_\_\_ John Elliott  
b. 1804  
d. 3-31-1840 Ralls Co., Mo.
3. (Ann Sevilla Manning m Ralls Co., Mo. Stephen Edward Elliott  
(b. 1824 "Anservilla" 7-2-1839 b.  
(d. d.

John Elliott in St. Paul's parish, Ralls Co., Mo. by 1829

Where did these marriages take place, Scott or Breckenridge Cos., Ky. or  
Ralls Co., Mo.

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in infancy in Meade Co., Ky. She was a slave in the Manning family who were also Catholic.  
When one of the Manning girls married Stephen Elliott of Ralls Co., Mo. and went there to  
live she asked for and received Martha Jane as her maid servant." etc. etc. 9-23-1975

Mrs. Oscar W. Wagner  
8400 Glasser Rd.  
Fern Creek, Ky. 40291



4. Susan Manning  
1796  
2-25-1844 St. Theresa  
Meade Co., Ky.

m \_\_\_\_\_

Eldest son of Bennet Greenwell  
and 1st wife - of St. Mary's C  
Wilford Greenwell Md and Scott Co., Ky.  
1788 ~ Md.  
7-4-1857 St. Theresa (his records in Breck.  
Meade Co., Ky. Co., Ky.)

His 2nd m. Meade Co., Ky. 1-13-1845

Mrs. Anastasia (?) Hagan  
b. 1797 - living 1870 not 1880

To Union Co., Ky. with Thomas and Susan Winifred  
(Manning) Hagan. Her son and dau.-in-law.

5. Clara Manning  
b.  
d. 1883 Union Co., Ky.

m \_\_\_\_\_

Edward Roberts  
1800 Md.  
1864 Breck., Co., Ky.

See: St. Theresa Church records  
Breckenridge Co., Ky. records  
History of Union Co., Ky. page 842

6. John Henry Manning  
1807  
2-15-1845 age 38  
buried St. Theresa  
Meade Co., Ky.

m \_\_\_\_\_

Susan Catherine Gough F: Cornelius Gough\*\*  
1809 23 M: Winifred \_\_\_\_\_  
7-2-1848  
buried St. Theresa  
Meade Co., Ky.

I believe this man married a second time. *Mrs. Susan Gough 12-1845 Meade Co. Ky.*

7. Edward F. Manning  
b 1808  
d ca 1840

m Meade Co., Ky.  
7-21-1834

Susan Burch  
6-25-1817  
7-26-1869  
Buried St. Theresa  
Meade Co., Ky.

F: Henry Burch  
M: Susanna Suit

Edward Manning's estate settlement  
Breck. Co., Ky. Deed Book M  
3-4-1840

Her 2nd m. Meade Co., KY. 10-3-1842

John Brown  
1-12-1820  
10-24-1897  
buried St. Theresa  
Meade Co., Ky.

\* Brother and Sister  
\* Prob brother of \*  
o Brothers

9-23-1925

Mrs. Oscar W. Wagner  
8400 Glasser Rd.  
Fern Creek, Ky. 40291

Henry Clarvoe (stone)  
b. 1775  
d. 5-1-1808 St. Francis  
Scott Co., Ky.

m \_\_\_\_\_

Sarah \_\_\_\_\_  
b.  
d.

She is buried in Old  
Clinton Cemetery,  
Monroe Co., Missouri

Her 2nd m. by 1811  
Scott Co., Ky.

John Bpatist Gough\*  
2-29-1767  
2-19-1839 St. Francis  
Scott Co., Ky.  
F: James Gough  
M: Susanna ?

1. Dr. John Clarvoe HW (stone)  
7-24-1797  
7-7-1832 St. Francis  
Scott Co., Ky.

I do not know if the initials were a part  
of his name or at the end.  
Did he marry ?

2. Henry Clarvoe  
b.  
d.

3. Mary Clarvoe  
1800 Scott Co., Ky.  
1836 Ralls Co., Mo.

m \_\_\_\_\_

James Manning  
b.  
d. ca 1824  
F: John Manning  
M: Ann Gough \*

12-5-1824 his estate appraised in Meade Co., Ky.

Her 2nd m.

John Elliott (his 2nd m.)  
b. 1805  
d. 3-3-1840 Ralls Co., Mo.

Ann Sevilla Manning m. Ralls Co., Mo.  
"Anservilla" 7-2-1839  
b. 1824  
d.

Stephen Edward Elliott  
b.  
d.

John Elliott in St. Paul's Parish, Ralls Co., Mo. by 1829

4. Ann (Nancy) Clarvoe  
b.  
d.

m Prob. Scott Co., Ky.  
1820/21

Samuel Riddle  
b.  
d. ca 1838 Ralls Co., Mo.

Her 2nd m. Ralls Co., Mo.  
11-12-1848

William Leake  
b.  
d.

1833 - Ralls Co., Mo. - the eldest Riddle child was 11 yrs. old  
These children received an inheritance from their (grandfather ?  
Henry or William or William Henry Clarvoe of Kentucky). Could  
this have been Henry son of Henry ?

5. Mary Eliza Clarvoe  
b 2-19-1806  
d. Mo.

m Scott Co., Ky.  
1-11-1825

William Mudd  
b. 11-13-1796  
d. 6-12-1848 near Center Mo.  
buried St. Paul's Cemetery

CLARVOE

Early Scott Co., Ky. records are in fragments due to a fire - 1837

Scott Co., Ky. Henry Clarvoe -----  
 Will Book A -----Betsey, whole tract ----- Nancy , Polly, dau not 21  
 Page 402 ----- John , son not 21 --- --- Dennis given to him by my father  
 1808 -----Apoints friends and brother-in-law -----  
 --- William -----

This record Wit: James Twyman Exs: Thomas C. Jenkins  
 must be John B. Howart James Twyman  
 rechecked (Howard) John Price

Thomas C. Jenkins one of the Exs. proved will.

I made the following notes under John Baptist Gough

This record must Scott Co., Ky. John Clarvo  
 be rechecked Will Book D. Henry Clarvo  
 p 355,474,476, 498 Nancy Clarvo  
 May Court 1811 Polly Clarvo

Scott Co., Ky. John B. Gough, Sarah wife Scott Co., Ky. to William Mudd  
 Deed Book H \$300. 118 acres more or less dower right allotted to said Sarah  
 p. 325 and 326 in said tract - the widow of Henry Clarvo, dec'd.  
 8-24-1838

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Scott Co., Ky. Sarah Gough, widow of John Baptist Gough sold her dower in  
 Deed Book P his heirs. 164 acres.  
 p 438 and 439  
 8-26-1839

Sometime after this she settled in Monroe Co., Missouri with her Gough child or Gough children.

\* brother and sister

9-23-1975

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