SEPARATION AND REUNION OF THE EPISCOPAL CHURCH 1861-1865

The Role of Bishop Thomas Atkinson of the Diocese of North Carolina

by Lockert B. Mason, MD

and war, not by the slavery issue, became reconciled seven months after the end of the war, largely because of the efforts of Southern Bishops Thomas Atkinson and Henry C. Lay in the House of Bishops and the Reverend John B. Kerfoot in the House of Deputies in the General Convention of the Episcopal Church in Philadelphia in 1865. After the Convention, Bishop Atkinson reported to his Diocese that if no Southern bishops had attended the convention there would have been no reconciliation. The two Southern Bishops who had suffered the most at the hands of the Northern army and a Northern clergyman who had suffered at the hands of the Southern army led the efforts for an honorable prompt reconciliation.

CHURCH SEPARATION

After the states of Alabama, Mississippi, Florida, Georgia, Louisiana, and Texas seceded from the United States and formed the Confederate States of America, long time friends Bishop Leonidas Polk of Louisiana and Bishop Stephen Elliott of Georgia issued an invitation to the bishops of the seceded states to attend with deputies a convention on 3 July 1861 in Montgomery, Alabama, for consultation on the status of the church in the South and its future course. The bishops of Virginia, North Carolina, Tennessee, and Arkansas did not attend because those states had not yet seceded. Ironically, Bishop Polk did not attend because he had acceded to President Jefferson Davis’ plea and accepted a commission in the Confederate army. Another bishop was sick, Bishop Cobbs of Alabama had died, and representatives from Texas had been cut off by military blockade. The four bishops who attended the convention sat in one body with clergy and laymen.

Because of meager attendance no definitive action on Continued on Page 2
AFTER THE WAR

After General Lee surrendered the Southern army to General Grant in April 1865, Presiding Bishop John Henry Hopkins of Vermont wrote to every Southern bishop in anticipation of the General Convention to be held in Philadelphia in October, “I consider it a duty especially incumbent on me, as the Senior Bishop to testify my affectionate attachment to those amongst my colleagues from whom I have been separated during those years of suffering and calamity; and to assure you personally of the cordial welcome which awaits you at our approaching General Convention. In this assurance, however, I pray you to believe that I do not stand alone. I have corresponded on the subject with the Bishops, and think myself authorized to state that they sympathize with me generally in the desire to see the fullest representation of the Churches from the South, and to greet their Brethren in the Episcopate with the kindliest feeling.”

Before sending the letter, Bishop Hopkins learned that although the Northern bishops were in favor of eventual reunion there was great difference of opinion on the terms of reconciliation. Others in the North had no intention of joining Bishop Hopkins in greeting “their brethren in the Episcopate with the kindliest feeling.” A long and angry editorial in the Episcopal Recorder for 6 May 1865, published in Philadelphia one month after the end of the war, was extremely critical of the Southern clergy specifically naming Bishops Elliott, Davis and Wilmer. The intensity of the editor’s resentment can be found in two quotations. “We can find no one moral or religious principle or plausibility with which to excuse the clergy for having sanctioned, and even urged on and applauded, this accursed and horrible revolt against a good government, in behalf of an inhuman institution, and as the tools of despicable and selfish conspirators. Let them look at their own desolated country and decimated families, and estimate the unspeakable agonies and crimes of this rebellion, and then prostrate themselves in shame and penitence before God for the ruin and woe for them, in small measure, are responsible!”

A few days after the end of the war, General E.O.C. Ord, the Union officer in charge of the state of Virginia, announced that churches could be reopened but he also ordered that the Episcopal service include the prayer for the President of the United States and all others in authority. It is assumed that “others in authority” included those Union officials in charge of the conquered territory. Other denominations resumed services on the second Sunday after military occupation of Richmond but the Episcopal churches remained closed because the clergy could not make the prayer change in the absence of direction from their bishop who was in Canada. The situation was quickly resolved and the Episcopal churches resumed services on the following Sunday. The Episcopal Recorder in Philadelphia construed the delay in reopening the Episcopal churches to be a refusal by the clergy to obey General Ord’s order and stated in the same editorial of 6 May, “The clergy who set this evil example of insubordination should promptly be made to

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submit, or sent out of the country. There is no class of men from whom the Government have a better right to expect obedience, at a time when disobedience can no longer claim to be a rebellion, but becomes simple felony, than from the clergy. If they refuse to render it, they should be treated accordingly and shown that they who are most bound on moral grounds, to loyalty, shall not be the last to suffer the penalties of treason." Reference to "penalties of treason" explains why later authors wrote that the Episcopal Recorder had demanded that "some of the leading bishops and clergy in the South should be hanged."\(^7\)

In spite of Bishop Hopkins' cordial invitation and assurance of welcome, only Bishop Thomas Atkinson of North Carolina and Bishop Henry C. Lay of Arkansas attended the Convention. They were accompanied by all but one of the elected deputies from North Carolina and by deputies elected from Texas and Tennessee. Some of the other Southern bishops were not in favor of reunion and others thought that they would not be well received in Philadelphia.\(^8\) Robert Strange, who practiced law in Wilmington after the Civil War, was elected to be a delegate from North Carolina, but did not attend the convention. He had been an officer and very active individual in the war effort until the very end and might have had a hostile reception in Philadelphia.

Several emotionally charged issues were potential impediments to amicable reunion. Of concern to the Northern clergy were the taking up of arms by Southern Bishop Leonidas Polk, the consecration of the Bishop of Alabama, and the appointment of the Bishop of Arkansas by the Southern church. On the Southern side there was resentment of the mistreatment of Southern clergy by Northern soldiers during military occupation.

THE ISSUE OF BISHOP POLK

Many churchmen of the North were angered when Bishop Polk took up arms in the Confederate army. To understand why a bishop would take up arms requires a knowledge of the individual himself and the surrounding circumstances. Bishop Polk was the product of a patriotic heritage, his father and grandfather having fought with distinction for freedom for the colonies in the American Revolution. He graduated from the United States Military Academy at West Point and was made a brevet second lieutenant in the artillery in the United States Army in July 1827, but never entered active duty and resigned his commission in December. He attended the Episcopal Seminary in Alexandria, Virginia, and was ordered deacon in 1830. In 1838 he was called to the episcopate as Missionary Bishop of Arkansas with provisional jurisdiction in Alabama, Mississippi, and the then Republic of Texas. He was elected Bishop of Louisiana in 1841 and resigned his missionary jurisdiction.\(^9\) After the Civil War began, Confederate President Jefferson Davis asked him to accept a commission in the army on the western front in Tennessee. Polk declined, saying that he already held a higher commission than any that the President of the Confederate States could confer. Pressure was applied from various parties, particularly from his former classmates at the Military Academy who had committed to the Southern cause, and he finally accepted but on condition and with assurance that he would be relieved from command at the earliest possible moment. To one of his clergy he wrote, "I took the office only to fill a gap; only because the president, as he said, could find no one on whom he could with satisfaction devolve its duties. I have always regarded myself as a locum tenens, and have ever been anxious to have some one make his appearance with a commission to relieve me. As yet I have waited in vain for the man to take my place and let me return to my cherished work. I have labored as though I regarded my employment as permanent, while I have been encouraged and promised it should be terminated 'as soon as practicable' and if the relief cannot be found I shall go on, by God's blessing, with fidelity to the end."\(^10\) After going to war he was never again to see his diocese or sleep one night in his own home. He was killed by cannon shot in the battle of Kennesaw Mountain, Georgia.

THE ISSUE OF THE BISHOP OF ALABAMA

Alabama Bishop Nicholas Cobbs died before the first Southern convention in Montgomery on 3 July 1861. The diocese then elected the Reverend Richard H. Wilmer and he was consecrated in St. Paul's Church, Richmond, on 6 March 1862 by the bishops of Virginia and Georgia and the assistant bishop of Virginia. There was more to the issue of the Bishop of Alabama than his consecration without the approval of the Northern bishops. Bishop Wilmer took the oath of allegiance shortly after the end of the war and urged submission and obedience to the authority of the United States, but he advised his clergy to omit the prayer for the President of the United States and "all in Civil Authority" until Civil Authority replaced military rule in Alabama. Whereupon the military government ordered the churches closed and forbade Bishop Wilmer and the clergy of the diocese from preaching or performing divine service. After restoration of civil authority, the churches reopened. In the meantime the issue of whether military government or church authority would regulate the conduct of worship was very much alive. Bishop Wilmer's appeal for support from Northern bishops was largely ignored.\(^11\)

THE ISSUE OF THE BISHOP OF ARKANSAS

Arkansas, which had been a part of the Missionary Jurisdiction of the Southwest before the war, was admitted as a regularly constituted diocese by the Southern church during the convention in Augusta in 1862. Dr. Henry C. Lay who had been Missionary Bishop for the Southwest then became Bishop of Arkansas.

THE ISSUE OF MISTREATMENT OF THE CLERGY

Mistreatment or persecution of Southern clergy was often related to unwillingness to pray for the President of the United States and others in authority, a prayer which was included in Morning and Evening Prayer in the Book of Common Prayer before the Civil War and continuing Continued on Page 4
in use in the North.

The Federal Army occupied Alexandria, Virginia in 1861 and installed one of their ministers in Christ Church. The other Episcopal churches in the city closed their doors. The Reverend Kelsey Johns Stewart asked the Reverend George Archibald Smith to join him in reopening St. Paul’s Church and conducting a service which would omit all political matter. On 2 February 1862, Union soldiers with loaded revolvers and drawn sabers surrounded the chancel and arrested the Reverend Stewart at gunpoint for omitting the prayer for the President of the United States. He was marched through the streets to prison but was released quickly by the commanding general.\(^{12}\)

In New Orleans, the clergy discontinued Morning and Evening Prayer but continued services of Litany and Holy Communion which did not include the controversial prayer. In September 1862 the Union military governor of Louisiana declared that the omission of the prayer would be regarded as evidence of hostility to the government of the United States. Subsequently the rectors of St. Paul’s Church, Christ Church, and Calvary Church were arrested and sent to prison in New York. They were, however, quickly freed.

In late 1863 or early 1864 the Reverend Dr. J.H.D. Wingfield, Associate Rector of Trinity Church in Portsmouth, Virginia, was forbidden to officiate in public or private services. While attending a service in Christ Church, Norfolk, he was accused of raising his head during the prayer for the President of the United States and was taken to Fortress Monroe and compelled to dress as a convict. A sentence to work for three months cleaning the streets of Norfolk and Portsmouth was never activated. General Benjamin F. Butler, Federal Military Commander in Norfolk, demanded that Wingfield take the oath of allegiance to the United States “or else I will put you within four walls for the balance of the war and send your wife and baby into the Confederate lines without money, food, or clothing.” Dr. Wingfield submitted, took the oath, and lived out the remainder of the war in Maryland.\(^{13}\)

In North Carolina, The Reverend Cyrus Waters was imprisoned on orders of the United States Army “not on ground that he had committed any offense, but to deter others from offending.” He was soon released but died later of an illness contracted or aggravated during his confinement.\(^ {14}\)

Bishop Atkinson was himself a victim of the Northern Army. While he was at his temporary home in Wadesboro, North Carolina, a Union soldier entered and, in the Bishop’s words, “He at once, with many oaths, demanded my watch, which I refused to give him. He then drew a pistol and presented it at me, and threatened to shoot me immediately if I did not surrender it. I still refused, and the altercation becoming loud, my wife heard it, ran into the room, and earnestly besought me to give it up which I did. He then proceeded to rifle our trunks and drawers, took some of my clothing from these, and my wife’s jewelry.”\(^ {15}\)

Bishop Lay also suffered at the hands of the Northern military. He and 11 citizens were imprisoned in a room in the court house of Huntsville, Alabama, in May 1862 although there were no charges against them personally. They were detained for 12 days until they purchased their release by signing a paper condemning all acts of irregular warfare by citizens not enlisted in the army. Bishop Lay was again imprisoned at the end of the war.\(^ {16}\)

Mistreatment of the clergy by the military, while more frequent in the South because of the course of the war, also happened in the North. The Reverend John B. Kerfoot, rector of the College of St. James in Maryland, saw his college almost destroyed by Southern forces and was arrested on the order of General Early of the Confederate army.\(^ {17}\)

THE EPISCOPAL CHURCH IN THE UNITED STATES

After the American Revolution, a Convention in Philadelphia in 1789 established the Protestant Episcopal Church in the United States of America. The newly authorized Book of Common Prayer was similar to the 1549 First Prayer Book of Edward VI, thus preserving the traditional liturgy of the Church of England. The convention stipulated the bicameral convention to be held every three years, a House of Bishops and a House of Deputies to include clergy and laity. The national church conducted its business accordingly until the Civil War.

THE SOUTHERN BISHOPS

Bishop Atkinson was well prepared by education, experience, and stature, to represent the South at the General convention of 1865. He was born on 6 August 1807 in “Mansfield,” the Atkinson family home near Petersburg, Va., the sixth of 11 children of Robert and Mary Mayo Atkinson and the grandson of a clergyman of the Church of England.\(^ {18}\)

He entered Yale University as a sophomore in 1822 but was dismissed in January 1824 “for leaving town without permission to avoid giving testimony to a court of justice.”\(^ {19}\) According to Morrison, Atkinson was expelled “for refusing to give evidence to the faculty against some of his friends who had been cutting up.”\(^ {20}\) Reinstatement was offered but apparently not accepted. He next attended Hampden-Sidney College and graduated with honors in 1825. After college he studied law under Judge Tucker in Winchester, Va.\(^ {21}\) He left the practice of law after 9 years and was ordained Deacon in Norfolk by Bishop Meade in November 1836, apparently without formal theological schooling. He was ordained Priest in 1837 and served parishes in Norfolk and Lynchburg before accepting a call to St. Peter’s Church, Baltimore, in 1843. He led an effort to organize a new congregation and became first Rector of Grace Church, Baltimore, in 1852. He was elected Bishop of North Carolina in 1853.

While in Baltimore his views on slavery affected his career. Bishop Atkinson was opposed to slavery but did not know of a practicable means of abolishing it in the South. He had freed his own slaves who wished to be free and move to free states and kept only those who

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wished to remain in the South. In 1846 he was called to be Bishop of Diocese of Indiana. While he was considering the call, a friend who was living in Indiana wrote to him that antislavery feelings there were so intense that a Southern man might find himself in a painful and embarrassing position. Atkinson did not feel that his antislavery sentiments were strong enough to satisfy the popular feeling on the subject in Indiana and therefore declined the call. In 1853 members of the Diocese of South Carolina which was to elect a bishop asked for an expression of his views on the subject of slavery. He responded that he felt slavery to be a disadvantage but he could not see how to get rid of it, but that if it came to a choice between slavery and the Union, he should say, let slavery go, and preserve the Union. He was not elected Bishop of South Carolina. He said later, "so, I was not Bishop of Indiana, because I was not sufficiently opposed to slavery; and I was not Bishop of South Carolina because I was not sufficiently in favor of it."

Thomas Atkinson was consecrated Bishop of North Carolina during the General Convention of the Episcopal Church in the fall of 1853 in New York City. He came to be a troubled diocese. During the last several years of tenure of his predecessor, Bishop Levi Silliman Ives, there had been rumors and investigations that the Bishop embraced Roman Catholic doctrines inconsistent with the doctrines of the Episcopal Church. Investigations vindicated the Bishop but rumors persisted, dividing communicants between supporters and critics. In the end, Bishop Ives took a leave of absence to travel for his health and wrote a letter from Rome in December 1852 announcing his resignation as Bishop and his apostacy to the Roman Catholic Church. The diocese was described as "demoralized" and consisted of less than 2000 communicants scattered over a state that was 500 miles wide. During Bishop Ives' last year, there had been only 41 confirmations in the Diocese.

In the approximately 8 years between his consecration and the beginning of the Civil War, Bishop Atkinson lived in Wilmington and travelled about his diocese confirming both white and negro, encouraging young men to go into the ministry, helping establish new churches and healing the wounds of the diocese which he had inherited. He was especially interested in the spiritual needs of negroes and was instrumental in establishing a new church in Wilmington to accommodate them. He urged the individual churches to abolish the selling and renting of pews as this could prevent those of modest means from active participation in church affairs. (His church, St. James in Wilmington, did not discontinue pew rental until 1916!) His efforts were rewarded by increasing numbers of confirmations and clergy.

During the war he held services for troops in Virginia and North Carolina and devoted much time to work among soldiers in the garrison at Fort Fisher near Wilmington. The occupation of parts of North Carolina by the Union forces prevented him from carrying out his responsibilities in some of the diocese, particularly in the eastern part of the state, but he continued regular visitation in unoccupied regions. When areas fell to the Northern army, he did not recommend that the local clergy remain if it became evident that problems would occur in conducting services. When the Reverend Drane died of yellow fever in 1862 he assumed the duties of rector of St. James Church, Wilmington in addition to his episcopal responsibilities. Toward the end of the war he moved his family to Asheboro because of the vulnerability of Wilmington.

The Bishop of Arkansas, Henry C. Lay, was the only other bishop from the South to attend the General Convention in 1865. The families of Bishops Atkinson and Lay had known each other for several generations and they were related by marriage. Bishop Lay had been a participant in the service of consecration of Bishop Atkinson and Bishop Atkinson had preached the sermon in Bishop Lay's consecration. They had served together on church councils through the years and at the close of the war they found that they shared the same opinions on early reunion with the Northern Church on honorable terms.

Did the bishops represent the majority of the Southern clergy and laity or only the personal views? In the case of Bishop Atkinson, it is clear that he represented a majority of his diocese. At the Diocesan Convention in Raleigh in September 1865 he made known his desire for an honorable return to the National Church and he advised the election of deputys to attend the General Convention with him. There was no opposition to this recommendation but, in the end, a substantial majority voted with him. Opposition did not cease and influential citizens tried to dissuade him even as he travelled to Philadelphia in October.

In 1861 and 1862 many Southern bishops took the position that secession by the Southern states separated the Southern dioceses from the National Church. Bishop Atkinson, on the other hand, took the position that the separation was physical only and that the Southern dioceses must take action to set up a separate governing mechanism which they did in conventions which they called councils. From the beginning he maintained that there was no disagreement or quarrel with the Northern church but the political reality of secession required an organization of the Southern dioceses. Since his position was clear it would be necessary to take action to return to the National Church and this could be accomplished by Southern representation at the General Convention of 1865.

Although Bishop Atkinson represented the majority in the Diocese of North Carolina, he did not represent the majority of other Southern bishops and dioceses. Most of the bishops and dioceses wished to delay efforts at reunion until time had healed the wounds of war and until after a Council of Southern dioceses had decided upon a course to be taken, but a meeting of the dioceses could not be held before October because of bad roads, illness, and poor communications. The Bishop of South Carolina opposed reunion and hoped for an independent self sustaining Southern Church. He was not opposed Continued on Page 6
to the Northern Church but believed that the United States was so huge and heterogeneous that the homogeneous South could best be served with its own church organization. Bishop Johns of Virginia urged his convention to seek immediate reconciliation but he was not supported by the delegates. In Georgia, the convention voted to seek immediate reunion if the bishop would agree, knowing well that Bishop Elliott would not agree. Texas had early asked for a reconciliation but Texas was a weak diocese and had not been an important part of the deliberations of the Southern church during the war.

THE GENERAL CONVENTION OF 1865

The Convention assembled in Philadelphia on 4 October and lasted for 21 days. There was much interest by the public and Chicago and New York newspapers sent reporters to cover the debates. Although Bishops Atkinson and Lay were warmly received by their peers, they at first declined to sit with the other bishops and took seats in the body of the church with the congregation in respect for their Southern brethren who had not joined them and because they wanted to be certain that the Convention would do nothing to reflect badly on the Confederate Church. Upon friendly persuasion, they took their places with the other Bishops later in the service. Bishop Whittingham who was discussing the status of Bishop Wilmer was interrupted by the appearance of Bishops Atkinson and Lay brought into the House by Bishop Potter. All rose to receive them, they were introduced to the Bishops in order of seniority by Bp. P. ——— everyone exchanged cordial greetings as they passed and last of all, to the Pres. Bp. & Bp. Fulford.

Controversy was not long in coming. On 5 October, the second day of the Convention, Bishop Burgess proposed a joint service of the House of Bishops and House of Deputies, a service of thanksgiving for the preservation of national sovereignty and the abolition of slavery. The Southern bishops objected to the reference to slavery and did not attend the subsequent debates. Bishop Potter of New York who had vigorously supported prompt reunion served as a go between in making known the Southern position to the other bishops. Bishop Whittingham of Maryland who had been a vocal critic of the South during the war strongly supported Bishop Potter’s and Presiding Bishop Hopkins’ efforts to arrive at a solution satisfactory to the Southern Bishops. The matter was referred to a committee of five senior bishops which proposed resolutions for a special service of thanksgiving “for God’s manifold mercies to our country and His church, especially in giving us deliverance from the late afflicting war, in reestablishing the authority of the National government over all the land, in restoring to our country the blessings of union over all the land, in restoring to our country the blessings of unity of the Church as represented in this convention.” This was adopted by the House of Bishops. The Southern bishops let it be known that they could not join in such a service. The resolution was brought up for reconsideration and Bishop Atkinson was given the opportunity to state his position.

All eyes were upon the Southern bishop when he said, “We are asked to unite with you in returning thanks for the restoration of peace and unity. The former we can say, the latter we cannot say. We are thankful for the restoration of peace. War is a great evil. It is clear to my mind that in the counsels of the All-wise, the issue of this contest was predetermined. I am thankful that the appointments end has come, and that war is exchanged for peace. But we are not thankful for the unity described in the resolution, ‘reestablishing the authority of the National Government over all the land.’ We acquiesce in that result. We will accommodate ourselves to it and we will do our duty as citizens of the common Government. But we cannot say that we are thankful. We labored and prayed for a very different termination, and, if it had seemed good to our Heavenly Father, would have been very thankful for the War to result otherwise than it has resulted. I am willing to say I am thankful for the restoration of Peace to the country and unity to the Church.” After some debate, the House of Bishops resolved “in consideration of the return of peace to the country and unity to the Church... to devote Tuesday the seventeenth day of October, instant, as a day of Thanksgiving.” An attempt to table the resolution was defeated by a vote of 16 to 7, the Southern bishops not voting. A great step toward reunion had been taken and it was then up to the House of Deputies.

The situation in the House of Deputies was different from the House of Bishops. Many of the Southern and Northern Bishops had been friends before the war and had carried on correspondence before the Convention to reestablish those friendships. The lay delegates from the North and the South who attended the House of Deputies were unlikely to have known each other before the war and may have fought against each other during the war. The delegates from the South came from a class, officers in the army and government, who had not been granted automatic amnesty at the end of the war. Deliberations were not as smooth in the House of Delegates as in the House of Bishops. The secretary forestalled all questions as to the right of Southern deputies to seats by beginning the roll call with Alabama. Debate on the service of thanksgiving was accompanied by great bitterness. Prior consideration of the Bishop Wilmer consecration had brought arguments and the cordiality shown in the House of Bishops was not as evident in the House of Deputies. On 14 October, Horace Binney proposed thanks for national sovereignty and the abolition of slavery. Four days of heated debate followed and Bishop McIlvaine, who had been a longtime friend of Southern Bishop Polk, appeared before the House of Deputies in support of Binney’s proposal. In the end, Dr. John D. Kerfoot, whose college in Maryland had been almost destroyed and who had been arrested by the Southern army, successfully led the fight to defeat the Binney proposal which was offensive to the Southern delegates.

The way for reconciliation had been prepared and the service of thanksgiving which was held in St. Luke’s Church, Philadelphia, included this special prayer before the benediction, “O Almighty Father, the God of peace Continued on Page 7
and love, we beseech thee to enable us to put away from us all strife, envy, and malice, as becometh thy people; and that our late trials, under the guidance of thy providence and Holy Spirit, may be overruled for the furtherance of the Gospel in this Land and throughout the earth.”

Southern clergymen and laymen were fearful that Northerners would use the General Convention as a platform to vilify Bishop Polk for accepting a commission in the Confederate army. This did not happen, probably because the contentions ended with Polk’s death on the field of battle.

The Convention’s handling of other matters of interest to the Southern church is described in a letter from Bishops Atkinson and Lay written on the adjournment of the Convention of 1865 and addressed to leading clergymen and laymen in the South.

“To Our Brethren in the Southern Dioceses

In resuming our seats in the General Convention of the Church in the United States, we have taken a step in advance of those with who we have been for some years associated. We were aware that we ventured much, but we were prepared to venture much in order to secure the reunion of the Church, and to obviate the evils which were likely to grow up in the absence of frank and personal conference.

‘It seems proper that we should make known to you what has happened during this memorable session.

‘We demanded no formal guarantees: the assembled Bishops offered us no pledge save that of ‘their honor and their love.’ As a House and as individuals they welcomed us with cordial greeting.

‘There has been in the House of Bishops a careful avoidance of what might give us pain. Painful things were sometimes spoken, but even then the speakers used studied moderation and self restraint.

‘The results arrived at are as follows:

Bishop Lay, although he held that the erection of Arkansas into a diocese, and his election as diocesan, were valid acts, preferred to waive that question. By the calamities of war the Church in that State has been so enfeebled that it is no longer able to exhibit an organization. He therefore answered to his name and was received by the House, as Missionary Bishop of the Southwest.

‘In the matter of Bishop Wilmer, no official documents were before the Convention, and the case was complicated by an unhappy conflict between the military and the ecclesiastical authorities in the State of Alabama. And yet, after elaborate discussion, his consecration was ratified on conditions not liable to objection, unanimously in the House of Bishops, and with only one negative vote in the House of Deputies, which vote was subsequently withdrawn.

‘The Bishop-elect of Tennessee was accepted with great unanimity, and consecrated without delay to his high office.

‘In celebrating a thanksgiving, the Convention abstained from disputed topics, and confined its expression of gratitude to the mercies which we recognize in common, viz., peace in the country and unity in the Church.

‘In devising measures to provide relief for sufferers in the south, the action of the Church was marked by sympathy and delicacy.

‘In establishing a system for the instruction of the freedmen, our advice was sought and Episcopal authority duly respected.

‘In general, while the Bishops and other members of the Convention have in no wise denied or concealed their sentiments on the questions political and social brought by the war to a practical solution, they have not required of us any expression of opinion on these topics. They have carefully discriminated between the political and the ecclesiastical aspects of the questions, and have confined their expressed judgments and their action to the latter. They are content with the assurance that we render for conscience’ sake, allegiance honest and sincere, to the Government of the United States, and will teach others so to do.

‘We see nothing now to hinder renewal of the relations formerly existing in the Church.

‘We feel bound to acknowledge that we have been greatly indebted to many Bishops for the warm fraternal feeling manifested by them, and for their generous exposure of themselves to censure because of their efforts to promote peace and unity; nor ought we to withhold our conviction that the great body of the House of Deputies have deserved well of the Church, because of the manliness with which they have encountered reproach, and perhaps subjected themselves to suffering, in the cause of peace and holy moderation.

‘In conclusion, we desire to record our deep conviction and our reverent acknowledgement that the results now related are the doing, not of man but of God. Our profound gratitude is due to Him Who, as we trust, in the perilous juncture, has interposed effectually to heal the divisions of the Church, and to calm the passions which threatened to rend it asunder.”

After the Convention General Lee sent a letter of appreciation to Bishop Atkinson.

The General Council of the Southern Church met in Augusta in November 1865 and resolved that any diocese could withdraw from the Southern Church. By 16 May 1866 all dioceses had withdrawn. The Protestant Episcopal Church in the Confederate States of America was no more. Reunion was complete.

3 Ibid, pp. 341-342.
5 The Episcopal Recorder, Philadelphia, 6 May 1865.
6 W. Asbury Christian, Richmond Her Past and Present, Richmond, 1912.
Continued from Page 7

7 Southern Churchman, Richmond, 16 Nov. 1929, p. 6.
10 Perry, History, p. 583.
12 Philip Slaughter, A Memorial to the Reverend Archibald Smith, New York, 1889.
13 Perry, History, pp. 577-578.
14 Haywood, Lives, p. 171.
15 Southern Churchmen, Richmond, 16 Nov. 1929, p. 6.
16 Cheshire, The Church, p. 175.
19 Faculty Minutes of Yale University, January 8, 1824, courtesy Judith Ann Schiff, Yale University Library.
21 Baltimore Sun, 14 May 1905.
23 Cheshire, The Church, pp. 263-264.
24 Osborne, "A Memorial."
25 London and Lemmon, The Episcopal Church, p. 224.
27 Cheshire, The Church, pp. 15-17.
29 Cheshire, The Church, p. 233.
31 Shanks, "The Reunion," p. 121
32 Cheshire, The Church, p. 245.
33 Cheshire, The Church, p. 246.
35 Perry, History, p. 342.
37 Perry, History, p. 345.
38 Cheshire, The Church, pp. 253-256.

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