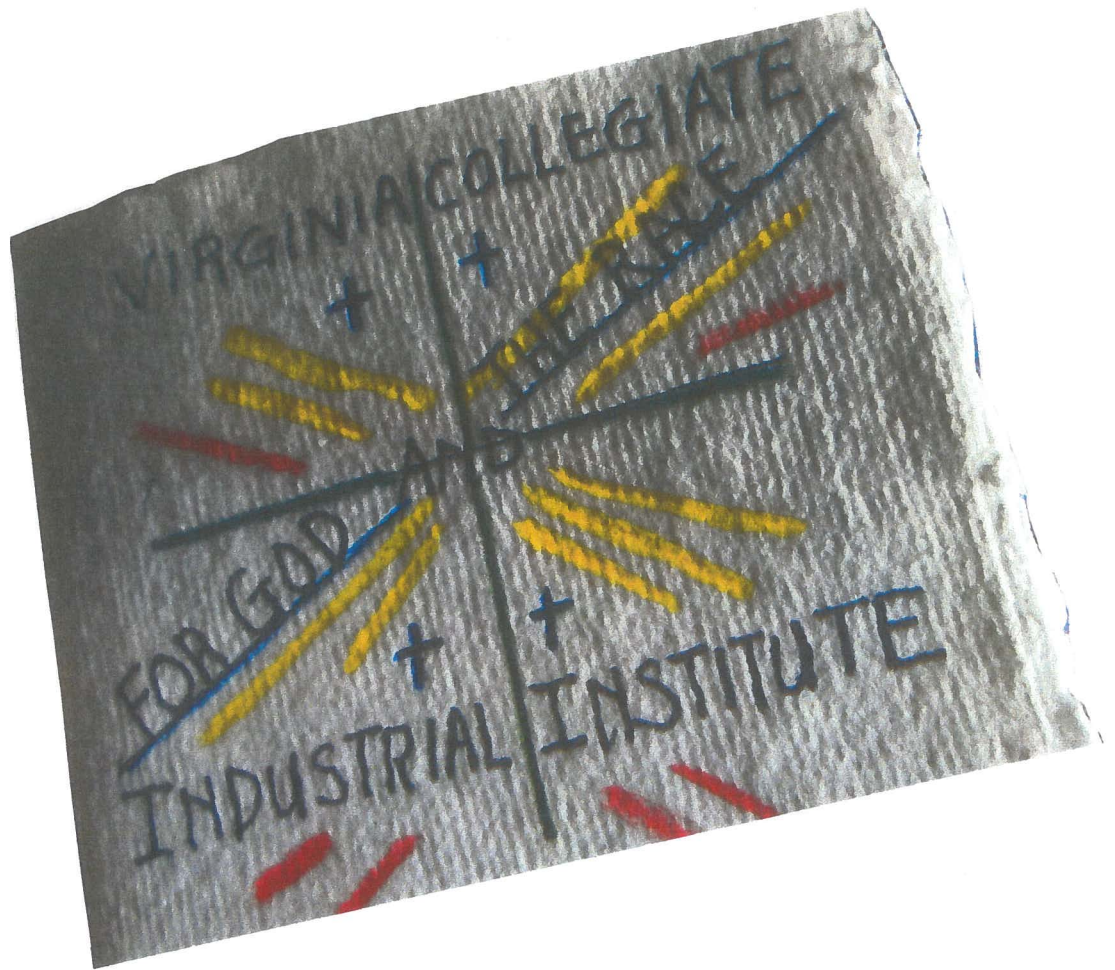


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FOR GOD AND THE RACE – VIRGINIA COLLEGIATE AND INDUSTRIAL INSTITUTE,  
'IN THE VALLEY OF VIRGINIA' – AN INTRODUCTION

BY NANCY ELIZABETH FITCH, PH.D.



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PRESIDENTS OF MORGAN COLLEGE (1891-1918)

REV. FRANCIS J. WAGNER, A.M., D.D. 1886-1901  
DEAN CHARLES E. YOUNG. A.M., D.D. 1901-1902  
JOHN OAKLEY SPENCER, PH.D. 1902-1937

PRINCIPALS OF VIRGINIA COLLEGIATE AND INDUSTRIAL INSTITUTE

PROFESSOR FRANK J. TRIGG, JR., A.B. 1893-1895, 1910-1916  
REV. WALTER R. WATKINS, A.B. 1896-1898  
REV. GEORGE E. STEPHENS, A.B. 1899-1909  
PROFESSOR LEE MARCUS MCCOY, A.B., A.M. 1917-1918

PASTORS OF JACKSON STREET METHODIST EPISCOPAL CHURCH, 1891-1918

1891-1894	REV. SAMUEL G. GRIFFIN
1895	++++
1896-1899	REV. HENRY ADDISON CARROLL
1900-1902	REV. MCHENRY JEREMIAH NAYLOR
1903	++++
1904-1905	REV. WILLIAM ALFRED CARROLL HUGHES
1906-1907	REV. WILLIAM C. THOMPSON
1908	REV. DANIEL W. SHAW
1909-1911	REV. WILLIAM H. DEAN
1912-1913	REV. CHARLES S. BRIGGS
1914-1916	REV. EDWIN J. RUDDOCK
1917-1918	REV. GEORGE E. CURRY

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MRS. NANCY ELIZABETH MARIAH FITCH – MY ONE AND ONLY HISTORY  
TEACHER OF AFRICAN DESCENT IN OVER TWENTY YEARS OF HIGHER EDUCATION

AND COME HITHER, AND I SHALL LIGHT A CANDLE OF UNDERSTANDING IN  
THINE HEART,  
WHICH SHALL NOT BE PUT OUT,  
TILL THE THINGS BE PERFORMED WHICH THOU SHALT BEGIN TO WRITE.

2 ESDRAS CHAPTER 14 VERSE 25 KJB

For God and The Race – Virginia Collegiate and Industrial Institute, ‘In The Valley of Virginia’ –

An Introduction

by Nancy Elizabeth Fitch, Ph.D.

Slavery and sectionalism eventually fragmented American Methodism – the abolitionist church of John Wesley in the United States. Some of the consequences would be played out in central Virginia: Lynchburg. The original Lynchburg College (1855-1861), a break-away group of faculty including the president, and some students of Madison College in Uniontown, PA, were members of the Methodist Protestant (MP) Church, a reformist faction that separated from the Methodist Episcopal (ME) Church before the latter splintered into two sections – the Methodist Episcopal Church, *North* and Methodist Episcopal Church, *South*. The ME Church was in the midst of its own slavery dilemma; it was clear that even *they* had pastors who were not only pro-slavery but slaveholders. This latest break occurred in 1844, and was not connected to the aforementioned reformist movement of 1830 that was concerned with church governance, but it does show that discord in the Methodist Episcopal Church continued and would into the future.

The move to Lynchburg by what was to become the MP Church-affiliated Lynchburg College was not that far in miles, but it brought the break-away Madison group below the Mason-Dixon line – 15 miles south. The immediate cause for the defections was the rumor that black students would be admitted in the next academic year (1855). The institution would be named for its new location and most of its students were from that city. It closed as a functioning college in 1861. The new, still extant and thriving Lynchburg College was established in 1903 and originally named “Virginia Christian College,” affiliated with the Disciples of Christ or the “Christian Church.” By 1893, Lynchburg, VA would have two Methodist *Episcopal* institutions of higher education: Randolph-Macon Woman’s College (1893), member of the Randolph-Macon system of educational institutions and with the *South* faction of the ME Church, and Virginia Collegiate and Industrial Institute (VCII) (1893), a branch of Baltimore, Maryland’s Mor-

gan College established as Centenary Biblical Institute (CBI) by the Methodist Episcopal Church, *North* (1866) or simply now the “Methodist Episcopal Church.”

It is possible that VCII would have celebrated its 123<sup>rd</sup> anniversary this year, had its main campus building not been destroyed by fire on December 10, 1917. The singular driving force in its establishment was the Jackson Street Methodist Episcopal (JSME) Church, now Jackson Street United Methodist Church, celebrating the 150<sup>th</sup> anniversary of the laying of its cornerstone on October 2nd (2016). Without this church, its congregation and church leaders, VCII founded as a feeder or college preparatory school for Morgan, but also as a “normal” or teacher-training institution, would not have come into existence. It was to provide, in part, the study of industrial education not offered in Baltimore, to train teachers for work in rural communities – with classes in home-gardening and trades, along with business-related skills development. The faculty were teachers but also role models: educating by example in the industries, gardens, domestic arts and sciences kitchens and labs, home and church, and the traditional classroom – in other words wherever teachers were to be found. In addition there was also a curriculum similar to that offered at the main urban campus in Baltimore. Simply put, in addition to certifying teachers, VCII functioned somewhat like a junior college with an industrial education component.

The one individual most associated with the establishment of VCII was I(rvine) Garland Penn, whose family had been members of the *South* faction of the ME denomination, attended its churches in Lynchburg, but joined JSME Church soon after it was established in 1866. The Penn’s extended family members were among its founding members: the Irvines and Garlands for whom Professor Penn was named. They joined the Lynchburg African American JSME Church prior to the break-away from the ME Church, South, in 1870, of disaffected black Methodists not pleased being relegated to the galleries or balconies of predominantly white southern churches. Prof. Penn himself, becoming a noted Methodist Episcopal churchman nationally, was a steward and exhorter in the church and though living in Atlanta, GA and finally Cincinnati,

OH for most of his distinguished career as an executive in the ME Church, was affiliated with this Lynchburg church family; also his parents resided in the city. Reportedly, his mother Maria Irvine (Penn) was the first bride to be married at JSME Church, and he himself the first child of JSME Church parents.

In 1870, with the blessings of the ME Church, South, the Colored Methodist Episcopal (CME) Church joined the already existing African Methodist Episcopal (AME) Church, African Methodist Episcopal Zion Church, and Union American Methodist Episcopal Church, formerly part of the Union Church of Africans, as an *independent* black denomination within the American Methodist movement. It was at the 1889 CME Annual Conference in central Virginia, that Prof. Penn proposed a “normal” and theological school for the region – “in the valley of Virginia.” The previous year, in the *Report* of the Committee on Freedmen’s Aid to the 1888 General Conference, he said it was his “hope that the time would come when the Freedmen’s Aid Society would take in the poor of the world, and educate them for future usefulness in the Church of God.” (1) In a few years, VCII would become one of their schools. It should be noted, that in 1890 another African American institution of higher learning, the Lynchburg Baptist Seminary, later to be called “Virginia Theological Seminary and College,” across from the site where the future VCII would be located, would admit its first students.

From 1893-1917, VCII would be on Campbell Courthouse Road in South Lynchburg, then outside the corporate limits of the city, and on one of the hills of the “seven-hills” city looking toward the legendary Peaks of Otter. (2) It offered not only pre- and collegiate-level courses and a normal school course of study, similar to that at MC and specifically its other school, Morgan Academy, but also courses in domestic arts and sciences, and home-gardening. (3) It grew produce for its table, and students did much of the work of campus upkeep. A local amateur historian, Mr. Sonny Blankenship, a resident of South Lynchburg now “Fairview Heights,” graciously showed the author approximately where the fruit trees and vegetable gardens had been, and where the promenade, still there, had been laid to make the campus more aesthe-

tically pleasing. The November 1917 *Morgan College Bulletin*, in its "School Notes and News," commented that "During the summer over nine hundred quarts of vegetables and fruits were canned for the winter." (4) Alas, after December 17<sup>th</sup> they would not be used by occupants of the campus.

Outside of four-walled recitation rooms and classrooms, students at VCII learned by doing. "Hands, head, and heart," and the philosophies of "self-help" and "self-reliance" were the cornerstones modeled on Hampton Normal and Agricultural Institute – General Samuel Chapman Armstrong's school where Booker T. Washington had been a student and later graduate. He had been a year behind VCII's first and fourth principal, Prof. Frank J. Trigg, Jr., who along with I. Garland Penn was a congregant, steward, and also local preacher at JSME Church. Three of the four teaching principals and some VCII matrons and faculty graduated from Hampton themselves and subscribed to the Armstrong and Washington philosophy of education – the Hampton-Tuskegee model. The principals also taught – including classes in English, History, geography, mathematics, Latin, science, and practical education. Virginia Collegiate and Industrial Institute's chief administrators were the presidents of Morgan College, so in a sense the principals functioned as branch school deans.

The mission of VCII and its sister branch, Princess Anne Academy in Somerset County, MD, was to grow African American teachers who in turn would teach and uplift their own community – after its more than two centuries of moral, spiritual, educational, and economic deprivations during the era of slavery. The branches supplemented the work being done in Baltimore with MC's theological and classical/literary curriculum and Morgan Academy's "normal" course, with agricultural, industrial, and domestic science courses. Virginia Collegiate and Industrial Institute in particular was focused on teacher-training. Just as Morgan College was a multi-tiered institution, so was VCII. It was a feeder school for MC or a preparatory institution, a normal school, and it had a grade or sub-preparatory school which also served as a practicum for students working toward their Commonwealth of Virginia teaching certificate.

The faculty and administrators, and the churches that nurtured and sustained Morgan, its Academy and its two branches, were in the business of teaching life to the emerging class of freedmen and women: how to live in the new contexts that accompanied freedom. That meant providing the communities they would live in with teachers, ministers, community leaders, farmers and tradesmen who could support themselves and their families; as citizens who could own their own businesses, employ other members of the community, and establish middle-class lives to go along with the middle-class *values* they were learning – being taught by example. The 1869 *Report of the Freedmen’s Aid Society*, under the heading “Normal Schools,” supports this idea with its exclamation that “the work of education among the freedmen must be carried forward by themselves.” (5) As the faculty at Baltimore taught students the classics, German, and literature, the faculty at the branches duplicated some of those classes, but primarily focused on the teaching of rural values and occupations; about *how* to teach, and also *how* to farm, cook, and maintain a home and household. At Princess Anne Academy, some of the faculty were *Master* farmers, blacksmiths, and tradesmen whose livelihoods came from the occupations they taught; they were not always credentialed in the traditional academic sense.

It can’t be said enough that less than thirty years after the end of slavery, freedmen and women still suffered aftershocks that included for most of them poverty, illiteracy and for some also lawlessness and lapses in moral standards. These conditions directly related to the inhumanity, immorality, criminality, rape and murder sanctioned by the American legal system under the slavocracy and later under segregation and racism. Institutions like the two MC *branches* and Morgan Academy, were designed to address the consequences of that legacy that Lincoln (PA), Wilberforce, Fisk, and Howard, as traditional liberal arts institutions, might not. That dichotomy of classical/literary and industrial education contributes to the (Booker T.) Washington – (W.E.B.) Du Bois debate on the nature of higher learning for African Americans immediately after the era of enslavement, also remembering that industrial education was another track in American higher education at the time, generally. For the freedmen, both sides of the

curricula divide were important to improvement in the lives and futures of persons of African descent, wherever they were in the United States; Morgan College addressed, with its multi-structure, both. In that way, it was visionary and truly stood out. Mrs. Orra Langhorne, Lynchburg author and regular contributor to Hampton's *Southern Workman* journal, provides anecdotal material on advancements in Black lives. She was much interested in this emerging class of African Americans and interviewed many of her city's most successful families. Of the Frank J. Trigg, Jr. Family she wrote:

In answer to some inquiries made with a desire to learn how the leading colored [sic] families of the city were improving their tastes and means of cultivation, I learned that there are at least twenty pianos owned in colored [sic] households, and [that] ten or twelve copies of . . . [some] encyclopedia, either the *Chambers* or *Appletons'* or, as in the case of Mr. Trigg, the *Brittanica*, have been purchased in the last few years, chiefly by teachers and ministers. . . As I bade the amiable family goodbye. . . I reflected that during my visit of more than an hour, not a subject had been mentioned that did not cover some literary topic, and I had been in the house of a Negro, born a slave. (6)

These families were antidotes to the legacy of servitude. So was CBI's *The Educator*.

From 1886-1888, CBI produced a journal called *The Educator* that was not only published and marketed by its Industrial Department, but also printed by the institution as well. Eventually, MC's bulletins, yearbooks, and catalogues would be printed from the Princess Anne Academy campus with students gaining experience in the printing trade as journeymen. The mission of the monthly journal was to reach families and classrooms, and to provide subscribers with useful and often esoteric information that included biographies, and articles about travel, natural history, science, biblical studies and stories; educational material for teacher, parent, and pastor. In addition, it very proudly advertised that in its two years of over 400 pages of information, "[there were] more than 100 illustrations, many of them engraved especially for this

magazine.” (7) When CBI bound its first two years of the publication, unfortunately also its last, it was an impressive if not encyclopedic effort, produced by *the people themselves*. Its full title was: *A Monthly Illustrated Magazine Designed to Promote the Cause of Education Among the Colored Population of The United States*. This was representative of the worldview of the Morgan College Corporation with all its constituent and unique components.

Princess Anne Academy and VCII were established as branch schools of CBI and MC, by the Baltimore Conference of the ME Church, in order to accommodate overcrowding from an ever-increasing student enrollment. Virginia Collegiate and Industrial Institute would be under the jurisdiction of the Washington Conference (African American) and Princess Anne under the Delaware and Wilmington Conferences (African American). The former CBI, in 1889, became college-level and was no longer an “institute,” also changing its name to recognize its former Chairman of the Board of Trustees, Rev. Lyttleton F. *Morgan*, who had provided much needed financial support in the move toward the more traditional liberal arts curriculum. Morgan began as a theological seminary (1866) – in the Baltimore Conference (Caucasian). It had been conducting classes in Baltimore’s historic Sharp Street Methodist Episcopal Church’s basement from 1867-1872. Some of the pastors of this church would also take the helm at JSME Church, and were instrumental in advocating for the Washington Conference that would be a church governance body of Methodist Episcopalians of African descent; even the North church had racial tensions not only in individual churches but also in denomination governance. Even more important, however, than the issue of governance was the passage of a resolution of the new Conference on the last day of its organizational meeting. It identified the main mission of the African American Washington Conference: “Resolved, above all, that we do hereby offer devout thanksgiving and praise to the Giver of all good things, for the blessing of His Providence in making Maryland a Free State, and restoring to liberty many of our brethren who have heretofore been in bondage. To God be the glory, and to us, the privilege and duty of making this dispensation available for our *moral and intellectual elevation*.” [Emphasis mine] (8) Morgan Col-

lege and all associated with her were beneficiaries of that vision.

Centenary Biblical Institute's first city building was the former Baltimore City Academy on East Saratoga Street. After enrolling women and African Americans of "good moral character," it quickly outgrew its then new campus building, completed in 1880 in a prominent downtown Baltimore location, at the intersection of Edmundson Avenue and Fulton Street. With its now co-educational mission, CBI, later Morgan College, embarked on the classical/literary course of study, with a pre-collegiate and normal school program at the Academy duplicated in part by VCII. Considering the post-Civil War era with its challenges for the freedmen, CBI anticipated the educational skills that its young men preparing for the ministry would need to be learned churchmen. To graduate with a theological degree from the institution, it was first necessary to master the fundamentals of literacy for success in college-level study for the ministry. Morgan Academy, located in the then recommissioned Saratoga Street building served that purpose, as well as later training male and female students in professions such as teaching. The Academy would also be a model for the practicum in Lynchburg, for the further training of the normal school students, before the fire that would permanently shutter VCII. Grammar school grades at the Lynchburg campus were taught by VCII students, teachers-in-training who were learning their profession by *doing* in addition to acquiring book learning. After the December 1917 fire, until remaining VCII students graduated, they were relocated to Baltimore and the Academy to complete studies for their teaching certificates. In 1918, when the new school term began, they were among the first students to occupy the new MC campus outside the city, in Baltimore County's Ivy Mills neighborhood. The last VCII principal, Prof. Lee Marcus McCoy, a graduate of Rust College in Mississippi, became the Academy principal before becoming Dean of College (1920-1923).

Virginia Collegiate and Industrial Institute, as indicated above, was also a Freedmen's Aid Society school. The Society, established in 1866, provided funding to the school through the Washington Conference with the mission "to labor for the relief and education of the Freed-

men of the South, in cooperation with the Missionary and Church Extension Societies.” (9) In the Ninth Annual *Report* of the Society as recorded in *The Christian Educator*, the editors acknowledged “indebtedness to the Freedman. . . We have participated in these wrongs [enslavement], and are involved in terrible guilt. Let us atone for our sins by furnishing the means of *improvement* [emphasis mine], so that they may escape from the degradation into which we have forced them by our complicity with slavery.” (10) They continued, tellingly, “We aided in the overthrow of slavery, and must not abandon the emancipated *now* [emphasis mine], and allow freedom to become a curse rather than a blessing. . . ” (11)

Increasingly renowned ME churchman, JSME Church Sunday School and Lynchburg “Negro” Public Schools teacher, principal, and superintendent, I. Garland Penn *negotiated* with the Society and the Baltimore and Washington Conferences in organizing and then establishing the new (second) Morgan branch – the “Annex” – in Lynchburg. At the 1890 Baltimore Conference, the mantra was “We greatly need a school in the ‘valley of Virginia’.” (12) With the financial support of the JSME Church that purchased the land, VCII had its first classes in October 1893 during the pastorate of Rev. Samuel G. Griffin (1881-1884). In 1900, its seventh year, VCII was recognized in a lengthy *Lynchburg News* article, and Rev. Griffin’s successor especially so: The Rev. Henry Addison Carroll (1896-1899) was touted as a strong and effective booster of the school, especially in Baltimore church circles. He attended CBI and was an important member of the Washington Conference. Of the support of JSME Church the *News* said, “It may be questioned whether any similar colored [sic] church in this country has a record so noble and self-sacrificing in behalf of education.” (13) Historically, JSME Church has been the site and in the forefront of organizing Afro-Virginian teachers, becoming the spiritual home of several officials of the evolving State Teacher’s Association (STA) that later became the Virginia Teacher’s Association – a professional organization of African American teachers – and for establishing reading circles and libraries throughout the Commonwealth. It also hosted the first Peabody Institute in 1880, a summer in-service program constituting teacher continuing education, and many of its

congregants taught in the “Negro” Public Schools including the Jackson Street Methodist Episcopal Church School. At the historic 1887 Institute, again at JSME Church, after years of trying STA (at the time known as the “Virginia Teachers Reading Circle”) became a reality with JSME Church congregants in top positions. “Church and Schoolhouse” applies to JSME Church and VCII is included.

“Morgan’s Annex” in Lynchburg had promise. Between the years 1910-1917, more land to enhance the campus was purchased, adding to the original 10+ acres; money was being raised with the assistance of Prof. Penn and Washington Conference Bishop, William Frasier McDowell, for the Bridge Fund Campaign to begin construction of a cover over the on-campus Norfolk and Western Railroad cut that made campus access from public roads difficult; the main campus building had been renovated, and the heating and lighting systems upgraded. Finally, a much needed dormitory for male students was going to be built. New principal McCoy was giving tours of the school and traveling “abroad,” doing outreach to increase VCII’s visibility and also its student body. During the last two years of its physical existence, VCII and frequent visitor, Morgan College President John Oakley Spencer, Ph.D., were in the process of upgrading the normal school curriculum to accommodate the recent agreement with the Commonwealth of Virginia’s Department of Education to award *seven-year* teaching certificates upon graduation. By 1917, with no less than 100 normal school graduates in its 25-year history and possibly as many as 200, VCII was making an important contribution to the growing of rural teachers of African descent in Virginia. (14) The future was looking brighter. Decades later Morgan College would become Morgan State University, “Maryland’s public urban university,” and Princess Anne Academy and Eastern Branch of the Maryland Agricultural College, the land-grant college established at Princess Anne under the Morrill Act of 1890, the University of Maryland-Eastern Shore, part of the State University of Maryland System that celebrated its 125<sup>th</sup> year in 2011. Neither is any longer affiliated with the Methodist Church except by heritage. In December 1917, however, Virginia Collegiate and Industrial Institute, “Morgan’s Ann-

ex,” would cease to exist, but not before the latest *Bulletin* in November heralded, “No labor will be spared either on the part of the teachers or students to make this a banner year in the history of this Institution.” (15)

The long good-bye began with the fire on December 10, 1917, in the main campus building attic. No one was injured but personal effects of students, faculty and principal were destroyed just as the Christmas holidays were beginning and students were going home. The building “[left] a castle-like ruin standing high above the old Richmond Road. . . .” (16) The out-buildings, however, were not disturbed. Support for those who had lost everything was offered by member organizations of the JSME Church including the College Club and the Ladies Aid Society that provided housing and comfort, and also from Virginia Theological Seminary and College, and Randolph-Macon Woman’s College – in fact from the City of Lynchburg generally – providing provisions until students could return home. The graduating class of 1918 would be VCII’s last, but the school would remain a legal and financial entity within the Morgan College Corporation until 1924.

The remains of VCII were not totally removed until 1949 when they were blasted away – though the cornerstone with the stamped year “1891” was intact. In the interim, the Washington Conference was deciding what to do with the property. Negotiations were underway between the City of Lynchburg and the Women’s Home and Missionary Society of the ME Church that had since 1919 been interested in establishing a “Negro Girl’s Seminary” on the grounds. “The Seminary [was] to provide a first-class, high-grade institution for Negro girls, and [would] fill a unique place in the system of schools and *model homes*.” [Emphasis mine] (17) This would, in part, build upon the Society’s North Carolina Conference maintaining a home on the campus of Bennett College. “Kent Home” was separate from the college itself administratively and financially, and was focusing on the teaching of the domestic *virtues* for female students. In its 1925 *Report*, the Society said it was “the expectation that the erection of the first building [would] begin” for certain in 1926. (18) When Bennett College in Greensboro, NC, an-

other ME institution, decided to become a single-sex college for young African American women at the end of the presidency of Prof. Frank J. Trigg, Jr., and the arrangement with Lynchburg fell through, it appears due to conditions that were non-negotiable and possibly included the building of an elevated concrete bridge over the railroad tracks, a donation of \$5,000 to the Society, and “sufficient water power” delayed again or facing obstacles – the “seminary” model was reconfigured. It was replaced by the planning of an institution of higher education in North Carolina to be known as “Bennett *College* for Women.” (19) The former co-educational Bennett College had land and a ready infrastructure; this was an idea whose time had clearly come. It was the belief of the North Carolina Conference that there was “the urgent need for such a standardized college, giving to women of the Negro race the same advantages as are offered in the best modern colleges for women in the North. . . ,” and to prepare them “for longer life and usefulness. . . [and] it is planned. . . that the same originality that has made Hampton famous shall characterize the courses of this institution of college grade.” (20) Bennett College for Women is one of two women’s colleges among Historically Black Colleges and Universities; Spelman College in Atlanta is the other.

In 1943, the Washington Conference met at JSME Church. It was still deciding what to do with the former VCII site. At that meeting, the Trustees of the Conference “were authorized to negotiate the purchase of this property *free of encumbrance* for a sum *not to exceed* \$1,300 [emphasis mine]. (21) At the time of the fire, the main campus building on then 14 acres was valued at \$30,000 and insured for \$14,000. The Conference once considered rebuilding it; instead today stands the William Marvin Bass Middle School where the VCII campus building once stood. It was three-storied with a basement and attic, built from stone quarried locally. It had housed female and male dormitories, classrooms, dining room, reception area, library, and a chapel open to the community for Sunday services and used for daily chapel by students and faculty. This building was a replica of the one at Baltimore – without the natural history museum and, I believe, without a gymnasium. (22) In a 1915 letter reviewing campus improvements

from 1910-1915, it was noted that there was no house for the principal. The building in Baltimore originally had an apartment for the president and his family, but they were moved because the accommodations were not adequate and a home was purchased for them. It is probable that there were living accommodations for the VCII matron who daily supervised female students and accompanied them to off-campus activities, and who also monitored the provisions in and maintenance of the rooms of all boarding students.

In its 25 years of service to the Lynchburg community and central Virginia, to the Commonwealth of Virginia and its students and teaching professionals of African descent, to Morgan College and the Conferences affiliated with it, VCII did important work that should become part of the historical record of Lynchburg and beyond. The work of those who administered and taught there, and those who established, nurtured, and sustained it – the Jackson Street Methodist Episcopal Church especially, now Jackson Street United Methodist Church at 901 Jackson Street in Lynchburg with its own remarkable narrative – should not be forgotten either, nor JSME Church’s role in the Morgan College story, as its congregant Frank J. Trigg, Jr., was principal (twice) not only of VCII but of MC’s other branch, Princess Anne Academy. In terms of a role model, Prof. Frank J. Trigg, Jr. was perfect as is evidenced by this comment in the January 1904 issue of the *Southern Workman*, “The empty right sleeve pinned across his breast, emphasized his charge for his students to make the best of *seeming* disadvantage.” [Emphasis mine] (23) It was a challenge to be a Black man at this time, much less a disabled one. And yet Prof. Trigg made it work. His students and others noticed.

Regarding Morgan College, it was “situated . . . , [on] one of the highest and healthiest portion of Baltimore City . . . The Lynchburg Collegiate and Industrial Institution [VCII] crowns a hill affording an overlook upon beautiful natural scenery.” (24) In describing the sites of the campus buildings in Baltimore and Lynchburg, the mission of uplifting the African American community was for the Morgan College Corporation reality and metaphor – and visionary. It was about aspiration, the climb, and the rise: the desire for students to conquer heights. And

so many did. Of VCII, the Freedmen's Aid Society recognized Virginia Collegiate and Industrial Institute as "... one of the best, tho [sic] not the largest, of our Freedmen's Aid Schools." (25) That's a start. A fitting epitaph for "Morgan's Annex" might come again from *The News*, "[That] ... every agency that may be established and employed to promote a higher and better condition, moral, intellectual and industrial [is] a blessing and a power for good citizenship not to be undervalued: The School [VCII] recognizing the imperative need of strong Christian character seeking to make it the foundation upon which all its other instructions rest."(26) A fitting *tribute*, however, would be an exhaustive history of the Virginia Collegiate and Industrial Institute, for which this essay would be a beginning.

## GOD BLESS THE WORK

### NOTES

1. *Report of The Committee on Freedmen's Aid to the 1888 General Conference of the Methodist Episcopal church.* N.p. (Author unfortunately has misplaced the complete citation.

2. The writer, "A.M.B." was touring colleges and universities in the South, one week in 1894. After stopping in Lynchburg he travelled from Petersburg to Tuskegee. At VCII he met Prof. Trigg and made this statement about their encounter, "'It's [the campus building] the most beautiful building you ever saw in your life,' Mr. Trigg says. . .[and] we find when we alight from our carriage [it is] in fitness for the purpose it is to serve. Built of a dark greenish stone taken from the foot of the hill on which the school stands, it seems as substantial as the hill itself. Within, everything is spotless and shining, the light wood finish everywhere giving the air of extreme cheerfulness that it always imparts. A large chapel on the ground floor, that can be divided by two sliding screens into three recitation rooms is the first room we visit. Later, we are taken through convenient, well-furnished recitation

rooms, and bed rooms all spick and span." From "A Trip Through the South," *The Southern Workman*, April 1894: 55.

3. The industrial course work at VCII was in "cooking, sewing, dressmaking, household arts and gardening," according to the three-school advertisement for Morgan College and its two branch schools. Speaking of VCII the catalogue noted that its "graduates find ready acceptance as teachers in Virginia." From the *October 1911 Morgan College Bulletin*.

<https://archive.org/details/morgancollegebul3101911Morg>

4. November 1917 *Morgan College Bulletin*: 139.

<https://ia601808.us.archive.org/BookReader/BookReaderImages.php>. 5/20/2014

5. *Third Annual Report*, The Freedmen's Aid Society of The Methodist Episcopal Church, 1869: 7.

<https://babel.hathitrust.org/cgi/pt?id=uc1.31210013100422;view=2up;seq=48>

6. Orra Langhorne, "Southern Sketches: Education and Other Interests of The Colored People." *The Southern Workman*, October 1888: 100.

7. *The Educator: A Monthly Illustrated Magazine Designed to Promote The Cause of Education Among The Colored Population of The United States*. Baltimore: Centenary Biblical Institute Industrial Department, June 1888: 141.

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8. Gordon Pratt Baker. *Those Incredible Methodists: A History of The Baltimore Conference of The United Methodist Church*. Baltimore: Commission on Archives and History. The Baltimore Conference, 1972: 247.

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10. *Ninth Annual Report of The Christian Educator, 1876-1887*. From "Motives to Continue

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<http://babel.hathitrust.org/cgi/pt?id=Uiug.30112111507833>

11. Ibid.

12. *1890-1891 Morgan College Bulletin*: 30.

<https://archive.org/details/announcements189091morg>. 4/26/2016

13. "VA Collegiate and Industrial Institute: An Institution that is a Credit to the State. It is Unsectarian, and All Who Desire Enjoy Its Advantages – Well Equipped Educators Have Charge of the Institute." *The News*, Lynchburg, VA: October 1900. N.p.

14. Using available extant *Morgan College Bulletins*, 100 VCII normal school graduates are identified on the listing of graduates included with this essay, including eight students whose names are marked with an asterisk who are *probable* graduates.

15. *November 1917 Morgan College Bulletin*: 128.

<https://ia601806.us.archive.org/BookReader/BookReaderImages.php>? 8/31/2016

16. "School Trained Negro Youths: Virginia Collegiate and Industrial Institute Did Fine Work." *The News*, Lynchburg, VA. Sesquicentennial Edition, 1936. N.p., N.d.

17. *The Christian Educator*, May 1920: 12.

<https://babel.hathitrust.org/cgi/imgsrv/image?id=nyp.3343307599663> 4/27/2016

18. *1924-1925 Report of The Woman's Home Missionary Society*, 1924-1925: 68.

<https://ia600502.us.archive.org/BookReader/BookReaderImages.php>? 3/9/2016

In its *1926 Report*, The Woman's Home Missionary Society commented, "In 1919 the Society decided to inaugurate a Seminary for Negro Girls and Young Women, to be located at Lynchburg, Virginia. A portion of the Surplus War Fund was to be devoted to this purpose and the seminary was to bear the name of Carrie Barge. From time to time the erection of the seminary was delayed. The Chamber of Commerce of Lynchburg, Virginia, was most generous and interested in the project. From time to time obstacles arose some of which were serious. While certain conditions seemed to place this project in the balance, a proposition was receiv-

ed from the Board of Education [of the North Carolina Conference] of our church, which seemed to the Board of Trustees a wise way in which to offer our Methodist Episcopal Negro Girls and young women opportunity for higher education. The proposition was that the Board of Education and The Woman's Home Missionary Society should unite on a basis of 50-50 in the establishment of a new Bennett College for Women, in Greensboro, North Carolina, in the buildings formerly used as a co-educational institution known as Bennett College. " (pg.78)

19. It is conceivable that the water pressure issue of 1926 was related to the devastation in 1917 because it reportedly was difficult to get firetrucks and water up the hill before irreparable damage was done to the main campus building, and the fire had started in the attic.

20. *The Christian Educator*, May 1914: 11-12.

<https://babel.hathitrust.org/cgi/pt?id=uiug.30112109504065;view=2up;seq=312>

21. *1943 Report of The 80<sup>th</sup> Session of The Washington Conference of The Methodist Church*: 103.

22. The Lynchburg building was a replica of the Baltimore building, but with some adjustments possibly due to availability of materials and skilled masons, an elevated terrain, and smaller budgets. According to an initial assessment by biographer Carlos Avery, completing a study of MC's and VCII's architect, Francis E. Davis, co-founder of Baltimore's Chapter of the American Institute of Architects and also in the opinion of architect James Thomas Wollen, AIA, the VCII building didn't have the prominent bay window the Baltimore building had, and there appears to have been different masonry walls. Thus it is concluded that the Lynchburg building was not an exact rendering of that original building, and the no longer extant blueprints were possibly used as a proto-type for the VCII building, completed over a decade later. The photograph of the VCII building was supplied by this author.

23. *Catalogue of Morgan College and Branches 1897-1898*: 48-49.

24. *The Southern Workman*, January 1904: 32.

25. *January 1928 The Morgan College Bulletin*: 4.

26. "VA Collegiate and Industrial Institute: An Institute that is a Credit to the State. . ." *The News*, Lynchburg, VA. October 1900. N.p.

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<https://archive.org/details/announcements189091morg/4/26/2016>,

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