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PHILOLOGICAL ASSOCIATION

*Twelve African American Members  
of the  
Society for Classical Studies:  
The First Five Decades (1875-1925)*

*by*

*Michele Valerie Ronnick*

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For Ward W. Briggs, Jr., Henry Louis Gates, Jr., Meyer Reinhold  
and Cornel West, my friends and teachers.



## Introduction

Many of us remain unaware that among the members of the American Philological Association (Society for Classical Studies since 2014) during the latter half of the nineteenth century were people of African and African American descent, for little or nothing had been written about them before the American Philological Association published my pamphlet, *The First Three African American Members of the American Philological Association* in 2001. We have, however, understood for some time that Americans from the late eighteenth century through the nineteenth century were engaged in heated arguments about the appropriate type of education needed by Americans in general, and particularly over the needs of the newly-freed slaves after the Civil War. What we had not yet realized was that these were also concerns among members of the black diasporic community itself, which understood that the study of ancient Greek and Latin had long been the intellectual standard throughout the West, and they wanted black people everywhere to have the same educational opportunities. Intellectuals on both sides of the question — white and black, male and female — debated the merits of manual and utilitarian training vis à vis the pursuit of a liberal arts education, and they asked the same questions posed during the eighteenth century:<sup>1</sup> Who (whites, blacks, males and/or females) should study ancient languages? Why should such *recherché* subjects even be offered? Were they in any way “useful” to Americans? To women? To people of African descent? To people from the lower ranks of society?

Between the years 1870 and 1920 especially, prominent men of African descent such as Martin R. Delany (1812-1884), William Wells Brown (c. 1814-1884), Frederick Douglass (c. 1817-1895), Alexander Crummell (1819-1898), Booker T. Washington (c. 1856-1915), and W.E.B. Du Bois (1868-1963) played key roles in shaping the resulting discourse. The people featured in this pamphlet also played important roles. Each one had been trained in the classics; all were known individually for their outstanding achievements as engaged intellectuals, public citizens, and concerned educators; and all of them became members of the American Philological Association.

Here in brief are their stories. The lives of these men and women, which were informed by their training in Greek and Latin, illustrate in miniature a novel and rich area of study, namely the impact Graeco-Roman culture has had upon the experience of people of African descent in America and the western world in the past 500 years. My effort here remains an initial one with the goal of restoring this missing part of our knowledge. Its product is still inchoate and anticipatory, for much useful work remains to be done.

In 1996, at the meeting of the American Philological Association held that year in New York City, I introduced this idea through a panel entitled “Classica Africana: The Graeco-Roman Heritage and People of African American Descent.” Papers were given by Denise E. McCoskey, “‘An Inclination for the Latin Tongue’: The Classical Education of Phillis Wheatley,” Shelly Haley, “A Peculiar Triangle: Nineteenth-Century Black American Women, the Gentleman’s Course, and the Civic Ideal,” Joy King, “‘An Incurably Perennial Student’: Ruth Cave Flowers,” Edmund P. Cueva, “The *Medea* of Countee Cullen,” and closed with my own contribution, “William Sanders Scarborough: The First Professional Classicist of Afro-American Descent.”

After that, other things began to happen. An upper level course in black Neo-Latin poetry titled “Black Voices” was taught in the spring of 2001 by John T. Quinn (1963-2008) from the Department of Modern and Classical Languages at Hope College in Holland, Michigan. Professor Quinn’s course covered the writings of Francis Williams (c. 1702-1770), Jacobus E. J. Capitein (c. 1717-1747) and Juan Latino (1518-1596). In April of 2001 at the Picolo Spoleto Festival in Charleston, South Carolina, Jon Tuttle, professor of English at Francis Marion University, premiered his play titled “The White Problem: The Life of Richard Greener.” In 2002, Robert Fikes, Jr., reference librarian in the Malcolm A. Love Library at San Diego State University, assembled for the *Journal of Blacks in Higher Education* a census of African-Americans who had earned a Ph.D. in classics.<sup>2</sup> In 2003 and 2004, the James Loeb Classical Library Foundation provided grant money to design and produce my photo installation, “12 Black Classicists.” The installation made its debut in September 2003 at the Detroit Public Library and has remained in circulation ever since.<sup>3</sup>

Interest in this subfield of classical reception studies (a.k.a. classical tradition) has burgeoned in the last two decades. There are an array of essays and dissertations such as Emily Greenwood’s “Re-Rooting the Classical Tradition: New Directions in Black Classicism,” *Classical Receptions Journal*, 1 (January 2009): 87-103; Kenneth Goings and Eugene O’Connor’s “Lessons Learned: The Role of the Classics at Black Colleges and Universities,” *Journal of Negro Education*, 79 (Fall 2010): 521-531; my own article “Virgil in the Black American Experience,” in *The Blackwell Companion to Virgil’s Aeneid and Its Tradition*, eds. Michael C. J. Putnam and Joseph Farrell (Hoboken, NJ: Wiley-Blackwell, 2010): 376-390; Matthew Quest’s “Direct Democracy and the Search for Identity for Colored People: The Contemporary Meaning of C.L.R. James’s Classical Athens,” *Classical Receptions Journal* 9 (April 2017): 237-267; Nicole A. Spigner’s dissertation *Niobe Repeating: Black New Women Rewrite Ovid’s Metamorphosis*, written at Vanderbilt University in 2014; and Heidi Morse’s dissertation *Minding “Our Cicero”: Nineteenth Century African American Women’s Rhetoric and the Classical Tradition*, completed at the University of California at Santa Cruz in 2014 along with a number of other important, book-length studies.<sup>4</sup>

We have scholarly works by Kevin J. Wetmore, Jr., *Athenian Sun in an African Sky: Modern African Adaptations of Classical Greek Tragedy* (Jefferson, NC: McFarland and Company, 2002) and his *Black Dionysus: Greek Tragedy and African American Theatre* (Jefferson, NC: McFarland and Company, 2003); from my own hand, *The Autobiography of William Sanders Scarborough: An American Journey from Slavery to Scholarship*, forward by Henry Louis Gates, Jr. (Detroit: Wayne State University Press, 2005) and *The Works of William Sanders Scarborough: Black Classicist and Race Leader*, forward by Henry Louis Gates, Jr. (New York: Oxford University Press, 2006); by Patrice D. Rankine, *Ulysses in Black Ralph Ellison, Classicism, and African American Literature* (Madison, WI: University of Wisconsin, 2006); by Tracey L. Walters, *African American Literature and the Classicist Tradition: Black Women Writers from Wheatley to Morrison* (New York: Palgrave, 2007); by James I. A. Eezuduemhoi (Nigerian scholar, educated in Athens and Thessaloniki) and Glenn R. Storey 547-page beginning Greek textbook, *A Fundamental Greek Course* (Lanham, MD: University Press of America, 2009); by Emily Greenwood, *Afro-Greeks: Dialogues Between Anglophone Caribbean Litera-*

ture and Classics in the Twentieth Century (New York: Oxford University Press, 2010); by William W. Cook and James Tatum, *African American Writers and Classical Tradition* (Chicago: University of Chicago Press, 2010); by Justine McConnell, *Black Odysseys: The Homeric Odyssey in the Black Diaspora Since 1939* (New York: Oxford University Press, 2013); by Eric A. Hairston, *The Ebony Column: Classics, Civilization, and the African American Reclamation of the West* (Knoxville: University of Tennessee Press, 2013); by Tessa Roynon, *Toni Morrison and the Classical Tradition: Transforming American Culture* (New York: Oxford University Press, 2014); by Margaret Malamud, *African Americans and the Classics: Antiquity, Abolition and Activism* (London: I.B. Tauris, 2016); by Lisa Rizo and Madeleine M. Henry, *Receptions of the Classics in the African Diaspora and Hispanophone and Lusophone Worlds* (Lanham, MD: Lexington Books, 2016) and by John Levi Barnard, *Empire of Ruin: Black Classicism and American Imperial Culture* (New York: Oxford University Press, 2017). Between the years 2007-2016, the Classical Association of the Middle West and South and the Society for Classical Studies have sponsored a number of other panels on black classicism.<sup>5</sup> In addition, a new affiliated group of the Society for Classical Studies, dubbed “Eos,” was established July 5, 2017, to study African and African American interaction, interpretation, and reception of Graeco-Roman antiquity (<http://eosaficana.org/>).

This pamphlet is an updated and expanded version of the profiles I prepared in 2001. Written as a contribution to our organization’s sesquicentennial anniversary, this new work brings to readers a series of brief portraits of twelve African Americans who joined the APA between the years 1875 and 1925:

- |                                |      |
|--------------------------------|------|
| 1. Richard Theodore Greener    | 1875 |
| 2. Edward Wilmot Blyden        | 1880 |
| 3. William Sanders Scarborough | 1882 |
| 4. James Monroe Gregory        | 1884 |
| 5. William Lewis Bulkley       | 1895 |
| 6. Lewis Baxter Moore          | 1896 |
| 7. John Wesley Gilbert         | 1897 |
| 8. William Henry Crogman       | 1898 |
| 9. Orishatukeh Faduma          | 1900 |
| 10. Helen Maria Chesnutt       | 1920 |
| 11. Pinckney Warren Russell    | 1920 |
| 12. Charles Henry Boyer        | 1925 |

While my census stops with the year 1925, black membership does not. Among later members was the well-known scholar Frank Morris Snowden, Jr. (1911-2007), who joined the American Philological Association in 1938 (69 *TAPA* 1938): xcvi. His books, *Blacks in Antiquity: Ethiopians in the Greco-Roman Experience* (Cambridge, MA: Belknap Press of Harvard University Press, 1970) and *Before Color Prejudice: The Ancient View of Blacks* (Cambridge, MA: Harvard University Press, 1983), helped stimulate the study of race and race prejudice in antiquity. Snowden, along with the Nigerian scholar Lloyd A. Thompson (1932-1997), who was co-editor with John Ferguson of *Africa in Classical Antiquity: Nine Studies* (Ibadan, Nigeria: Ibadan University Press, 1969) and author of *Romans and Blacks* (Norman, OK: Routledge and Oklahoma Uni-

versity Press, Series in Classical Culture, 1989), were key figures in opening up this new direction of research.

It is my sincere hope that these profiles will stimulate you and your students to reflect upon this new area of study, incorporate aspects of their biographies into your classroom work, and perhaps be inspired to make your own contributions to the scholarship in *Classica Africana*.

### **Footnotes to the Introduction**

1. For background on classical studies in eighteenth and nineteenth century America, see Meyer Reinhold, *Classica Americana: The Greek and Roman Heritage in the United States* (Detroit: Wayne State University Press, 1984) passim. Also see Michele Valerie Ronnick, "'A Pick Instead of Greek and Latin:' The African-American Quest for Useful Knowledge, 1880-1920," *The Negro Educational Review* 47(1996): 60-72, Michele Valerie Ronnick, "'Saintly Souls:' White Teachers' Instruction of Greek and Latin to African American Freedmen," in *Free At Last! The Impact of Freed Slaves on the Roman Empire*, eds. Teresa Ramsby and Sinclair Bell (London: Gerald Duckworth & Co., 2011): 177-195, and Kenneth Goings and Eugene O'Connor, "Black Athena before Black Athena: The Teaching of Greek and Latin at Black Colleges in the Nineteenth Century," in *African Athena: New Agendas*, eds. G. Orrells, T.K. Bambara and T. Roynon (New York: Oxford University Press, 2011): 90-105.
2. Robert Fikes, Jr., "African-American Scholars of Greco-Roman Culture," *Journal of Blacks in Higher Education* 35(2002):120-124.
3. William H. Peck, curator emeritus of Ancient Art at the Detroit Institute of Arts, gave me invaluable advice on the design and production of the installation. Joy Hakanson Colby, "Exhibit Uncovers Little Known African American Intellectuals," *Detroit News* (6 September, 2003): B-1. Outside of Detroit, the installation has been exhibited at University of Missouri-Columbia, Gaines-Oldham Black Cultural Center, Columbia, MO, October, 2003; Emory University, Candler Library, Atlanta, GA, November, 2003; Princeton University, Firestone Library, Princeton, NJ, December, 2003; University of Michigan, Harlan Hatcher Library, Ann Arbor, MI, January-February, 2004; Tennessee State University, Hiram Van Gordon Gallery, Nashville, TN, March, 2004; Classical Association of the Middle West and South, Centennial Meeting, Millennium Hotel, St. Louis, MO, April, 2004; Elizabeth City State University, G.R. Little Library, Elizabeth City, NC, April, 2004; Classical Association of the Atlantic States, Sheraton Hotel and Towers, New York City, NY, April, 2004; Purdue University, Department of Foreign and Classical Languages and the Black Culture Center, West Lafayette, IN, April, 2004; Auburn University, Center for Diversity and Race Matters, Foy Union, Auburn, AL, August, 2004; Stark State College of Technology, Mayor's Literacy Commission, North Canton, OH, October, 2004; Monmouth College, Hewes Library, Monmouth, IL, October, 2004; Tower Hill School, Wilmington, DE, January, 2005; Holland Museum and Hope College, Holland, MI, February, 2005; University of Pennsylvania and the Wright-Hayre Foundation, Van Pelt-Dietrich Library, Philadelphia, PA, April-June, 2005; the American Classical League, University of New Mexico, Albuquerque, NM, June, 2005; Mount Union College, Alliance, OH, September, 2005; Black Hawk Community College, Moline, IA, September, 2005; Illinois Classical Conference, Chicago, IL, October, 2005; Georgetown University, Office of the Provost, Bunn Intercultural Center, Washington D.C., October, 2005; University of South Florida, Tampa, FL, Grace Allen Room, Tampa Library, November 1-December 13, 2005; St. Anselm's Abbey School, Department of Modern and Classical Languages, Washington D.C., January, 2006; Grinnell College, Faulconer Gallery, Grinnell, IA, February 1-March 14, 2006; Associ-



ation of African American Historical Research and Preservation and the Seattle Public Library Main Branch, Seattle, WA, February-March, 2006; Hartford Classical Magnet School, Hartford, CT, May, 2006; University of Texas-El Paso, Western Heritage Program and African American Studies Program, El Paso, TX, November, 2006; Huston-Tillotson University, Black History Month Celebration, Austin, TX, February, 2007; Trinity University, Department of Classical Studies and the Coates Library, San Antonio, TX, February, 2007; Edmund Burke School, Department of Foreign Languages, Washington D.C., March-April, 2007; Grand Valley State University, Department of Classical Studies and the Office of Multicultural Affairs, Grand Rapids, MI, February, 2008; Association of African American Historical Research and Preservation and the Northwest African American Museum (NAAM) Seattle, WA, February, 2011; Eckerd College, College Program Series and Classical Humanities, Armacost Library, St. Petersburg, FL, January-February, 2012; Cranbrook and Kingswood Schools, Bloomfield Hills, MI, October 1-November 30, 2013; Christopher Newport University, Tidewater Classical Symposium and the Classical Association of Virginia for the Ninth Annual Hampton Roads Latin Day, Newport News, VA, February, 2015; Oklahoma University, College of Arts and Sciences and the Department of Classics and Letters, William Bennett Bizzell Memorial Library, Norman, OK, March-May, 2015; Boston University, Department of Classical Studies and the Humanities Center, Rubin-Frankel Gallery, November 8, 2015-January 8, 2016; Boston University, Thurman Center for Common Ground and the Dean of Students, George Sherman Union, January-February, 2016; University of California, Santa Barbara, Argyropoulos Endowment for the Humanities and the Department of Classical Studies, Art, Design and Architecture Museum, January 14-April 30, 2017; Brandeis University, Department of African and Afro-American Studies, Department of Classics and the Mandel Center for the Humanities, Waltham, MA, January-March, 2017; Syracuse University, Department of African American Studies and Community Folk Arts Center, Aug. 28-Nov. 30, 2017; Howard University, Department of Classical Studies and the Blackburn Gallery, September-December, 2017; Pop-Up Installation, Sponsored by the Society for Classical Studies, Boston, 2018; University of North Carolina at Asheville, Department of Classics, Blowers Gallery, Ramsey Library, January-February, 2018; Center for Hellenic Studies, Washington D.C., April, 2018-March, 2019. Pop-Up Installation, Sponsored by the Society for Classical Studies, San Diego, 2019.

4. A sample of work from the early years includes Joy King, "Ruth Cave Flowers," *Classical Outlook* 74(1996): 59-60; Michele Valerie Ronnick, "The Meaning of 'Mascon' Words: An Image from Greek Drama in Henry Louis Gates, Jr.'s 'Literary Theory and the Black Tradition,'" *Res Publica Litterarum* 20(1997): 203-206; Michele Valerie Ronnick, "Francis Williams: An Eighteenth Century Tertium Quid," *Negro History Bulletin* 61(1998) 19-29; Michele Valerie Ronnick "Virgil's *Aeneid* and John Quincy Adams' Speech for the Amistad Blacks," *New England Quarterly* 71(1998): 473-477; Nancy A. Curtis, "Classics and Our African American Students," *American Classical League Newsletter* (Spring, 1998): 6-9; Judith De Luce, "Classics in Historically Black Colleges and Universities," *American Classical League Newsletter* 21(1999): 10-12; Trudy Harrington Becker, "Daniel B. Williams," *Classical Outlook* 76(1999): 94-95; Michele Valerie Ronnick, "Racial Ideology and the Classics in the African-American University Experience," *Classical Bulletin* 76(2000): 169-180; Trudy Harrington Becker, "A Source for Ideology: The Classical Education of Martin Luther King," *Classical Bulletin* 76(2000): 181-189; Trudy Harrington Becker, "Broadening Access to a Classical Education: State Universities in Virginia in the Nineteenth Century," *Classical Journal* 96(2001): 309-322; William C. West, "Socrates as a Model of Civil Disobedience in the Writings of Martin Luther King, Jr.," *Classical Bulletin* 76(2000): 191-200; Michele Valerie Ronnick, "John Wesley Gilbert," *Classical Outlook*, 78(2001): 113-114; Robert Fikes, Jr., "It

Was Never Greek to Them: Black Affinity for Ancient Greek and Roman Culture,” *Negro Educational Review* 53(2002): 3-12; and John Gilmore, “The British Empire and the Neo-Latin Tradition: The Case of Francis Williams,” in ed. Barbara Goff, *Classics and Colonialism* (London: Duckworth, 2005): 92-106.

5. Other panels include: “Early, Talbert, Henderson and Hill: Four Black Classicists at Wilberforce University,” Classical Association of the Middle West and South, Cincinnati, 2017, which I organized; “Beyond Multiculturalism: Classica Africana and the Universalization of the Classical Experience,” American Philological Association, Philadelphia, 2012, organized by Judy Hallett and Eugene O’Connor; “Authors Meet Critic: Race and Reception,” American Philological Association, Philadelphia, 2012, organized by Joy Connolly; “Classica Africana: Recovering the Contributions of African Classicists and Revising Our Approach,” Society for Classical Studies, Boston, 2014, organized by T. Davina McClain and “Classica Africana Redux: Re-Visiting the Classicism of W.E.B. Du Bois,” Society for Classical Studies, San Francisco, 2016, organized by the Minority Scholarships Committee.

## Richard Theodore Greener

Richard Theodore Greener (1844-1922) was born in Philadelphia on January 30, 1844. His parents were Mary Ann Le Brune (d.1888) and Richard Wesley Greener (1809-n.d.), but after his father went out west in 1853 — never to return — it fell to his mother to prepare him for college. With help from Augustus Batchelder (1825-1904) and Batchelder's brother-in-law George Herbert Palmer (1842-1933), Greener studied at Oberlin College in Oberlin, Ohio from 1862 to 1863 at Phillips Academy in Andover, Massachusetts from 1864 to 1865 and later at Harvard University where in 1870 he became the school's first African American undergraduate student to earn a B.A. degree. At Harvard, he won the Boylston Prize for Elocution and his studies included courses in ancient literature and classical languages.

Greener spent the next decade in the field of education teaching at both the secondary and university levels. In the early 1870s, he served as principal at the Institute for Colored Youth in Philadelphia, and later at the Preparatory High School for Colored Youth in Washington, D.C. In 1873, he served as Professor of Metaphysics and Logic at the University of South Carolina where he taught a range of courses including Latin and Greek. In December of the following year, he married Genevieve Ida Fleet (1849-1941), with whom he had four children.

In addition to working at the university, he earned a degree in law, and was admitted to the bar in South Carolina in 1876. From 1875 to 1876, he served as the school's librarian, and it is interesting to note, in regard to the world of rare books, that one of his children, Belle da Costa Greene (1883-1950), would later serve as librarian for J. Pierpont Morgan from 1905 to 1948. In 1877, when reconstruction politics made his life in Columbia difficult, he moved to Washington, D.C. to teach in the department of law at Howard University. From January 1879 to July 1880, he served as the department's dean.

Greener became interested in politics, and, having left academic life, campaigned energetically for the Republican Party. After working for about ten years in the civil service in New York City, he decided to seek a diplomatic post. In 1898, he was appointed under President McKinley as the first American consul to Vladivostok, Russia, and served there until 1905. He then retired to Chicago, and there resided until his death in 1922. In June of 1917, he received an LL.D. from Wilberforce University.

Much of his intellectual life was conducted in public and involved considerable writing and speaking. His speeches abounded with illustrations and quotations from classical antiquity. In his lecture, "Socrates as Teacher," delivered in April of 1880 in Washington D.C., Greener stated that Socrates's teaching was not "a mere Bread and Butter business to teach us how to get more houses, lands, corner lots, and broad acres . . . but to live steadier and higher lives." Socrates's commitment to truth, his "assertive stubbornness" and "amiable persistence," averred Greener, were the very qualities that would later cause William Garrison to be led "through the streets of Boston with a rope about his neck because with a lofty intrepidity he dared assert the fatherhood of good and the brotherhood of mankind."

In 1875, he became the first African American member of the APA (*TAPA* 6 (1875): 8, 34). In June of 1877, he is said to have presented a paper (now lost), titled "The Library of the University of South Carolina, Its Rare and Curious Books," to the members of the

American Philological Association at the annual meeting held that year at Johns Hopkins University. Although Greener did not continue to work in the field of classical studies, he repeatedly encouraged his friend William Sanders Scarborough (1852-1926) to continue his work in Greek and Latin. Greener died in Chicago on May 2, 1922, and his body was buried in Graceland Cemetery. In 2018, ninety-six years after his death, the University of South Carolina erected a statue of him.

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## Edward Wilmot Blyden

Edward Wilmot Blyden (1832-1912) was born on the island of St. Thomas in the Danish West Indies on August 3, 1812. In 1842, his father, Romeo, who was a tailor, and his mother, Judith, who was a schoolteacher, moved the family to Porto Bello, Venezuela. Two years later, the family returned to St. Thomas, and in 1845, Blyden's intellect and his talent for languages drew the attention of Reverend John P. Knox (1811-1882), who sent him to the U.S. in 1850 for further education. After being turned down by three theological schools — including Rutgers College — Blyden was forced to support himself working as a house servant and attending school at night. He never lost hope, however, and, with the support of Mrs. Knox and the New York Colonization Society, he sailed in January 1851, to Liberia to study at Alexander High School in the city of Monrovia. His progress there was quick. In 1853, at the age of twenty-one, he was asked to deliver the National Independence Day Oration marking the sixth anniversary of the country's establishment on July 26, 1847. From 1855 to 1856, he served as editor of the *Liberia Herald* and, by 1858, he became principal of Alexander High School. He married Sarah C. Yates (1836-1918), who was the niece of the vice president of Liberia, Beverly Page Yates (1811-1883), and the couple had three children.

Blyden is best known to us as a proponent of pan-Africanism and a supporter of black immigration to Liberia. Less well known to us, however, is the fact that a considerable portion of his life was spent in the study and teaching of Greek and Latin. After years of self-study and teaching at Alexander High School in Monrovia, Blyden was named professor of Classics at Liberia College in 1862 and served in that capacity until 1871. From 1880 to 1884, he was president of the college, which was one of the earliest secular English-speaking institutions of higher learning established in tropical Africa.

Blyden counted among his circle of acquaintances William Ewart Gladstone (1809-1898), whom he once called a "classical premier." Blyden corresponded with Gladstone specifically about Homer, and about classical studies in general. Gladstone was a committed student of Homer and had published *Homeric Synchronism: An Enquiry into the Time and Place of Homer* in 1876. In a letter dated April 20, 1860 from Monrovia, Blyden asked Gladstone to send him a number of books that he wanted. These included works by Milton, Shakespeare, Herodotus, Homer, Cicero, and Gladstone's own explorations on Homer.

Both men had an enduring affection for the Latin poet Horace. Gladstone had published a translation of Horace's *Odes* in 1894, and Blyden, for almost 50 years from 1857 to 1905, peppered his letters with quotations from Latin authors. Although Blyden quoted a variety of poets such as Vergil and Juvenal, his favorite was Horace, and he often drew from the texts of Horace's *Odes*, *Epistles*, and the *Ars Poetica*.

Blyden became a prolific writer and scholar, and he used his understanding of the classics to develop his ideas about civilization on the continent of Africa. He was an excellent student of languages and had a knowledge of French, Spanish, Greek, Latin, Hebrew, and Arabic. Blyden's interest in the ancient world led him to pen one of the first articles written by a person of African descent to be printed in an American journal. This was his essay "The Negro in Ancient History," which was published in the *Methodist Quarterly Review* in January of 1869.

Years later in the inaugural address he delivered as president of Liberia College in January of 1881, he declared his estimation of the value of the classics. In his speech, titled "The Aims and Methods of a Liberal Education for Africans," he said: "Modern Europe boasts of its period of intellectual activity, but none can equal, for life and freshness, the Greek and Roman prime. No modern writers will ever influence the destiny of the race to the same extent that the Greeks and Romans have done." A few paragraphs later, Blyden declared: "what is gained by the study of the ancient languages is that strengthening and disciplining of the mind which enables the student in after [later] life to lay a hold of, and, with comparatively little difficulty, to master, any business to which he may turn his attention."

In 1880, he joined the APA (*TAPA*, 10 (1880): 4, 34) and in 1882, while president of Liberia College, he awarded honorary degrees to both Richard Theodore Greener and William Sanders Scarborough. He spent his later years carrying out various diplomatic missions for Liberia to France and England. His death on February 7, 1912 was commemorated by services held throughout English-speaking Africa. He was buried in Freetown's Race Course Cemetery in Sierra Leone.

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## William Sanders Scarborough

William Sanders Scarborough (1852-1926) was born February 16, 1852 with the status of a slave in Macon, Georgia. His mother, Frances Gwynn (c. 1828-1912) was a servant of William Kirkland DeGraffenried (1821-1873), a man whose humane values allowed her to marry and live independently with her husband Jeremiah (d. 1883), who worked for the Georgia Central Railroad. Through the kindness of John C. Thomas, a man Scarborough described as an “intense Southerner,” and other allies, the young Scarborough received his early schooling, actions which were interdicted by law in many states at that time.

When the Civil War was over, he studied Latin, algebra, and geometry at Lewis High School in Macon. In 1869, he went to Atlanta University, which had opened two years before in 1867. There, he continued to study classical languages in the Preparatory Department under Professor Thomas Noyes Chase (1838-1912), a graduate of Dartmouth College. The school’s admission standards required its applicants to have a strong foundation in Greek and Latin. One of Scarborough’s report cards during this period shows that he earned a 98 for Greek and Latin.

Scarborough then matriculated at Oberlin College in Oberlin, Ohio, and graduated with honors with the class of 1875. Undergraduate fun at the time included a mock funeral ceremony for Thucydides held by the students after completing their class. After teaching in Macon, Georgia, and Cokesbury, South Carolina, he was appointed professor of Greek and Latin at Wilberforce University in Wilberforce, Ohio. During the next several years, he rose to distinction by publishing *First Lessons in Greek* (New York: A.S. Barnes, 1881), a text which his obituary on September 12, 1926 in the *New York Times* said marked him out as “the first member of his race to prepare a Greek textbook suitable for university use.”

Scarborough was dedicated to fostering scholarship in languages, and particularly in classical philology. In 1881, Scarborough joined the APA (*TAPA* 13 (1882): iv). Two years after that, in 1884, he became the first African American member of the Modern Language Association. He was joined in this endeavor by his wife, Sarah Cordelia Bierce (1851-1933), a white college graduate from Danby, New York, whom he had met in Macon and married in New York on August 2, 1881. From 1884 to 1907, over twenty summaries of papers he had presented at meetings of the American Philological Association were published in *TAPA*. In 1907, Scarborough was among the members of the joint meeting of the American Philological Association and the Archaeological Institute of America who were invited to meet President Theodore Roosevelt in the White House when the annual meeting was held in Washington, D.C. In 1921, five years before his death, Scarborough crossed the Atlantic to attend the Classical Association meeting at Cambridge University, England.

For many years, Scarborough was an important presence among African American voters in Ohio, especially the Republicans. His activities brought him into contact with leaders such as Frederick Douglass (c. 1818-1895), William McKinley (1843-1901), John Sherman (1823-1900), Andrew Carnegie (1835-1919), Mark Hanna (1837-1904), James G. Blaine, William Taft (1857-1930), Warren G. Harding (1865-1923), Booker T. Wash-

ington (c. 1856-1915), and W.E.B. Du Bois (1868-1963). Du Bois, in fact, was professor of Greek at Wilberforce from 1894 to 1896.

Throughout his lifetime, Scarborough championed the cause of liberal arts and opposed unilateral mandates for technical training. While Scarborough agreed that the technical training espoused by Booker T. Washington was a fundamental necessity, he believed it did not in any way constitute a full education. Scarborough's position about this is clearly seen in an answer he gave in the December 1898 issue of the *Forum* to the rhetorical question: "Why waste higher education [in the liberal arts] thus? Why not give the Negro industrial training exclusively? Why not give him a pick instead of Greek and Latin?" To this, Scarborough replied that higher education "is not wasted on the race . . . it is no more wasted than it would be on white boys and girls, some of whom follow pursuits more or less menial in character . . . it is not wasted because . . . there is hope of a future for other boys and girls — a future with better conditions."

After a lifetime of labor, including service as president of Wilberforce University from 1908 to 1920, Scarborough died at home on September 9, 1926. Three days later, his body lay in state on the Wilberforce campus. In regard to his work in Greek and Latin, Scarborough accomplished as much as many of the better known figures during this period, and in some cases more. His distinguished career marks him as the first professional classicist of African American descent to successfully pursue a lifetime career in the field of classics according to modern standards, namely affiliation on the national and international levels, attendance and participation at meetings, and a steady record of publication. Scarborough's body was buried at Massies Creek Cemetery in Cedarville, Ohio.

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## James Monroe Gregory

James Monroe Gregory (1849-1915) was born on January 23, 1849, in Lexington, Virginia, to William Lewis (c. 1810-n.d.) and Maria A. Gladman (1828-1903), free persons of color. His mother married Henry L. Gregory (c. 1819-1895) and they lived in Ohio. James was educated in the public schools in Cleveland and La Porte, Indiana, by various teachers including Laura Spelman (1839-1915), the future wife of John D. Rockefeller (1839-1937). He entered college preparatory department at Oberlin College in 1865 and was the only black student in his class. Gregory's Latin professor Giles W. Shurtleff (1831-1904), once Lieutenant Colonel of the 5th Regiment of the U.S. Colored Troops, was one of those who recommended him for appointment to West Point, but President Andrew Johnson refused approval. At one point, Gregory met General O. O. Howard (1830-1909) while Gregory was passing through Washington, D.C. Several months later, General Howard sent him a letter inviting him to matriculate at the newly-founded Howard University. Gregory graduated with two other students in 1872 and was appointed instructor of Latin and math in the college preparatory department. In 1873, he married one of his former students, Fannie Emma Hagan (1856-1928), with whom he had four children. In 1876, he was made professor of Latin and served as dean for two years. In 1885, William Sanders Scarborough hoped to become Gregory's colleague after Wiley Lane (1852-1885), the first African American professor of Greek at Howard, died unexpectedly, but the white administration under President Patton thought otherwise and chose a white man. An uproar ensued, details of which were described by Francis Grimké in his article, "Colored Men as Professors in Colored Institutions," *African Methodist Episcopal Review* 2 (1885): 142-148.

Gregory's name is listed in the *Proceedings* of the APA for the year 1881 as one of the members elected that year, but for some reason, his name is not included with the bona fide members until 1883 (*TAPA* 12 (1881): 15 and *TAPA* 14 (1883): iv; xxxiv). In 1890, he founded the American Association of Educators of Colored Youth. In 1893, Gregory published one of the first biographies of Frederick Douglass, whom he had met as a child, and William Sanders Scarborough wrote the book's introduction. In 1896, he became principal of the Manual and Industrial Training School at Bordentown, New Jersey, serving there until 1914. In the same year, he rejoined the APA (*TAPA* 27 (1896): iii). His son, T. Montgomery Gregory (1887-1971), a member of Harvard's class of 1910, taught at Howard University from 1912 to 1924 and became a leading figure in the National Negro Theater Movement. Gregory died in Baltimore on December 17, 1915, and was buried at Mount Auburn Cemetery in Cambridge, Massachusetts.

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## Lewis Baxter Moore

Lewis Baxter Moore (1866-1928) was born on September 1, 1866, in Huntsville Alabama. His parents were Henry Moore (n.d.) and Rebecca Love Beasley (n.d.). Almost nothing is known about his early education, but he matriculated at Fisk University in Nashville, earning his B.A. in 1889 and his M.A. in 1893. During these years, he also established a church in Goodlettsville, Tennessee, and published an article titled "A Study of Homer," *African Methodist Episcopal Review* 10 (October 1893): 290-98. He then moved to Philadelphia where he founded a Y.M.C.A. for black men and served as the association's secretary. He enrolled at the University of Pennsylvania and, with a dissertation on the stage in the dramas of Sophocles, became the first person of African descent to earn a doctorate at the university. In December of 1895, he married Sarah E. Tanner (1873-1901), with whom he had two children. She was the sister of the noted painter Henry O. Tanner (1858-1937) and daughter of African Methodist Episcopal Bishop Benjamin Tucker Tanner (1835-1923). After Sarah's death, he married Lavinia E. Waring (1868-n.d.) from Oberlin, Ohio in Washington, D.C. on June 12, 1902.

After being hired to teach at Howard University, Moore quickly rose from tutor to assistant professor of Latin and pedagogy, and then to full professor. In 1899, he was appointed to a newly-established deanship and charged with opening up a Teacher's College. During this period, he was still teaching courses such as the history of philosophy from the pre-Socratics to Hegel.

For twenty years, he worked to build up the college and he was instrumental in bringing in faculty such as Alain Locke (1885-1957), the first black Rhodes scholar, to teach at Howard in 1912. In 1911, he was nominated as president of Howard University, but Howard would not have a black president for another fifteen years when Mordecai W. Johnson (1891-1976) was elected in 1926. During his years as dean, Moore delivered many lectures on a variety of topics and was also involved in various World War I efforts. He joined the APA in 1896 (*TAPA* 27 (1896): iii) at which time he was listed as "assistant professor of Greek and Roman history" at Howard University.

After resigning from Howard in 1920, Moore involved himself in a number of activities from serving as an executive in the Lincoln Reserve Life Insurance Corporation for two years and then as a pastor of the Faith Presbyterian Church in Germantown, Pennsylvania in 1927. He died on December 12, 1928 in Philadelphia and was buried in Eden Cemetery in Collingdale, Pennsylvania. His son, Lewis Tanner Moore (1899-1977), was a prominent attorney and art collector in Philadelphia.

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## William Lewis Bulkley

William Lewis Bulkley (1861-1931) was born on March 23, 1861 in Greenville, South Carolina to Reverend Vincent Henry Bulkley (1835-1886) and Madora E. Wilson Bulkley (1838-1925). As a child, he saw his father help establish Claflin University, a Methodist school which was founded in Orangeburg, South Carolina in 1869. A committed churchman, his father had traveled to London as a South Carolina delegate to the Methodist Ecumenical Conference in 1881. These things likely stimulated his son's later interest in traveling abroad as well as in educational leadership.

Bulkley graduated from Claflin on June 6, 1882. He was among the school's first students. After graduating, he immediately joined the faculty as adjunct professor teaching Greek, Latin, and German. In 1884, Bulkley went north to attend Wesleyan University in Middletown, Connecticut, but returned home before graduating in 1886 at the beginning of his junior year when his father died, leaving behind a fatherless family that needed support. In 1881, he married a fellow Claflinite Mary Fisher Carroll (1866-1949), with whom he had seven children.

In 1890, Bulkley's thoughts began to appear in print. His first publication was the text of a speech he gave in the chapel at Claflin University on New Year's Day in 1890. The speech contained numerous anecdotes such as Bulkley's recollection of the story of Diogenes, who wanted nothing more from his admirer, Alexander the Great, than that Alexander not block out the sunlight falling on Diogenes. To Bulkley, Diogenes' predicament exemplified the race problem. "Please get out of our sunlight," said Bulkley.

In February of 1890, he was quoted at length along with other leading black intellectuals — William Sanders Scarborough (1852-1926), John Mercer Langston (1829-1897), T. Thomas Fortune (1856-1928), Henry McNeal Turner (1834-1915) — in a *Charleston News and Courier* article concerning current debate in Congress led by U.S. Senator Matthew Calbraith Butler (1836-1909) from South Carolina over a bill to subsidize voluntary emigration of blacks back to Africa. After a wry analysis of the absurd aspects of the bill, he declared the idea of an all-expense paid return trip back to Africa preposterous and in no way equal to the many decades of unremunerated work done by blacks "under the sting of the driver's lash." "[T]his view . . . would put the proposition in a ludicrous light." He continued his criticism with a reference to line 139 from the *Ars Poetica* from Horace: "It would remind one of Horace's mountain that labored and brought forth a mouse," Bulkley observed.

Bulkley's interest in Latin continued apace. It was perhaps his Methodist church connections that brought him into contact with Syracuse University where he earned a doctorate in Latin in June of 1893. Bulkley's doctorate was the first awarded for work in a classical language (and the fourth doctorate in any subject) earned by a person of African descent in the United States.

In 1895, Bulkley joined the American Philological Association (*TAPA* 26 (1895): iii). On March 27, 1900, he resigned from Claflin's vice-presidency. Several months earlier, he had joined New York City's public school system and, in 1901, he became the principal of Public School #80, a predominantly black school. He introduced several innovations, among them making the school into a social center. In 1905, he started a very successful evening grammar school, which he ran for the next eighteen years. In the

summer of 1909, he made history by becoming the first black principal of a white high school: Public School #125. His mounting administrative obligations took him away from scholarship and he became heavily involved in public service. In 1906, he founded the Committee for Improving the Industrial Condition of the Negro in New York (CIICN) and served as the Vice Chairman of the National League on Urban Conditions Among Negroes (CUCAN), which was begun on May 19, 1910. He was also a founding officer of the N.A.A.C.P.

From 1893 to 1894, Bulkley studied in Paris and took classes at the University of Strasbourg. After his retirement from New York City's school system in 1923, he and his family moved permanently to France. On August 5, 1933, he died in Nice and his body was buried in the Caucade Cemetery.

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## John Wesley Gilbert

John Wesley Gilbert (1863-1923), was born on January 9, 1863, in Hephzibah (a.k.a. Brotherville), Georgia, not far from the city of Augusta. His mother was Sarah Gilbert (n.d.), but scholars are not certain who his biological father actually was. As a child, he was eager to learn, but he had to balance long hours of farm work with brief periods of school. His early education was in the public schools of Augusta. From 1879 to 1880, Gilbert studied at the Augusta Institute, a Baptist-supported school, and at the Baptist Seminary in Augusta from which he was forced to drop out due to poverty. After a three-year hiatus, he enrolled as the first student of Paine Institute. The Institute that would become Paine College in 1903 was founded by the Methodist Episcopal Church South and the Colored Methodist Episcopal Church to educate black teachers and ministers. Its first trustees included Bishop Lucius Holsey (1842-1920) of the Colored Methodist Episcopal Church, Pastor Warren A. Candler (1857-1941) of Augusta's St. John Church, and other influential people in Augusta. Dr. George Williams Walker (1848-1911), Paine's first teacher and its president from 1884 to 1911, was Gilbert's lifelong friend and supporter. With the help of these men, Gilbert enrolled at Paine and became its very first student.

A gifted student with remarkable facility in languages, Gilbert progressed quickly. In 1884, he matriculated at Brown University and, after earning his B.A. in 1888, he returned to Augusta to teach as Paine's first black faculty member. The school's interracial leadership unanimously approved his appointment over the objections of white professor C. N. Carson, Jr. (n.d.), who resigned on June 6, 1888.

From 1890 to 1891, with a scholarship from Brown University, he attended the American School of Classical Studies at Athens, Greece, becoming the first African American and one of the first fifty persons of any race to do professional work in archaeology in Greece. He worked on excavations at Eretria on the island of Euboea and designed a map of the site with John Pickard (1858-1937), a graduate of Dartmouth College. The map was published in the *American Journal of Archaeology* 7 (December, 1891), facing p. 371 and the original-hand drawn version survives in the American School's archives. This work won him his M.A. degree from Brown University in 1891 along with his graduate work on Homer, the Homeric Question, Plato, Demosthenes, and a thesis on the demes of Athens. He was the first person of African descent to earn an advanced degree at Brown.

Gilbert returned to his academic post at the Paine Institute. By March of 1889, he had married Osceola K. Pleasant (c. 1864-1922). They would have four children, the first of whom had been born in 1891. In 1897, he joined the American Philological Association (*TAPA* 28 (1897): iii). He involved himself in various issues of the day. On September 23, 1895, he wrote a letter congratulating Booker T. Washington (c. 1856-1915) on his Cotton Exposition speech. He was not, however, in full agreement with Washington's ideas, and at the end of 1897, he suggested in a speech made in Atlanta that African American education should not be limited to industrial programs alone. The Paine Institute itself had emphasized a classical education from its beginning. On New Year's Day in 1904, at a celebration of the Emancipation Proclamation at the Tabernacle Baptist Church in Augusta, Gilbert voiced a response to John Temple Graves (1856-1925) who

had been lecturing in New York and Chicago about the innate inferiority and criminality of people of African descent and the natural inequality between the white and black races.

In 1911, Walter Russell Lambuth (1854-1921), a bishop in the Methodist Episcopal Church South and secretary of the Board of Missions, planned a trip to Africa. Lambuth and Gilbert had been acquainted for many years, and when one of the travelers died unexpectedly in North Carolina, Gilbert agreed to take his place. On September 14, 1911, Gilbert sailed from New York to meet Lambuth in London. They arrived in Dakar on October 24, 1911, and began an arduous journey made by boat, rail, and on foot through the Congo region into the country of the Atetela tribes which took them to such places as Leopoldville, Lusambo, Pangu, Luebo, Dema, Kinshasa, Ndumba, and Mala Mala. Gilbert's talents at languages were immediately employed.

On February 1, 1912, the pair officially established a mission at the village of Ewangu with the permission of Chief Wembo-Nyama (fl. 1921). By then, they had gained African names. Gilbert was known as Mutombo Kutchi and Lambuth as Kabengele. Gilbert did not return in 1913 with the second wave of missionaries partly because he was unable to raise funding. In addition, the Belgian colonial authorities may have been reluctant to see him return. Nevertheless, the mission of Lambuth and Gilbert demonstrated how the Methodist church could transcend issues of race. The pair's spirit of cooperation was celebrated by the erection of the Gilbert-Lambuth Memorial Chapel on Paine's campus in 1968. Inside the vestibule is an oil painting by Ann E. Barnes (1921-2015) of the two men in a jungle setting.

From 1913 to 1914, Gilbert was president of Miles College in Fairfield, Alabama. In 1917, he became a founding member of the N.A.A.C.P.'s chapter in Augusta. In 1918, at the General Conference of the Colored Methodist Episcopal Church in Chicago, he was selected to be the first Sunday School editor of its newly formed Sunday School Department. His health, however, had broken down and he spent the last years of his life as an invalid, afflicted by a lingering illness which, according to John Hope (1868-1936), was thought to have been contracted through the bite of a tse-tse fly in Africa and which might be another reason why Gilbert never returned to Africa. Gilbert died on November 19, 1923, and his body was buried in Cedar Grove Cemetery in Augusta, Georgia.

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## William Henry Crogman

William Henry Crogman (1841-1931) was born May 5, 1841 on St. Martin's in the Leeward Islands. Orphaned at the age of twelve, he went to sea as a teenager, and was there befriended by his shipmate B.L. Boomer (n.d.). Boomer's was a seafaring family with roots in Massachusetts and his two brothers were sea captains. Crogman spent over a decade sailing with the Boomer family and visited many parts of the world including England, various port cities in Europe, South America, and Australia as well as the cities of Calcutta and Bombay. In 1866, Crogman began to save money for an academic education. In 1868, he enrolled in the Pierce Academy in Middleborough, Massachusetts. For the next two years, he studied French and bookkeeping. J.W.P. Jenks of Brown University, the school's principal from 1842 to 1871, said that Crogman's record was one that "reflected greater honor upon me as its principal and his almost sole instructor while connected with it, than any other alumnus." Undeterred by continual trouble to find lodging "due to race prejudice," Crogman "accomplished in one semester as much as an average student did in two."

In the fall of 1870, Crogman became professor of English at Claflin University in Orangeburg, South Carolina. He was the first instructor of African descent to teach at a school sponsored by the Methodist church. There, at the age of twenty-nine, he began to teach himself Latin. In 1873, at the end of three years in Orangeburg, he decided that he wanted more than his self-performed tutorials, and so enrolled at Atlanta University where he finished the regular four-year classical course in Greek and Latin in three years. After his graduation and marriage to fellow graduate Lavinia C. Mott (1855-1931) — with whom he would have five children — he accepted a post at Clark University in Atlanta. By 1880, he was chair of his department, and served as the school's first African-American president from 1904 to 1910. He returned to the classroom in 1911 and taught until his retirement in 1921. He was then made a member of the school's board of trustees and spent the final years of his life with his wife and daughter Charlotte's family, the R.R. Wrights, in Philadelphia. During his forty-year career, he taught generations of students. One pupil, who studied with him from 1878 to 1884, was Reverend Professor James Monroe Cox (1860-1924), who later became the chair of Latin and Greek and then president at Philander Smith College in Little Rock, Arkansas.

Crogman was widely read, and he embellished his writings and speeches with literary references, many of which were classical. He took quotations from various authors in their original words and in translation; Terence, Horace, Vergil, Livy, Tacitus, Seneca, and Epictetus were among them. Crogman used these classical expressions to make points about the classical culture of African Americans, and his epithet for Alexander Crummell (1819-1898), "the Nestor of Negro Scholars," is a good example of this dynamic in miniature form. Even so, his applications were often more expansive. On October 14, 1883, Crogman presented a long sermon entitled "The Negro's Needs" to the members of Henry Ward Beecher's church in Brooklyn. He closed his lecture by likening a personified America to Cornelia, the mother of the Gracchi. "I have faith to believe," said Crogman, that "America, crowned with strength and beauty, and standing amidst the older nations of the earth like a young and vigorous mother, will point to her black children in common with her white, and say with pride, "Haec sunt ornamenta mea" —



These are my jewels.” That same afternoon in the closing portions of another sermon titled “The Negro’s Claims,” Crogman emphasized the point he had made earlier that day. He declared that “America, like the Carthaginian queen, must hasten to say to the different races now crowding her shores, “Tros, Tyriusque, mihi nullo discrimine agetur” (*Aeneid*, I.574).

In the keen debate that developed in the United States after the Civil War concerning utilitarian training versus classically based liberal arts education for the newly freed slaves, Crogman was a strong proponent of the liberal arts. While not opposed to programs of industrial training per se, he did object to the limitations placed on a liberal arts education when vocational training was given the upper hand. In December of 1888 at the laying of the cornerstone of Gammon Theological Seminary’s new library building, Crogman discussed the “contest to prove that light could be brought out of darkness, and that little black boys and girls with flat noses and kinky hair could not only learn, but learn very rapidly to read and write. Next they tried them in mathematics with success . . . finally they introduced them to the grand old tongues of Demosthenes and Cicero, and many of them, it is fair to say, took to those studies . . . as readily as ducks take to the water.”

Crogman was a dynamo and Clark University catalogues from 1896 list him as teaching courses on Xenophon, Homer, Herodotus, Plato, Demosthenes, Aeschylus, and New Testament Greek as well as serving as the school’s librarian. He was dubbed “the old Roman” by Clark’s students in the 1926 school yearbook, *The Crogman Cycle*. In 1898, Crogman joined the American Philological Association (*TAPA* 29 (1898): iii) and maintained his membership to the year before he died. He was the first African-American secretary of the General Conference of the Methodist Episcopal Church and was a founding member of the American Negro Academy. As commissioner for the Cotton States Exposition in 1895 in Atlanta, he was one of a team of state commissioners who designed the “Negro Exhibit.” Crogman died in Kansas City, Missouri, in October of 1931 and his body was buried in a family plot in the South View Cemetery in Fulton County, Georgia.

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## Orishatukeh Faduma

Orishatukeh Faduma (1857-1946) was born in Demerara, British Guyana, on September 25, 1857. His parents were John and Omolofi Faduma, who had been abducted from their home in Yorubaland by Portuguese slavers and subsequently rescued from the slave ship by a British sea patrol and brought to British Guyana. After seven years, his parents returned to Africa and settled in a town called Waterloo in the western part of Sierra Leone. His early education was provided by Wesleyan church missionaries. In 1876, he joined the household of the founder of the Wesleyan Boys High School, the Yoruba-born Reverend J. Claudius May (1845-1902), and it was with him that Faduma worked and attended classes. He then studied in England at Wesley College in Taunton and at London University from 1882 to 1885 where he earned an intermediate B.A. degree. He returned to Sierra Leone and served as the Senior Master at the Wesleyan High School until 1891. In August of 1887, he fortified his growing sense of African identity by abandoning the name he was baptized with — William J. Davies (or Davis) — in favor of his native name and also by joining the Dress Reform Society in December of 1887 along with Edward Wilmot Blyden (1832-1912). This group advocated the replacement of European styles of dress with the traditional African tunic and gown. He broadened his cultural and intellectual interest in the education of people of African descent by reading and contributing to the *African Methodist Episcopal Review*, the leading black literary, social, and political journal of the day in the United States.

According to T. Cornelius May (1857-1929), the brother of J. Claudius May, Faduma decided to come to the United States to expand his opportunities. He was first employed as a teacher by the African Methodist Episcopal Church in Philadelphia. He then moved south to another African Methodist Church-supported school, the Kittrell Normal and Industrial Institute in Kittrell, North Carolina, where he taught for several years and became principal in 1891.

Faduma's interest in liberal theology led him to enroll in the Yale Divinity School. After graduation from the Divinity School with a B.D. in 1894, he spent a year at Yale University studying the philosophy of religion and Semitic languages. In 1895, he was ordained a Congregational minister and, in the following year, he married Henrietta Rebecca Adams (1865-1948), an 1891 graduate of Atlanta University's Normal School for Teachers, with whom he had two children. He was then appointed superintendent of the Peabody Academy as well as pastor of the Congregational Church in Troy, North Carolina, where he and his wife worked until 1914.

After staying a few months in the all-black town of Boley, Oklahoma, where he worked on a back-to-Africa movement with the Akim Trading Company, he returned to Sierra Leone to serve as principal of the United Methodist Church Collegiate School in Freetown from 1916 to 1918. There, he introduced the study of vernacular languages, Arabic, Negro history, and African folklore. After serving as inspector and officer in the Department of Education of Model Schools in Sierra Leone from 1918 to 1923, he returned to the United States and taught Latin, ancient and modern history, and English literature at Lincoln Academy in King's Mount, North Carolina, from 1924 to 1934. In 1927, he enrolled in the summer session of the Chicago Theological Seminary, an affiliate of the University of Chicago's Divinity School. Faduma then taught Latin, Greek,

French, and African history for many years at the Virginia Theological Seminary in Lynchburg, Virginia, and became dean in 1938.

Most of Faduma's life was spent in the classroom and he advised black people — American, African, or otherwise — to take “the best from European civilization and reject what was not useful.” He also urged “the translation of the great western classics into the vernacular to bring the African in touch with world civilization” (Okonkwo, 31; 30). To these ends, he joined the American Academy of Social and Political Science in 1898, was elected to the American Negro Academy in 1899, and became a member of the APA in 1900 (*TAPA*, 31 (1900): iii). He died in Highpoint, North Carolina, in January 1946, and his body was buried in Greenwood Cemetery.

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## Helen Maria Chesnutt

Helen Maria Chesnutt (1880-1969) was born on December 6, 1880, in Fayetteville, North Carolina. She was the second daughter of the acclaimed African American novelist Charles Chesnutt (1858-1932) and Susan Utley Perry (1861-1940) who were married on June 6, 1878. When the family moved to Cleveland, she and her elder sister Ethel entered Central High School and both girls took the classical course. Central High School was not only Cleveland's oldest school with a serious commitment to traditional education, but also the first free public high school west of the Alleghenies. By 1918, the school would have four full-time Latin teachers on its staff. Helen graduated in June of 1897, and in the fall, she joined her sister as her roommate at Smith College in Northampton, Massachusetts. She earned her B.A. from Smith College in 1902 and was the third black student to graduate.

Documents from the archives at Smith College tell us that both Helen and Ethel took four years of Latin and one of Greek. Helen herself took upper-level courses in French and Italian. Her professional career was spent almost entirely in Cleveland where she taught Latin at her alma mater, Central High School. She worked with vigor to bring her classroom alive and stimulated her students by engaging them in projects such as the bi-millennial celebrations of Vergil's birth in 1930. In the fall of 1925, Chesnutt earned an M.A. in Latin from Columbia University. In 1932, she co-authored a beginning Latin textbook with Martha Olivenbaum and Nellie Rosebaugh titled *The Road to Latin*. The book was a success, and after its initial publication by John C. Winston Company, it was published again in 1938, 1945, and 1949. Helen joined the American Philological Association in 1920 (*TAPA* 51 (1920): vi) and the evidence at this point indicates that she was the first black woman to have done so.

Helen devoted her life to teaching and never married. She died August 7, 1969 in Cleveland. Her body was buried in the family plot in Cleveland's Lake View Cemetery.

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## Pinckney Warren Russell

Pinckney Warren Russell (1864-1941) was born on April 25, 1864 in Newberry, South Carolina. His parents were Madison (n.d.) and Rachel Williams Russell (n.d.), both of whom had family ties to Virginia. While doing farm work in his youth, he was able to study at the Hoge School for colored children in Newberry, a school which was named for Solomon Lafayette Hoge (1836-1909), a Union soldier and lawyer.

After the early death of his parents, Russell worked at a cotton factory at Pelzer, South Carolina. Around twenty years of age, he decided to devote his life to study and to the ministry. He entered Biddle University, a school for black Presbyterians in Charlotte, North Carolina, and graduated from the college course in 1890 with honors. In 1893, he graduated from the school's theological course and later won his D. D. from Lincoln University in Pennsylvania. In December of 1894, he married Hattie Field (1865-1948), who had trained to become a teacher at St. Augustine's College in Raleigh, North Carolina and at the Peabody Normal High School in Petersburg, Virginia. The couple would have six children.

After a pastorate at Biddleville, an African American neighborhood in Charlotte, and seven years at Goldsboro on the eastern side of North Carolina, where he was ordained as a minister and served as the principal of the State Normal School, Russell returned to Biddle University as an assistant teacher in the college preparatory department. Then, while serving as principal of the department for three years, he earned his M.A. degree at Biddle. He was promoted to the chair of Greek and taught courses in both ancient literature and New Testament Greek. School catalogues for the academic year 1903 to 1904 list him teaching Xenophon's *Memorabilia* to seniors, the *Anabasis* to sophomores, and the New Testament Greek to juniors. The 1908, school catalogue lists him as chair of the New Greek Testament and, in 1910, he is listed as Professor of Greek Language and Literature. Affiliated with the school from 1899 to 1938, Russell was dean of faculty from 1921 to 1922 and dean of the School of Arts from 1922 to 1926.

While Russell was not a publishing scholar, he clearly showed his desire to be professionally associated with Greek and Latin studies by becoming a member of the Classical Association of the Middle West and South in 1917 and the American Philological Association in 1920 (*TAPA* 51 (1920): ix). He died at his home in Charlotte on September 25, 1941, and his body was buried in Elmwood Cemetery in Charlotte. His former student Dr. Arthur Henry George (1893-1974) conducted the services, and resolutions from the Johnson C. Smith faculty were read by the Dean of the Theology Department Dr. Charles H. Shute (1869-n.d.).

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## Charles Henry Boyer

Charles Henry Boyer (1870-1942) was born in Elkton, Maryland on November 12, 1870. His father was Edward Boyer (c. 1845-n.d.), a cook, butler, and veteran of the Civil War, and his mother was Indiana Clinton Caldwell (c. 1862-n.d.). After graduation at age sixteen from the Institute for Colored Youth in Philadelphia in 1886, where he was Latin Salutatorian of his class, Boyer taught school in Charlotte Hall, Maryland for four years. He then spent the years 1890 to 1892 in the college preparatory department of the venerable Hopkins Grammar School founded in New Haven, Connecticut in 1660. Boyer went on to Yale and earned his B.A. in English in 1896. He then took a post as professor of Greek, mathematics, and English at St Augustine's College, an Episcopalian-supported school founded in 1868 in Raleigh, North Carolina, and in 1915, earned his M.A. from Yale. On September 22, 1897, he married Alethea Amelia Chase (1875-1926), with whom he had eight children. He soon left the classroom to become a dean, striving to raise the over-all quality of the school to that of an accredited college in both academics and athletics.

A photo from 1908 in Amy Hill Hearth, Annie Elizabeth Delany, and Sarah Louise Delany's book *Having Our Say: The Delany Sisters' First 100 Years* (New York: Kodansha America, 1993) attests to his classroom work. It shows Boyer at the chalkboard conjugating the verb λύω with Sadie Delaney (1889-1999). Sadie was the daughter of Henry Delany (1858-1928), former slave and first African American to be elected Bishop in the Episcopal Church. When Boyer retired in 1936, his sister-in-law Julia A. Delany (1893-1974) published a poem titled, "Dean Charles H. Boyer: Heroic couplets after the manner of Dryden and Pope." One of the lines reads: "No easy road did he ever seek to make his pupils learn Latin and Greek." In 1925, Dean Boyer joined the APA (*TAPA* 56 (1925): lxxiii). He was also a member of the American Negro Academy and the organizer and president of the North Carolina Inter-Collegiate Athletic Association. He died on March 11, 1942, and was buried in Mount Hope Cemetery, Raleigh, NC.

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