

DOWNLOAD PDF HENRY MCNEAL TURNER : BLACK CHAPLAIN IN THE UNION ARMY EDWIN S. REDKEY

Chapter 1 : Henry McNeal Turner Facts

Henry McNeal Turner (February 1, - May 8,) was a minister, politician, and the 12th elected and consecrated bishop of the African Methodist Episcopal Church (AME).

Louis, Missouri in , where he became a minister; later he had pastorates in Baltimore, Maryland and Washington, DC. He settled in Macon and was elected to the state legislature in during Reconstruction. He planted many AME churches in Georgia after the war. In he was elected as the first southern bishop of the AME Church after a fierce battle within the denomination. He was the chief figure to do so in the late nineteenth century; the movement grew after World War I. Some sources say he was born in Abbeville, South Carolina. According to family tradition, his paternal grandfather, renamed David Greer, was imported as a slave to South Carolina from Africa. Traders noticed he had royal Mandingo marks and did not sell him into slavery; Greer worked for a Quaker family [3] and married a free woman of color. Turner grew up with his mother and maternal grandmother. When he was apprenticed to work in cotton fields beside slaves, he ran away to Abbeville. Career At the age of 14, Turner was inspired by a Methodist revival and swore to become a pastor. He traveled through the South for a few years as an evangelist and exhorter. In he moved with his family to Saint Louis, Missouri. The demand for slaves in the South made him fear that members of his family might be kidnapped and sold into slavery, as has been documented for hundreds of free blacks. The Fugitive Slave Law of seemed to increase the boldness of slave traders and people they hired as slavecatchers. When the Civil War broke out, Turner was still training in Baltimore. Congressmen and army officers visited to hear Turner preach. They had 14 children, four of whom lived to adulthood. Wayman in ; and Laura Pearl Lemon in He outlived three of his four wives. Turned urged both free-born and "contrabands" to enlist. Turner regularly preached to the men while they trained and reminded them that the: In July the regiment had completed its formation and was preparing to leave for war. Turner began campaigning to get himself appointed chaplain of the regiment. Before the war, chaplains only taught school at army posts. During the war, the duties expanded to include holding worship services and prayer meetings, visiting the sick and wounded in hospitals, and burying the dead. Each chaplain had to work out his role in his regiment according to the expectations of the men in his care and his own talents. For Turner, this appointment allowed him to grow in influence amongst the African American population. Not long after reporting for duty, he caught smallpox and spent months in the hospital. From May through December, his unit participated in the fighting around Petersburg and Richmond and participated in the massive amphibious attack against Fort Fisher at the end of the year. When the fighting ended, he was sent to Roanoke Island to help supervise a large settlement of ex-slaves. Shortly after arriving he resigned and left the army. He turned his attention to politics, civil rights, black nationalism, and the development among the Southern freedmen of the AME Church. While serving in the army, Turner refined his thinking about the African race and its future. Two specific activities propelled him to wide attention among both blacks and whites in both North and South. First, his newspaper letters from the battlefield attracted many readers and admirers in the North, and they launched him on a lifetime of journalism. Second, in the first months after the war ended, he used his position as army chaplain to lead emancipated freedmen into his all-black church; this represented a significant culture shift for the ex-slaves and left a permanent mark on the South. He was the first of the 14 black chaplains to be appointed during the war. Political influence Following the Civil War, Turner became politically active with the Republican Party , whose officials had led the war effort and, under Abraham Lincoln , emancipated the slaves throughout the Confederacy. He helped found the Republican Party of Georgia. Turner ran for political office from Macon and was elected to the Georgia Legislature in At the time, the Democratic Party United States still controlled the legislature and refused to seat Turner and 26 other newly elected black legislators, all Republicans. After the federal government protested, the Democrats allowed Turner and his fellow legislators to take their seats during the second session. In , he was appointed by the Republican administration as

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postmaster of Macon, which was a political plum. Turner was dismayed after the Democrats regained power in the state and throughout the South by the late s. He had seen the rise in violence at the polls, which repressed black voting. In , the United States Supreme Court ruled that the Civil Rights Act of , forbidding racial discrimination in hotels, trains, and other public places, was unconstitutional. It has made the ballot of the black man a parody, his citizenship a nullity and his freedom a burlesque. It has engendered the bitterest feeling between the whites and blacks, and resulted in the deaths of thousands, who would have been living and enjoying life today. He became a proponent of black nationalism and supported emigration of American blacks to Africa. When he traveled to Africa, he was struck by the differences in the attitude of Africans who ruled themselves and had never known the degradation of slavery. The Voice of Missions he served as editor, and later The Voice of the People editor, He organized two ships with a total of or more emigrants, who traveled to Liberia in and This was established as an American colony by the American Colonization Society before the Civil War, and settled by free American blacks, who tended to push aside the native African peoples. Disliking the lack of economic opportunity, cultural shock and disease, some of the migrants returned to the United States. After that, Turner did not organize another expedition. Later he wrote about the condition of his parishioners in Georgia. When Turner joined the AME Church in , its members lived mostly in the Northern and border states; total members numbered 20, Angell described Turner as "one of the most skillful denominational builders in American history. It gained more than , new adherents throughout the South by , [10] and by had a total of more than , members nationally. As bishop, he organized four annual AME conferences in Africa to introduce more American blacks to the continent and organize missions in the colonies. He notably preached that God was black, scandalizing some but appealing to his colleagues at the first Black Baptist Convention when he said: For the bulk of you and all the fool Negroes of the country believe that God is white-skinned, blue eyed, straight-haired, projected nosed, compressed lipped and finely robed white gentleman, sitting upon a throne somewhere in the heavens. Every race of people who have attempted to describe their God by words, or by paintings, or by carvings, or any other form or figure, have conveyed the idea that the God who made them and shaped their destinies was symbolized in themselves, and why should not the Negroe believe that he resembles God. Turner was buried in Atlanta. Du Bois wrote in The Crisis magazine about him:

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Chapter 2 : Project MUSE - Freedom's Witness

Turner had already become a national figure when in at the age of 29 he was appointed by President Lincoln to the position of Chaplain in the Union Army. Turner was attached to 1st Regiment, U.S. Colored Troops, making him the first African American chaplain in the history of the United States Army.

Some sources say he was born in Abbeville, South Carolina. According to family tradition, his paternal grandfather, renamed David Greer, was imported as a slave to South Carolina from Africa. Traders noticed he had royal Mandingo marks and did not sell him into slavery; Greer worked for a Quaker family [3] and married a free woman of color. Turner grew up with his mother and maternal grandmother. As a youth, he worked as a custodian for a law firm in Abbeville, [5] where his intelligence was noted by sympathetic whites; they taught him to read and write. Career Edit At the age of 14, Turner was inspired by a Methodist revival and swore to become a pastor. He traveled through the South for a few years as an evangelist and exhorter. In he moved with his family to Saint Louis, Missouri. The demand for slaves in the South made him fear that members of his family might be kidnapped and sold into slavery, as has been documented for hundreds of free blacks. The Fugitive Slave Law of seemed to increase the boldness of slave traders and people they hired as slavecatchers. They had 14 children, four of whom lived to adulthood. Wayman in ; and Laura Pearl Lemon in He outlived three of his four wives. He was the first of the 14 black chaplains to be appointed during the war. Political influence Edit Following the Civil War, Turner became politically active with the Republican Party, whose officials had led the war effort and, under Abraham Lincoln , emancipated the slaves throughout the Confederacy. He helped found the Republican Party of Georgia. Turner ran for political office from Macon and was elected to the Georgia Legislature in At the time, the Democratic Party United States still controlled the legislature and refused to seat Turner and 26 other newly elected black legislators, all Republicans. After the federal government protested, the Democrats allowed Turner and his fellow legislators to take their seats during the second session. In , he was appointed by the Republican administration as postmaster of Macon, which was a political plum. Turner was dismayed after the Democrats regained power in the state and throughout the South by the late s. He had seen the rise in violence at the polls, which repressed black voting. In , the United States Supreme Court ruled that the Civil Rights Act of , forbidding racial discrimination in hotels, trains, and other public places, was unconstitutional. It has made the ballot of the black man a parody, his citizenship a nullity and his freedom a burlesque. It has engendered the bitterest feeling between the whites and blacks, and resulted in the deaths of thousands, who would have been living and enjoying life today. He became a proponent of black nationalism and supported emigration of American blacks to Africa. When he traveled to Africa, he was struck by the differences in the attitude of Africans who ruled themselves and had never known the degradation of slavery. The Voice of Missions he served as editor, and later The Voice of the People editor, He organized two ships with a total of or more emigrants, who traveled to Liberia in and This was established as an American colony by the American Colonization Society before the Civil War, and settled by free American blacks, who tended to push aside the native African peoples. Disliking the lack of economic opportunity, cultural shock and disease, some of the migrants returned to the United States. After that, Turner did not organize another expedition. Later he wrote about the condition of his parishioners in Georgia. When Turner joined the AME Church in , its members lived mostly in the Northern and border states; total members numbered 20, Angell described Turner as "one of the most skillful denominational builders in American history. It gained more than , new adherents throughout the South by , [9] and by had a total of more than , members nationally. As bishop, he organized four annual AME conferences in Africa to introduce more American blacks to the continent and organize missions in the colonies. He notably preached that God was black, scandalizing some but appealing to his colleagues at the first Black Baptist Convention when he said: For the bulk of you and all the fool Negroes of the country believe that God is white-skinned, blue eyed, straight-haired, projected nosed, compressed lipped and finely robed white gentleman, sitting upon

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a throne somewhere in the heavens. Every race of people who have attempted to describe their God by words, or by paintings, or by carvings, or any other form or figure, have conveyed the idea that the God who made them and shaped their destinies was symbolized in themselves, and why should not the Negroe believe that he resembles God. Turner was buried in Atlanta. Du Bois wrote in *The Crisis* magazine about him: Also the Powerful Speeches of Hon. Frederick Douglass and Col. Practically Illustrated through a Series of Questions and Answers Legacy and honors Turner Chapel in Oakville, Ontario was built in by men and women who were escaped slaves from the United States, and named in his honor. A portrait of Turner hangs in the state capital of Georgia. In , the U. Congress designated a Macon, Georgia post office in his honor.

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Chapter 3 : Turner, Henry McNeal () | The Black Past: Remembered and Reclaimed

Redkey, Edwin S., Respect Black: The Writings and Speeches of Henry McNeal Turner, Ayer Company Publications, Wilmore, Gayraud S., Black Religion and Black Radicalism: An Interpretation of the Religious History of Afro-American People, Orbis Books,

Louis, Missouri in , where he became a minister. He settled in Macon and was elected to the state legislature in during Reconstruction. He planted many AME churches in Georgia after the war. In he was elected as the first southern bishop of the AME Church after a fierce battle within the denomination. He was the chief figure to do so in the late nineteenth century; this emigration movement increased after World War I. Some sources say he was born in Abbeville, South Carolina. According to the principle of partus sequitur ventrem under slave law, her mixed-race children were born free, because she was. According to family tradition, his maternal grandfather, renamed David Greer, had been enslaved in Africa and imported to South Carolina. But, traders noticed he had royal Mandingo marks and released him from slavery. According to this family lore, Greer worked for a Quaker family. Henry Turner grew up with his mother and maternal grandmother. When he was apprenticed to work in cotton fields beside slaves, Turner ran away to Abbeville. Early career At the age of 14, Turner was inspired by a Methodist revival and swore to become a pastor. Turner traveled through the South for a few years as an evangelist and exhorter. In he moved with his family to Saint Louis, Missouri. The demand for slaves in the South made him fear that members of his family might be kidnapped and sold into slavery, as has been documented for hundreds of free blacks. The Fugitive Slave Law of increased the incentives for the capture of people who escaped slavery and required slave traders and people they hired as slavecatchers to provide little documentation to prove their slave status. When the Civil War broke out, Turner was still training in Baltimore. Congressmen and army officers visited to hear Turner preach. They had 14 children, four of whom lived to adulthood. She died and he married Harriet A. She died and he married Laura Pearl Lemon in He outlived three of his four wives. Turned urged both free-born blacks and "contrabands" to enlist. Turner regularly preached to the men while they trained and reminded them that the "destiny of their race depended on their loyalty and courage". In July the regiment had completed its formation and was preparing to leave for war. In November of that year, Turner received his commission as chaplain, becoming the only black officer in the 1st USCT. Before the war, chaplains only taught school at army posts. During the war, the duties expanded to include holding worship services and prayer meetings, visiting the sick and wounded in hospitals, and burying the dead. Each chaplain had to work out his role in his regiment according to the expectations of the men in his care and his own talents. For Turner, this appointment allowed him to grow in influence among the African-American population. Not long after reporting for duty, he caught smallpox and spent months in the hospital. From May through December, his unit participated in the fighting around Petersburg and Richmond. At the end of the year, they participated in the massive amphibious attack against Fort Fisher. When the fighting ended, he was sent to Roanoke Island to help supervise a large settlement of ex-slaves. Shortly after arriving he resigned and left the army. He turned his attention to politics, civil rights, black nationalism, and the development among the Southern freedmen of the AME Church. While serving in the army, Turner refined his thinking about the African race and its future. Two specific activities propelled him to wide attention among both blacks and whites in both North and South. First, his newspaper letters from the battlefield attracted many readers and admirers in the North, and they launched him on a lifetime of journalism. Second, in the first months after the war ended, he used his position as army chaplain to lead emancipated freedmen into his all-black church; this represented a significant culture shift for the ex-slaves and left a permanent mark on the South. Turner was the first of the 14 black chaplains to be appointed during the war. Political influence Following the Civil War, Turner became politically active with the Republican Party , whose officials had led the war effort and, under Abraham Lincoln , emancipated the slaves throughout the Confederacy. He helped found the Republican Party of Georgia. Turner ran for political

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office from Macon and was elected to the Georgia Legislature in 1845. At the time, the Democratic Party United States still controlled the legislature and refused to seat Turner and 26 other newly elected black legislators, all Republicans. After the federal government protested, the Democrats allowed Turner and his fellow legislators to take their seats during the second session. In 1846, he was appointed by the Republican administration as postmaster of Macon, which was a political plum. Turner was dismayed after the Democrats regained power in the state and throughout the South by the late 1840s. He had seen the rise in violence at the polls, which repressed black voting. In 1857, the United States Supreme Court ruled that the Civil Rights Act of 1850, forbidding racial discrimination in hotels, trains, and other public places, was unconstitutional. The world has never witnessed such barbarous laws entailed upon a free people as have grown out of the decision of the United States Supreme Court, issued October 15, 1857. It has made the ballot of the black man a parody, his citizenship a nullity and his freedom a burlesque. It has engendered the bitterest feeling between the whites and blacks, and resulted in the deaths of thousands, who would have been living and enjoying life today. He became a proponent of black nationalism and supported emigration of American blacks to Africa. When he traveled to Africa, he was struck by the differences in the attitude of Africans who ruled themselves and had never known the degradation of slavery. The Voice of Missions he served as editor, and later The Voice of the People editor. He organized two ships with a total of 1,000 or more emigrants, who traveled to Liberia in 1847. This was established as an American colony by the American Colonization Society before the Civil War, and settled by free American blacks, who tended to push aside the native African peoples. Disliking the lack of economic opportunity, cultural shock and disease, some of the migrants returned to the United States. After that, Turner did not organize another expedition. Later he wrote about the condition of his parishioners in Georgia. When Turner joined the AME Church in 1848, its members lived mostly in the Northern and border states; total members numbered 20, Angell described Turner as "one of the most skillful denominational builders in American history. It gained more than 10,000 new adherents throughout the South by 1857, [12] and by 1860 had a total of more than 100,000 members nationally. As bishop, he organized four annual AME conferences in Africa to introduce more American blacks to the continent and organize missions in the colonies. He notably preached that God was black, scandalizing some but appealing to his colleagues at the first Black Baptist Convention when he said: We have as much right biblically and otherwise to believe that God is a Negroe, as you buckra or white people have to believe that God is a fine looking, symmetrical and ornamented white man. For the bulk of you and all the fool Negroes of the country believe that God is white-skinned, blue eyed, straight-haired, projected nosed, compressed lipped and finely robed white gentleman, sitting upon a throne somewhere in the heavens. Every race of people who have attempted to describe their God by words, or by paintings, or by carvings, or any other form or figure, have conveyed the idea that the God who made them and shaped their destinies was symbolized in themselves, and why should not the Negroe believe that he resembles God. Turner was buried in Atlanta. Du Bois wrote in The Crisis magazine about him: Turner was the last of his clan, mighty men mentally and physically, men who started at the bottom and hammered their way to the top by sheer brute strength, they were the spiritual progeny of African chieftains, and they built the African church in America.

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Chapter 4 : Henry McNeal Turner - Wikipedia

Henry McNeal Turner (): Minister, Chaplin in the Union Army and Advocate for Emigration to Liberia. Henry McNeal Turner Photo: Public Domain Black Nationalist, repatriationist and minister, Henry M. Turner was 31 years old at the time of the Emancipation.

Turner was born free near Abbeville, S. Unable to go to school because of state laws, he was "apprenticed" in local cotton fields but ran away and found a job as sweeper in a law office. The young clerks surreptitiously taught him to read and write. He was converted to Christianity and at age 20 was licensed as a traveling evangelist for the Methodist Episcopal Church, South. He preached to white and black audiences throughout the South until In Baltimore, Turner studied languages and Scripture as well as his new Church. In he moved to a church in Washington, D. His fiery sermons earned him the title "Black Spurgeon" a reference to a famous English sermonizer of the day. Congressmen attended his preaching, and Turner frequented the Capitol to watch politicians in action. After emancipation of the slaves in , he agitated for putting black troops into the Civil War and was commissioned the first black chaplain in the Union Army. He participated in the Georgia constitutional convention of and later was elected to the legislature. When blacks were refused their seats in the legislature, Turner was appointed postmaster at Macon, Ga. Meanwhile, in , he was elected manager of the AME Book Concern, and in he was elected one of a dozen bishops in the Church. Turner was interested in Africa as a potential homeland for African Americans. His experiences in Reconstruction politics disillusioned him with white America, and after he urged talented young blacks to establish a nation in Africa which would give pride and encouragement to blacks everywhere. His writings and speeches in favor of pan-African nationalism and his scathing attacks on white racism antagonized many middle-class blacks but inspired many black farmers. Turner wrote for Church and public newspapers. During the s Turner visited Africa four times to supervise Church work and publicize emigration. In he summoned a national convention of Afro-American leaders to protest lynching and political attacks on blacks and get support for his emigration schemes. He continued his agitation, attracting nationwide attention in , when he reportedly called the American flag a "dirty rag. Writings and Speeches of Henry M. Turner , edited by E. The only full-length biography of Turner is the early, uncritical work by Mungo M. Ponton, *Life and Times of Henry M. Robinson* , and a chapter on him is in W. Simmons, *Men of Mark: Eminent, Progressive and Rising* Encyclopedia of World Biography. Copyright The Gale Group, Inc.

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Chapter 5 : Henry McNeal Turner | Military Wiki | FANDOM powered by Wikia

Henry McNeal Turner (February 1, - May 8,) was a minister, politician, and the first southern bishop of the African Methodist Episcopal Church; he was a pioneer in Georgia in organizing new congregations of the independent black denomination after the American Civil War.

Henry McNeal Turner February 1, 1834– May 8, 1915, was a minister, politician, and the 12th elected and consecrated bishop of the African Methodist Episcopal Church; he was a pioneer in Georgia in organizing new congregations of the independent black denomination after the American Civil War. Born free in South Carolina, Turner learned to read and write and became a Methodist preacher. Louis, Missouri in 1854, where he became a minister; later he had pastorates in Baltimore, Maryland and Washington, DC. He settled in Macon and was elected to the state legislature in during Reconstruction. He planted many AME churches in Georgia after the war. In he was elected as the first southern bishop of the AME Church after a fierce battle within the denomination. He was the chief figure to do so in the late nineteenth century; the movement grew after World War I. Some sources say he was born in Abbeville, South Carolina. According to family tradition, his paternal grandfather, renamed David Greer, was imported as a slave to South Carolina from Africa. Traders noticed he had royal Mandingo marks and did not sell him into slavery; Greer worked for a Quaker family and married a free woman of color. Turner grew up with his mother and maternal grandmother. South Carolina law then prohibited teaching blacks to read and write. When he was apprenticed to work in cotton fields beside slaves, he ran away to Abbeville. He found a job as a custodian for a law firm in Abbeville, where his intelligence was noted by sympathetic whites; they taught him to read and write. Early career At the age of 14, Turner was inspired by a Methodist revival and swore to become a pastor. He traveled through the South for a few years as an evangelist and exhorter. In he moved with his family to Saint Louis, Missouri. The demand for slaves in the South made him fear that members of his family might be kidnapped and sold into slavery, as has been documented for hundreds of free blacks. The Fugitive Slave Law of 1850 seemed to increase the boldness of slave traders and people they hired as slavecatchers. When the Civil War broke out, Turner was still training in Baltimore. Congressmen and army officers visited to hear Turner preach. They had 14 children, four of whom lived to adulthood. Wayman in 1861; and Laura Pearl Lemon in 1862. He outlived three of his four wives. Turned urged both free-born and "contrabands" to enlist. Turner regularly preached to the men while they trained and reminded them that the: In July the regiment had completed its formation and was preparing to leave for war. Turner began campaigning to get himself appointed chaplain of the regiment. Turner discovered that the duties of a Union army chaplain in the Civil War were not well defined. Before the war, chaplains only taught school at army posts. During the war, the duties expanded to include holding worship services and prayer meetings, visiting the sick and wounded in hospitals, and burying the dead. Each chaplain had to work out his role in his regiment according to the expectations of the men in his care and his own talents. For Turner, this appointment allowed him to grow in influence amongst the African American population. Turner was a chaplain for two years. Not long after reporting for duty, he caught smallpox and spent months in the hospital. From May through December, his unit participated in the fighting around Petersburg and Richmond and participated in the massive amphibious attack against Fort Fisher at the end of the year. When the fighting ended, he was sent to Roanoke Island to help supervise a large settlement of ex-slaves. Shortly after arriving he resigned and left the army. He turned his attention to politics, civil rights, black nationalism, and the development among the Southern freedmen of the AME Church. In his role as chaplain, Turner developed some of the ideas, attitudes, and skills that became manifest in his later career, in which he became a Reconstruction politician, a powerful churchman, and a national race leader. While serving in the army, Turner refined his thinking about the African race and its future. Two specific activities propelled him to wide attention among both blacks and whites in both North and South. First, his newspaper letters from the battlefield attracted many readers and admirers in the North, and they launched him on a lifetime of journalism. Second, in the first months after the

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war ended, he used his position as army chaplain to lead emancipated freedmen into his all-black church; this represented a significant culture shift for the ex-slaves and left a permanent mark on the South. He was the first of the 14 black chaplains to be appointed during the war. Political influence Following the Civil War, Turner became politically active with the Republican Party, whose officials had led the war effort and, under Abraham Lincoln, emancipated the slaves throughout the Confederacy. He helped found the Republican Party of Georgia. Turner ran for political office from Macon and was elected to the Georgia Legislature in 1867. At the time, the Democratic Party United States still controlled the legislature and refused to seat Turner and 26 other newly elected black legislators, all Republicans. After the federal government protested, the Democrats allowed Turner and his fellow legislators to take their seats during the second session. In 1868, he was appointed by the Republican administration as postmaster of Macon, which was a political plum. Turner was dismayed after the Democrats regained power in the state and throughout the South by the late 1870s. He had seen the rise in violence at the polls, which repressed black voting. In 1857, the United States Supreme Court ruled that the Civil Rights Act of 1875, forbidding racial discrimination in hotels, trains, and other public places, was unconstitutional. It has made the ballot of the black man a parody, his citizenship a nullity and his freedom a burlesque. It has engendered the bitterest feeling between the whites and blacks, and resulted in the deaths of thousands, who would have been living and enjoying life today. He became a proponent of black nationalism and supported emigration of American blacks to Africa. He thought it was the only way they could make free and independent lives for themselves. When he traveled to Africa, he was struck by the differences in the attitude of Africans who ruled themselves and had never known the degradation of slavery. He founded the International Migration Society, supported by his own newspapers: *The Voice of Missions* he served as editor, and later *The Voice of the People* editor. He organized two ships with a total of 1,000 or more emigrants, who traveled to Liberia in 1820 and 1821. This was established as an American colony by the American Colonization Society before the Civil War, and settled by free American blacks, who tended to push aside the native African peoples. Disliking the lack of economic opportunity, cultural shock and disease, some of the migrants returned to the United States. After that, Turner did not organize another expedition. Later he wrote about the condition of his parishioners in Georgia. When Turner joined the AME Church in 1868, its members lived mostly in the Northern and border states; total members numbered 20, His biographer Stephen W. Angell described Turner as "one of the most skillful denominational builders in American history. It gained more than 100,000 new adherents throughout the South by 1875, and by 1880 had a total of more than 200,000 members nationally. In 1875, Turner was elected as the first bishop from the South in the AME Church, after a hard battle within the denomination. Although one of the last bishops to have struggled up from poverty and a self-made man, he was the first AME Bishop to ordain a woman to the order of Deacon. He discontinued the controversial practice because of threats and discontent among the congregations. As bishop, he organized four annual AME conferences in Africa to introduce more American blacks to the continent and organize missions in the colonies. His efforts to combine missionary work with encouraging emigration to Africa were divisive in the AME Church. Turner crossed denominational lines in the United States, building connections with black Baptists, for instance. He was known as a fiery orator. He notably preached that God was black, scandalizing some but appealing to his colleagues at the first Black Baptist Convention when he said: For the bulk of you and all the fool Negroes of the country believe that God is white-skinned, blue eyed, straight-haired, projected nosed, compressed lipped and finely robed white gentleman, sitting upon a throne somewhere in the heavens. Every race of people who have attempted to describe their God by words, or by paintings, or by carvings, or any other form or figure, have conveyed the idea that the God who made them and shaped their destinies was symbolized in themselves, and why should not the Negroe believe that he resembles God. Turner was buried in Atlanta. After his death, W. Du Bois wrote in *The Crisis* magazine about him:

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Chapter 6 : Project MUSE - Black Chaplains in the Union Army

Henry McNeal Turner (), African American leader and a bishop of the African Methodist Episcopal Church, argued for African American emigration to Africa. Henry M. Turner was born free near Abbeville, S.C., on Feb. 1,

Turner was 31 years old at the time of the Emancipation. The self-taught Turner by the age of fifteen worked as a janitor at a law firm in Abbeville, South Carolina. However, Turner was attracted to the church and after being converted during a Methodist religious revival, decided to become a minister. Turner soon became an itinerant evangelist traveling as far as New Orleans, Louisiana. The couple had fourteen children but only four of them survived into adulthood. Turner had already become a national figure when in at the age of 29 he was appointed by President Lincoln to the position of Chaplain in the Union Army. Turner was attached to 1st Regiment, U. After the Civil War , Turner returned to Georgia and quickly became active in Reconstruction-era politics. In he organized for the Republican Party in Georgia and the following year was elected a delegate to the Georgia State Constitutional Convention. In the same year he was also elected to the Georgia State Legislature. Although 27 African Americans were elected to that body, a coalition of white Democrats and Republicans declared the African American members disqualified and refused to seat them. Grant appointed Turner postmaster of Macon, Georgia. He was forced to resign in a few weeks under pressure from local Democrats. Congress intervened and allowed Turner to reclaim his legislative seat in but he was not reelected in an election marred by fraud. Turner abandoned politics and moved to Savannah, Georgia where he served as pastor of St. By the late s Turner became increasingly disillusioned with the inability of African Americans to achieve social justice in the United States. He proposed emigration back to Africa , an idea much discussed in the antebellum period but which all but disappeared during the Civil War and Reconstruction. By Turner had become one of the leading advocates of emigration, particularly to Liberia. He founded two newspapers, *The Voice of Missions* and *The Voice of the People* to promote emigration. Between and , Turner organized two ship voyages to Liberia which carried over emigrants to Liberia. Between and he traveled to Africa four times to promote the church in West and South Africa. Although he never completely relinquished his emigrationist ideas and remained in touch with numerous African leaders, Turner increasingly devoted the remainder of his life to church work. University of Tennessee Press, ; Edwin S.

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Chapter 7 : The Forgotten Prophet: October

As the title indicates, Redkey focuses on Turner's career as a chaplain in the Union Army which, Redkey argues, helped Turner "develop some of the ideas, attitudes, and skills that became manifest in his later career" ().

Some sources say he was born in Abbeville, South Carolina. According to the principle of *partus sequitur ventrem* under slave law, her mixed-race children were born free, because she was. According to family tradition, his maternal grandfather, renamed David Greer, had been enslaved in Africa and imported to South Carolina. But, traders noticed he had royal Mandingo marks and released him from slavery. According to this family lore, Greer worked for a Quaker family. Henry Turner grew up with his mother and maternal grandmother. When he was apprenticed to work in cotton fields beside slaves, Turner ran away to Abbeville. Early career[edit] At the age of 14, Turner was inspired by a Methodist revival and swore to become a pastor. Turner traveled through the South for a few years as an evangelist and exhorter. In he moved with his family to Saint Louis, Missouri. The demand for slaves in the South made him fear that members of his family might be kidnapped and sold into slavery, as has been documented for hundreds of free blacks. The Fugitive Slave Law of increased the incentives for the capture of people who escaped slavery and required slave traders and people they hired as slavecatchers to provide little documentation to prove their slave status. When the Civil War broke out, Turner was still training in Baltimore. Congressmen and army officers visited to hear Turner preach. They had 14 children, four of whom lived to adulthood. She died and he married Harriet A. She died and he married Laura Pearl Lemon in He outlived three of his four wives. Turned urged both free-born blacks and "contrabands" to enlist. Turner regularly preached to the men while they trained and reminded them that the "destiny of their race depended on their loyalty and courage". In July the regiment had completed its formation and was preparing to leave for war. In November of that year, Turner received his commission as chaplain, becoming the only black officer in the 1st USCT. Before the war, chaplains only taught school at army posts. During the war, the duties expanded to include holding worship services and prayer meetings, visiting the sick and wounded in hospitals, and burying the dead. Each chaplain had to work out his role in his regiment according to the expectations of the men in his care and his own talents. For Turner, this appointment allowed him to grow in influence among the African-American population. Not long after reporting for duty, he caught smallpox and spent months in the hospital. From May through December, his unit participated in the fighting around Petersburg and Richmond. At the end of the year, they participated in the massive amphibious attack against Fort Fisher. When the fighting ended, he was sent to Roanoke Island to help supervise a large settlement of ex-slaves. Shortly after arriving he resigned and left the army. He turned his attention to politics, civil rights, black nationalism, and the development among the Southern freedmen of the AME Church. While serving in the army, Turner refined his thinking about the African race and its future. Two specific activities propelled him to wide attention among both blacks and whites in both North and South. First, his newspaper letters from the battlefield attracted many readers and admirers in the North, and they launched him on a lifetime of journalism. Second, in the first months after the war ended, he used his position as army chaplain to lead emancipated freedmen into his all-black church; this represented a significant culture shift for the ex-slaves and left a permanent mark on the South. Turner was the first of the 14 black chaplains to be appointed during the war. Political influence[edit] Following the Civil War, Turner became politically active with the Republican Party , whose officials had led the war effort and, under Abraham Lincoln , emancipated the slaves throughout the Confederacy. He helped found the Republican Party of Georgia. Turner ran for political office from Macon and was elected to the Georgia Legislature in At the time, the Democratic Party United States still controlled the legislature and refused to seat Turner and 26 other newly elected black legislators, all Republicans. After the federal government protested, the Democrats allowed Turner and his fellow legislators to take their seats during the second session. In , he was appointed by the Republican administration as postmaster of Macon, which was a political plum. Turner was dismayed after the Democrats

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regained power in the state and throughout the South by the late s. He had seen the rise in violence at the polls, which repressed black voting. In , the United States Supreme Court ruled that the Civil Rights Act of , forbidding racial discrimination in hotels, trains, and other public places, was unconstitutional. The world has never witnessed such barbarous laws entailed upon a free people as have grown out of the decision of the United States Supreme Court, issued October 15, It has made the ballot of the black man a parody, his citizenship a nullity and his freedom a burlesque. It has engendered the bitterest feeling between the whites and blacks, and resulted in the deaths of thousands, who would have been living and enjoying life today. He became a proponent of black nationalism and supported emigration of American blacks to Africa. When he traveled to Africa, he was struck by the differences in the attitude of Africans who ruled themselves and had never known the degradation of slavery. The Voice of Missions he served as editor, and later The Voice of the People editor, He organized two ships with a total of or more emigrants, who traveled to Liberia in and This was established as an American colony by the American Colonization Society before the Civil War, and settled by free American blacks, who tended to push aside the native African peoples. Disliking the lack of economic opportunity, cultural shock and disease, some of the migrants returned to the United States. After that, Turner did not organize another expedition. Later he wrote about the condition of his parishioners in Georgia. When Turner joined the AME Church in , its members lived mostly in the Northern and border states; total members numbered 20, Angell described Turner as "one of the most skillful denominational builders in American history. It gained more than , new adherents throughout the South by , [12] and by had a total of more than , members nationally. As bishop, he organized four annual AME conferences in Africa to introduce more American blacks to the continent and organize missions in the colonies. He notably preached that God was black, scandalizing some but appealing to his colleagues at the first Black Baptist Convention when he said: We have as much right biblically and otherwise to believe that God is a Negroe, as you buckra or white people have to believe that God is a fine looking, symmetrical and ornamented white man. For the bulk of you and all the fool Negroes of the country believe that God is white-skinned, blue eyed, straight-haired, projected nosed, compressed lipped and finely robed white gentleman, sitting upon a throne somewhere in the heavens. Every race of people who have attempted to describe their God by words, or by paintings, or by carvings, or any other form or figure, have conveyed the idea that the God who made them and shaped their destinies was symbolized in themselves, and why should not the Negroe believe that he resembles God. Turner was buried in Atlanta. Du Bois wrote in The Crisis magazine about him: Turner was the last of his clan, mighty men mentally and physically, men who started at the bottom and hammered their way to the top by sheer brute strength, they were the spiritual progeny of African chieftains, and they built the African church in America.

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Chapter 8 : Henry McNeal Turner | Revolv

Finally, the third book published in "Black Soldiers in Blue: African American Troops in the Civil War," contains an essay by Edwin Redkey "Henry McNeal Turner: Black Chaplain in the Union Army."

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Redkey Until Reconstruction, no Afro-American achieved higher official public status than the black army chaplain. During the Civil War, the federal government waited long to use black soldiers; it waited even longer to authorize black officers. Racial prejudice among white soldiers and officers made the War Department reluctant to commission black officers, who even though serving in all-black units, might some day give orders to whites and who, in any event, would have to be saluted by whites. Yet blacks and their white allies insisted that some were well qualified to serve despite their color. One way of solving the dilemma was to appoint blacks as chaplains. Although officers, they did not command soldiers; although black, they were less threatening to white superiority. Some served as "race men" on behalf of their troops. Some wrote extensively about army life. All shared with the black soldiers the burdens of racism and all shared with their white counterparts the poorly defined tasks of the army chaplain. For these black regiments, the appointment of officers, including chaplains, was controlled by the federal government. Line officers were appointed for their military skill, not their abolitionist sympathies or their views on racial equality. Chaplains, in turn, were selected by the white officers of I am grateful to Randall Burkett, Jerome Long, and David Swift for critical readings of drafts of this paper. Press, , Civil War History, Vol. Of the men who served as chaplains to black units, only 14 were black. Andrew of Massachusetts was the man most responsible for getting the first black chaplains into the army. Most of the white soldiers who fought for the Union served in "volunteer regiments" raised by the individual states. When the Emancipation Proclamation, on 1 January , stated the intent of the government to use black troops, it was natural for the states to recruit black regiments to help meet their quotas. Andrew, an eager abolitionist, in January sought and received permission from the War Department to raise the first black volunteer regiment in the North. He immediately requested authority to appoint a few black officers: My discretion may be trusted. The mere power will be useful. Stanton refused, leaving the matter to the discretion of President Abraham Lincoln, who was unwilling then to act. Andrew raised three black regiments, the 54th and 55th Massachusetts Volunteer Infantry and the 5th Massachusetts Cavalry, each with an all-white corps of officers. He continued to press his case for black officers, but not until the end of the war was he able to commission a few battle-tested blacks as lieutenants. As the black recruits gathered for training at Camp Meigs, near Boston, Governor Andrew decided that, even if the federal government would not yet permit black chaplains, Massachusetts, at least, could have black clergymen in the state-operated camp to minister to the needs of the men You are not currently authenticated. View freely available titles:

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Chapter 9 : The Forgotten Prophet: The Scholarship on Bishop Henry McNeal Turner

For more information on Turner's time as chaplain, see Edwin Redkey's essay "Henry McNeal Turner: Black Chaplain in the Union Army," in John David Smith, ed., Black Soldiers in Blue.

Sources Henry McNeal Turner was for many years the leading advocate of black migration to Africa as the only permanent solution to the problem of race discrimination in the United States. Turner was born to a family of free blacks in South Carolina in 1834. Already of a proud and defiant temperament, Turner ran away from home as a young teenager and found work as an office boy with a law firm. In most parts of the South, this was a criminal act. Turner responded quickly to their help and soon became not only literate, but a powerful speaker as well. While still in his teens, the broad-shouldered, powerfully built Turner was offered a position as an itinerant minister by the Methodist Episcopal Church "South, beginning a career in the church that would continue for the remaining sixty-five years of his life. Preacher and Politician Throughout the 1850s Turner traveled widely in the deep South, preaching to slaves and free blacks under the auspices of the white-controlled Methodist Episcopal Church. Though himself a free man, Turner everywhere encountered the humiliations and restraints placed upon people of color in the prewar South, and he was not of a nature to suffer such indignities in silence. Republican during Civil War; later, black nationalist. American Colonization Society elected president, The AME had been founded in Philadelphia in 1816 and was extensively represented in the northern half of the United States, but the threat posed to southern slaveowners by any all-black organization had prohibited its growth in the South. He was appointed deacon in 1852 and two years later elevated to the rank of elder. Once this became federal policy, the first black troops from the Washington area were mustered in the Union Bethel churchyard, and President Lincoln named Turner the first black chaplain in the history of the United States. Turner served his soldiers with great distinction, accompanying them into the field of battle while carrying out his duties as chaplain. As would be true throughout his life, Turner preferred to work within all-black organizations rather than endure the insults faced by blacks in an integrated setting. He was elected as a Republican to the state constitutional convention in 1868, where he adopted a surprisingly conciliatory position on most questions of race and equal rights. At this point in his career, Turner was still optimistic about the future of race relations in America, and he believed that changes in race relations would evolve inevitably as whites and blacks learned to live together as fellow citizens. When elected to the state legislature in 1870, however, Turner quickly learned otherwise: Before leaving the legislative chamber, Turner unleashed the full fury of his wrath in a speech that amazed whites and encouraged blacks everywhere. As quoted in a record of the Georgia state legislature, he proclaimed: Never in the history of the world has a man been. His Washington connections did manage to secure Turner a minor job in the customs office of Savannah, Georgia, where he resumed full-time church duties as well; but his frustrations in the political arena had permanently altered his thinking about race relations in the United States. As early as the young clergyman had been impressed with the idea of African emigration for black Americans, and after his firsthand experience of the depth of white racism in the Reconstruction era, Turner returned to the dream of an African nation for blacks. The idea of African emigration was not new—as early as the American Colonization Society had begun the settlement of black Americans in Liberia, on the west coast of Africa—but Turner would become its most articulate and passionate nineteenth-century proponent. Elected bishop in the AME in 1878, Turner used both pulpit and press to argue for the necessity of an African homeland for black Americans. He viewed as hopeless the efforts of blacks to achieve a decent life in the United States; racism was so ingrained in the American character, Turner believed, that people of color would never gain respect while living on American soil. Even if whites were to treat blacks with the best of intentions—which in the post-Reconstruction era they most emphatically did not—blacks would still suffer the psychic damage of living in a society founded, ruled, and defined by white culture. As bishop in the AME, Turner traveled constantly throughout the southern states and Indian territories, preaching his doctrine of African migration

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and openly scorning those many black leaders who thought him too radical for the times. Everything he saw in Africa reaffirmed his belief in emigration for blacks, and back in the United States Turner organized a national convention for African Americans to meet in Cincinnati in 1840. In 1845, Booker T. Washington seized black leadership with his speech at the Atlanta Exposition, in which he promised African Americans that if they remained patient and hard-working, they would eventually be accepted as equals by white society. Though yielding to Booker T. Washington the title of national spokesperson for blacks in the United States, Turner remained a man of considerable power in both religious and political affairs. Du Bois, and other leading black figures. Sources Books Angell, Stephen W.