

# RAPHAEL ( ROBERT ) MORGAN

## THE FIRST BLACK ORTHODOX PRIEST IN AMERICA<sup>1</sup>

BY  
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Early in this century, the Ecumenical Patriarchate caused to be ordained to the priesthood one Robert Morgan of Philadelphia, Pennsylvania, who is undoubtedly the first black to serve as an Orthodox clergyman in America.<sup>2</sup>

The story of his conversion to Orthodoxy and his ordination, first as a deacon and then as a priest, is an interesting one. Unfortunately, all traces of Morgan after his return to the United States, following his ordination in Constantinople in 1907, have been lost, and nothing is known of his efforts to convert blacks to Orthodoxy and establish a black Orthodox parish in America.<sup>3</sup>

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1. The present article is the result of researches for my forthcoming work on the history of the Greek Orthodox Church in America, which shall appear in three volumes. Volumes I and II, now completed, contain annotated *Acta et Documenta*. Volume III, nearing completion, will contain the narrative history of the Church, up to and including the election of Athenagoras Spyrou of Corfu as Archbishop of North and South America. I wish to express my appreciation to Archbishop Iakovos for his continuing interest, encouragement and support of my researches in the history of Orthodoxy in America, and for permission to work in the archives of the Archdiocese; to Miss Niki Kalle, Archivist of the Archdiocese, for her many courtesies and assistance; to Basil Vasiliadis for his assistance; to Rev. Nicholas Petropellis, Chief Archivist of the Ecumenical Patriarchate, for his courtesy in providing me with copies of documents; to Domna Donta, Archivist of the Greek Foreign Ministry, for her courtesies and assistance while I worked in the archives in Athens; and finally to Bishop Silas of Amphipolis, whose sharing with me of an historical document started me on the lengthy road of researching and writing the history of the Greek Orthodox Church in America.

2. Whether Morgan was a native-born American is not known. The Patriarchal documents refer to him as «coming from America.» The article from *L' Echo d' Orient*, reproduced in full below (Appendix No. 10), states that he was a native of the West Indies, «...originaire des Antilles anglaises», and «...Je crois qu' il est de la Jamaïque».

3. There has never existed, to my knowledge, any parish of Orthodox blacks in the United States.

It is not known how Morgan became interested in Orthodoxy, but it appears that he had some association with the Greek Community of Philadelphia early in this century, and with the Rev. Demetrios Petrides, the priest then serving the Philadelphia Community.

The first mention of Morgan appears in the minutes of the Holy Synod of the Ecumenical Patriarchate on 19 July 1907.<sup>4</sup> These minutes reveal that Patriarch Joachim III,<sup>5</sup> presiding at the meeting of the Holy Synod, introduced the subject, explaining that «a certain Robert Morgan» from America, «Protestant in faith, of the heresy of the Methodists», had arrived in Constantinople, requesting acceptance into Orthodoxy. According to the Patriarch's statements, Morgan desired to be baptized an Orthodox and ordained as a deacon first, and then as a priest.

At this meeting of the Holy Synod, two documents were presented. One was a letter from the priest of the Greek Orthodox Community of Philadelphia, the Rev. Demetrios Petrides, dated 18 June 1907, in which the Rev. Petrides recommends Morgan as a man sincerely coming into Orthodoxy after long and diligent study, and worthy of achieving his desires. The second document mentioned in the synodical minutes is a letter from the «Ecclesiastical Committee» of the Philadelphia Greek Orthodox Church, dated 18 June 1907, containing the same recommendations, with the added statement that after Morgan's ordination he could remain as assistant priest in the Philadelphia parish if he does not succeed, as he hoped, to form a separate Orthodox parish among his fellow black Americans.<sup>6</sup>

It is clear from the above that Morgan's traveling to Constantinople was not a chance happening. It was planned in concert with the Rev. Demetrios Petrides and the members of the Greek Community of Philadelphia. One may surmise that Morgan had requested he be

4. See Appendix No. 1 «Ἀκολούθως μετὰ κατάλληλον εἰσήγησιν τῆς Α.Θ.Π. περί τινος Ροβέρτου Μόργκαν, ἐλθόντος ἐξ Ἀμερικῆς...». It should be noted that the dates of all Patriarchal documents are according to the Julian calendar, then in use by the Patriarchate.

5. Patriarch Joachim III (Demetriades), who twice occupied the Ecumenical throne (1878-1884 and 1901-1912). He is considered to have been one of the outstanding Ecumenical Patriarchs of modern times.

6. Summaries of the two letters are given in the Synodical Minutes (See Appendix No. 1). The letters themselves have not been located. As is stated in the second letter, Morgan's goal was to establish an Orthodox Community of blacks, «...νὰ πῆξῃ ἰδίαν ὀρθόδοξον κοινότητα μεταξύ τῶν ἐν Ἀμερικῇ ὁμοφύλων αὐτοῦ Νιγρητῶν...».

accepted into the Orthodox faith and that the Philadelphia Community had referred him to the Ecumenical Patriarchate since there was no Greek bishop in the United States who could ordain him.<sup>7</sup>

Patriarch Joachim had referred the matter to the Metropolitan of Pelagoneia, a member of the Holy Synod who had a knowledge of the English language.<sup>8</sup> Joachim of Pelagoneia had examined Morgan, and stated that he (Morgan) had a «deep knowledge of the teachings of the Orthodox Church» and that he also had a certificate from the President of the Methodist Community, duly notarized, stating that Morgan was a man of «high calling and of a religious life». Metropolitan Joachim recommended that, according to the biblical exhortation, «τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω».<sup>9</sup> Morgan be received, after first submitting a canonical request, in baptism; once baptized, he be ordained an Orthodox deacon and priest; then returning to America, Morgan would «carry the light of the Orthodox faith among his racial brothers». The Holy Synod, following discussion, approved Joachim of Pelagoneia's recommendation that Morgan submit a canonical petition for further action<sup>10</sup>.

The minutes of the Holy Synod of 21 July 1907<sup>11</sup>, record the presentation of the canonical petition of Robert Morgan that he be baptized and ordained a deacon and priest. The minutes record the approval of Morgan's request, and the «catachesis» was made the responsibility of Metropolitan Joachim of Pelagoneia. It is further recorded that Morgan was provided with room and board as a guest at the Patriarchate for the period of time he should remain in Constantinople. It

7. Until 1908 the Greek Orthodox communities of the diaspora, and hence the United States, were under the jurisdiction of the Ecumenical Patriarchate. In 1908 this jurisdictional claim was ceded by Constantinople to the Church of Greece.

8. Joachim Phoropoulos (1859-1909), Metropolitan of Melenik (1901-1903), Metropolitan of Pelagoneia (1903-1909). Joachim was one of the most learned of the Constantinopolitan hierarchs of the time. Following graduation from the Patriarchal Theological School of Halki, he was sent for advanced studies to Europe, studying for two years at Oxford and four years in Germany, where he received his doctorate in theology and philosophy. That Phoropoulos went to Oxford was unusual for his time. Most clergymen of the Ecumenical Patriarchate did their advanced studies then in Russian Theological Academies or German Universities. He was one of the few members of the hierarchy who had a knowledge of the English language.

9. John 6,37.

10. Appendix No. 1 «.....ἡ Σύνοδος μετὰ διάσκεψιν ἐνέκρινεν...».

11. Appendix No 2.

was also approved, upon recommendation of Patriarch Joachim, that a request be made to the Permanent Mixed Council<sup>12</sup> that an appropriation be made in the proper amount in order to provide a set of vestments for Morgan.

The minutes of the Holy Synod for 2 August 1907<sup>13</sup> contain the report of Metropolitan Joachim that Morgan had been properly prepared for baptism, and it was approved that the baptism take place the following Sunday in the Church of the Lifegiving Source at Valoukli. Metropolitan Joachim was to officiate at the sacrament, and the sponsor was to be the Bishop of Theodoroupolis.<sup>14</sup>

In a letter from the Chief Archivist of the Ecumenical Patriarchate, dated 4 April 1973, it was confirmed that the records of the Patriarchate show that Morgan was baptized and renamed «Raphael»<sup>15</sup>, and that he was ordained a deacon by Metropolitan Joachim on 12 August 1907 and a priest on 15 August 1907<sup>16</sup>.

Before departing for the United States, Morgan was provided with vestments, liturgical books, a cross, and 20 pounds sterling for his traveling expenses. He had also requested an «ἀντιμήνσιον» and Holy Chrism, letters of recommendation to the Philadelphia Community

12. The Permanent National Mixed Council (Διαρκές Ἐθνικὸν Μικτὸν Συμβούλιον), was an organic part of the administrative structure of the Ecumenical Patriarchate from 1862 until 1923, as provided by the «General Regulations» approved by the Ottoman Government. By these regulations, ecclesiastical matters were divided into spiritual and secular ones, and the lay element had the greater power. The Holy Synod of twelve members concerned itself with spiritual matters. Secular affairs were controlled by the Permanent Mixed Council, consisting of four synodical hierarchs and seven laymen. For this reason, the Holy Synod sent its request for an appropriation to purchase Morgan's vestments to the Permanent Mixed Council, which controlled the treasury of the Patriarchate.

13. Appendix No. 3.

14. Bishop Leontios (Liverios) of Theodoroupolis, Abbot of the Monastery at Valoukli.

15. *Echos d'Orient* sarcastically describes Morgan's baptism of thrice immersion «...Son baptême n'ayant aucune valeur, comme celui de tous les mecreants qui vivent hors de l'Eglise orthodoxe, ledit negre, robuste gaillara d'environ trente-cinq ans, a été par trois fois plonge de la tête aux pieds dans les eaux de la piscine purificatrice, et il en est sorti blanche ouaille du troupeau de la grande Eglise du Christ.» It is interesting to note that this article also emphasizes that Joachim of Pelagoneia conducted the sacraments of baptism and ordination in the English language, following which Morgan chanted the divine Liturgy in English. (See Appendix No. 10).

16. Appendix No. 11.



and the right to hear confessions. With the exception of the ἀντιμύνησιον and Holy Chrism, the Holy Synod approved the request, forwarding the recommendation to the Permanent Mixed Council for the appropriation. The minutes of the Holy Synod make clear that Morgan was to be under the jurisdiction of Rev. Petridies of Philadelphia, until such time as he had been trained in liturgics and was able to establish a separate Orthodox parish.<sup>17</sup>

While I was unable to locate a copy of Morgan's ordination certificate in the Archives of the Ecumenical Patriarchate, a letter from Patriarch Joachim exists, certifying as to Morgan's canonical status as a priest and his right to hear confessions.<sup>18</sup>

Morgan departed Constantinople for the United States in October, 1907, carrying with him a letter from Patriarch Joachim to Rev. Petrides and the Ecclesiastical Committee of the Philadelphia Community.<sup>19</sup> This letter gives the details of Morgan's baptism and ordination. The Patriarch further writes that without doubt Morgan, now Raphael, will be received with love upon his return to America and that he will have the brotherly support and cooperation of those in Philadelphia in his further clerical career.

Upon his return to Philadelphia, Morgan was received by the community, and he baptized his wife and children according to Orthodox doctrine. We learn this from the minutes of the Holy Synod of 9 February 1908,<sup>20</sup> which notes receipt of a communication from Morgan.

17. Appendix No. 4.

18. Appendix No. 4.

19. Appendix No. 7.

20. Appendix No. 8. I have examined the baptismal record books of the Philadelphia Annunciation Community for the period, but the baptism of Morgan's wife and children are not recorded therein. I was also unable to find Morgan's name listed as the officiating priest for any sacraments recorded in the books during this period.

The subject of Morgan's wife raises an interesting canonical question. Morgan could not have an ecclesiastically valid marriage according to the Orthodox Church prior to his going to Constantinople, since neither he nor his wife were baptized Orthodox. Yet, upon his return to Philadelphia an ecclesiastical wedding could not have been performed since Morgan by this time had been ordained a priest. Properly (canonically) what should have happened was that the ecclesiastical marriage should have been performed following baptism but preceding ordination. Did this result then in the anomalous situation of a canonically ordained priest married outside the church? The Patriarchal documents do not mention this subject nor do they provide any explanation for what had taken place. One could consider the Morgan marriage valid based on I. Cor. 7:14, which states: «For the infidel husband

Little is known of what happened to Morgan after his return to the United States. A number of elderly members of the Greek Community of the Annunciation in Philadelphia recall the black priest, who evidently was a part of their community for a period of time. One such member recalls Father Morgan, and that he remembers him « leaving to go to Jerusalem never again to return after serving a few years with Father Petrides».<sup>21</sup>

The last mention of Morgan in Patriarchal records is in the minutes of the Holy Synod of 4 November 1908, which cite a letter from Morgan recommending an Anglican priest of Philadelphia, named A. C. V. Cartior,<sup>22</sup> as a candidate for conversion to Orthodoxy and ordi-

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is sanctified by the wife, and the infidel wife by the husband.» This is contained in Canon LXXII of the Quinisext Ecumenical Council, which is interpreted, «If, however, both parties were married while infidels in infidelity and community of religion, but afterwards one party believed in Christ, while the other remained in the darkness of infidelity, though the infidel party is still pleased to cohabit with the believing party, let the couple not be separated, as St. Paul says, and indeed even St. Basil's c. IX. For one thing, because the infidel husband becomes sanctified by living with his believing wife, or the infidel wife by living with her believing husband. And for another thing, because perhaps as a result of such cohabitation, the other party may be led to piety. «For what knowest thou, O wife, whether thou shalt save thy husband?» demands the same St. Paul, «or how knowest thou, O husband, whether thou shalt save thy wife?» (*The Rudder of the Orthodox Christians of All the Sacred and Divine Canons* etc. Published by the Orthodox Christian Educational Society, Chicago, 1957, pp. 376 ff.).

The Morgan case is an example of the above interpretation, since following his baptism and ordination, Mrs. Morgan was baptized an Orthodox. Although interesting, the above is conjecture, since we do not know how the Patriarchate justified its actions. But it at least provides us with one possible answer to an unusual circumstance.

21. Statement of George Liacouras. Another parishioner of the Annunciation Church, Grammatike Kritikos Sherwin, remembers as a child being taken upon the knee of Father Morgan and «fed bananas.» Mrs. Sherwin states that the convert priest «was from the West Indies, whose daughter was a graduate of Oxford.» Still another, Kyriacos Biniaris, recalls Morgan, whose hand «he kissed many times» in the years of his ministry in Philadelphia. Biniaris relates that Morgan spoke «broken Greek» and served with Father Petrides reciting the liturgy mostly in English. I am grateful to the Rev. John Limberakis, priest of the Annunciation Community of Philadelphia, for his cooperation and efforts in searching for traces of the Rev. Morgan. The Greek Archdiocese of North and South America has no record of Father Morgan in its archives. Neither do the Archdiocesan archives contain any records of Father Petrides. The first records for the Philadelphia Community in the archives begin in 1918.

22. Appendix No. 9 «...δι' οὗ συνιστᾷ Αἰθιοπία τινὰ πρεσβύτερον τῆς ἐν Φιλαδελ-

nation as a priest. According to Morgan's letter, Cartior (Cartier?), was also a black who desired as an Orthodox priest to undertake missionary work among his fellow blacks. By this date, of course, jurisdiction over the Greek church of the diaspora had been ceded by the Ecumenical Patriarchate to the Church of Greece, and the minutes record that the request was forwarded to that source.<sup>23</sup>

The report of the periodical *L' Echo d' Orient* concerning Morgan,<sup>24</sup> is included below for a number of reasons. *L' Echo d' Orient* was the publication of the Roman Catholic Uniate Assumptionist Fathers located in Chalcedon. The Uniates followed with great interest the activities of the Ecumenical Patriarchate, and nearly every issue of their publication chronicled events at the Phanar. I first discovered Morgan in the article of *L' Echo d' Orient* while working on my history of the Church in America, which caused me to make inquiry of the Ecumenical Patriarchate about him.

The derisive and sarcastic manner in which the Catholic Uniates wrote of Orthodox events in 1907 would hardly be acceptable in today's ecumenical spirit. Besides this, the article also states that Morgan had desired that he be ordained a bishop, and further conjectures that if such happened, Morgan, a black, would be bishop of all the Greeks in the United States, since the Ecumenical Patriarchate had not assigned an hierarch to the new world. The *L' Echo d' Orient* article also contains the error of the baptismal name of Morgan. According to the Patriarchal documents, he was given the name of «Raphael» upon baptism, not «Josias».<sup>25</sup>

Morgan's traces have been lost, and almost nothing is known of his efforts to convert his fellow blacks to Orthodoxy, while in the histo-

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φεία Ἀγγλικανικῆς Ἐκκλησίας Α. C. V. Cartior, ἐπιθυμοῦντα ν' ἀσπασθῇ τὴν Ὀρθοδοξίαν καὶ χειροτονηθῇ ὀρθόδοξος ἱερεὺς ἵν' ἀναλάβῃ ἔργον ἀποστόλου παρὰ τοῖς ἐν Ἀμερικῇ δμοφύλοις αὐτοῦ...».

According to the records of the Episcopal Diocese of Pennsylvania, there was such a priest as A. V. C. Cartier attached to the Diocese during the period 1907-1913, and that he died in Columbia, South Carolina, in 1917. I am indebted to the Rt. Rev. Lyman C. Ogilby, Bishop of the Diocese of Pennsylvania, for his assistance in obtaining information about Cartier.

23. A search of the Archives of the Holy Synod of the Church of Greece did not turn up any correspondence with Morgan.

24. Appendix No. 10.

25. One of the Patriarchal documents gives «Josias» as Morgan's middle name. See Appendix No. 6.

ry of the Orthodox Church in America, including all jurisdictions, there does not appear to have ever existed a «black parish». The proposed conversion of the above mentioned A. C. V. Cartior (Cartier?) is the only indication we have of Morgan's efforts among his people.

While the Morgan story is an interesting detail in the history of Orthodoxy in America, there are many unanswered questions about him and his conversion to Orthodoxy. How did he become interested in Orthodoxy? Did he have a knowledge, however scanty, of the Greek language?<sup>26</sup> There were few English language publications about the Eastern Church seventy years ago, and yet according to the testimony of Metropolitan Joachim of Pelagoneia to the Holy Synod, Morgan, upon examinations evidenced a deep knowledge of the teachings of Orthodoxy («οὗτος τυγχάνει βαθὺς γνώστης τῆς διδασκαλίας τῆς Ὁρθοδόξου ἐκκλησίας...».)<sup>27</sup> Where and how did he obtain this knowledge? On the subject of language, we further learn from the Patriarchal documents that he was provided with the necessary service books prior to his departure from Constantinople. These were almost certainly in the Greek language. Yet, Metropolitan Joachim was given the assignment to examine him because he (Joachim) knew English which implies that Morgan did not know Greek. Further, if *Echos d' Orient* is correct, the baptism and ordinations were conducted in the English language.

One wonders why Morgan was not baptized in Philadelphia by Father Petrides prior to his traveling to Constantinople. This could have been done by the Philadelphia priest, who then could have married the Morgans in the Orthodox Church.

Another questions one might ask is whether the Philadelphia community had financed Morgan's trip to Constantinople. They had provided him with letters of introduction to the Patriarchate, which is certainly an indication that they played a role in his venture. On the question of finances, another Patriarchal document informs us that the Patriarchate financed his return trip, which leads us to the conjecture that the Philadelphia people might have financed his trip to the Phanar.

The action of the Ecumenical Patriarchate in ordaining a black American as a priest in the first decade of this century will come as a startling revelation to many. In some respects it demonstrates the ecumenicity of the Patriarchate, and its willingness to venture, however meagerly, into the missionary field. It is clear from the documents that

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26. See 21, *supra*.

27. Appendix No. 1.

the Ecumenical Patriarchate destined Morgan to work among his fellow blacks in America. This is a repeated theme. He was not being ordained for the purpose of serving the Greeks in the United States. The Philadelphia community was to assist him in his missionary work among the blacks, until such time he could create a black Orthodox parish.

The question of Morgan's being made a bishop of the Orthodox Church, as presented in the *Echos d'Orient* article, is an interesting one. It could not have happened, of course, since Morgan was a married man. The article states that «... Morgan aurait exercé la juridiction sur tous les Grecs établi en Amérique. D'ou un avantage sérieux obtenu par le Phanar sur l'Eglise d'Athènes». We know that there was considerable friction between the Phanar and Athens over diaspora jurisdiction at that time. Under the circumstances, the Phanar would hardly have sent a black bishop to America to shepherd a flock made up mostly of Greeks. On the other hand, one might ponder today regarding Morgan's efforts in America had he remained under the jurisdiction of the Constantinopolitan Patriarchate rather than that of the Church of Greece.

The question of the Ecumenical Patriarchate's action in 1908 (of ceding jurisdiction to the Church of Greece) has received a certain amount of attention in the past, but mostly of a speculative nature as to the reasons for such a decision. It took the will of someone like Patriarch Joachim III to overcome the objections of the Patriarchate's Holy Synod, and this for purely «national» reasons, as my forthcoming work will document.<sup>28</sup>

Finally, one might raise the question regarding the canonicity of Morgan's ordination itself, since at the time he was married outside the Orthodox Church. One can assume that in Constantinople they knew of his marriage, since upon his return to the United States his first letter to the Patriarchate announced the news that he had baptized his wife and children. The Patriarchal documents are silent on this

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28. The latest study regarding the question of the diaspora and the Patriarchate's ceding jurisdiction to the Church of Greece is that of Metropolitan Barnabas of Kitros, «Ἡ εἰς τὴν Ἐκκλησίαν τῆς Ἑλλάδος ὑπαγωγή τῶν ἐν διασπορᾷ Ἑλληνικῶν Ἐκκλησιῶν καὶ ἀνάκλησις αὐτῆς». Ἀθῆναι, 1977, 14σσ. (Ἀνάτυπον ἐκ τῆς «Θεολογίας», ΜΗ', 1977). Metropolitan Barnabas publishes the relevant documents and gives a basic bibliography on the subject. But the work of Μ. Φούγια, «Ἱστορία τῆς Ὁρθόδοξου Ἐκκλησίας ἐν Διασπορᾷ», Ἀλεξάνδρεια, 1956. Τόμ. Α', including the original documents remains the basic one.

question, and without knowing the circumstances involved it is difficult to make any judgement on the ordination itself.

#### APPENDIX No. 1

3. Ἀκολουθῶς μετὰ κατάλληλον εἰσήγησιν τῆς Α.Θ.Π. περί τινος Ροβέρτου Μόργκαν, ἐλθόντος ἐξ Ἀμερικῆς, διαμαρτυρομένου τὸ θρήσκευμα καὶ ἐκ τῆς αἰρέσεως τῶν Μεθοδιστῶν, ζητοῦντος νὰ προσέλθῃ εἰς τὴν Ὁρθοδοξίαν, καὶ ἄφ' οὗ βαπτισθῇ ὀρθοδόξως νὰ χειροτονηθῇ διάκονος καὶ ἱερεὺς ὀρθόδοξος, λαμβάνονται ὑπ' ὄψιν καὶ ἀναγινώσκονται τὰ ἐξῆς περὶ αὐτοῦ σχετικὰ συστατήρια γράμματα, ἥτοι:

4. Γράμμα τοῦ ἱερέως τῆς ἐν Φιλαδελφείᾳ τῆς Ἀμερικῆς Ἑλληνικῆς Ὁρθοδόξου Κοινότητος Δημητρίου Πετρίδου 4794 καὶ χρ. 18 Ἰουν., δι' οὗ συνιστᾷ τὸν ὡς ἄνω Ρ. Μόργκαν ὡς ἄνδρα εἰλικρινῶς προσερχόμενον τῇ Ὁρθοδοξίᾳ μετὰ πολυετῇ καὶ ἐπισταμένην μελέτῃ καὶ ἄξιον νὰ τύχῃ τοῦ ποθουμένου.

5. Ἔτερον σχετικὸν τῆς Ἐκκλησιαστικῆς Ἐπιτροπῆς τῆς ἐν Φιλαδελφείᾳ Ἑλλ. Ὁρθοδ. Κοινότητος 4794 καὶ χρ. 18 Ἰουν., τοῦ αὐτοῦ περιεχομένου μετὰ τῆς προσθήκης ὅτι, ὁ εἰρημένος εἶναι δυνατὸν μετὰ τὴν χειροτονίαν αὐτοῦ νὰ μένῃ ὡς βοηθὸς ἱερεὺς παρὰ τῇ Κοινότητι αὐτῶν, ἐὰν μὴ ἐπιτύχῃ, ὡς ἐλπίζει, νὰ πῇ ἰδίαν ὀρθόδοξον κοινότητα μεταξὺ τῶν ἐν Ἀμερικῇ ὁμοφύλων αὐτοῦ Νιγρήτων.

Τοῦ Μ. Πελαγωνείας, εἰς ὃν, ὡς ἀγγλομαθῇ, ἀνετέθη ὑπὸ τῆς Α.Θ.Π. ἡ ἐξέτασις τοῦ ἀναφερομένου, δηλώσαντος ὡσαύτως, ὅτι οὗτος τυγχάνει βαθὺς γνώστης τῆς διδασκαλίας τῆς Ὁρθοδόξου Ἐκκλησίας, φέρει δὲ καὶ πιστοποιητικὸν τοῦ Προέδρου τῆς Κοινότητος τῶν Μεθοδιστῶν, ἐπικεκυρωμένον ὑπὸ τοῦ Συμβολαιογραφείου τῆς Φιλαδελφείας, καὶ διαλαμβάνον, ὅτι οὗτος εἶναι ἄνθρωπος ὑψηλῶν κλίσεων καὶ βίου θεοφιλοῦς, καὶ ἐπαγαγόντος ὅτι, κατὰ τὸ εὐαγγελικὸν «τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω», δέον νὰ γίνῃ δεκτὸς ὁ ἀναφερόμενος, ἄφ' οὗ πρότερον ὑποβάλλῃ αἵτησιν κανονικὴν περὶ προσελεύσεως εἰς τὴν Ὁρθοδοξίαν, καὶ οὕτω βαπτιζόμενος καὶ, ἀκολουθῶς, μετὰ τὴν νενομισμένην δοκιμασίαν, χειροτονούμενος ὀρθοδόξως διάκονος καὶ ἱερεὺς νὰ ἐπανέλθῃ εἰς τὰ ἴδια, κομίζων τὸ φῶς τῆς ὀρθοδόξου πίστεως μεταξὺ τῶν ὁμοφύλων αὐτοῦ, ἡ Ἱ. Σύνοδος μετὰ διάσκεψιν ἐνέκρινεν, ἵνα συστηθῇ τῷ εἰρημένῳ, ὅπως ὑποβάλλῃ τὴν περὶ ἧς ὁ λόγος κανονικὴν αἵτησιν διὰ τὰ περαιτέρω.

(Κῶδιξ Διοικητικῶν Πρακτικῶν Ἱ. Συνόδου, σελ. 698 § 3, 4 καὶ 5, Συνεδρία 19 Ἰουλίου 1907).

## APPENDIX No. 2

33. Αἰτήσεις Ροβέρτου Μόργκαν, Μεθοδιστοῦ τὸ θρήσκευμα, 4995 καὶ χρ. 20 Ἰουλίου, δι' ἧς ὑποβάλλων, ὅτι ἀπεφάσισε μετὰ μελέτην ἐπισταμένην νὰ προσέλθῃ εἰς τοὺς κόλπους τῆς Ὁρθοδόξου Ἐκκλησίας, ἐξαίτεται ὅπως βαπτισθῇ καὶ χειροτονηθῇ ὀρθοδόξως καὶ νὰ ἐπανέλθῃ κατόπιν εἰς Ἡνωμένας Πολιτείας, κομίζων τὸ φῶς τῆς ὀρθοδόξου πίστεως μεταξὺ τῶν ἐκεῖ ὁμοφύλων του.

Ὑπομνησθέντων τῶν σχετικῶν προηγουμένων (βλ. 698,5) ἐγένετο δεκτὴ ἡ αἴτησις αὐτοῦ καὶ ἀνετέθη ἡ κατήχησις αὐτοῦ τῷ Μ. Πελαγωνείας, ὡς ἀγγλομαθεῖ, τῆς Α.Θ.Π. δηλώσας, ὅτι, ἐντολῇ Αὐτῆς, παρεχωρήθη ἤδη αὐτῷ κατοικία καὶ τροφή ἐν τοῖς Πατριαρχείοις, ἐφ' ὅσον χρόνον θὰ παραμείνῃ ἐνταῦθα. Ὡσαύτως ἐνεκρίθη, προτάσει τῆς Α.Θ.Π., ἵνα συστηθῇ εἰς τὸ Δ.Ε.Μ. Συμβούλιον ἡ ψήφισις τοῦ ἀπαιτουμένου ποσοῦ πρὸς κατασκευὴν μιᾶς ἱερατικῆς ἐνδυμασίας διὰ τὸν νεοφώτιστον.

(Κῶδιξ Διοικητικῶν Πρακτικῶν Ἱ. Συνόδου, σελ. 708 § 33, Συνεδρία 21 Ἰουλίου 1907).

## APPENDIX No 3.

20. Ἐξ ἀφορμῆς δὲ τῶν ἀνωτέρω, τοῦ Μ. Πελαγωνείας εἰπόντος ὅτι ὁ ἐξ Ἀμερικῆς ἐλθὼν Μεθοδιστὴς Ρ. Μόργκαν, κατηχηθεὶς ὑπ' αὐτοῦ, εἶναι ἤδη ὥριμος πρὸς ὑποδοχὴν τοῦ ἁγ. βαπτίσματος (βλ. 708,33), ἐνεκρίθη ἵνα οὗτος βαπτισθῇ ὑπὸ τῆς Α.Σ. κατὰ τὰ προαποφασισθέντα τὴν προσεχῇ Κυριακῇ ἐν τῇ ἐν Βαλουκλῇ Ἱ. Ἐκκλησίᾳ τῆς Ζωοδόχου Πηγῆς, ἀναδόχου γινομένου τοῦ Ἐπ. Θεοδωρουπόλεως, καὶ ἐδόθη ἐντολὴ ὅπως γραφῶσι τὰ δέοντα διὰ τῆς Μ. Πρωτοσυγκελλίας τῷ Ἀρχ. Προϊσταμένῳ Βαλουκλῇ πρὸς παρασκευὴν τῶν χρειωδῶν.

(Κῶδιξ Διοικητικῶν Πρακτικῶν Ἱ. Συνόδου, σελ. 753,20, Συνεδρία 2 Αὐγούστου 1907).

## APPENDIX No 4.

4. Ἀκολούθως, τῆς Α.Θ.Π. δηλώσας ὅτι κατ' ἐντολὴν Αὐτῆς ὁ Μ. Ἀρχιεπίσκοπος ὑπέβαλε κατάλογον τῶν ἀπαιτουμένων χρημάτων διὰ τὴν προμήθειαν τῷ ἐξ Ἀμερικῆς νεοφωτίστῳ ἱερεῖ Ραφαὴλ Μόργκαν, μιᾶς ἱερατικῆς στολῆς καὶ διαφόρων ἐκκλησιαστικῶν βιβλίων καὶ ἱ. ἀντικειμένων, ἦτοι ἱ. εὐαγγελίου δεδεμένου, Ἀποστόλου, ἱερατικοῦ, ὥρολογίου, εὐχολογίου, 3 εἰκόνων καὶ 1 σταυροῦ ἁγιασμοῦ, δι' ἅτινα πάντα ὡς καὶ διὰ τὰ μεταβατικὰ αὐτοῦ ἔξοδα 20 λ. Ἀγγλίας, ἀπαιτεῖται ποσὸν ἐν ὧν γρ. 4.871, ὡς φαίνεται ἐν τῷ σχετικῷ σημειώματι, καὶ προτεινάσης, ἵνα, ἐὰν ἐγκριθῇ,

γένηται τὸ προσῆκον ἀπόσπασμα εἰς τὸ Δ.Ε.Μ. Συμβούλιον, συνιστῶν τὴν ἐπιψήφισιν τοῦ ρηθέντος ποσοῦ, ὅπως οὕτως ὁ τὸ βάπτισμα καὶ τὴν ἱερωσύνην παρὰ τῆς Μ. Ἐκκλησίας δεξάμενος νεοφώτιστος ἱερεὺς οὗτος, ἀπερχόμενος ἐντεῦθεν, μὴ ἐπιστρέψῃ ἄνευ τῶν ἀπαραιτήτως ἀναγκαίων ἰ. ἐκκλησιαστικῶν βιβλίων καὶ ἀμφίων.

Ὡσαύτως δὲ τοῦ Μ. Πελαγωνείας εἰπόντος, ὅτι ὁ ρηθεὶς ἱερεὺς ἐδήλωσεν αὐτῷ, ὅτι ἐσκόπει νὰ ζητήσῃ τὴν ἄδειαν νὰ παρουσιασθῇ πρὸς τῆς Α.Θ.Π., ὅπως, τοῦτο μὲν ὑποβάλλῃ Αὐτῇ εὐχαριστίας ἐπὶ πᾶσι τοῖς τέως ἐπιδραψιευθεῖσιν αὐτῷ, τοῦτο δὲ ἐξαίτησται ἵνα δοθῶσιν αὐτῷ ἰ. τινα ἀντικείμενα καὶ βιβλία, ἐν οἷς καὶ ἰ. ἀντιμῆνσιον καὶ ἄγιον μύρον ἔτι δὲ συστατήρια γράμματα πρὸς τὴν Κοινότητα Φιλαδελφείας καὶ τὸ δικαίωμα τοῦ ἐξομολογεῖν καὶ παρατηρήσαντος ὅτι ὡς πρὸς μὲν τὰ ἄλλα ὅσα ἀναφέρονται ἐν τῷ σημειώματι οὐδὲν ἔχει ν' ἀντεῖπῃ, οὐδὲ ὡς πρὸς τὰ συστατήρια, ἀλλ' ὡς πρὸς τὸ αἰτούμενον μύρον καὶ ἀντιμῆνσιον, φρονεῖ ὅτι δὲν πρέπει νὰ δοθῶσιν αὐτῷ τόγε νῦν, ἀλλ' ὅπως καὶ ἀπ' ἀρχῆς ἐλέχθη νὰ τεθῇ οὗτος ἐπὶ τοῦ παρόντος ὑπὸ τὴν ἐξάρτησιν τοῦ προϊσταμένου τῆς ἐν Φιλαδελφείᾳ ὁρθοδ. Ἑλλ. Κοινότητος, μέχρις οὗ ἱκανῶς ἐξασκηθῇ εἰς τὰ τῆς θείας λατρείας καὶ δυνηθῇ νὰ συμπλήξῃ ἰδιαίτεραν ὁρθόδ. Κοινότητα, καὶ ἀνταλλαγιστῶν σκέψεων ἐγένοντο ἀποδεκτὰ τὰ ὡς ἄνω προταθέντα ὑπὸ τῆς Α.Θ.Π. ὡς καὶ αἱ παρατηρήσεις τοῦ Μ. Πελαγωνείας καὶ ἐδόθη ἐντολὴ ἵνα ἀπόσπασμα τοῦ παρόντος πρακτικοῦ διαβιβασθῇ εἰς τὸ Δ.Ε.Μ. Συμβούλιον διὰ τὰ περαιτέρω, μειοψηφούντων τῶν Μ. Νικομηδείας καὶ Λέρου, φρονούντων ὅτι δὲν πρέπει νὰ δοθῇ τὸ ὡς ἄνω ποσὸν διότι δὲν ἐζητήθη ὑπὸ τοῦ ἱερέως Μόργκαν, εἰς οὓς ἀντιπαρετηρήθη ὑπὸ τοῦ Μ. Γρεβενῶν ὅτι δὲν ἐζητήθη μὲν, ἀλλὰ δίδονται ὡς δῶρον ὑπὸ τῆς Μ. Ἐκκλησίας.

(Κῶδιξ Διοικητικῶν Πρακτικῶν Ἱ. Συνόδου, σελ. 974, § 4, Συνεδρία 2 Ὀκτωβρίου 1907).

#### APPENDIX No 5.

46. Αἵτησις ἱερέως Ραφαὴλ Μόργκαν 7285 καὶ χρ. 19 8βρ., δι' ἧς ὑποβάλλων ὅτι ἀναχωρεῖ τὴν προσεχῇ Τετάρτην εἰς Ἀμερικὴν δι' Ἀθηνῶν, ἐξαίτεται νὰ δοθῶσιν αὐτῷ τὰ προσήκοντα συστατήρια γράμματα καὶ εἴ τι ἕτερον.

Παρεπέμφθη εἰς τὸ Α' Γραφεῖον διὰ τὰ περαιτέρω.

(Κῶδιξ Διοικητικῶν Πρακτικῶν Ἱ. Συνόδου, σελ. 1026, 46, Συνεδρία 18 Ὀκτωβρίου 1907).

#### APPENDIX No 6.

4794

Τῷ Αἰδεσιμωτάτῳ Πρωτοπρεσβυτέρῳ κ. Δημητρίῳ Πετρίδῃ, Ἐφη-



μερίῳ τῆς ἐν Φιλαδελφείᾳ τῆς Ἀμερικῆς Ὁρθοδόξου Ἑλληνικῆς Κοινότητος καὶ τοῖς Ἐντιμοτάτοις κυρίοις τοῖς ἀποτελοῦσι τὴν Ἐκκλησιαστικὴν Ἐπιτροπὴν τῆς αὐτῆς Κοινότητος.

Ἐν καιρῷ ἐλάβομεν τὰ γράμματα ὑμῶν, δι' ὧν προήχθητε ἐνθέρμως συστήσαι ἡμῖν καὶ πᾶσαν ἀγαθὴν δοῦναι μαρτυρίαν καὶ βεβαίωσιν περὶ τοῦ κομιστοῦ αὐτῶν Αἰδεσιμωτάτου Ροβέρτου Ἰωσῖα Μόργκαν, ἐκ τῆς φυλῆς τῶν Νιγηρτῶν, ὃς κατ' ἰδίαν ἑαυτοῦ ἐσωτερικὴν πεποίθησιν, μετὰ μελέτας καὶ ἐρεῦνας, ἔγνω ἵνα ἐπιζητήσῃ τὴν εἰς τοὺς κόλπους τῆς Ἀγίας ἡμῶν Ὁρθοδόξου Ἐκκλησίας προσέλευσιν οὐκ ἀποδειλιάσας οὐδὲ ἀποδυσπετήσας πρὸς ἐπίτευξιν τοῦ ἐνθέου αὐτοῦ πόθου τούτου καὶ τοιοῦτον μακρὸν ἀναλαβεῖν πρὸς ἡμᾶς πλοῦν. Τὴν τοιαύτην οὖν περὶ αὐτοῦ θερμὴν ὑμῶν ἐν πρώτοις μαρτυρίαν καὶ βεβαίωσιν ὑπ' ὅψει ἔχοντες, γνόντες δὲ καὶ ἐκ τῆς ἐνταῦθα γενομένης προσηκούσης δοκιμασίας αὐτοῦ καὶ κατηχήσεως τὸν ἄνδρα ὑπὸ ἀληθοῦς καὶ ἀδόλου ὄντως ἐμφορούμενον πρὸς τὴν ἀλήθειαν ζήλου, ἀπὸ πεποισήσεώς τε ἱερᾶς τὴν εἰς τοὺς σωτηρίους κόλπους τῆς ἀγίας ἡμῶν Ὁρθοδόξου Ἐκκλησίας προσέλευσιν ἀμετατρέπτως καὶ ἐδραίως ποθοῦντα καὶ ἐπιδιώκοντα μετὰ χαρᾶς καὶ ἀγάπης καὶ δόξης πρὸς τὸν Κύριον τὴν ἀποδοχὴν καὶ πρόσληψιν καὶ τὴν εἰς τὸν ὀρθόδοξον κλῆρον κατὰταξιν αὐτοῦ, συνοδικῇ διαγνώμῃ, ἐνεκρίναμεν. Καὶ δὴ μετὰ τὴν διὰ τοῦ Ἀγίου Βαπτίσματος, διὰ τριττῆς καταδύσεως καὶ ἀναδύσεως εἰς τὸν τῶν ὀρθοδόξων κατὰλογον πρόσληψιν, ὅποτε καὶ τὸ ὄνομα προσέλαβε Ραφαήλ, ἡμετέρα ἐντολῇ καὶ ἀδείᾳ ἐχειροτονήθη ὑπὸ τοῦ ἀγαπητοῦ ἡμῖν ἐν Χριστῷ ἀδελφοῦ μέλους τῆς περὶ ἡμᾶς Ἀγίας καὶ Ἱερᾶς Συνόδου Ἱεροτάτου Μητροπολίτου Πελαγονείας κύρ Ἰωακείμ τῇ μὲν ιβ' τοῦ παρελθόντος μηνὸς Αὐγούστου διάκονος, τῇ δὲ ιε' τοῦ αὐτοῦ μηνὸς πρεσβύτερος, ἱκανῶς καὶ ἐν τῇ πράξει εἴτα ὑπὸ τὴν ἐπίβλεψιν καὶ ὁδηγίαν τῆς αὐτοῦ Ἱερότης ἀσκηθεῖς. Οὕτω δὲ τῇ τοῦ Θεοῦ εὐδοκίᾳ καὶ χάριτι εὐδοκῶντων τῶν κατ' αὐτὸν καὶ τοῦ θεοφιλοῦς αὐτοῦ πόθου ἐπιτευχθέντος, ἐπανέρχεται νῦν χαίρων εἰς τὰ ἴδια, συνοδοῦς ἔχων καὶ τὰς ἡμετέρας Πατριαρχικὰς εὐλογίας καὶ εὐχὰς. Περὶ πάντων οὖν τούτων μετὰ χαρᾶς ἀπαντητικῶς πληροφοροῦντες καὶ ὑμᾶς, οὐδόλως ἀμφιβάλλομεν ὅτι μετ' ἰδιαζούσης μὲν εὐφροσύνης δεξιώσεσθε ἐπανερχόμενον τὸν εἰρημένον νεοφώτιστον ἀδελφόν, μετ' ἀγάπης δὲ πᾶσαν παρέξετε αὐτῷ ἐν τῇ περαιτέρῳ αὐτοῦ ἱερᾷ σταδιοδρομίᾳ ἀδελφικὴν ἐνίσχυσιν καὶ συμβολήν, εἴπου δεήσει, καὶ πρόθυμον δὲ καὶ φιλάγαθον ἀρωγὴν. Διαβιβάζοντες δὲ ἐπὶ τῇ εὐκαιρίᾳ ταύτῃ δι' αὐτοῦ ὑμῖν τε καὶ ἀπάσῃ τῇ κοινότητι ὑμῶν τὰς ἐγκαρδίους εὐχὰς καὶ εὐλογίας ἡμῶν, ἐξαιτούμεθα ὑμῖν πᾶσαν προκοπὴν καὶ πᾶν σωτηριῶδες ἀγαθὸν παρὰ τοῦ ἀγαθοδότη Θεοῦ, οὗ ἡ χάρις κ.τ.λ.,

α' λζ' Ὀκτωβρίου κ'.

(Κῶδιξ Πατριαρχικῆς Ἀλληλογραφίας, σελ. 427, Α'/80).

## APPENDIX No 7.

7841

Ἐνταλτήριον πνευματικῆς πατρότητος  
τῷ Αἰδεσιμωτάτῳ Ἱερεῖ Ραφαήλ Μόργκαν.

Ἡ Μετριότης ἡμῶν διὰ τῆς χάριτος τοῦ Παναγίου καὶ Τελεταρχικοῦ Πνεύματος ἀντίθῃσι τῷ Αἰδεσιμωτάτῳ κύρ Ραφαήλ Μόργκαν, Ὁρθοδόξῳ Ἱερεῖ ἐν Φιλαδελφείᾳ τῆς Ἀμερικῆς, ὡς ἀνδρὶ εὐσεβεῖ καὶ εὐλαβείας ἀξίῳ, τὸ τῆς πνευματικῆς πατρότητος λειτούργημα. Ὁφείλει οὖν οὗτος ἀναδέχεσθαι τοὺς λογισμοὺς πάντων τῶν ἐπὶ ἐξομολογήσει τῶν ἰδίων ἀμαρτημάτων προσερχομένων καὶ τὰ βάθη τῶν καρδιῶν αὐτῶν διερευνᾶν, τὰ κατάλληλα τούτοις ἐπιτιθέμενος πνευματικὰ φάρμακα καὶ παντὶ τρόπῳ, συνωδὰ τοῖς θείοις παραγγέλμασι τῆς ἀμωμότητος ἡμῶν πίστεως, τὴν ψυχικὴν αὐτῶν ἀπεργαζόμενος ὡφέλειαν καὶ σωτηρίαν. Ὅθεν εἰς δῆλωσιν ἐξεδόθη καὶ διεβιβάσθη τὸ παρὸν Πατριαρχικὸν ἡμῶν Ἐνταλτήριον Γράμμα τῷ διαληφθέντι πνευματικῷ Πατρὶ Αἰδεσιμωτάτῳ κύρ Ραφαήλ Μόργκαν.

αὐτῷ Ὁκτωβρίου ιζ'.

(Κῶδιξ Πατριαρχικῆς Ἀλληλογραφίας Α'/82, σελ. 446).

## APPENDIX No 8.

9. Ραφαήλ ἱερέως Μόργκαν ἐκ Φιλαδελφείας τῆς Ἀμερικῆς, 966 καὶ χρ. 24 Ἰαν., δι' οὗ ἀγγέλλων τὴν ἐκεῖσε ἄφιξιν αὐτοῦ, τὴν βάπτισιν τῆς τε συζύγου καὶ τῶν τέκνων αὐτοῦ καὶ τὴν ὑποδοχὴν, ἥς ἔτυχεν ἐκεῖ ὑπὸ τῶν ἡμετέρων, ὑποβάλλει τὰς εὐχαριστίας αὐτοῦ τῇ Ἐκκλησίᾳ, ἐφ' οἷς ἐπεδαψιλεύσατο αὐτῷ ἀγαθοῖς.

(Κῶδιξ Διοικητικῶν Πρακτικῶν Ἱ. Συνόδου, σελ. 129,9, Συνεδρία 9 Φεβρουαρίου 1908).

## APPENDIX No 9.

23. Ραφαήλ Μόργκαν 8468 καὶ ἀχρονολ., δι' οὗ συνιστᾷ Αἰθιοπὰ τινα πρεσβύτερον τῆς ἐν Φιλαδελφείᾳ Ἀγγλικανικῆς Ἐκκλησίας A.C.V. Cartior, ἐπιθυμοῦντα ν' ἀσπασθῇ τὴν Ὁρθοδόξιν καὶ χειροτονηθῇ ὀρθόδοξος ἱερεὺς ἵν' ἀναλάβῃ ἔργον ἀποστόλου παρὰ τοῖς ἐν Ἀμερικῇ ὁμοφύλοις αὐτοῦ. Ἐν τέλει δὲ ἐξαίτεται ἵν' ἀποσταλῇ αὐτῷ τὸ εὐεργετήριον γράμμα τῆς εἰς πνευματικὸν χειροθεσίας αὐτοῦ. Τῆς Α.Θ.Π. δηλωσάσης ὅτι τὸ ζητούμενον ἐγένετο ἤδη ἐντολῇ Αὐτῆς ἐνεκρίθη ὅσον ἀφορᾷ τὸν συνιστώμενον αἰθίοπα, ἵνα τὸ ὡς ἄνω γράμμα διαβιβασθῇ καταλλήλως τῇ Ἱ. Συνόδῳ τῆς Ἑλλάδος, ὅπως ἐνεργήσῃ ὅ,τι ἤθελεν ἐγκρίνῃ, γένηται δὲ καὶ ἀνάλογος ἀπάντησις τῷ Ραφαήλ Μόργκαν. (Κῶδιξ Διοικητικῶν Πρακτικῶν Ἱ. Συνόδου σελ. 1114, Συνεδρία 4 Νοεμβρίου 1908).

## APPENDIX No 10.

(*Echos d' Orient*, Vol. XI, No. 68, 1908, pp. 55-560.

## IV. UNE CONQUÊTE DU PATRIARCAT OECUMÉNIQUE.

L' Eglise de Constantinople a enregistré, l'été dernier, une conquête retentissante, qui a défrayé la chronique locale pendant de longs jours dans les journaux et les salons de la capitale. Un clergyman américain, originaire des Antilles anglaises, nègre du plus beau noir, le Révérent Robert Morgan, après quelques semaines de séjour sur les rives de la Corne d'Or, a eu la grâce insigne de voir la lumière thaborique et d' être admis au sein de l' orthodoxie. Son baptême n'ayant aucune valeur, comme celui de tous les mércreants qui vivent hors de l' Eglise orthodoxe, ledit nègre, robuste gaillard d' environ trente-cinq ans, a été par trois fois plongé de la tête aux pieds dans les eaux de la piscine purificatrice, et il en est sorti blanche ouaille du troupeau de la grande Eglise du Christ. Après quoi, le néophyte, desirant obtenir l' ordre sacré du sacerdoce qu' il était censé posséder auparavant, a été ordonné prêtre par Mgr Joachim Phouropoulos, métropolitte expulsé de Monastir, lequel a récité les prières du pontifical *en anglais*. Depuis lors l'ex-révérent Morgan devenu le papas Josias Morgan, dit la messe dans le rite byzantin, *et en langue anglaise*.

Voilà le fait tel qu' il s' est passé. On comprend qu' il ait intéressé la population de Constantinople, qui manque vraiment de distractions.

J'ai vu le papas Josias, un matin d' été que je remontais en sa compagnie les rives verdoyantes et ensoleillées du Bosphore. Sur le pont du Ckirket, avec son rasso aux larges manches, son kamilafki tout flamboyant neuf et sa voix tonitruante, il attirait l' attention de tous, à la joie des Grecs, fiers de ce butin, au grand amusement de jeunes officiers ottomans, habitués à ne voir les gens de couleur qu' en compagnie des dames turques. A peine rendu chez un Anglais de mes connaissances, je lui fis part de ma rencontre; je transcris littéralement le bref dialogue qui s' engagea entre nous.

—M.G...., j'ai vu, ce matin, un de vos compatriotes.

—Où était-ce?

—Sur le bateau du Chirket.

—D'où est-il?

—Je crois qu' il est de la Jamaïque.

—Vous me présenterez, pour que je fasse sa connaissance, dit mon ami qui a longtemps habité cette île.

- Je veux bien, mais je dois vous prévenir que c'est un nègre.
- Oh! alors, ne me présentez pas.
- Je dois même ajouter qu' il est devenu papas grec.
- Papas grec! Vous avez confondu; ce doit être un sorcier.
- Je n'ai jamais vu de sorcier nègre, mais je connais assez le costume des prêtres orthodoxes pour qu' il n' y ait pas erreur de ma part.
- Après tout, vous avez raison, cela ne m' étonne pas.
- Comment! moi, cela m' étonne beaucoup.
- Les nègres son très religieux.
- Vraiment?
- Mais oui, ils ont assez de religions pour en changer chaque semaine.

Mon ami avait tort. De longues semaines se sont écoulées depuis notre conversation, et le papas Josias est resté fidèle à l' Eglise orthodoxe. Il a quitté Constantinople pour Philadelphie des Etats-Unis, dans les premiers jours de novembre, lesté de 38 livres turques (la livre vaut près de 23 francs) dont l'a gratifié le saint Synode pour les frais de son voyage.

Que va-t-il faire dans son pays? Assurément, fonder une Eglise orthodoxe de nègres. Mais quoi encore? C' est ce que l' on ignore, et d' ailleurs le premier but suffit. Il paraîtrait toutefois que le révérend Morgan avait eu l' intension, en embrassant l' Orthodoxie, de se faire sacrer évêque. Le saint Synode a reculé et je trouve qu' il a eu tort. L' ordination d' un évêque de couleur lui aurait rendu des services inappréciables.

Tout d' abord, étant Americain et membre du Patriarcat oecuménique, le dit Morgan aurait exercé la juridiction sur tous les Grecs établis en Amérique. D' où un avantage sérieux obtenu par le Phanar sur l' Eglise d' Athènes. En même temps, cette dernière prenait sa revanche. En effet, si les Grecs d' Amérique ne cessent de réclamer un évêque, ils en veulent un blanc, cela va de soi. Ils sont trop gens de goût et d' esprit pour dépendre jamais d' un évêque nègre, fût-il l' eunuque de la reine de Candace. Du jour où on leur aurait imposé Morgan comme évêque, ils seraient revenus à la mère-patrie; ce qui tranchait pour Athènes la question de l' émigration et fournissait au Cabinet Theotakis les dix mille conscrits nécessaires qui lui manquent annuellement.

Il est vraiment regrettable que l' Eglise de Constantinople n' ait pas songé à tous ces avantages et qu' elle ait laissé partir le nègre Morgan sans le sacrer évêque.

## APPENDIX No 11.

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ  
ΑΡΧΕΙΟΦΥΛΑΚΙΟΝ

Τῷ Ἐντιμολογιωτάτῳ κυρίῳ Βασιλείῳ Βασιλειάδῃ, Ἀρχοντι Μεγάλῳ Ἱερομνήμονι, Ἀρχιγραμματεῖ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς.

Εἰς Νέαν Ὑόρκην

Ἐντιμολογιώτατε,

Τό, ἀπό τῆς 12ης τοῦ παρελθόντος μηνὸς Μαρτίου, πρὸς τὸν Θεοφιλέστατον Ἐπίσκοπον Ἀπολλωνιάδος κ. Κωνσταντῖνον, Πρωτοσυγκελλεύοντα, γράμμα τῆς ὑμετέρας Ἐντιμολογιότητος, δι' οὗ αὕτη παρακαλεῖ ὅπως ἀποσταλῇ εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν Ἀμερικῆς πᾶν ὅ,τι διασφύζεται ἐν τῷ Ἀρχεῖῳ τῶν Πατριαρχείων περὶ τῆς γενομένης ἐνταῦθα κατὰ τὸ ἔτος 1907 βαπτίσεως καὶ χειροτονίας τοῦ νέγρου Μεθοδιστοῦ Ροβέρτου Μόργκαν, ἐξ Ἀμερικῆς, παρεπέμφθη εἰς τὸ Ἀρχιεοφυλάκιον πρὸς ἔρευναν καὶ ἀποστολὴν τῶν ὡς ἄνω ζητούμενων.

Εἰς ἀπάντησιν τοῦ γράμματος τῆς ὑμετέρας Ἐντιμολογιότητος, σεπτῇ ἐντολῇ τῆς Αὐτοῦ Θειοτάτης Παναγιότητος, τοῦ Προσκυνητοῦ ἡμῶν Πατρὸς καὶ Δεσπότη, τοῦ Οἰκουμενικοῦ Πατριάρχου κυρίου Δημητρίου, γνωρίζω αὐτῇ ὅτι, κατόπιν ἐπισταμένης ἐρεύνης τῶν Κωδίκων τῶν Διοικητικῶν Πρακτικῶν τῆς Ἀγίας καὶ Ἱερᾶς Συνόδου καὶ τῆς Πατριαρχικῆς Ἀλληλογραφίας, διεπιστώθη ὅτι ὁ διαληφθεὶς Μόργκαν, κατὰ τὴν ἐνταῦθα παραμονὴν αὐτοῦ, ἐβαπτίσθη ἐν τῇ Ἱερᾷ Μονῇ τῆς Ζωοδόχου Πηγῆς Βαλουκλῆ, μετονομασθεὶς εἰς Ραφαήλ, καὶ εἶτα ἐχειροτονήθη ὑπὸ τοῦ Μητροπολίτου Πελαγονείας Ἰωακείμ, τῇ μὲν 12ῃ Αὐγούστου 1907 εἰς Διάκονον, τῇ δὲ 15ῃ τοῦ ἰδίου μηνὸς εἰς Πρεσβύτερον.

Ἐγκλείων ὧδε, πᾶν εὐχαρίστως, πᾶν σχετικὸν ὑπάρχον ἐν τῷ Ἀρχιεοφυλακίῳ περὶ τοῦ εἰρημένου προσώπου καὶ διαβιβάζων αὐτῇ τὰς εὐχὰς καὶ τὴν εὐλογίαν τοῦ Πατριάρχου, διατελῶ μετὰ πολλῆς τιμῆς καὶ ἀγάπης.

Ἐν τοῖς Πατριαρχείοις, τῇ 4ῃ Ἀπριλίου 1973

Ὁ Ἀρχιεοφύλαξ

† Οἰκονόμος Νικόλαος Πετροπέλλης