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ABSALOM JONES

On the 6th of November, in the year of Our Lord, 1746, there was born in Sussex, Delaware, a little Negro babe, who, afterwards, through life, bore the name of Absalom Jones. He was soon taken from the field, and transferred to the "Great House", to wait upon his master. He says:

"I was small when my master took me from the field to wait and attend on him in the house; and being very fond of learning, I was careful to save the pennies that were given me by the ladies and gentlemen from time to time. I soon bought myself a primer, and begged to be taught by anybody that I found able and willing to give me the least instruction. Soon after this I was able to purchase a spelling-book; for as my money increased, I supplied myself with books, among others, a Testament. For fondness for books, gave me little or no time for the amusements that took up the leisure hours of my companions. By this course I became singular, and escaped many evils, and also saved my money. In the year 1762, my mother, five brothers and a sister were sold, and I was brought to the city of Philadelphia with my master. My employment in this city was to wait in the store, pack up, and carry out goods. In this situation, I had an opportunity, with the clerk, to get copies set for me; so that I was soon able to write to my mother and brothers with my own hand.

In the year 1766, I asked my master the liberty of going one quarter to night-school, which he granted. I had a great desire to learn Arithmetic. In that quarter, I learned Addition, Troy weight, Subtraction, Apothecaries weight, Practical Multiplication, Practical Division, and Reduction.

In the year 1770, I married a wife, who was a slave. I soon proposed to purchase her freedom. To this her mistress agreed, for the sum of forty pounds. Not having the money in hand, I got an appeal drawn, and John Thomas, my father-in-law, and I, called upon some of the principal Friends of this city. From some we borrowed, and from others we received donations. In this way we soon raised thirty pounds of the money, her mistress, Sarah King, forgiving the balance of ten pounds. By this time my master's family was increased, and I was much hurried in my servitude. However, I took a house, and for seven years, made it my business to work until twelve or one o'clock at night, to assist my wife in obtaining a livelihood, and to pay the money that was borrowed to purchase her freedom. This being fully accomplished, and having a little money in hand, I made application to my master, in the year 1778, to purchase my own freedom; but, as this was not granted, I fortunately met with a small house and lot of ground to be sold for one hundred and fifty pounds, continental money. Having laid by some hard money, I sold it

for continental, and purchased the lot. My desire for freedom increased, as I knew that while I was a slave, my house and lot might be taken as the property of my master. This induced me to make many applications to him for liberty to purchase my freedom; and on the first of October, 1784, he generously gave me a manumission. I have ever since continued in his service at good wages, and I still find it my duty, both late and early, to be industrious to improve the little estate a kind Providence has put in my hands. Since my freedom, I have built a couple of small houses on the same lot, which let for twenty-two pounds a year."

A LEADER OF MEN

The Rev. Wm. Douglass, a successor of Absalom Jones, as rector of St. Thomas' Church, a native Marylander, and the first Negro ever ordained to the ministry of the Episcopal Church, on Southern soil, being thus ordained in a white Church on the Eastern Shore of Maryland, by Bishop Stone, who, himself was born on the Eastern Shore, gives the following picture of Absalom Jones:

"It was his mild and easy manners, his evenness of temper, his repeated visitations among the people, especially the sick of his flock, his active co-operation with every effort put forth for the advancement of his race, (in which respect he had no superior among the contemporaries identified with him) that endeared him to all who knew him. He was of medium height, dark complexion, with a stout frame, bland and open countenance, yet indicative of firmness. The costume among the clergy of his day, was a black dress coat, breeches and vest of the same color, with top boots, or shoes with buckles, and black stockings, depending upon the season of the year. Mr. Jones, uniformly, appeared in public habited in the same manner."

Bishop White, who ordained Absalom Jones, in reporting his death to his Diocesan Convention, said:

"I do not record the event without a tender recollection of his eminent virtues, and of his pastoral fidelity."

Rev. Absalom Jones was the first Grand Master of Negro Masons of the Grand Lodge of Pennsylvania, as well as the most conspicuous Negro leader of his day and generation, and, Richard Allen, fourteen years his junior, was his most loyal helper unto the day of his death.

For many years, in all of the free states of the north, Absalom Jones, and St. Thomas African Church, existed solitary and alone. In ordinary parlance of that period, he was addressed, and spoken of, as "The Black Bishop of the Episcopal Church."

HOW IT ALL HAPPENED

Just around the time that Absalom Jones received his freedom, the Legislature of Pennsylvania had enacted an act for the gradual abolition of slavery. A number of colored persons received generous manumission. Indicative of their religious leading they regularly, and devoutly, attended the services of St. George's Church. On a certain Sunday morning, just as services were begun, a determined effort was made to remove the Africans from the seats which they usually occupied; and some unpleasantness followed. After the opening prayer, all of these colored brethren, under the lead of Jones, and Allen, walked out of the edifice, and never again darkened the doors of the assembly of white saints.

BIRTH OF THE FIRST NEGRO ORGANIZATION

On the 12th day of April, in the year of Our Lord, 1787, they assembled in a private house, and organized themselves into "The Free African Society", with Absalom Jones and Richard Allen as their "Overseers". This was the very first attempt of organization of Negroes anywhere in the free states of the North. In a few years, the society was converted into an undenominational African Church, with its Elders and Deacons. As the white Methodists were still persecuting them, and endeavoring to force them back into their fold, they found warm friends, and supporters, among Quakers and Episcopalians. They got out subscription papers, and solicited money, purchased a site, and erected thereon a church edifice. Richard Allen dug out the first earth for the foundation. This building was solemnly dedicated July 17, 1794, by two Episcopal clergymen. Within a period of thirty days the Trustees and Congregation, assembled and decided to petition the Episcopal Church to receive them, and their church, on terms laid down by themselves. This step had long been considered and debated. Now, they met for action.

The decision was, practically, unanimous. Only the two leaders, Jones and Allen, voted for the Methodists. Allen declared that he could not be anything else save a Methodist, and withdrew in love and peace. Jones cast in his lot with the majority of his brethren.

The "conditions" laid down by these Methodist brethren in their petition to the Episcopal Church, were: First, that they should be received as an organized body; in the second place, they should be guaranteed, forever, control of their own local affairs, and, lastly, one of their number should be licensed as a Reader, and, if found fit, regularly ordained as their pastor.

Without delay, the authorities of the Episcopal Church accepted the conditions, and granted the petition.

Philadelphia, September 9, 1794. "The Bishop and Council are pleased with the application made as above, and are willing to accept the terms. Resolved and declared therefore, that as soon as the Trustees or Deputies of the said congregation, being duly authorized, shall sign the Act of Association of the said Church in this state, they shall be entitled to all the privileges of the other congregations of the Protestant Episcopal Church. Agreed, that Dr. Samuel Magaw and Dr. Robert Blackwell be a committee to meet the Trustees or Deputies of the African Church, and see them ratify the Act of Association."

THE FIRST NEGRO PRIEST

By a special act of dispensation, on the part of the Pennsylvania Diocesan Convention, Absalom Jones was exempted, in his examination for holy orders, from a knowledge of the ancient languages; and, following a pledge of salary, by the Vestry, on the 6th of August, 1795, Absalom Jones, in the church which he had led in building, was ordained to the ministry of the Episcopal Church, by Bishop White, Bishop of Pennsylvania, and Presiding Bishop of the American Church.

The vestry of St. Thomas Church was incorporated, under the laws of the state of Pennsylvania, in 1796, and thus has continued the first, and oldest, incorporated body of Negroes in the United States.

It was the wonderful success of this group of Negro Methodists, who had become Episcopalians, which heartened the African Methodists, and inspired them to pull out from the white Methodists, and undertake for themselves.

It was nearly 25 years after Richard Allen separated himself from his brethren who had entered the Episcopal Church, that the African Methodist Connection was organized, 1816. Thus, it seemed as though the life of Jones had been spared to see his old friend, and associate, Richard Allen elected the first Bishop of the A. M. E. Church; for, within two years after Absalom Jones had laid his hands upon the head of Richard Allen, when he was made Bishop, he, Jones, was translated to his heavenly home.

In an ancient English volume, entitled, "The Extraordinary Conversion and Religious Experience of Dorothy Ripley with her First Voyage in America" is the following:

"THE BLACK BISHOP"

"Letter from Absalom Jones, Black Bishop of the Episcopal Church, Philadelphia, addressed to Dorothy Ripley, at New York, dated, Philadelphia, June 3, 1803."

Dear Friend:

It is with pleasure that I now sit down to inform you that your kind and very affectionate letter came safe to hand, and am happy to hear that kind Providence has conducted you so far on your journey in health of body as well as of mind: and I trust that the Lord will continue to be your Guide, and that your labors may prove as great a blessing to the inhabitants of New York, as they have been to numbers in this city.

Your letter I read with care and attention, as well as many others of my congregation, and I heartily thank you for your friendly advise and godly admonitions; believing them to have been given in that love which purifieth the heart. I am very sensible that the charge committed to my care is very great; and am also fully convinced of my own inability for so great an undertaking. And I do assure you that when I was called to the task, I trembled at the idea, and was ready to say, "Who am I"? But when I consider that God can send by whom He will, and as you very justly have observed. He some times makes use of the weak, and the foolish of the world, I am now published in the city of Baltimore in 1810."

Daniel Coker left this country in 1820, with the first band of emigrants to find a home in Liberia, Africa. Finally, he removed to Sierra Leone, the English colony. Here he planted a church, and reared a family. The building in which his congregation worshipped, in 1852, was still standing. church, of whom I have a comfortable hope that they will be brought unto the knowledge of the Truth.

My wife joins me in love. I remain with sentiments of high esteem and respect.

Your esteemed friend,

— ABSALOM JONES."

OLDEST NEGRO CORPORATION

Absalom Jones at the head of the African Church of St. Thomas, in the city of Philadelphia, occupied, in the minds of the colored population, the very highest station of honor, and it was not at all surprising that he should be known among them as "The Black Bishop of the Episcopal Church". Absalom Jones was a real leader. He was interested in everything which concerned the well-being of his race.

In 1799, and 1800, under his leadership, the Negroes of Philadelphia petitioned the State Legislature, praying the immediate abolition of slavery. At the same time, they sent a petition to Congress against the Fugitive Slave Law, and in favor of prospective emancipation for all Negroes. Jones and Allen, a little later, were supported in their endeavors by one of the most prosperous and public-spirited colored layman of that day. This man was James Forten, an honored member of St. Thomas Church. He was a sail-maker, and a man of education and considerable means, having been educated in the school of the Quaker abolitionist, Anthony Benezet, and is described as "a gentleman by nature, easy in manner, and easy in intercourse".

In 1814, he assisted Jones and Allen in raising 2,500 volunteers for the protection of the city of Philadelphia, which was threatened by the English warships. A battalion was also formed for service in the field, but, before it reached the front, the war with Great Britain had come to an end.

In 1817 Mr. Forten was chairman of the first convention of free Negroes held in Philadelphia. It is said that he drew up the first resolutions of protest against the work of the Colonization Society, which declared, "That we never will separate ourselves voluntarily from the slave population in this country. They are our brethren by the ties of blood, of suffering, and of wrong, and we feel that there is more virtue in suffering privations with them than in gaining fancied advantages for a season".

THE FIRST NEGRO PRIEST

By a special act of dispensation, on the part of the Pennsylvania Diocesan Convention, Absalom Jones was exempted, in his examination for holy orders, from a knowledge of the ancient languages; and, following a pledge of salary, by the Vestry, on the 6th of August, 1795, Absalom Jones, in the church which he had led in building, was ordained to

"The Rev. Daniel Coker was born on the Eastern Shore of Maryland, in a state of slavery, and, subsequently, ran off from his owner to the state of New York, where he conducted himself so as to secure the confidence of the M. E. Church in the city of New York. He became an ordained preacher under Bishop Asbury. Some time after, he left New York and went to Baltimore where he concealed himself until his friends had purchased his freedom. . . The following was learned from the lips of a half-brother of Daniel Coker, and who, in 1852, was living in the state of New Jersey, in the village of Greenwich: He also bore the name of Daniel Coker to cover his escape from the slave-hunter. He said that his brother, the subject of this biographical sketch, was the son of a white woman, whose name was Susan Coker, by a slave whose name was Daniel. Susan was an English woman, and was living in the family of Isaac's master. She had a child by her first husband, whose name was Daniel; his father's surname was Coker; of course he bore it. Daniel's real name was Isaac Wright. When Daniel Coker resolved to escape from the slavery in which he was held, to cover his escape he also took the name of his white half brother, and became Daniel Coker, which name he ever afterwards bore. He obtained the elements of his education through the perverseness of his young master, who would not go to school unless his parents would allow Daniel to accompany him. So while Daniel was his attendant at school, he busied himself in learning to read, write, and cipher. Of his knowledge thus acquired he made an excellent use, for he educated scores of young men in the city of Baltimore. He is said to have been a man of uncommon talent, and he possessed more information on all subjects than usually fell to the lot of colored men of his day. Those living who had the happiness of hearing him, inform us that he was a powerful and eloquent preacher. It was through his counsel that our people withdrew from the M. E. Church, and by his agency were

formed into an African M. E. Church. He was not only their leader in this great movement but also their able and successful defender against the slanderous attacks of their enemies.

Among the local ministers of Sharp St. Church, in Baltimore, he was pre-eminently useful, and during his connection with that church laid a plan of finances which resulted in an improvement of the original property purchased to the amount of \$3000. For several years he acted the part of a school-teacher, and his success in this important field of usefulness was such that, whereas he opened the school with about 17 pupils, when he left it, there were as many as one hundred and fifty.

He was also a writer of respectable attainments, especially when we take into consideration the circumstances under which he was placed—I mean the disadvantages under which he labored in an educational point of view. The proof of the ability of Brother Coker in this particular may be seen in a little book which he wrote on the Slavery Question, and which was published in the city of Baltimore in 1810."

Daniel Coker left this country in 1820, with the first band of emigrants to find a home in Liberia, Africa. Finally, he removed to Sierra Leone, the English colony. Here he planted a church, and reared a family. The building in which his congregation worshipped, in 1852, was still standing, built of stone, and one of the largest in Freetown. Beside the pulpit is a marble tablet bearing a memorial of his life and death. Two of his sons grew up to manhood. One of them became a successful trader with the natives of the interior, and at his death endowed his father's church; the other was living in 1861, and was then Inspector of Police at Sierra Leone.

HENRY HIGHLAND GARNET

In the county of Kent, on the Eastern Shore of the State of Maryland, December 23rd, 1815, Henry Highland Garnet was born a slave. When Henry was about nine years of age, his father, George Garnet, obtained permission of his owner to attend the funeral of a friend in Wilmington, Delaware. He procured a covered wagon, and in the dead of night he placed therein all the members of his family and proceeded northward, passing through Wilmington, Delaware, he kept right on until he landed in the city of New York. Thus did the Garnet family make their escape from slavery.

Very soon Henry met with two youths, in that city, and the three became lifelong and intimate friends; and no other three men of color before or since, can be named greater in character and intellect, than Henry Highland Garnet, Alexander Crummell, and Daniel Alexander Payne. Crummell was a native of New York City, while Payne was born in Charleston, S. C. Garnet and Crummell lived next door to each other. As boys they grew up together, and

attended school together. One became a celebrated Episcopal clergyman, the other a distinguished Presbyterian divine. Graduating from Oneida Institute, in 1839, Garnet settled at Troy, N. Y., and was teacher of the colored school; at the same time, he studied theology under Rev. Dr. Beman, and, finally, being ordained, became the pastor of the Colored Presbyterian Church, of that city. He also published a newspaper, "The Clarion", and enlisted in the Anti-Slavery cause, and soon was recognized as one of its most noted orators and pleaders.

Dr. Garnet never followed, blindly, the great abolition leaders of his day. He thought out and voiced his own convictions. His controversy with one Mrs. Maria W. Childs is an interpretation of the man. Said he, in writing her:

"I was born in slavery, and have escaped, to tell you, and others, what the monster has done, and is still doing. It, therefore, astonishes me to think that you should desire to sink me again to the condition of a slave, by forcing me to think just as you do. My crime is, that I have dared to think, and act, contrary to your opinion. I am a Liberty party man,—you are opposed to that party—far be it from me to attempt to injure your character because you can not pronounce my shibboleth. While you think as you do, we must differ. If it has come to this, that I must think and act as you do, because you are an abolitionist, or be exterminated by your thunder, then I do not hesitate to say that your abolitionism is abject slavery."

With the close of the Civil War, Dr. Garnet settled down to the pastorate. He was, for awhile, in Washington, also, pastor of Shiloh Presbyterian Church, New York City. He was appointed U. S. Minister to the republic of Liberia, West Africa, and died in that land shortly after his arrival there.

At the stated meeting of the Presbytery of New York, April 10, 1882, the following resolution was adopted:

"That the Presbytery has heard with profound regret of the death of the Rev. Henry Highland Garnet, D. D., a member of this body, the late pastor of the Shiloh Presbyterian Church of this city, and Minister of the United States to the republic of Liberia. His long service in the church, his ability and fidelity as a preacher and pastor the dignity, purity and usefulness of his life, and the courage with which he maintained the honor of his high calling in the church and the community, command our esteem and respect and render his departure a real loss to this Presbytery. That his death as he was just entering upon his duties as Minister of Liberia, where he had a wide field for the exercise of his talents, and where he promised to be greatly useful, is to be deplored as a calamity to that republic and to the Colored race."

"In a eulogy of Dr. Garnet, by the Rev. Dr. Crummell, his

life-long friend and companion, is the following beautiful tribute:

"There are two words which, I think, more than any other, will serve to delineate his character—Largeness and Sweetness. I can well believe the tradition in his family that his ancestors were kings in Africa. Things, ideas of magnitude, grand prospects, seemed ever, even in boyhood, to occupy his mind. There were nothing of stint or contrariness about him. He was generous, beneficent, unselfish, hospitable.

"Large was his bounty, and
his soul sincere."

Every stranger, minister, foreigner, fugitive refugee, was welcome to his board, and could command his purse. The great fault of his character was in this direction. Not merely unselfish, he lacked somewhat in the quality of self-love. There was a princeliness in his largeness which not seldom landed him into poverty. For, like Daniel Webster, and I am speaking of no faultless man, he never seemed to think there were limitations to the boundlessness of his beneficence and the capacity of his pocket. If, in the future, as in the past, men continue to prize noble gifts used for the highest purpose; to honor our devoted service freely given for the maintenance of truth and justice; to applaud lofty speech used for the upbuilding of humanity and the advancement of the race; to revere pure and lofty character, a lifetime illustration of the finest qualities of our kind,
"Then o'er his mound a sanctity shall brood,
Till the stars sicken at the day of doom."

FREDERICK DOUGLASS

Frederick Douglass, when viewed from Our Lord's standpoint of greatness, is beyond doubt, the greatest man, not colored, but simply man, that America has ever produced. He arose from the ground fighting with the dogs for the scraps thrown to them with which to satisfy his hunger, to a place along side of kings, potentates, and the most exalted men of the earth. Born on the Eastern Shore, in Talbot county, in 1817, he fought his way to great eminence, and stood serenely there with not the least vestige of hate, or ill-will, in his heart for any living creature.

In a eulogy of this great man, the Rev. Dr. F. J. Grimkie, among other things, said:

"What a splendid specimen of a man he was—lofty in sentiment, pure in thought, exalted in character. Upon the loftiest plane of a pure and noble manhood he lived and moved. No one need ever be ashamed to call his name. There he stands in the serene, beautiful whitelight of a virtuous manhood. For more than fifty years he has been before the public, not infrequently during that time the object of the bitterest hatred; and yet during all these years, in the face of the strongest opposition, with the worst passions arrayed against him, no one has dared even

to whisper anything derogatory of him, or in any way reflecting upon the purity of his life, or upon the honesty and integrity of his character. There have been among us, in the past history of our race, men who were richly endowed intellectually, and, who, like him, also possessed the rarest of gifts—the mighty gift of eloquence; men who could hold entranced great audiences by the hours, the fame of whose eloquence has come down to us; but when you have said that of them you have said all. Beyond that you dare not go. When it comes to character which transcends all mere intellectual endowments or even the gift of eloquence, we are obliged to hang our heads and remain silent, or go backward and cover their shame; but not so here. No one need ever hang his head when the name of Frederick Douglass is mentioned, or feel the necessity of silence. No man need ever go backward to cover anything in his life. There is the record, covering a period of more than fifty years. Read it and put your hand on anything in it if you can. Character, character, has been one of the things for which his name has always stood.”

From the slave plantation, in his youth, he was loaned to a friend in Baltimore, and while in Baltimore he worked in the shipyard, until he took it in his head to leave the state by way of the Underground Railroad. Landing in New York City, he met, and married the girl who had helped him to make his escape, and they both proceeded to New Bedford, Mass., where they made their home.

Beginning as a day laborer upon the docks, and exhorting in the little colored Methodist church on Sundays, he was discovered by William Lloyd Garrison, and put to work as a speaker and agent of the Anti-Slavery Society. From that hour he began to ascend higher and higher to the place destined for him. Frederick Douglass was not only a prince of lecturers, in Europe, as well as in this country, but held a number of honorable positions under the government of the United States.

At a memorial meeting of him, held in the city of Washington, following his death. Mr. Justice Harlan, of the United States Supreme Court, who presided over the gathering, among other things, said of Frederick Douglass:

“I do not hesitate to say that among the orators this country has produced, there was no greater than Frederick Douglass, and in all my long enjoyment of his acquaintance, I never met a man of loftier character.”

“I remember that God reigns in eternity, and that, whatever delays, disappointment and discouragements may come, truth, justice, liberty and humanity will prevail.”

—Frederick Douglass.

HARRIET TUBMAN

The "American Review", of August 1912, had the following sketch of Harriet Tubman:

"No one knows exactly when Harriet Ross was born, but it was on the Eastern Shore of Maryland, and not much less than a hundred years ago. She knows that her mother's mother was brought in a slave-ship from Africa, that her mother was the daughter of a white man, an American, and her father a full-blooded Negro.

Harriet was not large but she was very strong. The most strenuous slave-labor was demanded of her—summer and winter she drove ox-carts—she plowed—with her father she cut timber and drew heavy logs like a patient mule. She was married to a freed-man named Tubman. He proved unworthy of her and deserted her. She determined to try and escape from slavery and induced her two brothers to go with her. The three started together, but the brothers soon became frightened and turned back. Harriet went on alone. When she reached a place of safety it was morning. She says: "I looked at my hands to see if I was the same person, now I was free—there was such glory over every thing, the sun came like gold through the trees and over the fields and I felt like I was in heaven". Not one to enjoy heaven alone was that generous heart. Nineteen times did she return to the land of salvery; and each time brought away to Canada groups of men, women, and children, her parents and brothers among them, about three hundred in all. She delights to recall the fact that on all these long perilous journeys on the "Underground Railroad", she never lost a passenger? Her belief that she was and is sustained and guided by "de sperit of de Lord", is absolute."

Harriet Tubman departed this life, March 10, 1913. Upon her decease, the city of Auburn, N. Y., where she had made her home, erected a tablet to her memory. This tablet adorns one of the public buildings, and upon it is inscribed the following:

The Tablet

IN MEMORY OF HARRIET TUBMAN

Born a slave in Maryland about 1821, died in Auburn, N. Y., March 10, 1931. Called the Moses of her People. During the Civil War, with rare courage, she led over 300 Negroes up from Slavery to Freedom, and rendered invaluable service as Nurse and Spy. With implicit Trust in God she Braved every danger and overcame every obstacle. Withal she possessed extraordinary foresight and judgment, so that she truthfully said, "On my Underground Railroad I nebber run my train off de track and I nebber lost a passenger".

This Tablet is erected by the Citizens of Auburn
1914

MARY ANN SHADD CARY

Mary Ann Shadd was born Oct. 9, 1823, in Wilmington, Delaware. Her early education was in a school under the auspices of Friends, West Chester, Pa. Returning to Wilmington, she opened and taught a school for colored children. Later, Miss Shadd taught, successively, in West Chester, N. Y., and Norristown, Pa. It was while teaching at Norristown that the infamous Fugitive Slave Act was passed. Stirred by this Act she determined to locate at Windsor, Canada, opposite the city of Detroit, so as to help on the work of those fleeing to Canada. Returning to the United States, she lectured throughout the middle, eastern and western states. So successful was her mission that in 1854 a number of colored men in Toronto assisted her in establishing a weekly newspaper, called the "Provincial Freeman", which was devoted to the interests of the Colored People generally, but especially to the fugitive slaves from slavery. In 1856, Miss Shadd was united in marriage to Mr. Thomas F. Cary of Toronto. After marriage, she and her husband resided in Chatham, Canada West. But her public career was by no means ended. At the beginning of the Civil War Mrs. Cary was teaching school in the state of Michigan. She was appointed by special order, Recruiting Army Officer to enlist colored volunteers in the Union Army. At the close of the war, Mrs. Cary moved to Washington, D. C., where she served as teacher. Later, she was appointed in the public school system of Washington, and for 17 years served as principal of three large schools. Being progressive and energetic, Mrs. Cary entered the Law Department of Howard University, and was graduated in 1884. She resigned from her school activities to devote her time to the profession of law, in which profession she met with notable success to the end of her life.

Mrs. Cary died in Washington D. C., June 5, 1893, sincerely mourned by all who knew her and her sterling worth.

JOHN MIFFLIN BROWN

John Mifflin Brown, Bishop of the A. M. E. Church, was born in the state of Delaware, September 1817. When quite a youth he went to the city of Philadelphia where he learned the Barber's trade. He worked at this trade for several years, and, in the meantime, connected himself with the African Methodist Episcopal Church. In 1840 he entered Oberlin College, Ohio, spending several years in that institution. Upon leaving this school he was engaged in teaching in the city of Detroit, Mich. Subsequently, he was appointed principal of "Union Seminary", in Ohio. He was sent to New Orleans to open up the work of the A. M. E.

Church, and, like Paul and Silas, it fell to his lot to be in prison for preaching the Gospel.

In 1858 he was transferred to the Baltimore Conference and filled most acceptably several of the leading stations in that Conference. In 1868 he was elected and consecrated a Bishop of his Church, and soon was regarded as one of the most distinguished and scholarly men of his times.

In 1884, at the General Conference, held in Bethel Church, Baltimore, he delivered the Quadrennial sermon. It was one of the ablest, and scholarly, discourses ever delivered in this country, and created a great sensation. It was a defense of English Christianity, and a plea for "Apostolic Succession". And, although the body did not agree with his contention, yet, because of its scholarly treatment of the subject, and its remarkable ability, it was ordered printed in full in the Minutes of that body.

A paragraph or two from that discourse is as follows:

" . . . Now, if what we have said be true, is it improper to ask is there any truth in the doctrine of Apostolic Succession, and of an historic Church and ministry? We have been taught that our Episcopacy is an Order, not merely an office, and we have denominated our Bishops as "Rt. Rev." This is the theory of our Church. Our Church, theoretically, and practically, maintains the apostolic succession through the Bishops. Our Bishops are set apart to their work by a service more solemn than that of even the priesthood or elder. They only can ordain. Thus are we, at least in theory, in accord with the Christendom of all ages, and with the Christendom in nearly all the world. We claim descent from the historic Anglican Churches in America and Great Britain, directly through Rev. Absalom Jones, and, indirectly, through Rev. John Wesley, who both lived and died priests of these churches. Is the Episcopal Church historic? Has she the Apostolic Succession? She has both as it seems to us.

" . . . The English reformation was the work of the Church as a whole. No new Church was founded, but an old one reformed. The first step of the Bishops and clergy was in 1531, when in Convocation assembled they rejected the temporal claims of Papacy. The next step in 1543, when the Bishops and clergy unanimously signed a declaration that the Bishop of Rome (they never acknowledged the Papacy) had no more jurisdiction in that realm, according to the laws of God, than any other foreign Bishop. Thus were rejected the temporal and spiritual claims of the Papacy, and this declaration afterwards was ratified by Parliament, and England wholly regained her ancient independence."

LEVI J. COPPIN

Levi J. Coppin was born at Fredericktown, Cecil county, Maryland, Feb. 24, 1848. He taught in the schools of Delaware for a number of years. Mr. Coppin studied theology at the Episcopal Divinity School, Philadelphia, graduating therefrom in 1887. He had already been ordained to the Methodist ministry in 1877. Dr. Coppin pastored churches

HEROES OF THE EASTERN SHORE

ABSALOM JONES,
The First of The Blacks



The little state of Delaware gave to the Colored
Race, The First Negro Religious and Civic
Leader; The Father of Negro Organiza-
tions; The First Negro Priest, and
the first Negro Grand Master of
Negro Masons, of the state
of Pennsylvania.

By The

Rev. George F. Bragg, Jr., D. D.

Rector, St. James Protestant Episcopal Church,
Baltimore, Maryland

1939

THE A. B. ROGER, COLLECTION

THE A. B. ROGER, COLLECTION

in Philadelphia and Baltimore. He was editor and manager of the Quarterly Review of the A. M. E. Church. In 1912 he was elected a Bishop, and his first work as Bishop was in South Africa. Late in life he was married to Miss Fannie Jackson, Principal of the Institute for Colored Youth, Philadelphia. Mrs. Jackson-Coppin accompanied him to South Africa where she assisted in laying educational foundations in Cape Town.

Bishop Coppin, having finished reading a volume of the present author, "The first Negro Priest on Southern Soil," under date of Jan. 13th, 1910, among other things, wrote:

"Miss Fanny (Mrs. Coppin) is in bed, and I am thanking you for the pleasure and profit that the perusal of your book has given me. Mr. Levington was my mother's teacher. He made it possible for me to have a teacher in the person of my devoted mother, when, on the Eastern Shore, in "Sassafras Neck", we not only did not have schools, but it was a crime for any one to teach a "person of color". My mother, secretly, taught me, until John Comly's Speller and Reader was my own, and that foundation once laid nothing could keep me from pressing forward regardless of obstacles. How charmingly you have told this interesting story."

His doctor's degree was given him by Wilberforce University in 1839. Dr. Coppin was the author of several books. Three such were: "The Relation of Baptized Children to the Church"; "Key to Scriptural Interpretation"; and volume, "Fifty-Two Suggestive Sermons." He departed this life, in the city of Philadelphia, June 25, 1924.

PETER J. CARTER

Peter J. Carter was born on the Eastern Shore, in Northampton county, Virginia. He was a great power in politics in the days that General William Mahone wrought a great political revolution in that state. For one term Mr. Carter was a member of the Virginia Legislature. In 1870 he was door-keeper of the State Senate. That same legislature established what is known now as the Virginia State College, near Petersburg. The Hon. Peter J. Carter was appointed on the first Board of Visitors of this institution, and was the first Chairman of the Board. Few men in the state, colored or white, were more convincing on the stump than Peter J. Carter. All this was in the days when, politically, the Negro lived in clover; but when he died, he died all over.

The writer of this sketch is informed that Dr. Peter J. Carter, Jr. on the staff at the Veterans Hospital, Tuskegee, Ala., is the natural son of the Hon. Peter J. Carter, of the days of William Mahone.

Copies of this pamphlet may be had of the author, 327 N. Arlington Ave., Baltimore, Md., 15 cts. a copy.

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