

Sketches of Several Negroes,
who, in some ways, have been asso-
ciated, lived in, or who were born
in Maryland.

Lifted from an old worn out copy
of "Men of Mark" - by Dr W. J.
Simmons.

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I.

HON. FREDERICK DOUGLASS, LL. D.

Magnetic Orator—Anti-slavery Editor—Marshal of the District of Columbia—Recorder of Deeds of the District of Columbia—First Citizen of America—Eminent Patriot and Distinguished Republican.

WHO can write the life of this great man and do him justice? His life is an epitome of the efforts of a noble soul to be what God intended, despite the laws, customs and prejudices. That such a soul as Douglass' could be found with the galling bonds of slavery is the blackest spot in the realm of thought and fact in the whole history of this government. But such a man as he would not remain in slavery, could not do so. Aye! it was impossible to fetter him and keep him there. He was a man. He was not going to remain bound while his legs could carry him off, and, as he facetiously remarked, he prayed for freedom, but when he made his legs pray, then he got free. He shows himself a man of works as well as faith. And these go together. But eulogy is wasted on such a man. His life speaks, and, when he is dead, his orations will keep his memory fresh, and his name will stand side by side with Webster, Sumner and Clay.

Frederick Douglass was born about the year 1817, in Tuckahoe, a barren little district upon the eastern shore of

Maryland, best known for the wretchedness, poverty, slovenliness and dissipation of its inhabitants. Of his mother he knew very little, having seen her only a few times in his life, as she was employed on a plantation some distance from the place where he was raised. His master was supposed to be his father.

No man perhaps has had a more varied experience than the subject of this sketch. During his early childhood he was beaten and starved, often fighting with the dogs for the bones that were thrown to them. As he grew older and could work he was given very little to eat, overworked and much beaten. As the boy grew older still, and realized the misery and horror of his surroundings, his very soul revolted, and a determination was formed to be free or to die attempting it.

At the age of ten years he was sent to Baltimore to Mrs. Sophia Auld, as a house servant. She became very much interested in him, and immediately began teaching him his letters. He was very apt, and was soon able to read. The husband of his mistress, finding it out, was very angry and put a stop to it.

This prohibition served only to check the instruction from his mistress, but had no effect on the ambition, the craving for more light, that was within the boy, and the more obstacles he met with the stronger became his determination to overcome them. He carried his spelling book in his bosom and would snatch a minute now and then to pursue his studies. The first money he made he invested in a "Columbian Orator." In this work he read "The Faticism of Liberty" and the "Declaration of Independ-

ence." After reading this book he realized that there was a better life waiting for him, if he would take it, and so he ran away.

He settled in New Bedford with his wife, who, a free woman in the South, being engaged to Douglass before his escape, followed him to New York, where they were married. She was a worthy, affectionate, industrious and invaluable helpmate to the great Douglass. She ever stood side by side with him in all his struggles to establish a home, helped him and encouraged him while he climbed the ladder of knowledge and fame, together with him offered the hand of welcome and a shelter to all who were fortunate enough to escape from bondage and reach their hospitable shelter; and never, while loving mention is made of Frederick Douglass, may the name of his wife "Anna" be forgotten.

In New Bedford he sawed wood, dug cellars, shovelled coal, and did any other work by which he could turn an honest penny, having the incentive that he was working for himself and his family, and that there was no master waiting for his wages. Here several of their children were born.

He began to read the *Liberator*, for which he subscribed, and other papers, and works of the best authors. He was charmed by Scott's "Lady of the Lake," and reading it he adopted the name of "Frederick Douglass." He began to take an interest in all public matters, often speaking at the gatherings among the colored people. In 1841 he addressed a large convention at Nantucket. After this he was employed as an agent of the American Antislavery Society,

which really marks the beginning of his grand struggle for the freedom and elevation of his race. He lectured all through the North, notwithstanding he was in constant danger of being recaptured and sent to the far South as a slave. After a time it was deemed best that he should for a while go to England. Here he met a cordial welcome. John Bright established him in his house, and thus he was brought in contact with the best minds and made acquainted with some of England's most distinguished men. His relation of the wrongs and sufferings of his enslaved brethren excited their deepest sympathy; and their admiration for his ability was so profound, their wonder so great, that there should be any fear of such a man being returned to slavery, that they immediately subscribed the amount necessary to purchase his freedom, made him a present of his manumission papers, and sent him home to tell his people that

Slaves cannot breathe in England;
If their lungs receive our air, that moment they are free;
They touch our country, and their shackles fall.

Returning to America he settled in Rochester, New York, and established a paper called the *North Star*, afterwards changed to *Fred Douglass' Paper*, also *Douglass' Monthly*. These were all published in his own office, and two of his sons were the principal assistants in setting up the work, and attending to the business generally.

There has been a great deal of speculation as to what connection Frederick Douglass had with the John Brown raid. The two great men met, and Brown became acquainted with Douglass' history. They became fast friends.

They were singularly adapted to each other as co-workers, both being deeply imbued with the belief that it was their duty to devote their lives and means to the cause of emancipation. They lived frugally at home that they might have the more to give. Their families caught their inspiration, and their lives were all influenced by the one motive-power—the cause of freedom. Many men and women who successfully escaped into Canada, and thence to other places, will tell how, after they had been well fed, nourished and made comfortable by the mother, one of Fred Douglass' boys had carried them across the line and seen them to a place of safety. When other boys were enjoying all the comforts and pleasures their parents could provide for them, Douglass' sons were made to feel that there was only one path for them to walk in until the great end for which they were working had been attained.

Brown's first plan was to run slaves off, and in this Douglass heartily joined him; but when he found Brown had decided to attempt the capture of Harper's Ferry, he went to him at Chambersburg, Pennsylvania, a short time before the raid, and used every argument he could to induce him to change his plans. Brown had enlisted a body of men to accompany him who felt as he felt, that their lives were nothing as weighed against the lives and liberties of so many who were suffering in bondage. His arms and ammunition were ready, his plans were all laid, and to Douglass' argument he answered: "If we attack Harper's Ferry, as we have now arranged, the country will be aroused, and the Negroes will see the way clear to liberation. We'll hold the citizens of the town as hostages,

and so holding them can dictate our terms. You, Douglass, should be one of the first to go with us."

"No, no," replied the latter, "I can't agree with you and will not go with you—your attempt can only result in utter ruin to you, and to all those who take part in it, without giving any substantial aid to the men in slavery. Let us rather go on with our first plan of the 'Underground Railroad' by which slaves may be run off to the free states. By that means practical results can be obtained. From insurrection nothing can be expected but imprisonment and death."

"If you think so," replied Brown, "it is, of course, best that we should part." He held out his hand. Douglass grasped it. "Goodbye! God bless you!" they exclaimed, almost in the same breath, and then parting forever, were soon lost to each other in the darkness.

It was soon discovered that Douglass and Brown were insympathy, and that Douglass, besides harboring Brown, had furnished him money to defray expenses, and thus making his safety a matter of great doubt. His friends advised him to leave the country for awhile. They were willing to stand by him, even to fight for him, but felt that it would be wiser to avoid the danger if possible. After much hesitation he was induced to abide by their advice, and the result proved the wisdom of his having done so. He went first to Canada and from there to England. Only a short time after his departure a requisition for his arrest was made by Governor Wise of Virginia. The requisition read as follows:

[Confidential.]

RICHMOND, VIRGINIA, November 13, 1859.

To His Excellency, James Buchanan, President of the United States, and
to the Honorable Postmaster-General of the United States—

GENTLEMEN:—I have information such as has caused me, upon proper affidavits, to make requisition upon the Executive of Michigan for the delivery up of the person of Frederick Douglass, a Negro man, supposed now to be in Michigan, charged with murder, robbery and inciting servile insurrection in the State of Virginia. My agents for the arrest and reclamation of the person so charged are Benjamin M. Morris and William N. Kelly. The latter has the requisition and will wait on you to the end of obtaining nominal authority as postoffice agents. They need to be very secretive in this matter, and some pretext of traveling through the dangerous section for the execution of the laws in this behalf, and some protection against obtrusive, unruly or lawless violence. If it be proper so to do, will the Postmaster-General be pleased to give Mr. Kelly for each of these men a permit and authority to act as detectives for the postoffice department without pay, but to pass and repass without question, delay or hindrance?

Respectfully submitted by your

Obedient Servant,

HENRY A. WISE.

Mr. Douglass did not feel it necessary to hasten his return on account of this interesting document, and so remained abroad till it was safe for him to come home. This adventure did not in the least dampen his ardor in the great cause. Wherever and whenever he could do or say anything for it, he never failed to do so. When the first gun was fired at Sumter, he was among the foremost to insist upon the enrollment of colored soldiers. In 1863 he, with others, succeeded in raising two regiments of colored troops, which were known as Massachusetts regiments. Two of his sons were among the first to enlist. His next move was to obtain the same pay for them that the white

soldiers received, and to have them exchanged as prisoners of war; in fact, that there should be no difference made between them and other soldiers. His work did not end with the war. He recognized the fact that a new life had begun for the former slaves; that a great work was to be done for them and with them, and he was ever to be found in the foremost ranks of those who were willing to put their shoulders to the wheel. His means, as well as his time, he largely gave to the cause. He was one of the most indefatigable workers for the passage of the amendments to the Constitution, granting the same rights to all classes of citizens, regardless of race and color. He attended the "Loyalists' Convention," held in Philadelphia, in 1867, being elected a delegate from Rochester. Some feared his presence would do more harm than good, knowing how radical he was; but he felt that it was his duty to go, and nothing could change him. It has been conceded that it was due principally to his persistent work in that convention, that resolutions favoring universal suffrage were passed. A little incident in connection with this convention shows the value of his work in that meeting, by disclosing the feeling of the men he had to deal with. As the members assembled proceeded to fall in line, on their way to the place of meeting, every one seemed to avoid walking beside a colored delegate. As soon as Theodore Tilton noticed it, he stepped to Douglass' side, and arm in arm they entered the chamber. This act has made them lifelong friends, and these two are both brotherly in their devoted friendship. In Mr. Douglass' recent visit to France,

he met Mr. Tilton, who resides in Paris, and had a glorious time.

He established the *New National Era* at Washington, D. C., in 1870. This paper was edited and published principally by him and his sons, and devoted to the cause of the race and the Republican party. In 1872 he took his family to reside in the District of Columbia. In 1871 President Grant appointed him to the Territorial Legislature of the District of Columbia. In 1872 he was chosen one of the Presidential electors-at-large for the State of New York, and was the elector selected to deliver a certified statement of the votes to the president of the Senate.

He was appointed to accompany the commissioners on their trip to Santo Domingo, pending the consideration of the annexation of that island to the United States. President Grant in January, 1877, appointed him a police commissioner for the District of Columbia. In March of the same year President Hayes commissioned him United States marshal for the District of Columbia. President Garfield, in 1881, appointed him recorder of deeds for the District of Columbia. This last position he held till about May, 1886, nearly a year and a half after the ascendancy to the national administration of the Democratic party.

No man has begun where Frederick Douglass did and attained to the same giddy heights of fame. Born in a mere hovel, a creature of accident, with no mother to cherish and nurture him, no kindly hand to point out the good worthy of emulation and the evil to be shunned, no teacher to make smooth the rough and thorny paths leading to knowledge. His only compass was an abiding

faith in God, and an innate consciousness of his own ability and power of perseverance.

Harriet Beecher Stowe, in her book entitled 'Men of Our Times,' says: "Frederick Douglass had as far to climb to get to the spot where the poorest white boy is born, as that white boy has to climb to be President of the nation, and take rank with kings and judges of the earth." Again, in the Senate of the United States, in a recent important case under consideration, the following statement formed part of a resolution submitted by that body in reply to the President of the United States: "Without doubt Frederick Douglass is the most distinguished representative of the colored race, not only in this country, but in the world." To-day he stands the acknowledged peer in intellect, culture and refinement of the greatest men of our age, or any age; in this country, or any country. His name has never been written on the register of any school or college, yet it will ever be written on the pages of all future history, wherever the names of the ablest men of our times appear, side by side with those of the more favored race. His relations with such men as John G. Whittier, Oliver Wendell Holmes, Wendell Phillips, William Lloyd Garrison; and such women as Lydia Maria Child, Grace Greenwood, and Harriet Beecher Stowe, have ever been cordial and pleasant. Some men who never graduate from a college have more sense in five minutes than many a conceited graduate who has all his knowledge duly accredited by a sheepskin, but is not the real possessor of an education. The trustees of Howard University honored themselves and their institution, more

than they did Mr. Douglass, when they conferred upon him the title of LL. D., and when also they gave him a seat in their board.

Mr. Douglass in 'His Life,' written by himself, gives the following account of his visit to his old home :

The first of these events occurred four years ago, when, after a period of more than forty years, I visited and had an interview with Captain Thomas Auld at St. Michaels, Talbot county, Maryland. It will be remembered by those who have followed the thread of my story that St. Michaels was at one time the place of my home and the scene of some of my saddest experiences of slave life, and that I left there, or rather was compelled to leave there, because it was believed that I had written passes for several slaves to enable them to escape from slavery, and that prominent slaveholders in that neighborhood had, for this alleged offense, threatened to shoot me on sight, and to prevent the execution of this threat my master had sent me to Baltimore.

My return, therefore, to this place in peace, among the same people, was strange enough in itself; but that I should, when there, be formally invited by Captain Thomas Auld, then over eighty years old, to come to the side of his dying bed, evidently with a view to a friendly talk over our past relations, was a fact still more strange, and one which, until its occurrence, I could never have thought possible. To me Captain Auld had sustained the relation of master—a relation which I had held in extreme abhorrence, and which for forty years I had denounced in all bitterness of spirit and fierceness of speech. He had struck down my personality, had subjected me to his will, made property of my body and soul, reduced me to a chattel, hired me out to a noted slave breaker to be worked like a beast and flogged into submission; he had taken my hard earnings, sent me to prison, offered me for sale, broken up my Sunday-school, forbidden me to teach my fellow-slaves to read on pain of nine and thirty lashes on my bare back; he had sold my body to his brother Hugh and pocketed the price of my flesh and blood without any apparent disturbance of his conscience. I, on my part, had traveled through the length and breadth of this country and of England, holding up this conduct of his, in common with that of other slaveholders, to the reprobation of all men who would listen to my words. I had made his

name and his deeds familiar to the world by my writings in four different languages; yet here we were, after four decades, once more face to face—he on his bed, aged and tremulous, drawing near the sunset of life, and I, his former slave, United States marshal of the District of Columbia, holding his hand and in friendly conversation with him in his sort of final settlement of past differences preparatory to his stepping into his grave, where all distinctions are at an end, and where the great and the small, the slave and his master, are reduced to the same level. Had I been asked in the days of slavery to visit this man, I should have regarded the invitation as one to put fetters on my ankles and handcuffs on my wrists. It would have been an invitation to the auction block and the slave whip. I had no business with this man under the old regime but to keep out of his way. But now that slavery was destroyed, and the slave and the master stood upon equal ground, I was not only willing to meet him but was very glad to do so. The conditions were favorable for remembrance of all his good deeds and generous extenuation of all his evil ones. He was to me no longer a slaveholder either in fact or in spirit, and I regarded him as I did myself, a victim of the circumstances of birth, education, law and custom.

Our courses had been determined for us, not by us. We had both been flung, by powers that did not ask our consent, upon a mighty current of life, which we could neither resist nor control. By this current he was a master, and I a slave; but now our lives were verging towards the point where differences disappeared, where even the constancy of hate breaks down, where the clouds of pride, passion and selfishness vanish before the brightness of Infinite light. At such a time and in such a place, when man is about closing his eyes on this world and ready to step into the eternal unknown, no word of reproach or bitterness should reach him or fall from his lips; and on this occasion there was to this rule no transgression on either side.

As this visit to Captain Auld had been made the subject of mirth by heartless triflers, and regretted as a weakening of my lifelong testimony against slavery by serious minded men, and as the report of it, published in the papers immediately after it occurred, was in some respects defective and colored, it may be proper to state exactly what was said and done at this interview.

It should in the first place be understood that I did not go to St.

Michaels upon Captain Auld's invitation, but upon that of my colored friend, Charles Caldwell; but when once there, Captain Auld sent Mr. Green, a man in constant attendance upon him during his sickness, to tell me that he would be very glad to see me, and wished me to accompany Green to his house, with which request I complied. On reaching the house I was met by Mr. William H. Bruff, a son-in-law of Captain Auld's, and Mrs. Louisa Bruff, his daughter, and was conducted by them immediately to the bedroom of Captain Auld. We addressed each other simultaneously, he calling me "Marshal Douglass," and I, as I had always called him, "Captain Auld." Hearing myself called by him "Marshal Douglass," I instantly broke up the formal nature of the meeting by saying, "Not MARSHAL, but Frederick to you as formerly." We shook hands cordially, and in the act of doing so he, having been long stricken with palsy, shed tears as men thus afflicted will do when excited by any deep emotion. The sight of him, the changes which time had wrought in him, his tremulous hands constantly in motion, and all the circumstances of his condition affected me deeply, and for a time choked my voice and made me speechless. We both, however, got the better of our feelings and conversed freely about the past.

Though broken by age and palsy, the mind of Captain Auld was remarkably clear and strong. After he had become composed I asked him what he thought of my conduct in running away and going to the North. He hesitated a moment as if to properly formulate his reply, and said: "Frederick, I always knew you were too smart to be a slave, and had I been in your place I should have done as you did." I said, "Captain Auld, I am glad to hear you say this. I did not run away from you, but from SLAVERY; it was not that I loved Cæsar less, but Rome more." I told him that I had made a mistake in my narrative, a copy of which I had sent him, in attributing to him ungrateful and cruel treatment of my grandmother; that I had done so on the supposition that in the division of the property of my old master, Mr. Aaron Anthony, my grandmother had fallen to him, and that he had left her in her old age, when she could be no longer of service to him, to pick up her living in solitude with none to help her; or in other words, had turned her out to die like an old horse. "Ah," said he, "that was a mistake; I never owned your grandmother; she, in the division of the slaves, was awarded to my brother-in-law, Andrew Anthony; but," he added quickly, "I brought her down here and

took care of her as long as she lived." The fact is, that after writing my narrative, describing the condition of my grandmother, Captain Auld's attention being thus called to it, he rescued her from destitution. I told him that this mistake of mine was corrected as soon as I discovered it, and that I had at no time any wish to do him injustice, and that I regarded both of us as victims of a system. "Oh, I never liked slavery," he said, "and I meant to emancipate all my slaves when they reached the age of twenty-five years." I told him I had always been curious to know how old I was, that it had been a serious trouble to me not to know when was my birthday. He said he could not tell me that, but he thought I was born in February, 1818. This date made me one year younger than I had supposed myself, from what was told me by Mistress Lucretia, Captain Auld's former wife, when I left Lloyd's for Baltimore in the spring of 1825; she having then said that I was eight, going on nine. I know that it was in the year 1825 that I went to Baltimore, because it was in that year that Mr. James Beacham built a large frigate at the foot of Alliceana street, for one of the South American governments. Judging from this, and from certain events which transpired at Colonel Lloyd's, such as a boy without any knowledge of books under eight years old would hardly take cognizance of, I am led to believe that Mrs. Lucretia was nearer right as to my age than her husband.

Before I left his bedside, Captain Auld spoke with a cheerful confidence of the great change that awaited him, and felt himself about to depart in peace. Seeing his extreme weakness I did not protract my visit. The whole interview did not last more than twenty minutes, and we parted to meet no more. His death was soon after announced in the papers, and the fact that he had once owned me as a slave was cited as rendering that event noteworthy.

His life has been marked by a purity of purpose from its beginning. He has filled many offices of trust, yet in not one position has he ever betrayed his trust. He has been largely, deeply engaged in politics, yet has been no politician. That is, he understood and practiced none of the tricks of politicians. His work has always been honest and conscientious, because he believed in whatever cause he worked for, and

did not, as most of our public men, have an eye to a personal reward. All the recompense he sought was a consciousness of having accomplished some good. Whatever has been given him in the way of office has been unsolicited by him. Some of our public men have wavered in their fidelity to the Republican party, when after long waiting they fail to see a substantial reward laid at their feet; but not so with Mr. Douglass. He believed implicitly in the Republican party and realized that being composed of human beings it might sometimes err; but he would say, "The Republican party is the deck and all outside is the sea." Another saying of his is, "I would rather be with the Republican party in defeat, than with the Democratic party in victory." By such expressions may be seen his faithful adherence to what he believed to be right.

He is generous and forgiving, almost to a fault. On the friendliest terms with Lincoln, Grant, Sumner and many of their compeers, his opinions on public matters were always heard with deference and often adopted. His clear, forcible, yet persuasive way of presenting facts, always carry conviction with it.

And now, after a long and well fought battle of seventy years, we find him still erect and strong, bearing gracefully and unassumingly the laurels he has so nobly won. No one who visits him in his beautiful home at Cedar Cottage comes away without being richer by some gem of thought, dropped by the genial host.

A few years ago Fred Douglass married a white lady, who was a clerk in his office while recorder of deeds. This was much objected to by many of his race, but on mature

reflection, it has been about decided that he was no slave to take a wife as in slave times on a plantation—according to some master's wish—but that it was his own business, and he was only responsible to God. He has been invited to the President's levees and he and his wife shown every mark of consideration. His travel in foreign countries has in no way been embarrassed by this act. If any one thought he was so foolish as to not know what would be said of his marriage, they have mistaken the man. But Douglass did as he thought was right as he understood it. It showed he had the courage to brave popular opinion as he had done on other occasions.

Frederick Douglass enjoys a joke as well as any man I know. I was traveling with him recently from Atlantic City, New Jersey, to Washington, District of Columbia. We had been traveling on the territory of Maryland. Near Harve de Grace, a rather officious white gentleman was particularly attentive to Mr. Douglass, and after introducing himself to the eminent orator stood up and called out to the people in the car: "Gentlemen and ladies, this is Frederick Douglass, the greatest colored man in the United States." The people flocked around him for an introduction. One white gentleman who was a Marylander, said "Let me see, Mr. Douglass, you ran away from Maryland, did you not, somewhere in this neighborhood, I believe?" "No," said Mr. Douglass, with that grand air and good humored laugh which is his own property, "Oh, no sir, I did not run away from Maryland, I ran away from slavery."

There are three great orators in this country, Frederick

Douglass, John M. Langston and George W. Williams, the first two are a couplet of as magnificent speakers as ever heard on an American platform; the last is a gifted star ascending the zenith. Douglass and Langston are ripe with age and mellow with experience. The young man is now vigorous and full of strength and handles the less exciting subjects of the day. The older men had the subjects of slavery and reconstruction; two greater themes, can and may never engage our minds in this broad land of swift passing events. They showed their zeal and inspiration against wrong; Williams shows his learning, research, and brilliant oratory.

God grant, when in the course of nature the mantle shall fall from his shoulders, that one may spring up to wear it, to guard it as vigilantly as he has, and as lovingly and carefully protect its folds from pollution.

If the extracts here given should be long, let it be remembered that Mr. Douglass, by length of service, by pre-eminence in public office, by his standing not only in America, but in the world, is entitled to large space. I want the young people also to declaim these extracts. I am tired of hearing every man's good works repeated and no Negro's eloquence chain an audience when, too, there are such elegant specimens.

The following is taken from his great speech in the National Convention of Colored Men held in Louisville, Kentucky, September 25, 1883.

The speaker addressed the greater part of his remarks to the white citizens of the country in the nature of a rebuke for their shortcomings towards the colored race, and said:

Born on American soil, in common with yourselves, deriving our bodies and our minds from its dust; centuries having passed away since our ancestors were torn from the shores of Africa, we, like yourselves, hold ourselves to be in every sense Americans. Having watered your soil with our tears, enriched it with our blood, performed its roughest labor in time of peace, defended it against enemies in time of war, and having at all times been loyal and true to its highest interests, we deem it no arrogance or presumption to manifest now a common concern with you for its welfare, prosperity, honor and glory.

WHAT THE NEGROES WANT.

Referring to the antagonism experienced in calling the convention, he said:

From the day the call for this convention went forth, the seeming incongruity and contradiction of holding it has been brought to our attention. From one quarter and another, sometimes with argument and sometimes without argument; sometimes with seeming pity for our ignorance, and at other times with fierce censure for our depravity, these questions have met us. With apparent surprise, astonishment and impatience, we have been asked: "What more do the colored people of this country want than they now have, and what more is possible for them?" It is said they were once slaves, they are now free; they were once subjects, they are now sovereigns; they were once outside of all American institutions, they are now inside of all, and a recognized part of the whole American people. Why, then, do they hold colored national conventions, and thus insist upon keeping up the color line between themselves and their white fellow-countrymen?"

Mr. Douglass then proceeded to answer these questions categorically, and took occasion to administer a basting to those of his people who were too mean, servile and cowardly to assert the true dignity of their manhood and their race, and referred the existence of such creatures to the lingering remains of slave caste and oppression.

To the question "Why are we here in this National Convention?" he answered:

Because the voice of a whole people, oppressed by a common injustice, is far more likely to command attention and exert an influence on the public mind than the voice of simple individuals and isolated organizations: because we may thus have a more comprehensive knowledge of the general situation and conceive more clearly and express more fully and wisely the policy it may be necessary for them to pursue. If held for good cause, and by wise, sober and earnest men, the result will be salutary. The objection to a "colored" convention lies more in sound than substance. No reasonable man will ever object to white men holding conventions in their own interest when they are once in our condition and we in theirs: when they are the oppressed and we the oppressors.

In point of fact, however, white men are already in convention against us in various ways, and at many important points; and the practical structure of American life is in convention against us. Human law may know no distinction between men in respect of rights, but human practice may. Examples are painfully abundant. The border men hate the Indians; the Californian, the Chinaman; the Mohometan, the Christian, and vice versa, and in spite of a common nature and the equality framed into law, this hate works injustice, of which each in their own name and under their own color may complain.

The apology for observing the color line in the composition of our State and National conventions is in its necessity, and because we must do this or nothing.

CIVIL RIGHTS OBSTRUCTIONS.

In vindication of the convention and its cause, the speaker continued:

It is our lot to live among a people whose laws, traditions and prejudices have been against us for centuries, and from these they are not yet free. To assume that they are free from these evils, simply because they have changed their laws, is to assume what is utterly unreasonable and

contrary to facts. Large bodies move slowly; individuals may be converted on the instant and change the whole course of life; nations never.

Not even the character of a great political organization can be changed by a new platform. It will be the same old snake, though in a new skin. Though we have had war, reconstruction and abolition as a nation, we still linger in the shadow and blight of an extinct institution.

Though the colored man is no longer subject to barter and sale, he is surrounded by an adverse settlement which fetters all his movements. In his downward course he meets with no resistance, but his course upward is resented and resisted at every step of his progress. If he comes in ignorance, rags and wretchedness, he conforms to the popular belief of his character, and in that character he is welcome; but if he shall come as a gentleman, a scholar and a statesman, he is hailed as a contradiction to the national faith concerning his race, and his coming is resented as impudence. In the one case he may provoke contempt and derision, but in the other he is an affront to pride and provokes malice. Let him do what he will, there is at present no escape for him. The color line meets him everywhere, and in a measure, shuts him out from all respectable and profitable trades and callings. In spite of all your religion and laws, he is a rejected man. Not even our churches, whose members profess to follow the despised Nazarine, whose home when on earth was among the lowly and despised, have yet conquered the feeling of color madness; and what is true of our churches is also true of our courts of law. Neither is free from this all-pervading atmosphere of color hate. The one describes the Deity as impartial and "no respecter of persons," and the other shows the Goddess of Justice as blindfolded, with a sword by her side and scales in her hand held evenly balanced between high and low, rich and poor, white and black, but both are images of American imagination, rather than of American practice. Taking advantage of the general disposition in this country to impute crime to color, white men color their faces to commit crime, and wash off the hated color to escape punishment.

Speaking of lynch law for the black man, he says:

A man accused, surprised, frightened and captured by a motley crowd, dragged with a rope around his neck in midnight darkness to the nearest tree, and told in terms of coarsest profanity to prepare for death, would be more than human if he did not in his terror-stricken appearance more

confirm the suspicion of his guilt than the contrary. Worse still; in the presence of such hell-black outrages the pulpit is usually dumb, and the press in the neighborhood is silent, or openly takes sides with the mob. There are occasional cases in which white men are lynched, but one swallow does not make a summer. Every one knows that what is called lynch law is peculiarly the law for colored people and for nobody else.

He next referred to the continuation of Ku-klux outrages, and said generally this condition of things is too flagrant and notorious to require specification or proof. "Thus in all the relations of life and death we are met by the color line. We cannot ignore it if we would, and ought not if we could. It hunts us at midnight, it denies us accommodation in hotels and justice in the courts; excludes our children from schools; refuses our sons the chance to learn trades, and compels us to pursue such labor as will bring us the least reward. While we recognize the color line as a hurtful force—a mountain barrier to our progress, wounding our bleeding feet with its flinty rocks at every step—we do not despair. We are a hopeful people. This convention is a proof of our faith in you, in reason, in truth and justice, and of our belief that prejudice, with all its malign accompaniments, may yet be removed by peaceful means. When this shall come, the color line will only be used as it should be, to distinguish one variety of the human family from another."

THE REPUBLICAN PARTY'S ATTITUDE.

Our meeting here was opposed by some of our number, because it would disturb the peace of the Republican party. The suggestion came from coward lips and misapprehends the character of that party. If the Republican party cannot stand a demand for justice and fair play, it

ought to go down. We were men before that party was born, and our manhood is more sacred than any party can be. Parties were made for men, not men for parties. This hat (pointing to his big white sombrero lying on the table before him), was made for my head; not my head for the hat. (Applause.) If the six million of colored people in this country, armed with the Constitution of the United States, with a million votes of their own to lean upon, and millions of white men at their backs whose hearts are responsive to the claims of humanity, have not sufficient spirit and wisdom to organize and combine to defend themselves from outrage, discrimination and oppression, it will be idle for them to expect that the Republican party or any other political party will organize and combine for them, or care what becomes of them.

The following is taken from an anti-slavery speech delivered many years ago:

A PERTINENT QUESTION.

BY FREDERICK DOUGLASS.

Is it not astonishing that while we are plowing, planting, and reaping, using all kinds of mechanical tools, erecting houses and constructing bridges, building ships, working in metals of brass, iron and copper, silver and gold; that while we are reading, writing and ciphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that while we are engaged in all manner of enterprises common to other men, digging gold in California, capturing the whale in the Pacific, breeding cattle and sheep on the hillside; living, moving, acting, thinking, planning; living in families as husbands, wives and children; and, above all, confessing and worshipping the Christian's God, and looking hopefully for immortal life beyond the grave; is it not astonishing, I say, that we are called upon to prove that we are men?

In the *Negro*, a monthly magazine, published in Boston, Massachusetts, of date August, 1886, under the head of

"MISNOMER,"

Mr. Douglass wrote as follows:

Allow me to say that what is called the Negro problem seems to me a misnomer. The real problem which this nation has to solve, and the solution of which it will have to answer for in history, were better described as the white man's problem. Here, as elsewhere, the greater includes the less. What is called the Negro problem is swallowed up by the Caucasian problem. The question is whether the white man can ever be elevated to that plane of justice, humanity and Christian civilization which will permit Negroes, Indians and Chinamen, and other darker colored races to enjoy an equal chance in the race of life. It is not so much whether these races can be made Christians as whether white people can be made Christians. The Negro is few, the white man is many. The Negro is weak, the white man is strong. In the problem of the Negro's future, the white man is therefore the chief factor. He is the potter; the Negro is the clay. It is for him to say whether the Negro shall become a well rounded, symmetrical man, or be cramped, deformed and dwarfed. A plant deprived of warmth, moisture and sunlight cannot live and grow. And a people deprived of the means of an honest livelihood must wither and die. All I ask for the Negro is fair play. Give him this, and I have no fear for his future. The great mass of the colored people in this country are now, and must continue to be in, the South; and there, if anywhere, they must survive or perish.

It is idle to suppose these people can make any large degree of progress in morals, religion and material conditions, while their persons are unprotected, their rights unsecured, their labor defrauded, and they are kept only a little beyond the starving point.

Of course I rejoice that efforts are being made by benevolent and Christian people at the North in the interest of religion and education; but I cannot conceal from myself that much of this must seem a mockery and a delusion to the colored people there, while they are left at the mercy of anarchy and lawless violence. It is something to give the Negro religion (he could have that in time of slavery): it is more to give him justice. It is something to give him the Bible; it is more to give him the ballot. It is something to tell him that there is a place for him in the Christian's heaven; it is more to allow him a peaceful dwelling-place in this Christian country.

FREDERICK DOUGLASS.

XXIII.

WILLIAM E. MATTHEWS, LL. B.

Broker—Real Estate Agent—Financier and Lawyer.

MR. WILLIAM E. MATTHEWS, the subject of this sketch, was born in the city of Baltimore, July, 1845. His father died when he was a boy at the age of twelve, and he at once assumed the responsibilities which devolved upon him as filling the place of a father. While in the city of Baltimore he was a prominent member of the literary institutions, especially the Gailbraith Lyceum, which wielded a wonderful influence at times. He was the agent of this society which had been organized by the loyalists of Maryland, for the purpose of assisting in the education and training of the colored people of the South, and especially of that State. As such, he traveled through the State, organizing schools and addressing the people on all questions which were intended to improve their morals, and encourage them to establish homes and enlighten them upon the duties of the new citizenship, which they had just received. In 1867 he became the agent of another body which was organized by Bishop D. A. Payne and others for the purpose of founding schools and building churches in the South among the freedmen. This work he



W. E. MATHEWS.

continued for three years, being engaged most diligently, speaking in many of the wealthiest and most refined churches in the East, such as Dr. Bellows', Dr. Chapin's, Rev. Dr. Adams', Mr. Frothingham's and Dr. Vincent's and others of New York, and Drs. Cuyler, Storrs and the Plymouth church in Brooklyn. At Mr. Beecher's church on one occasion, after speaking a few minutes he secured fourteen hundred dollars. His subscription book contained the names of such men as Henry W. Longfellow, James Russell Lowell, Oliver Wendell Holmes, William Cullen Bryant, James G. Whittier, which show to a great extent the appreciation of his efforts. In 1870 he severed his connection with the society and was appointed to a clerkship in the post office department by Hon. J. A. Cresswell. He is the first colored gentleman ever appointed in that department. In 1873 he graduated from the Law Department of Howard University. Previous to this he had devoted much of his spare time after office hours to business in real estate, mortgages, loans, bonds, etc., amassing considerable wealth, and gaining a great experience which befitted him for larger operations which he undertook in after years. He is a prominent man in the community, being one of the most liberal supporters of the 15th Street Presbyterian church, and has been a long time chairman of its board of trustees. Mr. Matthews is a gentleman of pleasing address and entertaining manners—a leading man, whose opinions weigh, and are always sincerely sought for in the interest of right. His devotion to the race is shown in his liberality and earnest efforts to improve their condition, and benefit the poor in any and

every way. Few things are discussed or attempted for good that they do not receive his cognizance. It is said that his first effort as a speaker was made when he was quite a boy, at a great meeting of the State loyalists held at the Front Street theatre, Baltimore, 1863, to discuss the question of abolition in the border States, Hon. John Minor Botts of Maryland, presiding. On the stage were a large number of leading Republicans of the South, including Hon. Horace Maynard of Tennessee; Thomas H. Settle of North Carolina; J. A. Cresswell, Judge Bond and others of Maryland. The theatre is said to have been packed by an audience of three thousand. When Mr. Matthews was called on to speak, he carried the house with a brief but enthusiastic speech, which was noted for the boisterous and enthusiastic manner in which it was received. He has some distinction as an orator, though of later years he has done very little speaking. In 1880 he was invited by a prominent gentleman of Boston to deliver a eulogy on the life and character of the Rev. John F. W. Ware, an eminent Unitarian preacher (white). He was pastor of the church in Baltimore during the war, and did much by his sterling work and great ability to strengthen the new cause and aid the colored people in emancipation and education. On this occasion the meeting was presided over by the Hon. John D. Long, Governor of the State. The audience was a notable one, including Edward Everett Hale, James Freeman Clark and Dr. Rufus Ellis, Dr. Foote of King's Chapel, and the late Judge George L. Ruffin. An excerpt from that speech will show his estimate of this gentleman and also his style as a writer and speaker. Said he:

You know of his patriotic work for the soldiers in tent, field and hospital; of his sermons at our beautiful Druid Hill Park, where thousands of all climes, tongues, colors and conditions would hang on his words as he outlined some grand thought in a way which was charming and captivating to the simple as to the educated, on noble living, high thinking, or passionate devotion to one's country; of his theatre preaching on winter nights, when he would, week after week, hold his audiences of two thousand spellbound, from the newsboys and shoeblacks who sat in the gallery of the gods, to the solid merchant or eminent judge who sat in orchestra chairs. All this you know, but I am not so certain that you know that to the colored people of the city and State he was our William Lloyd Garrison, because he was our emancipator; our Horace Mann, because he was our educator; our Dr. Howe, because a philanthropist; our Father Taylor, because a simple preacher of righteousness; and our John A. Andrew, because of his inflexible patriotism. All this he was, and, I might also add the Charles Sumner, for statesman he was also, braver and greater than many who held seats in the great hall at Washington.

This speech was put in pamphlet form by a vote of that meeting. In 1881 the private business of Mr. Matthews grew to such proportions that he severed his connections with the post office department, in which service he had been for eleven years, and opened a real estate and broker's office in Le Droit Building, Washington, District of Columbia, in which business he has met with great success. Few men among us understand so well as Mr. Matthews the true handling of money and the way to make it pay, as was shown in his able article in the A. M. E. Church Review for April, 1885, which the editor, Dr. B. T. Tanner, declares the most finished and exhaustive article on economic subjects that has ever yet appeared. The subject treated was, "Money as a Factor in the Human Progress." The business integrity of Mr. Matthews is

one of which any man might be proud. His best indorsement is, that his check is good for ten thousand dollars at any banking house in the city of Washington. Since he has been in business he has handled one hundred thousand dollars belonging to colored gentlemen, among whom might be named Hon. Frederick Douglass, Bishop D. A. Payne, D. D., LL. D., James T. Bradford, Dr. C. B. Purvis, Dr. Samuel L. Cook, Dr. William R. Francis, T. J. Minton and Bishop Brown. Mr. Douglass on his recent departure for Europe closed his account with Mr. Matthews. It was then shown that he had handled over forty-nine thousand dollars of Mr. Douglass' money. As an evidence of his appreciation of his business talent and strict honesty, he writes in these words:

WILLIAM E. MATTHEWS, Esq.

My Dear Sir: It gives me pleasure to inform you and all others, that in all the pecuniary transactions in which you have handled my money, you have given entire satisfaction, and I take pleasure in commending you to all my friends who may have occasion to loan money through your agency.

Very truly yours,

FREDERICK DOUGLASS.

Washington, District of Columbia, September 3, 1886.

The office of this gentleman is visited by all persons of national celebrity who sojourn in Washington, and as he himself is widely known, we do not hesitate to say that the future has much in store for the man who began without a penny and to-day can be considered one of our wealthiest men, and besides this he has never been known to enter into a questionable business transaction of any

kind, maintaining his integrity, though many men have fallen far short of the expectations of their friends.

He is a natural financier, easily understanding all financial combinations; and were he a white man he would readily be classed with Sherman of America and Rothschilds of England. It is indeed gratifying to have the name of so distinguished a financier and broker, with such eminent abilities as a business man, to present to our readers. Success in business has not marked the pathway of many colored men, for lack of training while young. Had he depended on this, he too would have fallen by the wayside. In this respect we claim that his ability is natural more than acquired. It is refreshing to notice the high grade of intellect he possesses in this department of life.

XL.

BENJAMIN BANNEKER.

Astronomer—Philosopher—Inventor—Philanthropist.

IN the darkness there was light, and the fire of his intellect attracted universal attention to himself and made for him undying and imperishable fame. This remarkable genius and devoted son was born in Baltimore county, Maryland, November 9, 1731, near the village of Ellicott's Mills. It is thought that his parents were full blooded Africans, but George W. Williams, the historian, says his grandmother was a white emigrant who married a Negro whose freedom she purchased; and of the four children born to them, one was a girl who married Robert Banneker, of whom Benjamin was the only child.

His parents accumulated sufficient means to buy a few acres and build a small cabin. The son was sent to school in the neighborhood, where he learned reading, writing and arithmetic. When Benjamin reached a suitable age he was compelled to assist his aged parents in their labors, but every spare moment found him "ciphering" and storing his mind with useful knowledge. His mother was active enough to do the work of the house, and when seventy years old caught her chickens by running them down with

out apparent fatigue. The place of his location was thickly settled; though he was known as a boy of intelligence, yet his neighbors took but little notice of him. He was determined to acquire knowledge, and while his hands worked hard, his brain was planning and solving problems in arithmetic. His observation extended to all around him, and his memory was retentive and he lost nothing. But the little education he had acquired was all his parents, who were poor, could give him. Yet little by little he stored it all up, and in the course of time became superior to most of his white neighbors, who had more favorable opportunities and were in better circumstances than he was. His fame had spread so rapidly that they began to say to one another: "That black Ben is a smart fellow. He can make anything he sets out to; and how much he knows! I wonder where he picked it all up?"

In 1770 he made a clock which was an excellent time-piece. He had never seen a clock, as such a thing was unknown in the region in which he lived, but he had seen a watch which so attracted his attention that he aspired to make something like it. His greatest difficulty was in making the hour and minute hands correspond in their motion, but by perseverance he succeeded, though he had never read the Latin motto, "*Perseverentia omnia vincet*," yet he did persevere and succeeded. This was the first clock ever made in this country, and it excited much attention, especially because it was made by a Negro. Mr. Ellicott, the owner of the mills, became very much interested in the self-taught machinist, and let him have many books, among which was one on astronomy. This new

supply of knowledge so interested Banneker that he thought of nothing else. This kind gentleman, who had allowed him to use his books, for some reason failed to explain the subject of the books when he gave them to him, but when he met him again he was surprised to find Banneker independent of all instruction. He had mastered all the difficult problems contained in them.

From this time the study of astronomy became the great object of his life. Soon he could calculate when the sun or moon should be eclipsed, and at what time every star would rise. In this he was so accurate that mistakes were never found. In order to pursue his studies he sold his land his parents had left him and bought an annuity on which he lived, in the little cabin of his birth. As he was never seen tilling the soil, his ignorant neighbors began to abuse him. They called him lazy when they peeped into his cabin and saw him asleep in the day-time. They were ignorant of the fact of his watching the stars all night and ciphering out his calculation. Banneker, instead of resenting all this bad feeling, endeavored to live in such a way as to demand their respect. His generous heart made him always kind and ready to oblige everybody.

A sketch of his life is found in the 'History of the Negro Race in America,' by the Hon. George W. Williams, from which the following extract is taken:

The following question was propounded by Banneker to Mr. George Ellicott, and was solved by Benjamin Hollowell of Alexandria:

A cooper and vintner sat down for a talk,
Both being so groggy that neither could walk.
Says cooper to vintner, "I am the first of my trade,

There is no kind of vessel but what I have made
 And of any shape, sir—just what you will—
 And of any size, sir, from a ton to a gill!"

"Then," says the vintner, "you are the man for me;
 Make me a vessel, if we can agree.

The top and the bottom diameter define,
 To bear that proportion as fifteen to nine;
 Thirty-five inches are just what I crave,
 No more and no less, in the depth will I have;
 Just thirty-nine gallons this vessel must hold—
 Then I will reward you with silver and gold—
 Give me your promise, my honest old friend?"

"I'll make it tomorrow, that you may depend!"
 So the next day the cooper, his work to discharge,
 Soon made a new vessel, but made it too large;
 He took out some staves, which made it too small,
 And then cursed the vessel, the vintner and all.
 He beat on his breast; "By the powers," he swore,
 He never would work at his trade any more!
 Now my worthy friend, find out if you can,
 The vessel's dimensions and comfort the man.

(Signed)

BENJAMIN BANNEKER.

The answer to this question is as follows: The greater diameter of Banneker's tub must be 24.746 inches, and the lesser diameter 14.8476 inches.

In 1792, though limited in means and scanty education, he prepared an excellent almanac, which was published by Goddard & Angell of Baltimore. In the preface they expressed themselves as highly gratified with the opportunity of presenting to the public such an extraordinary effort of genius calculated by a sable son of Africa. This was the first almanac ever published in this country. Besides astronomical calculations, it contained much useful knowledge of a general nature and interesting selections of

prose and verse. Professor R. T. Greener owns a copy of this almanac. Banneker sent a manuscript copy in his own handwriting to Thomas Jefferson, then secretary of state and afterwards President of the United States. In addressing him he said:

Those of my complexion have long been considered rather brutish than human—scarcely capable of mental endowments. But, in consequence of the reports that have reached me, I hope I may safely admit that you are measurably friendly and well disposed toward us. I trust that you will agree with me in thinking that one universal Father hath given being to us all; that he has not only made us all of one flesh, but has also, without partiality, afforded us all the same sensations and endowed us all with the same faculties; and that, however various we may be in society or religion, however diversified in situation or color, we are all of the same family and all stand in the same relation to Him. Now, sir, if this is founded in truth, I apprehend you will readily embrace every opportunity to eradicate the absurd and false ideas and opinions which so generally prevail with respect to us.

Suffer me, sir, to recall to your mind that when the tyranny of the British crown was exerted to reduce you to servitude, your abhorrence thereof was so excited that you publicly held forth this true and invaluable doctrine, worthy to be recorded and remembered in all succeeding ages: "We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Your tender feelings for yourselves engaged you thus to declare. You were then impressed with proper ideas of the great value of liberty, and the free possession of those blessings to which you are entitled by nature. But, sir, how pitiable it is to reflect that, although you are so fully convinced of the benevolence of the Father of mankind, and of his equal and impartial distribution of those rights and privileges which He had conferred upon them, that you should at the same time counteract His mercies in detaining, by fraud and violence, so numerous a part of my brethren under groaning captivity and cruel oppression; that you should

at the same time be found guilty of that most criminal act which you detested in others with respect to yourselves.

Sir, I freely and most cheerfully acknowledge that I am of the African race; and in that color which is natural to them I am of the deepest dye. But, with a sense of the most profound gratitude to the Supreme Ruler of the universe, I confess that I am not under that state of tyrannical thralldom and inhuman captivity to which so many of my brethren are doomed. I have abundantly tasted of those blessings which proceed from that free and unequalled liberty with which you are favored.

Sir, I suppose your knowledge of the situation of my brethren is too extensive for it to need a recital here. Neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and others to wean yourselves from those narrow prejudices you have imbibed with respect to them, and to do as Job proposed to his friends—"put your souls in their souls' stead." Thus shall your hearts be enlarged with kindness and benevolence toward them, and you will need neither the direction of myself or others in what manner to proceed.

I took up my pen to direct to you, as a present, a copy of an Almanac I have calculated for the succeeding year. I ardently hope that your candor and generosity will plead with you in my behalf. Sympathy and affection for my brethren has caused my enlargement thus far; it was not originally my design.

The Almanac is a production of my arduous study. I have long had unbounded desires to become acquainted with the secrets of nature, and I have had to gratify my curiosity herein through my own assiduous application to astronomical study, in which I need not recount to you the many difficulties and disadvantages I have had to encounter. I conclude by subscribing myself, with the most profound respect, your most humble servant,

B. BANNEKER.

To this letter Jefferson made the following reply:

Sir, I thank you sincerely for your letter, and for the Almanac it contained. Nobody wishes more than I do to see such proofs as you exhibit that nature has given to our black brethren talents equal to those of the other colors of men, and that the appearance of a want of them is

owing only to the degraded condition of their existence both in Africa and America. I can add, with truth, that no one wishes more ardently to see a good system commenced for raising the condition, both of their body and mind, to what it ought be, as fast as the imbecility of their present existence, and other circumstances which cannot be neglected, will admit. I have taken the liberty of sending your Almanac to Monsieur Condorcet, Secretary of the Academy of Sciences at Paris, and to members of the Philanthropic Society, because I considered it a document to which your whole color had a right, for their justification against the doubts which have been entertained of them. I am, with great esteem, sir, your most obedient servant,

THOMAS JEFFERSON.

In 1803 Mr. Jefferson invited the astronomer to visit him at Monticello, but the increasing infirmities of age made it imprudent to undertake the journey. His almanacs sold well for ten years, and the income, added to his annuity, gave him a very comfortable support; and, what was a still greater satisfaction to him, was the consciousness of doing something to help the cause of his oppressed people by proving to the world that nature had endowed them with good capacities.

After 1802 he found himself too old to calculate any more almanacs, but as long as he lived he continued to be deeply interested in his various studies.

He died in 1804, in his seventy-second year; his remains were buried near the dwelling that he had occupied during his life. His mode of life was regular and retired. He was kind and generous to all around him; his head was covered with thick white hair, which gave him a venerable appearance; his dress was uniformly superfine drab broad-cloth, made in the old, plain style, coat with straight collar, a long waist and a broad-brimmed hat. His color

was not quite black, but decidedly Negro. In his personal appearance he is said to have borne a striking resemblance to the statue of Benjamin Franklin, at the library at Philadelphia.

Banneker's abilities have often been brought forward as an argument against the enslavement of his race, and ever since he has been quoted as a proof of the mental capacity of Africans. Surely the smoldering embers of the latent fires of their ancient greatness was awakened in him, and the thousands of camp-fires of an intellectual revival can be seen now on the highest hilltop, climbing the mountains, at its base, down the valley and in its darkest shade.

XCIII.

REV. HENRY HIGHLAND GARNET, D. D.

Minister Resident of Liberia—Distinguished Minister of the Gospel and a Brilliant Orator.

HENRY HIGHLAND GARNET was born in slavery in Kent county, Maryland, December 23, 1845. Although his father, George Garnet, was a slave, his grandfather was an African chief and warrior, and in a tribal fight he was captured and sold to slave-traders who brought him to this continent where he was owned by Colonel William Spencer. With the love for liberty burning in his veins, George Garnet could not endure the chains that fettered his life, and he planned a scheme to save his whole family from the galling yoke of slavery. He obtained permission from his master to attend a slave's funeral in Wilmington, Delaware, and he took his wife, son and daughter to that place where they remained one night under the watchcare of Thomas Garrett, a Quaker, celebrated for his aid to fugitive slaves and aiding them to go to Bucks county, Pennsylvania. In 1825 Mr. Garnet removed his family to New York City. From the father the son received much of his strength of character and love of knowledge; from the mother, a notable candor, intellect-

lands and a farm of four hundred and forty acres. He also has some logs and lumber. His pine standing is valued at from two dollars to ten dollars on the stump. He is now principally engaged in the real estate business.

He has a pleasant home and a very amiable wife and five children. His oldest son, Willie, is twelve years old; the second, Freddie Stiles, is ten; the third, Oliver Kossuth, is eight; and his fourth child, a girl, Alice May, is 5 years old, and the fifth, Lottie, is two years old. He takes great pride in their education, and carefully notes their standing in their classes and encourages them when they do well.

His wife was born in Georgia, Wilkes county, and is a graduate of the Salam Normal school, and taught school in Philadelphia and Washington. He married her in Cleveland, Ohio, May 15, 1872.

Mr. Atwood is a leading spirit in political, social and commercial matters in his city. He is the only colored member of the Board of Trade, and being worth in the neighborhood of one hundred thousand dollars and perhaps more, is able to surround himself with comforts of no ordinary nature. His beautiful residence is surrounded by magnificent lawns, situated on the corner of Hyde and Jefferson Avenue, and is in quite an aristocratic neighborhood.

We deem his career a worthy example of what can be accomplished by one possessing the requisite qualities of patience, enterprise and foresight.

ual face, and the bright, keen laughing eye. With such an inheritance, together with physical greatness, the subject of our sketch could not but possess such traits as we find in him and made him beloved by all who had the pleasure of knowing him and feeling his power.

In New York Mr. Garnet entered the African free school on Mulberry street and became the schoolmate and friend of many distinguished colored men whose names shall live in history, namely: Professor Charles L. Reason, George T. Downing, Ira Aldridge, the great tragedian, and others whose names are equally familiar. The privations of his family compelled him to discontinue school for a time, and he spent two years as cabin-boy. On one of his visits home he found that his father's family had been scattered by the inroads of Maryland slave-hunters. This painful news, although at first it nearly broke the young man's heart, proved the turning point of his life. He sought and found refuge and strength in his crucified and risen Lord, and he joined the Sunday school of the First Presbyterian church, under the pastorate of the celebrated Rev. Theodore S. Wright. Soon after he was baptized by this minister and became an earnest worker for the cause of Christ.

In 1831 a high school was established by leading colored men in New York for the pursuance of the classics, and Garnet was one of the first pupils. In 1835 the Puritans in New Hampshire, desiring to enlarge the cramped facilities for Negro education, opened a High school in Canaan, New Hampshire, and Garnet, still eager to feast on what his mind had only tasted, although physically very weak and feeble, started with two other friends to find what he hoped

would gratify his intellectual hunger; but alas, the few colored boys were too much for this New England State. The New England Democracy declared the school a nuisance, and after a few weeks the farmers in that vicinity moved the school a great distance from its original site, simply because it was, as they termed it, "a nigger school." This attempt at knowledge proving a failure, he returned home so infirm that his life was often times despaired of. After remaining for a few months at home, information was given that Oneida Institute at Whitesboro, the manual seminary, had opened its doors for colored youth. Thither Garnet went, and in 1839 he graduated with distinguished honor and began a public life. He first settled at Troy, all the time studying theology with Dr. Beman, and acting as secretary to the colored Presbyterian church. He was licensed to preach in 1842, and became the first pastor of the Liberty Street Presbyterian church of that city. This charge he held for ten years, during which time he published the *Clarion*.

Garnet was a remarkable man. In his school life he always led his mates, and through life he always desired to be in advance, notwithstanding the hindrances his feeble health caused, for he was a cripple at fifteen years brought on by white swelling. He was earnest however, in the prosecution of everything he undertook. He afterwards had his leg amputated in 1841, and it was owing to this that he survived so many years thereafter. He was a great sufferer, but patient under all. He perfected in himself a rigid and rare mind, teeming with brilliancy and wit, mingled with pathos. This man possessed wonderful abil-

ity for holding audiences spell-bound; his pure English, deep thought and manly dignity in anti-slavery movements were often in demand. He was active and progressive in everything. His speeches were made with such powerful effect that their force could never be put in print. He was a man of strong feeling and a true heart, and in speaking reached the inner nature of men. Many of his speeches can never die, and it is a shame that they cannot be gathered up and preserved as English classics.

In 1850 he visited Great Britain and there, in assemblies, he won the hearts of the people and charmed them with his eloquent language. From England he went as delegate to the Peace Congress at Frankfort-on-the-Main, and thence he traveled through Prussia and France. For a brief time he went as Missionary to Jamaica, stationed at Sterling Grange Mill in that place, until ill health forced him to return home. In all he undertook he was successful, and every work flourished under his care. He was one of the first during the Rebellion to call young colored men to arms, and he became chaplain to a regiment of colored troops. He organized a committee for the sick soldiers and was almoner to the New York Benevolent Society for colored sufferers of the mob. It was only providential that he himself escaped the wild fury of this maddened crowd. During his life-time he was president of Avery College in Pittsburgh, for about three years. He was induced at one time to pastor a Presbyterian church in Washington, District of Columbia, and was the first colored man to preach in the capital of the United States. He returned to his early love, Shiloh church, in New York,

however, and was pastor of it for twenty-six years. In 1842 Garnet was married to Miss Julia Williams, who had been a classmate at Canaan Institute. He had cherished for a long while a desire to visit Africa, and when an offer was made of position of Minister Resident to Liberia, notwithstanding the grief of parting with friends whom he never met again, he gladly accepted the offer, and on the sixth of November, 1881, he preached his farewell sermon at Shiloh church, New York City, to the people he had loved so long and well, and whose hearts were stricken because of his retiring. On the twelfth of November, he sailed for England and arrived at Monrovia, December, 28. He lived but a short time after he reached his fatherland; but his life will ever be an inspiration to the young men of the race, as a type of what a sainted life might be and how men may, by their own energy and personal efforts, rise to lofty stations among their fellowmen. He died in the land of his fathers and as Alexander Crummel, D. D., has said, "they buried him like a prince, this princely man, with the blood of a long line of chieftains in his veins, in the soil of his fathers. The entire military forces of the capital of the republic turned out to render a last tribute of respect and honor. The President and his cabinet, the ministry of every name, the president, professors and students of the college, large bodies of citizens from the river settlement, as well as the townsmen, attended his obsequies as mourners. A noble tribute was accorded him by Rev. E. W. Blyden, D. D., LL. D., one of the finest scholars and thinkers in the nation. Minute guns were fired at every footfall of the solemn procession. And when they

laid him lowly in the sod, there was heard on the hills, in the valleys and on the waters, the tributary peal of instantaneous thunder which announced through the still air the closing of the grave. There he lies, the deep Atlantic but a few steps beyond, its perpetual surges beating at his very feet, chanting ever more the deep anthems of the ocean, the solemn requiem of the dead."

CIX.

IRA ALDRIDGE.

The African Tragedian—the "African Roscius."

THE name of Aldridge has always been placed at the head of the list of Negro actors. He has indeed become the most noted of them, and his name is cited as standing first in his calling among all colored persons who have ever appeared on the stage. He was born at Belaire, near Baltimore, in 1804. In complexion he was dark brown, and with heavy whiskers; standing six feet in height, with heavy frame, African features, and yet with due proportions; he was graceful in his attitudes, highly polished in manners. In his early days he was apprenticed to a ship carpenter, and had his association with the Germans on the western shores of Maryland. Here he became familiar with the German language, and spoke it not only with ease but with fluency. He was brought in contact with Edmund Kean, the great actor, in 1826, whom he accompanied in his trip through Europe. His ambition to become an actor was encouraged by Kean, and receiving his assistance in the preparation, he made his appearance first at the Royalty Theatre in London, in the character of

Othello. Public applause greeted him of such an extraordinary nature, that he was billed to appear at the Covent Garden Theatre, April 10, 1839, in the same character. After many years' successful appearances in many of the metropolitan cities, he appeared in the Provinces with still greater success. In Ireland he performed Othello, with Edmund Kean as Iago. In 1852 he appeared in Germany in Shakespearean characters. He was pronounced excellent, and though a stranger and a foreigner, he undertook the very difficult task of playing in English, while his whole support was rendered in the language of the country. It is said that until this time, such an experiment was not considered susceptible of a successful end, but nevertheless, with his impersonations he succeeded admirably. It is said that the king of Prussia was so deeply moved with his appearance in the character of Othello, at Berlin, that he sent him a congratulatory letter, and conferred upon him the title of chevalier, in recognition of his dramatic genius, and informed him that the lady who took the part of Desdemona was so much affected at the manner in which he played his part that she was made ill from fright and the reality with which he acted his part. I am indebted to T. Morris Chester for a sketch which he has written of the eminent tragedian, for the facts which I have presented in this article. He reports that a dramatic critic in St. Petersburg informed him that while Aldridge was great in Othello he was still greater in Shylock, which he declared was his masterpiece; but popular judgment in European cities regarded him as the ideal "Othello." Some idea of the character of his acting might be gained

from the fact that the lady who played Desdemona in St. Petersburg, became very much alarmed at what appeared real passion on his part, in acting Othello; though he was never rough or indelicate in any of his acting with ladies, yet she was so frightened that she used to scream with real fear.

It is said that on another occasion, in St. Petersburg, that in the midst of his acting in scene two, act five, when he was quoting these words:

It is the cause, it is the cause, my soul;
 Let me not name it to you, yon chaste stars!
 It is the cause—yet I'll not shed her blood,
 Nor scar that whiter skin of her's than snow,
 And smooth as monumental alabaster.
 Yet she must die, else she'll betray more men.
 Put out the light, and then—put out the light!
 If I quench thee, thou flaming minister,
 I can again thy former light restore,
 Should I repent me: But once put out thy light,
 Thou cunning'st pattern of excelling nature;
 I know not where is that Promethian heat,
 That can thy light relume. When I have plucked thy rose,
 I cannot give it vital growth again;
 It needs must wither:—I'll smell it on the tree—(kissing her)
 O balmy breath, that dost almost persuade
 Justice to break her sword:—One more, one more:—
 Be thus when thou art dead, and I will kill thee,
 And love thee after:—One more—and this the last:
 So sweet was ne'er so fatal. I must weep, but they are cruel tears:
 This sorrow's heavenly:
 It strikes where it doth love."

the house was so carried away with the manner in which he rendered it, that a young man stood up and exclaimed

with the greatest earnestness: "She is innocent, Othello, she is innocent," and yet so interested was he in the acting himself that he never moved a muscle but continued as if nothing had been said to embarrass him. The next day he learned, while dining with a Russian prince, that a young man who had been present had been so affected by the play that he was seized with a sudden illness and died the next day.

Mr. Aldridge was a welcome guest in the ranks of the cultured and wealthy, and was often in the "salons" of the haughty aristocrats of St. Petersburg and Moscow. Titled ladies wove, knitted and stitched their pleasing emotions into various memorials of friendship. In his palatial residence at Sydenham, near London, were collected many presents of intrinsic value, rendered almost sacred by association. Prominent among these tokens of regard was an autographic letter from the King of Prussia, transmitting the first medal of art and sciences: the Cross of Leopold, from the Emperor of Russia, and a Maltese cross received at Berne.

Mr. Aldridge played, at Belfast, in Ireland, O'Rozembo to Edmund Kean's Alban. He appeared with flattering success in Amsterdam, Brussels, Berlin, Breslau, Vienna, Pesth, The Hague, Dantzic, Konigsberg, Dresden, Berne, Frankfort-on-the-Main, Cracow, Gotha, and numerous other cities, in all of the leading parts of all the standard plays of the day. In the character of O'Rozembo, Zanga, Zorambo, Rolla, Hugo and others, suitable to his form, he was considered very fine. In all his triumphs he never lost any interest in the condition of his race. He always took

an interest in everything touching their welfare, and though exalted to the companionship of those who ranked high in every department of life, yet he never in any way forgot the humble race with which he was identified, and was always solicitous for their welfare and promotion. He was an associate of the most prominent men of Paris, among whom was Alexander Dumas. When the great tragedian and great writer met they always kissed each other, and Dumas always greeted Aldridge with the words *Mon Confrere*. I will relate here an instance which is given by Mr. Chester:

One evening at our hotel in Paris, which was a family resort for English tourists, he was requested, after some ladies had executed several operatic selections on the piano, to give a recitation for the company, which he did in a manner that delighted and charmed the gathering. On a subsequent occasion a gathering of friends made the salon brilliant with music and wit. Aldridge was specially requested to repeat what he had before rendered. He arose and said he would give them something else. Turning down the gas to a dim twilight, upon the pretense that it was too bright for his eyes, commenced in the presence of the company to relate what seems to be a personal experience. He began in a matter-of-fact way as follows: "In my early professional struggle I met a lovely young lady in England whose name was Amelia, with whom I exchanged affections. In asking for parental consent, the father desired to know what were my means and resources. I replied that my profession was my only dependence, upon which the father declared it was too precarious to risk his daughter's happiness. I immediately communicated to Amelia, in a final interview, her father's refusal, which intensely grieved us. We then and there pledged eternal fidelity to each other, in life and in death. Some eighteen months after I was sitting in my room in a Polish hotel when the door was suddenly burst open and Amelia walked in. I had just strength enough to ring the bell when I fell unconscious to the floor. Upon my recovery there were a number of persons around applying restoratives, who asked what was the matter?

The whole affair was of such a delicate nature that I shrank from entering into explanation, but simply remarked that I was seized with vertigo which prostrated me. In about ten days I received a letter informing me that Amelia had died of a broken heart on the very day and at the very hour that she had appeared in my room. I sincerely mourned her death and for a long time refused to be comforted, but my circumstances and constant change of scene produced a consoling effect. In my intercourse and associations my path crossed that of a young lady of great personal attractions and high social position. Her grace and virtue made a deep impression on my mind, sentiment and feelings, which soon became mutual and in a reasonable time we were betrothed. A happy day was appointed, and it seemed to be rapidly approaching without a cloud to mar my thrilling joy. On the afternoon previous to the designated day, my wedding attire had been brought to my room. While I was still examining it, much to my pride, and spreading the different articles out upon my bed, the door noiselessly opened and Amelia entered with a melancholy expression on her countenance and mysteriously vanished. This spiritual visit threw me into paroxysms, which confined me to my room and necessitated a postponement of the ceremonies. Some six months after, preparations were again set in motion for the event. The day came, and with it the remembrance of the past, and fear for the present. The weather was cloudy and ominous, the wedding procession formed and as we marched down the aisle of the church, I began to feel a satisfaction and pride, when I raised my eyes—Good Heavens! There she is now! Look, look! There she is!" and the tragedian struck an attitude and gave an expression of dread which infused terror into the company. There was a sensation for some seconds, but they were all surprised again when they found that he had only been declaiming the selection which they had asked for, but it was done in such a natural manner that all instinctively turned to the place to which he pointed, expecting to see Amelia as she appeared to him.

Mr. Aldridge married an English lady, who died shortly thereafter, and he married a second time, choosing for his wife a Swedish baroness of dignity and beauty. He was to sail for New York to fill an American engagement,

August 16, 1867, but he died at Lodes, in Poland, August 7, 1867.

Thus from the carpenter's bench to the stage, Ira Aldridge rose to eminence, and has stamped upon the world the effects of his genius, so that he enters into the history of the race as a man of fine talent, high elocutionary powers, excellent dramatic taste, fine perception and great stage power. His talent was recognized by all the actors of his day. Much credit is due to Mr. Kean for his bravery in taking a Negro upon the stage as a partner in the principal parts, thereby assisting him to rise to the high position which he reached. Though a man may have ever so much talent, he needs, nevertheless, a helping hand from those who have succeeded in the same line or profession, to aid the beginner to lofty heights. Much praise is therefore due to Mr. Kean, and let it not be forgotten in commemorating the deeds of Mr. Aldridge that he owes his success to the distinguished Kean.

CXXXV.

JAMES W. C. PENNINGTON, D. D.

Able Presbyterian Divine—Greek, Latin and German Scholar.

THIS, the first colored pastor of the New York Presbyterian church, was born about 1809 in Maryland. It is said by some that many men and women of the Negro race, who have stood head and shoulders above their fellow men, inherited their admirable traits of character from white ancestors; but it has been proven that there are many exceptions to this rule. The subject of our sketch was of pure African blood and descent. ✓

Slave life in Maryland was more severe than in many of the Atlantic States, and in 1830 Mr. Pennington could no longer endure the yoke of bondage and escaped to Pennsylvania. Although twenty-one years old, he had never acquired any knowledge of letters. As soon as he was out of hearing of the slave driver's whip he applied himself earnestly to study, and in part made up for what was withheld from him in early life. In five years he had made such strides as to be able to teach a school for colored children at New Town, Long Island. Feeling that he had been called to the gospel ministry, he removed to New

Haven, Connecticut, where he could enter a theological seminary and where he commanded a larger salary as teacher. After three years' earnest study he returned to his old position in New Town; was ordained and took charge of the Presbyterian church. Two years later he went to Hartford, Connecticut, and remained there teaching and preaching eight years. Dr. Pennington was five times elected a member of the "General Convention for the Improvement of the Free Colored People." If nothing more than this was said, it would speak volumes for this worker for the race.

In 1843 he was elected delegate-at-large by the State of Connecticut to attend the World's Anti-slavery convention held in London. In the same year he was delegated by the American Peace convention to represent them in the World's Peace Society, which met at the same place and in the same year. During his three visits to England he lectured in London, Paris, Brussels, and by his pulpit brilliancy won many complimentary press notices. He supplied the pulpits of the most popular ministers, and was classed with the leading theologians of his day. The degree of D. D. was conferred by the University of Heidelberg, Germany. On his return to America he was received with open arms. He was twice elected president of the Hartford Central Association of Congregational ministers, composed exclusively of white men. During his presidency two young white men presented themselves to be examined for license to preach. Dr. Pennington examined them in church history, theology, etc., and signed their certificates. It must have been a novel scene—a fugitive slave

granting the sons of his oppressors (one the son of a Kentucky slave-holder) leave to preach the gospel.

In 1841 the doctor published a little book entitled, 'A Text Book of the Origin and History of the Colored People,' also an "Address on West India Emancipation," and other papers. He was a life member of the American Tract Society, and many years pastor of the Shiloh church, New York. The *Rising Sun* says:

In stature he was of the common size, slightly inclined to corpulency, with an athletic frame and a good constitution. The fact that Dr. Pennington was considered a good Greek, Latin and German scholar, although his life was spent in slavery, is not more strange than that Henry Diaz, the black commander in Brazil, is extolled in all the histories of that country as one of the most sagacious and talented men and experienced officers of whom they can boast. Dr. Pennington died in 1871, his death being hastened by the excessive use of intoxicating liquors, which had impaired his usefulness in his latter days.

In the life of this man we see much to commend to the young men of the race. Copy well his earnest quest for knowledge; his love for race; but shun the vice which at the last clouded his brilliant intellect and placed him beneath the shame of a dissipate and tarnished his otherwise good name.

CXLI.

HON. HIRAM R. REVELS, D. D.

First Negro United States Senator—President of Alcorn University, Rodney, Mississippi—Secretary of State—Preacher of the A. M. E. Church—Retired Farmer.

HONORABLE HIRAM R. REVELS, United States Senator from Mississippi, was born in Fayetteville, Cumberland county, North Carolina, September 1, 1822. Desiring to obtain an education, which was denied in his native state to those of African descent, he removed to Indiana and spent some time at the Quaker Seminary, in Union county, after which he went to Dark county, Ohio. He graduated at Knox College, Galesburg, Illinois. After his graduation he entered the ministry as a preacher of the gospel in the M. E. church. He was now twenty-five years of age, and was called to take charge of a church in Indiana. After spending some years there, he went to Missouri, Maryland, Kentucky and Kansas, in the cause of the A. M. E. church. He was in Maryland in 1861 at the breaking out of the civil war, and did much in forming in that State the first colored regiment. In 1863 and 1864 he taught school in St. Louis, Missouri, and then went to Vicksburg, where he assisted the provost marshal in man-

Just prior to Civil War was
 Pastor at Madison St.
 Presbyterian Church.

aging the affairs of the Freedmen. He followed the army to Jackson, organizing churches, lecturing and trying to organize schools. His health failing him, he went north again until the close of the war. Returning he located in Natchez, where he preached to a large congregation regularly. He was also appointed by General Ames, then military governor, to the position of alderman, and in 1869 was elected to the State Senate of Mississippi. In January 1870, he was the first colored man sent to the United States Senate. Dr. Revels was selected to fill the place of Jefferson Davis, which selection took the country by surprise, and as the time drew near for the Negro to take his seat, the interest became intense. The Nation stood with its mouth wide open, and the world stood still in silent amazement at this new phase of American life. The bottom rail is on top; the newly emancipated unfranchised citizen enters upon the dignified position of United States Senator, to mingle his voice with the law-makers and to cast his vote in behalf of God and his country. He served in Congress from February 25, 1870, to March 3, 1871. Says Wells Brown, in the *Rising Sun* :

Salisbury had done his best to turn backward the wheels of progress; Davis fought in vain, declaring he would "resist at every step" this unconstitutional measure, giving illustrations, dissertations, execrations, and recommendations of and for the "Negro" and his Republican friends; Stockton, in the interest of law and precedent, begged that the subject should go to the judiciary committee, but the party of freedom moved on in solid phalanx of unanimity to the historic results. Mr. Sumner, who had not taken part in the debate, raised his voice with impressiveness and power, comprehending the whole question in a short speech, just before the vote.

After his senatorial term had closed, he was called to the exalted position of president of Alcorn University, Rodney, Mississippi, at a salary of two thousand five hundred dollars per annum. Governor Powers appointed him secretary of the State, which position he held for several months only. Rev. H. R. Revels makes his home near the city of Natchez, Mississippi, where he leads the quiet life of a farmer, having served his God and his country to the best of his ability. As the first Negro Senator he stands the solitary figure in history that marks the ascent of the race; and it seemed one of the revenges of history, too, for the black man sat in the seat of Jefferson Davis the president of the Southern Confederacy. The Negro was no longer chattels, beast of burden, but a Senator mingling with the exalted in exalted stations and attracting the attention of the world. The irrepressible Negro is hard to "keep in his place." He succeeds persistently in getting some white man's place, or his own held wrongfully so long by another.

CXLVII.

REV. BENJAMIN TUCKER TANNER, A. M., D. D.

Editor of the A. M. E. Review—Twenty Years an Editor—For Many Years Editor of the *Christian Recorder*—Author of Ecclesiastical Works.

WITHOUT doubt, one of the brightest, grandest, noblest men in the ranks of Negro Methodism is Dr. B. T. Tanner, the veteran journalist of the colored race. His fame has extended from the lakes to the gulf, and from the Atlantic to the Pacific.

He was born of Hugh and Isabella Tanner, in Pittsburgh, Pennsylvania, and was not a slave. He spent five years in study at Avery College, Allegheny City, Pennsylvania, where he paid his expenses by working at the barber's chair. At this time of life his father was dead, and his struggles were the more severe because his widowed mother needed his care. His whole nature was independent; for he might have sweetened his life some and smoothed many a road over which he passed, but he preferred to work and win. Mr. Avery, in whose honor Avery College was named, and who was its founder, offered to pay his expenses through college, but the self-reliant young man refused it. After spending one year of

the five in Avery College in the College Department, he took a three years' course in the Western Theological Seminary. His birthday being December 25, 1835, he was twenty-five years old when he received his first appointment from Bishop D. A. Payne to the Sacramento station in the California conference. The appointment was not filled on account of the distance and the money to get there. So he was "supply" for the Presbyterian church of Washington, District of Columbia, for eighteen months. This was admissible on account of the liberality of the views of each denomination, and it was a magnificent compliment to his head and heart that they invited him. While here he organized the Sabbath school for Freedmen in the navy yard, by permission of Admiral Dalghren. April, 1862, he united with the Baltimore Annual conference and was appointed to the Alexander Mission, "E" street, Washington, District of Columbia. This being the first mission possible during the war, it had to be guarded by soldiers through the kindness of provost-marshal, General Gregory. The year 1863 found him pastor of the Georgetown, District of Columbia, church. 1866 was the date of his pastorate in "Big Baltimore" charge, and after serving to the satisfaction of all concerned he resigned the re-appointment of the charge, to become principal of the Annual Conference school at Frederickstown, Maryland. The Freedmen's Society also secured his services in organizing a common school. His fame and talents begot for him a great name. His addresses showed thought, learning and rare gifts; so that when the general conference met in the capital of the Nation, in 1868, he was not only elected

chief secretary, but editor of the church organ, the *Christian Recorder*, by acclamation, and this honored position was thrust upon him in succession until he had served sixteen years. This is indeed an honor. In 1870, while the lamented Dr. Henry Highland Garnet was president of Avery College, he was given the degree of A. M., a title he richly earned by diligent literary labors. Wilberforce honored him with the degree of D. D., sometime in the seventies.

In 1881 he crossed the waters, visiting England and continental Europe, and attending the Ecumenical conference. His spare time has been spent in editing books of use to his denomination. He is the author of an 'Apology for African Methodism;' 'The Negro's Origin; and Is He Cursed of God,' 'An Outline of our History and Government;' 'The Negro, African and American.' In the general conference of 1884 Dr. Tanner was voted a promotion to the editorship of the A. M. E. Review. This is one of the most scholarly productions of the age, and its list of writers includes all classes of thinkers and writers of all denominations, male and female. Indeed, he has the rare skill of securing the ablest articles by Negro writers. It is sent out quarterly, full of matter for brain and soul. His long experience fits him to discriminate with such rare judgment that the magazine is always nicely balanced. It is the crystallization of Negro scholarship, an epitome of Negro brains, and the doctor is as unerring in hitting the mark with his own pen as the best marksman I know. He is a member of the New England Historical Society of the M. E. church, and fills many important stations in his

own church. His views are in the line of Wesley's, Richard Allen and the leading lights of their faith. The affability of the doctor, added to his general worth, makes him respected everywhere. While traveling in the old world—he was sailing on Lake Geneva, Switzerland—he was called on to preside at the dinner and was also made chairman of the committee appointed to draft resolutions complimentary to Monsieur Lemoiger, who had safely piloted the party over the Alps at Chamonix.

Dr. Arnett has said of Dr. Tanner:

He has risen from a successful barber to be the king of Negro editors. His pen is sharper than his razor, and his editorial chair is finer than the barber chair. The church and race will long remember Dr. B. T. Tanner for the part he has taken in the reconstruction of the South and for his words of encouragement.



B. T. TANNER.

CLX.

REV. P. H. A. BRAXTON.

*Pastor of Calvary Baptist Church, Baltimore, Maryland—Writer—
Speaker.*

REV. PATRICK HENRY ALEXANDER BRAXTON was born in slavery, in King William county, Virginia, September 22, 1852, on the Canterbury farm, belonging to the Johnsons, near Whitehouse. His father and mother, Benjamin and Patsy Braxton, were both slaves. Each had been married twice. P. H. A. Braxton is the only living child by their last marriage.

By the marriage of the oldest daughter of the people to whom they belonged, Mr. Braxton's mother and all the children were carried to Staunton, Virginia, in 1860. After staying there three years, his master was killed; then he, together with his mother and half sister, was taken back to King William county, Virginia, and hired out until 1865, when the mother and children were turned out without a dollar, after working them till Christmas of that year. The oldest boy then living, that they knew anything of, was only sixteen years old. The others had been sold and died.

The mother and children started out in life to earn a live-

lihood by the sweat of their brows, which they did, and have lived comfortably till to-day. "Truly God cares for the widow and the fatherless." The subject of this sketch was his mother's main support; notwithstanding he was the youngest, he was also the brightest of the children. He worked on the farm and did severe labor till 1868, when a public school was started at Cat-tail church, in the aforesaid county. After several weeks in this school, August, the resting month for farmers, was over, and he had to return to work. Some weeks later a night school was started in the same building; then Alexander worked on the farm all day and walked five miles to attend. When winter set in he started to school again, and continued until the spring of 1869; then went back to the farm to work. He continued to study and go to school nights and in the winter, and to a debating club on Friday evenings, until August, 1872, at which time the commencement took place, and he delivered the valedictory, from these words: "Show thyself a man, that thou mayest prosper whithersoever thou goest." With the exception of having learned to spell by association with a little white boy to whose grandfather he was hired in 1863, in Staunton, Virginia, and by teaching himself at other times, he claims that if he is made at all, he is self-made.

He stopped farming and went into the stave business. Having been elected constable of the county at the May election of 1872, and having taken an active part in politics before and after, he had to give up his business. About six or eight months later, a warrant was put into his hands for the arrest of a Mr. William Virus, for assaulting

a doctor. Now this "Virus" was a notorious braggadocia. He never obeyed the law and would not allow himself to be arrested. It is said that he killed a man during, or before the war, for which the officers of the law were afraid to call him to account. Braxton, in company with two other men, went to his farm, and plead in vain with him to go quietly. He refused to do so and started for his house for his firearms, swearing all the time and declaring if Braxton didn't leave he would put him under the sod. Seeing that he must capture his man to save his own life as well as to obey the injunctions of the court, he went for his victim, and after a short battle between the two, succeeded in overpowering him, and with the assistance of the other two men, bound him and put him in his own cart, and had him driven to the magistrate's court, for which he, Virus, threatened to kill Constable Braxton. The case was sent up to the county court, where he was indicted for assault and battery on the doctor; but the jury could not find any indictment against him for resisting and threatening to kill an officer of the law in the discharge of his duty. Mr. Braxton concluded that it was because he was a colored man, and thereupon resigned.

In the meantime he was studying law as opportunity offered. It was generally admitted that he did justice to his party; handled his subjects logically, manfully and eloquently, made it hard for his opponents and did credit to his race. He was always noted for his aptness to learn, good memory, thirst for knowledge, eloquence in speech, honesty, bravery and boldness in speaking his sentiments and a love of debate.

In October and November of 1874, he was a member of the United States paneled jury. He spent the latter part of 1874 and 1875 in Washington, District of Columbia, and in June, 1875, received an appointment in connection with the United States custom-house in which he was converted June 10, 1875, at Low Cedar Point, Westmoreland county, Virginia.

He was baptized the second Lord's day, October, 1875, by Rev. Silas Miles. He joined the Cat-tail Baptist church, from which he was commissioned to preach the gospel, July 9, 1876. In December, 1878, he was appointed general collecting agent of the consolidated American Baptist Missionary convention, after which he took his letter from this church and joined the Ebenezer Baptist church, Richmond, Virginia. In April, 1879, he was called to take charge of the Calvary Baptist church, Baltimore, Maryland, and was ordained June 6. He took charge of the church June 8, 1879; it was then composed of ten members, worshipping in a small old carpenter shop, corner of Preston Street and Mason alley, without any property of any kind and everything against them. They now own, and, with the exception of two thousand five hundred dollars, have paid for "the finest house of worship of any colored congregation in Baltimore."

It has a membership of five hundred and seventy-five, and was built by Rev. P. H. A. Braxton. He hired the men and built the church according to his own idea. They would not appoint a building committee but collected the money and gave it to him, so great was their confidence in him and his ability. He also collected all of the money

to do it with except one thousand one hundred dollars, which was given—five hundred dollars each by Dr. G. K. Tyler and his son, Mr. Charles Tyler, and one hundred dollars by Dr. Franklin Wilson, all members of his own congregation.

The church is valued at twenty thousand dollars but he built it for ten thousand seven hundred dollars. It is located most admirably, being at the junction of three streets, Park Avenue, Howard and Biddle streets.

This church has grown from 10 to 570 members, 350 of whom composed the beautiful Mt. Sinai Baptist church, Bocas, Del-Toro, of United States of Columbia, which was received into the fellowship and fostering, July, 1876; and since his pastorate began he has collected \$17768.05.

Rev. Braxton is a radical reformer as to the manner of worshiping and preaching now carried on in many of our churches. He calls it "monkish action." He read a paper entitled "Instantaneous Conversion" (which is soon to appear in pamphlet form) before the Baptist Ministers' conference, April, 1886. We quote from the *Christian Standard* of Cincinnati, Ohio, April 24, 1886.

Yesterday one of the colored ministers (Rev. P. H. A. Braxton) read a paper on "Instantaneous Conversion" as opposed to the "mourner's bench" idea of getting religion. He took the ground that all the agonizing, shouting, ranting, howling and such other things, common enough to the world were anti-scriptural and the result of gross ignorance and unbelief on the part of both preachers and people. He struck the idea that faith is given miraculously to sinners, in answer to the prayers of the church, a blow like that of a steam hammer.

I was anxious to see how it would be received. Everybody had three minutes given to pay their respects to the paper. On one or two minor

points it was criticized by some who misunderstood, and so was not fairly dealt with; in the main, though, it was endorsed most heartily. When asked for my opinion in the matter, I most thankfully added my endorsement of every important idea set forth in it. It was sound, sensible and scriptural in all its fundamentals.

The Baptist church here is very strong and has among its ministers several men of the most decided talent.

He is regarded as a fine pulpiteer and has preached able sermons before different conventions. Before the Baptist Foreign Mission Convention of the United States, he preached from the text: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty" (Judges v, 23), at the conclusion of which, the president, Rev. A. S. Jackson, said:

I have been fully converted on the secret society question this morning. I have been wearing the sheepskin and marching around as a big man in the societies, but I am done, from this moment; I will have no more to do with the things; I would not have missed this sermon this morning for a thousand dollars.

He is a life member of the Virginia State convention and of the New England Baptist Missionary convention, and of the Brotherhood of Liberty.

He was married October 18, 1881, to Miss Katie Banister of Baltimore. He owns property in Virginia and Maryland valued at about two thousand dollars, with a library composed of some of the choicest works of the age, valued at one thousand dollars. He is much beloved and honored by the people of the republic.

CLXVI.

REV. D. A. PAYNE, D. D., LL. D.

Senior Bishop of the A. M. E. Church—Educator and Author—The Scholar of the Denomination.

HIS life began in the city of Charleston, South Carolina, that city of famous men. The day was an important one in that family, when the future bishop came to visit them, February 24, 1811. His father and mother were members of the M. E. church; the father had charge of two classes, the "seekers' class" and the members' class. The mother was a woman of fine feeling, a tender, loving and faithful Christian, whom the son remembers with all the reverence of his nature. Surely she impressed her own nature to the depths of his heart.

He was early taught to read and attended school supported by an organization known as the Minor's Society, which was supported by free colored men, beginning its work as early as the year 1810. What a blessing this was; they took an interest in him and paid his tuition and book bills for two years. This society was organized to take care of orphan children and give them instruction, and the limit of such aid was two years. Young Payne received the attention of the society during this period. After

leaving this school he had one year's training under Thomas Bonneau. He mastered the English branches and studied also Roman and Grecian history. He paid considerable attention to mathematics, so far as to master six books of Euclid. Greek, Latin, French and kindred studies he pursued without a teacher. He came into possession of a book named the 'Self-Interpreting Bible,' by Rev. John Brown, who had mastered these languages without a teacher, and Payne determined that he could do what had been done. This was a curious determination to one who had little reason to expect to attain any position of eminence in life from such a lowly station; nor did he himself have any such notion, as he had determined to become a soldier in Hayti. Rumors had come to him of the wars on that island, and he was stirred with the tales of battle and broils, and, like many young men, was lured to scenes of danger from the romance therein. He was an apprentice in the carpenter-shop of Richard Holloway, his brother-in-law, James Holloway, being the foreman.

Many a day did he ponder over his situation and long after the very things perhaps which he realized in after life. Circumscribed as he was, it is wonderful that he succeeded so admirably from such small beginnings. His warlike desires were no doubt aroused by reading the old Scottish tales which fell into his hands, and his head was full of the deeds of Wallace and Bruce.

But, like Joseph of old, he was "warned in a dream," and he changed his mind and hid forever his youthful warlike desires. At fifteen he became concerned for his soul, and was received into the class of Samuel Weston on pro-

bation, becoming a devoted seeker of the Lord Jesus Christ. Elder James O. Andrews was then in charge of the Methodist churches in the city of Charleston, and afterwards became his guide and teacher in the ways of eternal life. At fifteen he was converted, and a blessed day it was to him—a holy Sabbath day—a day of rest, when his soul found the rest it had for three years been longing. Shortly after he was impressed in a singular way to go and preach the gospel. It was on a day when at prayer he heard a voice that seemed to call him to the duty which has so faithfully marked his life. Hands seemed to press upon his shoulders as if hurrying him forward to begin the work of an educator. He soon laid aside the plane and chisel, saw, spirit-level and the carpenter's apron, and went forth to chisel his name on the highest pinnacle of fame, and smooth down the rough places in the intellects of the young, and be guided by the spirit of Christ.

Herein also he was like Christ. He left the carpenter's bench to minister to the wants of others. He opened a school in the house of Cæsar Wright, having his children as his first scholars at fifty cents per month. This was in 1829, and during the year 1830 he had no more scholars than enough to make his pay about two dollars per month. Yet this was the embryo Wilberforce which he had in the sample before him. He soon gained popularity, and after six years had the largest and most successful school in the city.

But the thing was too good to last. Payne was having too much success. The white folks said the school must be broken up, and the bishop himself has told us that the

people said Payne was playing "HELL" in Charleston. For Negroes to go to school was objectionable, and it was compared to the infernal regions in its results. This was not altogether out of place, it would seem, for as they had very little true religion, and among those people to destroy these schools, they felt the Negroes would rise in a generation and strike for freedom, and in so doing the white folks would get a through ticket to that place.

A sketch written by T. McCants Stewart says that they passed a law in the Legislature which made it impossible for Mr. Payne to remain any longer in the home of his birth and as an educator of his people. Before this time, however, Mr. Payne's life was embittered by what he saw of slavery. He himself had suffered. While never whipped under that system which Garrison rightly called "a league with death and a covenant in hell," he had suffered bonds and imprisonment. Standing on the street of Charleston, South Carolina, about fifty-six years ago, with a small walking cane in his hand, a white man snatched it from him and struck him, indignant at the idea of a "nigger" carrying a cane. Young Payne, full of fire and manhood, retaliated and was imprisoned. His soul was full of bitterness against oppression and the oppressor, because he saw husbands sold away from wives, he saw children, even nursing infants, torn cruelly from their parents. He saw the victims of the driver's lash and the auction block; he saw his people compelled to make bricks without mortar or straw. He heard their cries, "How long, O Lord, how long?" When, therefore, unjust and oppressive law forced

him out of his native city, he resolved never to return again until slavery was destroyed.

In 1835 Mr. Payne sailed out of Charleston harbor with this determination. Strange to relate, he returned on the very day and date thirty years thereafter the bishop of the A. M. E. church, to plant the banner of that connection on the soil of South Carolina, and in the very city where thirty years before he had suffered imprisonment and oppression.

He landed in Philadelphia, where he taught school for several years. The same year of his arrival he entered the Lutheran Theological Seminary at Gettysburg, Pennsylvania, but was compelled by the weakness of his eyes to surrender his course. He was ordained an elder by the Lutherans in 1837, having entered the ministry the year before. While teaching and preaching in Philadelphia the old building, the Bethel of Richard Allen's day, was torn down, and Elder Payne assisted in laying the corner-stone of the present edifice. In 1840 he joined the Philadelphia conference as a local preacher. In 1843 he was traveling preacher in the same body. Bishop Morris Brown appointed him to the Israel Bethel church at Washington, District of Columbia. Here he remained for five years. He was then appointed to the Bethel church of Baltimore, Maryland, then to the Ebenezer church in the same city. The bishop rose from station to station because he preached the word of God and did right. May 7, 1852, the General conference met in New York City. A special sermon was to be preached and Elder Payne was selected the preacher. When he did so he easily carried off the prize. He was elected

bishop and ruler of the representative of the younger and more progressive element. May 13, 1852, he was ordained bishop of the A. M. E. church, and beyond doubt has been a faithful steward.

Bishop Payne's name will stand in the history of the A. M. E. church as a founder of a system of education just as Aristotle and Bacon were founders of a system of logic. Garrison says Plato is philosophy and philosophy Plato. The A. M. E. church can freely say Bishop Payne is so of education, and the spirit of our education is embodied in Bishop Payne. Years ago Wilberforce University was offered the bishop as a school for our church. Certain parties stood ready to purchase the property at a higher figure than we could pay. The matter had to be decided on a certain day. Bishop Payne could not consult his colleagues and he would not permit the order to be given. The bishop was without a dollar and remembered the fact that the connection was not enthusiastic over Christian education; but with a firm faith in the omnipotent arm of the Jehovah, and inspired with that courage that characterized his life, he stood in the presence of the person who was to sell. Alone with Jesus and with uplifted hands, Bishop Payne cried, "In the name of God I purchase this property for the A. M. E. church, to be consecrated by them for the sacred cause of Christian education." He lived to pay every dollar of the debt which he that day incurred. This school is truly a monument to his rare foresight and earnest zeal in the cause of education, and a great desire on his part to see the ministers of the church educated.

Dr. Tanner, in speaking of him in his apology for African Methodism, says that the Wilberforce University is pre-eminently the legacy he will leave to the church and the people he loves so well. Upon it he has laid himself as a willing sacrifice; of it he thinks by day and dreams by night; of it he writes, talks and works; for it he has crossed the sea. He became the president of this college in 1863 and continued till 1876, building it up into the great and powerful school which has sent out very learned men and given many titles to its clergy and scholars. Rev. B. W. Arnett, in his centennial address on the mission of Methodism, has said of Bishop Payne that he was "the apostle of an educated ministry." He was the first president of a Negro university in the western world; the first Negro to preside over the Universal Methodist family, September 17, 1881, at the Ecumenical conference held in London, England. He has been the historian of the church since 1848 and is the author of several works.

The bishop is about to publish his recollections of men and things, which has engaged his attention for the last three score years. He has recently published a book on Domestic Education. Full of years and honor, he still continues to labor for the denomination. He received the degree of LL. D. from Lincoln University in 1880, and D. D. from Wilberforce University. He by his own exertions secured the museum to Wilberforce University, which is worth two thousand dollars; and in honor of the services which he rendered in that connection, it has been named the "Payne Museum," and, says the *Wilberforce Alumnaal* of 1885:

Thus will his name be connected with the study of sciences, and as the young and rising generations tread the halls of the university, they will read the name of the noble author and disciple of knowledge, that in *our* age stands as a synonym for a Christian education, and could be transmitted from generation to generation as a worthy example of consecrated learning and a devoted love to man and God.

May his days be prolonged to do much good; but surely he will leave behind him grateful hearts and many who owe all directly to the influences which he has set in motion in the establishment of the Wilberforce University.

CLXXII.

RT. REV. JOHN M. BROWN, D. D., D. C. L.

An Active Bishop in the A. M. E. Church.

BISHOP J. M. BROWN was born in Cantwell's Bridge, now called Odessa, New Castle county, Delaware, where he remained until he was ten years of age, when he changed his home to Wilmington, Delaware, where he remained two years in the family of the Hon. William Seals, a Quaker gentleman. While at his home he attended a private day school taught by a friendly white lady, and the Sabbath school of his native town. At Wilmington his Sabbath school instruction was mixed. He attended first the Presbyterian Sunday school. The members of that church proscribed all colored children to the gallery. As young as he was, he hated proscription, and, as the natural consequence, he united with a Roman Catholic Sunday school opposite his home. He was kindly received both by the priest and his people. The priest, the Rev. Mr. Carroll, offered to educate him in the colored Catholic school in Baltimore, Maryland, but his early training had always been in the Methodist faith by his grandfather, who was a Methodist minister, and by his mother who was a Methodist "mother in Israel;" he therefore declined

the offer with thanks, unwilling to forsake the religion of his ancestors. At the end of his stay in Wilmington, an older sister from Philadelphia brought him to that city, where he enjoyed the advantages of a better education than it was possible he could have received in his native town. He found a home with Dr. Emerson and Henry Chester, an attorney-at-law. While he proved serviceable to them, they, in return, did much more for him. It was while here that the foundation of an education and piety was laid. They instructed him in the rudiments of a liberal education, catechised him in the principles of religion and the doctrines of the Bible. They recommended St. Thomas' Colored Protestant Episcopal church, which he attended until 1835, and from that time until 1837 he was with Mr. Frederick H. Hinton, from whom he learned the trade of a barber, and in whose house he made a profession of religion. He united with Bethel A. M. E. church, Philadelphia, Pennsylvania, January, 1836. He attended an evening school taught by the Rev. James N. Glouster, and entered upon his study for the ministry. Mr. Hinton gave him two years of his time as an apprentice with a barber's outfit, with which he, Edward H. Ferris and A. G. Crippen left Philadelphia for Amherst, Massachusetts, where they attended a manual labor school, but soon returned home. He remained at home a short time, and left for Poughkeepsie, New York, where he attended a school conducted by Rev. Nathaniel Blount, and working between school hours at his trade with Mr. Uriah Boston. During vacation he worked in the shop with Mr. Brady in New York City, in the summer, 1838. In the fall of 1838 he became a mem-

ber of the Wesleyan Academy at Wilbraham, Massachusetts, remaining two years preparing for college. The summer of 1840 his health failing, he returned to Philadelphia to recuperate. In the meanwhile he continued the study of Latin and Greek under Rev. Mr. Harris, pastor of the Presbyterian church. In the fall of 1846, apparently restored to health, he entered Oberlin College, Ohio, where he prosecuted his studies for nearly four years. It was in the fall of 1844 that he opened his first school in Detroit, Michigan, and after the death of the pastor of the African M. E. church in that city he was appointed acting pastor, which position he filled from 1844 to 1847. While there a lot was purchased and the present church edifice erected. In September, 1864, he united with the Ohio conference, and was ordained deacon. From Detroit he was sent to Columbus, Ohio, where he preached three years. In addition to his ministerial duties he was appointed principal of the Union Seminary by the Ohio conference, out of which has grown Wilberforce University. This school began with three pupils, and at the end of his administration closed with one hundred. His energies were devoted to collecting money for the erection of a permanent building. He traveled extensively with but little success. In August, 1852, he was appointed to the charge of Allen Station, Pittsburgh, from the Ohio conference; in three months Bishop Quinn called him from the Ohio to the Indiana conference, and stationed him at New Orleans.

In 1853 he was appointed by Bishop Payne to the charge of the mission in New Orleans, which consisted of Morris Brown mission, third district, Trinity mission in the first

district, and oversight of all adjacent places. Morris Brown chapel was built at a cost of three thousand dollars (\$3000). The congregations in both chapels were greatly increased. He remained in New Orleans about five years, and was imprisoned once for each year; but his imprisonment was generally superinduced by the prejudice of his own color. Becoming weary of the persecutions of the police and others, he asked Bishop Payne to relieve him, and in April, 1857, the bishop stationed him at Asbury chapel, Louisville, Kentucky, where he remained one year. He was transferred from the mission into the Baltimore conference, May, 1858, to Bethel church, Baltimore, remaining in that charge three years and one month. The church was remodeled at a cost of \$5000. There were between six and seven hundred souls added to the church during that period. While pastor he became editor of the Repository of Religion, Literature, Art and Science. He also served Ebenezer of that city, from April, 1861, to December, 1863, when he was sent to Brite Street A. M. E. church as well as to superintend the organization of the A. M. E. churches in Virginia and North Carolina. At the general conference of 1864 he was elected editor of the *Christian Recorder*, which he subsequently resigned. At this time he was elected corresponding secretary of the Parent Home and Foreign Missionary Society of his church, which he held for four years, ten thousand dollars (\$10,000) being raised to assist in planting schools and churches in the South; in this grand and glorious work he was assisted by Rev. James F. Sisson, William B. Derrick and William E. Matthews, Esq.

In May, 1868, he was elected and ordained to the office of bishop by the General conference which met in Washington, District of Columbia. His first district consisted of South Carolina, Georgia, Florida and Alabama, which he held until 1872. He organized the Alabama conference of the A. M. E. church in the basement of the Methodist Episcopal church, South, July 25, 1868, in Selma, Alabama. He organized the Payne Institute in South Carolina, in 1871, which has grown into the Allen University, at Columbia, South Carolina. His second district consisted of Louisiana, Texas, Arkansas and Tennessee, which he served from 1872 to 1876. He planted the school which has grown into "The Paul Quinn College," at Waco, Texas, under the presidency of the late Bishop R. H. Cain, D. D., and Bishop T. M. D. Ward. He organized the West Texas, South Arkansas, West Tennessee and Columbia (S. C.) conferences. He also assisted Bishop Ward in the organization of the North Georgia conference, in 1872. His third district consisted of the Baltimore, Virginia, North and South Carolina conferences, which he served from 1876 to 1880. His fourth district consisted of Philadelphia, New Jersey, New York and New England conferences, which he served from 1880 to 1884. His fifth district embraces Missouri, Kansas, Illinois, Iowa, North Missouri, South Kansas and California. He is president of the financial board of the A. M. E. church. From the foregoing we see that the life of Bishop Brown has been active and useful. For nearly forty years he has devoted his time and talents to the cause of Christ, and he is as faith-

ful to his duties now as when he started. May the life of such a man be spared to the church for many years!

On February 13, 1852, he was married in Louisville, Kentucky, to Miss Mary L. Lewis. She has been his constant companion in his travels and labor for the church of Christ. They have eight children, four of whom have completed a course of study. The eldest son, John M. Brown, jr., M. D., completed the Junior year in college, and graduated with honor from the medical course at Howard University. He is now practicing successfully his profession in Kansas City, Missouri. William L. Brown graduated from the College Department at Howard among the best in his class; was principal of the public school of Morristown, New Jersey, and is now in the ranks of educators in the West. Daniel Brown has entered the ministry. Miss Mamie L. Brown also completed a course at Howard University, graduated from the Minor Normal school, and has taught successfully in one of the public schools of Washington, District of Columbia. My personal relations with Bishop Brown have been of the most pleasant character. For a few years I lived near him in Washington, and found him a loving, fatherly gentleman, who always had a smile for young men and a generous word for the aspiring. His life is a blessing and an inspiration.

Brown served for a
while in some of the churches
in Balto