

**HARVEY JOHNSON  
MEMORIAL  
COMMUNITY  
CENTER**

**DRUID HILL AVENUE NEAR DOLPHIN ST.**

**BAXTER L. MATTHEWS, B.D., D.D. MINISTER**



**SUPERVISED ACTIVITIES FOR CHILDREN TO 14 YEARS OF AGE**

Hours 5 to 7 P.M.

**MOVIES**

Free movies, geared to the interest of children of this age group, are shown on Mondays from 5 to 6 P.M.

**BASKETBALL**

Young children and unskilled players can learn the fundamentals of basketball in the training class which is conducted everyday from 5 to 6 P.M.

**KIDDIE CLUB**

This Club has a program for pre-school children that includes coloring, painting, games, dramatic play, arts and crafts. The group meets on Tuesday from 5 to 7 P.M.

**ARTS AND CRAFTS**

Boys and girls can learn basic skills in embroidery, crocheting, ceramics, weaving, painting, crafts involving use of gimp and sketching on Wednesday from 5 to 7 P.M. A sewing class is conducted 5 to 7 P.M. on Thursdays. There is no fee for instruction or materials in these classes.

**COOKING**

One of the most popular classes among the boys and girls is the cooking class which meets from 5 to 7 P.M. on Tuesday and Wednesday. The members of the class get valuable training in preparing, serving food and table etiquette.

**SCOUTING**

Cubs - Sat. 2 P.M.  
Brownies - Mon. 5 P.M.  
Boy Scouts - Thurs. 7 P.M.

**SPACE AGE CLUB**

Boys and girls in this club learn basic scientific concepts relative to space flight and construct models of space craft. Meetings are held on Tuesday nights at 6 P.M.

**RHYTHM SCHOOL**

This activity provides boys and girls with an opportunity to develop creative expression through bodily movement. The group meets on Wednesday from 5 to 7 P.M.

**TEEN AGE ACTIVITIES AND CLUBS**

**BASKETBALL FOR GIRLS**

A supervised period of instruction in the fundamentals of basketball for girls is provided each Monday evening from 6 to 7 P.M.

**BASKETBALL FOR BOYS**

The following schedule has been set up for the boys:

Monday 7:30-9:30-Free Play  
Wednesday

Tuesday - Team Practice for participation in city - wide competition.

**DRAMATIC CLUB**

The Dramatic Club meets Thursday evening at 8 P.M. All phases of dramatics such as acting, directing, handling properties are presented.

**TEEN-AGE CLUB**

The Club meets Friday, 6:30 to 8:P.M. The group renders service to the community and conducts social activities for for its membership. Club membership is limited to boys and girls age 14 to 19, who are still in school.

**BASEBALL TEAM**

The Harvey Johnson Center has a baseball team, the Union Tigers, composed of boys age 14 to 16. This team participates in city-wide competitive games. Experienced coaching is provided for boys with advanced skills. There is no fee for uniforms or equipment.

**ACTIVITIES FOR ALL AGE GROUPS**

**QUIET GAMES**

Boys and girls of all ages can relax in the downstairs area of the Center and enjoy quiet games such as dominoes, checkers, puzzles, etc. Ping-pong is one of the more strenuous activities available to those who prefer more active games. Hours: 5 to 7, 7:30 to 9:30 daily.

**PIANO CLASS**

This class meets on Wednesday. Basic fundamentals in piano playing are emphasized. Enrollment is restricted to 15 members. Fee: 25¢ per week. This is their contribution to the center.

**SPECIAL EVENTS**

The Center's program includes appropriate recognition of of holidays and other special interests of the members. Some of these special activities include:

- Banquet for Baseball Players
- Teen-age Banquet
- Plays
- Father-Son Banquet
- Easter, Halloween, Thanksgiving, Christmas Activities

**ADULT CLASSES AND INTEREST GROUPS**

**CLASS IN BAPTIST DOCTRINES**

This class, which is taught by Dr. Matthews, deals with the the fundamentals of the Baptist faith. The class is open to members of the Church and others anticipating membership in the Church. Class meets 7:30, Monday evening.

**BIBLE CLASS**

Mr. A. B. Koger, one of the lay leaders of the Church, directs the study of the Bible from a contemporary point of view. Emphasis is placed on making the Bible meaningful in every day living.

**ADULT SOCIAL**

The adult participants in the program of the Center are invited to relax and have fun at their social hour, 7:30, Thursday. Games, community singing, illustrated lectures are among the features. Refreshments are served.

**MOTHERS CLUB**

This group meets every second Tuesday in the month. Problems of family life and child rearing are discussed. The Club also sponsors holiday programs and parties for children of its members.

**SENIOR CITIZENS CLUB**

Plans are being made to provide recreational and social activities for the older citizens of the community. Arts and crafts will be stressed. Interested persons are urged to contact Mrs. Mapp at the Center.

**LEADERSHIP WORKSHOP**

The Center staff is conducting a leadership workshop for persons interested in working with young children and teenagers. Persons who attend the workshop will participate in cooperative planning of the meetings and procedures for the group. Interested persons should contact the Center office.

You  
Are  
Invited

to participate in the activities  
at the

HARVEY JOHNSON MEMORIAL  
COMMUNITY CENTER

Druid Hill Ave. near Dolphin Street

*Union Baptist Church*

219-27 DRUID HILL AVE.

BALTIMORE 17, MD.



**PURPOSE**

The Harvey Johnson Center is dedicated to the purpose of a well managed and supervised religious, educational and recreational program for the Church Community. The cost of the program is underwritten by the members and friends of Union Baptist Church. The Center's program of supervised recreation for young people provides experiences which are designed to help youngsters direct their values toward clean healthy living. Adult church and community groups use the Center for meetings, social recreational and educational programs.



**MEMBERSHIP**

Membership is open to any child or adult without cost. Membership privileges are maintained as long as the participants comply with rules and regulations of the Center.

The governing body of the Harvey Johnson Memorial Community Center is the Board of Managers and 51 members who meet every second Monday in the month. The Chairman of this group is Dr. Houston R. Jackson.



The Center Staff Executives

Rev. Vernon N. Dobson-Coordinator and Director of Center

Mrs. Dorothy Mapp-Program Director

Miss LaVerne Stewart-Assistant Program Director



The executives are assisted by 28 volunteer workers from the Church membership and student volunteer workers from neighboring colleges.



Community groups who desire to use the Center for meetings and programs are invited to contact the Center office.

Phone No.....

Book by H.W. Peques.

Pages 289 & 290

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lyn. The late Thomas Hamilton was editor and proprietor of the *Anglo-African*, a weekly paper published in New York city.

Mrs. Jeter, experienced and deeply interested in church work, has proved an invaluable help, not only to her husband, but to the church and Sunday-school, bringing together the young people, training them in singing, speaking, etc., giving concerts, thus raising a large amount of money for church work. Six children have been born unto them, viz.: Octavia, Leonard, Nellie, Susie, Walter, and May.

Mr. Jeter left Wayland Seminary in 1875. He was ordained for the Baptist church at Newport, R. I., June 24, of the same year. This is the only charge he has had. For sixteen years he has been pastor of that church. The membership was small, only fifty-three, when he took charge. During these sixteen years he has added to the church two hundred and twelve members, and has improved the church edifice and built a parsonage, at a cost of \$7,498.70. That is remarkable to those who understand the circumstances and environments of a place like Newport. In the first place the number of colored people is comparatively small; a great many, who may be considered as transients, are members of churches elsewhere, and will not move their membership. The Baptist cause at Newport was exceedingly

H. Johnson

far from being in a flourishing condition at the beginning of 1875, so what Rev. Jeter has accomplished bespeaks his industry, tireless devotion, and trust in God. In the whole state there are only three Baptist ministers who have held charge of the same church as long as has Rev. Jeter. While others go and come, he remains, and through God's help succeeds.

REV. HARVEY JOHNSON, D.D.

I have met with men more learned and of longer experience—but I can recall no one more earnest, more thoroughly devoted to what he believes to be his duty, more aggressive, broad-minded, and fearless than Rev. Harvey Johnson. He keeps apace with the times; and there is scarcely a subject that escapes his scrutinizing and searching inquiry; he is well informed on matters of church and state, as well as having extensive knowledge of church and theological questions; he believes that he is a man and that his race belongs to the brotherhood of man; hence no calumniations against the race escape his attention and protest; while giving much attention to theology, his writings in the field of science have attracted much attention. The writer's first acquaintance with Dr. Johnson was when he came to Richmond, Virginia, in 1881, and preached

men whom the church largely aided in educating have been ordained and sent out in the work of the ministry. Eight other churches have grown out of it; four located in the city of Baltimore, and four in different parts of the state. Like the pastor the church is alive to every good work. What it has done should serve as a beneficent example to many other churches in the country. Some years the church has raised more than \$1,200 for mission and educational purposes.

Rev. Johnson has been honored perhaps more than any other colored minister in the state of Maryland; honored not only by his own denomination and race, but by men of every color and creed. Many of the wholesome laws that have been enacted by the city and state governments in favor of the colored people, or rather in favor of justice and fair play, were enacted at his instance and indefatigable efforts. On several occasions he appeared with success before legislative committees at Annapolis, and in the city council of Baltimore.

He is a life member of the American Baptist Home Mission Society; life director of the American Baptist Publication Society; life member of the Virginia Baptist State Convention; has been president of the Ministerial Union of Baltimore, which is composed of all denominations. He organized the Baptist State Convention of

Maryland and was its first president; he also organized the Mutual United Brotherhood of Liberty, wrote its constitution, and was its president; he has by turn served as vice-president of the white Baptist Ministers' Conference of Baltimore, and vice-president of the Maryland Baptist State Convention, which is composed of white and colored churches. Rev. Johnson has written and published many sermons which have been favorably commented upon by the public and press. Among the published sermons are pamphlets entitled, "Equality of Father and Son"; "The Theophany of the Old Testament"; "Secret Discipleship," and a work entitled "The Hamite." The last named has cost the author years of research and he hopes to treat it further in the future. "The Hamite" has had a large sale, has been widely read, and has been received with marked favor and even with enthusiasm in some cases when offered for sale. In these various ways he has been a mainstay not alone in Baltimore but in the state and nation. As a man of push, energy, wisdom, and success his reputation is wide; he has labored in many states and is an influential member of all our national denominational meetings.

Though not a man of business (that is, he does not give himself to business) yet he possesses a splendid home on a prominent street in Balti-



more, and a small estate in Virginia near Richmond.

In 1877 he was married to an accomplished lady, who has since written a charming and beautiful story which has been published by the American Baptist Publication Society, called "Clarence and Corinne, or God's Way." The union of Rev. and Mrs. Johnson has been blessed with three children, one daughter and two sons.

That Rev. Johnson is interested in the public good may be further judged from the fact that he has assisted four of his members in suits against the steamer "Sue" for discriminations against them on account of color. All the cases were won.

He was also instrumental in having the bar in the city of Baltimore thrown open to colored lawyers. Whereas a few years ago a colored man could not practice law in Baltimore, there are now five practicing colored lawyers in the city, one of whom is a member of Mr. Johnson's church. When admitted to the bar the church presented the young man with a set of law books and a purse. He was the first colored lawyer admitted to the Maryland bar upon examination, the others being admitted by means of certificates.

May, 1888, the Richmond Theological Seminary deservedly conferred upon Rev. Harvey Johnson the degree D.D.

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## REV. WILLIAM BISHOP JOHNSON, D.D.

Rev. William Bishop Johnson, D.D., was born in Toronto, Ontario, Canada, the 11th of December, 1856. He graduated from the public schools of Buffalo, N. Y., in 1868, and the normal school, Toronto, Ontario, 1874.

In 1872 he was baptized by Rev. J. W. Mitchell, then pastor of the Queen Street Baptist Church, Toronto, Ontario, and in 1875 he entered the Christian ministry, after taking a course of theology under Dr. Mitchell.

Having chosen the South as his field of labor, he went to Washington, D. C., and entered Wayland Seminary, graduating with the highest honors of his class in 1879, and taking the prize as best orator. The same year he was called to the First Baptist Church, Frederick, Md., where he built up a large congregation, and was beloved by the people.

In 1881 he was appointed by the American Baptist Home Mission Society, general missionary for Maryland, Virginia, West Virginia, and District of Columbia, and in this position did great service for the educational work of the denomination, collecting hundreds of dollars for its support, and awakening the co-operation of the churches and conventions with Wayland Seminary.

UNVEILING MONUMENT  
TO  
DR. HARVEY JOHNSON,  
DR. DE OVER, PASTOR.

J  
JOHNSON

THE UNVEILING OF DR. JOHNSON'S TOMB

421 East 22nd St.  
Baltimore, Md., 4/7/36.

Mr. A. B. Koger,  
1214 Penna. Ave.,  
Balto., Md.

My dear Mr. Koger:-

In reply to your letter relative to the descendants of Mr. William Crane and Mr. A. Fuller Crane, beg to advise that they were my Great Grandfather and Grandfather respectively, I being the latter's name-son.

All of my uncles and aunts have long since gone to their reward, and it leaves my son and myself to bear this illustrious name, Andrew Fuller Crane, so well-known and beloved among the older Baptists of the State.

I will be very glad to confer with you regarding the matter, if you will phone me, Plaza 8000 Station #14, or at my home telephone 7189 after 5 P.M.

Assuring you I appreciate what you are trying to do, I am,

Sincerely yours,  
Andrew Fuller Crane, Sr.

Baptist Church of this city. But this gradually took in more than actual church work, other denominational labors, such as Foreign Mission work (his church contributing \$100.00 a year), Conventional work, benevolent projects, etc., but he has not ceased to lend a hand in the struggles of the race for just recognition in this city, in a number of directions.

Rev. Wm. J. Simmons, in his book, "Men of Mark," said of him:

He has never held any political position from the fact he never took part in politics, except for prohibition; he has labored, however, very earnestly in trying to obtain the rights of the race as citizens, which has brought him into communication with a large number of the prominent men of the country.

In support of this statement it may be well to insert just here the following extracts from personal letters bearing on the admission of colored lawyers to practice at the Baltimore bar:

Baltimore, March 20, 1885.

Dear Sir:—At 6:53 this a. m., I finished reading the decision of the Supreme Bench in the "Colored Lawyer's Case," and at 6:54, I went to my desk to write you a congratulatory note as having been chiefly instrumental in bringing about such a result. As reluctantly as it may come by others, I, for one, accord you the undying honor of having accomplished for this State, or the colored population thereof, a boon that has slumbered for years, and would have continued to slumber but for the efforts of a live and intelligent citizen, which has been found in the person of the Rev. Harvey Johnson. All honor to Johnson and Hobbs—not forgetting to let God be praised.

Fraternally yours,

(Rev.) P. S. Henry.

This extract is from a letter written by J. H. Wolff, Esq., Attorney and Counsellor at Law:

Boston, Oct. 3rd, 1889.

My Dear Sir:—I take this opportunity to thank you for

the grand service you have rendered the race in removing from the Maryland Code, a discrimination that was a disgrace to the State, and a blot upon the American Judiciary. I think that you have been instrumental in opening up a rich field for a young colored lawyer of ability and character. \* \* \*

This is from Mr. Joseph E. Briscoe, formerly Editor of the *Vindicator*:

March 17th, 1885.

My Dear Sir: You will please accept my congratulations and heartfelt gratitude for the grand victory that the colored people of Maryland have achieved through your efforts in testing, in our courts, the rights of colored lawyers to plead in the courts of our city and State as Attorneys at Law. The victory is a grand one for Maryland and the colored race; but to your unselfish and patriotic efforts belong the victory. The colored race owe you, therefore, more than they do any other man in Maryland. \* \* \* Now, Sir, one more effort to obtain the appointment of some competent colored teachers in the colored schools of our city. \* \* \*

Just now (March, 1896), that the question of the schools and colored teachers is making things so lively in Baltimore, it will be *apropos* to quote the following from an article of the author's sent to the *National Baptist*, at that time the organ of the white Baptists of Philadelphia, to show that his attention had already turned in the direction of the schools:

July 16th, 1885.

Right here in the city of Baltimore we are not allowed to teach our own children in the colored schools. I hold that this is a gross injustice. Shall we forgive it while the injustice continues? We have separate schools, and not a single colored teacher allowed to teach, although they hold certificates qualifying them for such a position. There is a Normal School, a High School, and a City College in this City of Baltimore for white boys and youth; but neither High School (this was in 1885) nor College for the colored;

nor can we send our children to either of these institutions. I admit that there is what is called a High School. There is no High School building, and only one Grammar School to accommodate the children of 65,000 inhabitants; and this so-called High School for the colored children is a simple class, consisting of 22 scholars, who are taught by the Principal of the Grammar School, who receives the pay of a Grammar School teacher only. To crown it all, these children are not allowed to graduate even from this so-called High School Department. Is this right? Is it just? Is it an equal chance in the race for life? Is it fair? especially in the face of the fact that there are being kept from year to year, statistical records of our progress, which are to count for or against us in after years. \* \* \*

The following quotation is from a report taken by the *Baltimore Daily American* of a public speech made by the author in 1886, at Douglass Institute, this city:

Mr. Johnson attacked the Republican party of Maryland for its neglect of the colored people during the past fourteen years. Not a public man nominated in fourteen years had declared for the repeal of the bastardy law, the opening of the bar to colored men, the jury box to colored men, and higher education for colored children (the speech was in the interest of prohibition).

Another extract from a report by the *Daily American* of another speech for prohibition at a mass meeting of citizens held at Mount Pisgah Tabernacle:

If you announce through your public speakers, and put it in your platform, promising to give us better opportunities to educate our children, I guarantee that every colored man will come into the movement. The faces you see here to-day expect such action. We have only one-third the facilities now. It is not fair, etc. The speaker then named the various high schools, including the Normal School, Baltimore City College and two female high schools for white children, while the sixty-five thousand colored citizens had only a rickety, condemned building on Holliday Street, which was vacated by the city officers, because it was un-



safe. In this there were six hundred children. Twenty-two scholars in the upper class constituted the high school. Is this right? \* \* \* If you want us, tell us that we shall have equal school facilities, etc., etc.

About two years later Baltimore did improve the school facilities for its colored citizens. A new and commodious High and Grammar School was built; the Grammar and High School courses properly graded; annual commencements instituted, and pupils graduated. So far, so good. But the good was not without alloy. Instead of the new building being used exclusively as a High and Grammar School, for which it would serve comfortably, those classes were cramped and put to inconvenience by having included in the building one of the primary schools, thereby taking from it a portion of its dignity. Another portion was clipped off by the refusal of the Board to recognize and pay to the principal a regular High School principal's salary.\* These and some other things still, in 1896, constitute a grievance to the colored people. Strenuous efforts were put forth to have these differences adjusted, as well as other just claims recognized.

The following clipping from the *Baltimore Standard* of January, 1896, bears on this subject:

The announcement that Dr. Harvey Johnson, the able divine, has come forward again in the immediate interest of better educational facilities for the colored youth of our city, should be received with great joy. It will be remembered that it was through the efforts of Dr. Johnson, and a few other representative men of our race, that an ordinance was passed making it possible, under certain conditions, for colored teachers to get positions in our colored public schools. At the time it was considered a radical departure from the ordinary, and looked upon by some as an experiment. Good results, however, have been obtained

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\* Since the above was written these conditions have been remedied.

It is a book that should be read by every member of the colored race; for no one can read it without feeling a renewed interest in the achievements of his race, and a desire to be an honor to it.

From an article by Rev. W. A. Creditt, in the *Sower and Reaper*:

Becoming enthusiastic over the contents as suitable to awaken the noblest ambitions of our young, without invitation, I sought the privilege of an agency. The pamphlet has been enthusiastically received as one of the greatest helps to our future development. It is one of the most helpful articles I ever read. At first reading, the facts are simply startling. Having been in darkness many years, the suddenness and glare of the light blind one until his optics become inured. At first the men are as trees; meditation and personal research say they are men—after all, the trouble was with my sight. May Dr. Harvey Johnson live long to champion our cause, and to infuse enthusiasm in our young.

From the *American Baptist* (Louisville, Ky.):

\* \* \* You will find in it the other side of the question that sheds light upon which way the Negro went, where he came from and how he got along for thousands of years; and it removes much prejudice and blindness that have hung over the mind so long. As a man, he (the author) is full of life, educated, talented and a gifted minister of Jesus Christ, warm and enthusiastic in speech, a strong Baptist and a lover of his race.

I will also quote from the following correspondence with reference to "The Hamite:"

From Harry S. Cummings, Esq., Attorney and Counsellor at Law, Baltimore, Md.:

Rev. Harvey Johnson, D. D.:

My Dear Sir:—I have read with much pleasure and profit your treatise on the "Hamite," and it gives me much pleasure to say that it is an able and careful treatment of the subject. I confess that from a perusal of it, I have

gathered much instruction, and from the strong and conclusive manner in which your assertions are authenticated, one may well be proud that he is a son of Ham. A subject of this kind, treated in such a manner, is calculated to inspire the young of the race and disabuse their minds of the erroneous idea that to be a Hamite is to be doomed, and lead them to play the part in these, that their ancestors played in days of yore. You have my congratulations and my sincere thanks for the instruction which I have acquired. I sincerely hope that this contribution to the literature of our race may have the influence and publicity to which it is justly entitled.

From Rev. W. A. Creditt, Pastor Berean Church, Washington, D. C.

Dear Bro. Johnson:—To-night I sold my fifty "Hamites" at one move. Oh, that I had then about two hundred! Send me at once, one hundred more. \* \* \* You are doing wonderful good through your pamphlets.

From Rev. R. A. McGuinn, of Baltimore, Md.:

\* \* \* I have read it (The Hamite) with much interest, and have had my mind awakened and enlightened in a research of history, both novel and valuable. It ought to rid the race of some odious misconceptions and lead, as well, to an exhaustive and patient study of whether those things were so.

From Mr. G. F. Richings, Philadelphia, Pa.

\* \* \* If you had never done anything else in the interest of your race but write that little book, why that in itself marks you as a great man. I tell you, there is some deep thought in that very "Hamite." I only wish you could make every Southerner read that, and when he had read it, have sense enough to understand it.

From Mr. J. E. Bruce, newspaper correspondent and writer:

My Dear Dr. Johnson:—I have read the "Hamite" very carefully. It is well written and its style is graceful and forceful. The argument is, in my judgment, unanswerable

antagonist, and carrying conviction to the skeptic. We are proud of his scholarship and any production from his erudite pen.

The *Baptist Messenger* (Baltimore, Md.) says:

It is a reply to one W. Cabell Bruce, Esq., who has maliciously assailed the whole colored race. \* \* \* Mr. Bruce boasted claims for the white race, but his only foundation for such claims is bold assertion. On the other hand, Mr. Johnson has given facts, stubborn facts, historical facts; such facts as no one with common sense would attempt to dispute. Such a pamphlet as this is what is needed in every home as a text book to instruct the race and to enlighten the enemies who are blinded by unreasoning prejudice and conceit.

The *Gloucester Letter* says:

Dr. Harvey Johnson, of Baltimore, takes the front rank in discussing the race question. He is a stern advocate of the descendants of Ham, and in his able reply to Mr. W. C. Bruce, proved by historical facts that he is master of the subject.

C. Osborne Ward, Esq., Librarian of the Department of Labor, Washington, D. C., writes:

I have not seen the Bruce pamphlet, but was already prepared by my own study of the question to see that your excoriating quill has done justice to an egotistical braggart.

J. M. Townsend, Esq., Recorder General Land Office, Washington, D. C., writes:

I have read with pleasure your work, "The Question of Race." I congratulate you upon your unanswerable reply to Mr. Bruce.

Mr. D. Virgil, of Bermuda, writes:

The book seems to open or throw a great light where darkness has been for a long, long time. Thanks to kind Providence that he has made you the instrument of such a work; and may he keep and strengthen you to continue.

Mr. John E. Bruce, writes:

I have read with profit and instruction your scathing review to this man's puny effort to detract from and belittle the reputation of the black race; and here is my hand; I'm with you. The Hon. John H. Smythe, Ex-Minister to Liberia, and his estimable wife have also read the book, and they are delighted with it.

Lawyer Chas. W. Johnson, writes:

It is a work that I think ought to be in the hands of every member of our race.

Mr. G. F. Richings, writes:

Your book proves two things: first, your ability as a writer, and, next, your great knowledge from a historical standpoint of your own and other races.

Prof. I. Garland Penn, writes:

It is a complete answer to Bruce. It is indeed worthy of every laudable remark that has been made about it. \* \* \* It is simply unanswerable.

Rev. W. T. Dixon, Pastor Concord Baptist Church, Brooklyn, N. Y., writes:

With all my heart I thank our God for giving to us a Harvey Johnson to defend our race from the cowardly assaults of such men as W. Cabell Bruce, as you have so manfully done by arguments conclusive and logic irresistible, in your paper, "The Question of Race," now in pamphlet form.

T. D. Tharpe, M. D., writes:

I have read with admiration and delight the kindred productions, "The Hamite" and "The Question of Race," and consider them a masterpiece. These should certainly be read by every colored person, and with feelings of due pride that they have a representative capable of defending the race so incontrovertibly.

Prof. J. E. Jones, of Richmond (Va.) Theological Seminary, writes:

Your book I have read with great joy and satisfaction. It is excellent, and goes at the matter with a master hand.

ple. His broad views on religion, his earnest stand for temperance, and his efforts in opening free schools, in having colored men admitted to the Maryland bar, and for the removal of all odious black laws from the legislation of the State, stamp him a live, public-spirited citizen of ability and courage. Some years ago the society of the Twelfth Baptist Church in this city extended him a call to their pulpit; but he did not see fit to accept it. Sunday evening he preached in that pulpit to a very large audience of his old friends. Monday evening he spoke to a crowded audience at Tremont Temple on educational work among the colored people of the South. Earnest, incisive, practical and fearless, his address was so admirably tempered with consideration for those holding opposite opinions that the audience would not have it when he finished, and he was compelled to decline to speak longer, in order not to disarrange the program of other speakers.

A Baltimore Correspondent to the *New York Age*, has this to say:

Among the Baptists, Rev. Harvey Johnson, D. D., stands well. He has been to Afro-Americans here a Colossus of strength, and wrought many reforms, and no great reform has come to us here that he has not assisted in bringing about. He is an earnest Christian. As a speaker, in style and manner of composition and delivery, he is like the late Spurgeon, on account of the simplicity of his language. For more than twenty years he has been pastor of the Union Baptist Church, with a membership of over 2,000, and his congregation is undying in its affection for him.

Lawyer E. J. Waring, of the Baltimore Bar, writes thus in the *Baltimore News*:

In all that concerns his people, he is aggressive and fearless. In agitating the question of equal rights before the law, he has been in the front rank and took a leading part in the movements that opened the Bar to colored lawyers in Baltimore.<sup>+</sup>

Miss Ida B. Wells, (Iola) writes in the *New York Age*, as follows:

Rev. Harvey Johnson, of Baltimore, has stood in the fore-front battling for his race's rights, and is still wielding an influence by which his race is benefiting and will benefit, long after he is dead.

He has been invited to lecture in different places, both on his favorite theme, "The Hamite," which has always been enthusiastically received, and on other subjects. In speaking of a lecture at Wayland Seminary, the *Wayland Alumni Journal* says:

Dr. Harvey Johnson's lecture before the students on "Our Obligations," was a masterpiece. It was an eloquent exposition of the Negro's position as a factor in our social, political and religious life.

He has been honored in many ways: in positions offered; by invitations to take part in public gatherings, and in numberless other directions. When these honors have not conflicted either with his work, duty, or conscience, they have been gratefully accepted; otherwise they have been respectfully declined, for he has never cared for honors that would merely benefit himself; but such as he felt would reflect credit on his race and be of service to mankind, he has not refused. He was enrolled a member of the Virginia Teachers' Association, in 1892. It was in 1888, that the degree of "Doctor of Divinity" was conferred upon him by the Richmond Theological Seminary, this being the first degree, I believe, conferred by this institution.

Of late years, becoming more and more convinced, both from observation and experience, that the colored Baptists, in order to better develop themselves along educational and other lines, should make efforts to found, support and manage their own educational institutions, etc., as they build, support and manage their own churches; for, as he said, "Why else are we being educated?" To this end he wrote a series of "Open Letters" to Baptists of America through the Philadel-

phia *Christian Banner*. These letters created some stiff arguments and spirited debates. The letters themselves were a plea for independence of thought and action along the various lines of progress and advancement, which, one would suppose, would commend itself to all freedom-loving people. It is truly self-evident that our white friends do not wish us to rise beyond certain bounds, and that they will use every advantage they possess—and they possess many—to thwart us and keep us within those bonds. Some of us will not see this, but there are those who do see it.

The Open Letters referred to created considerable comment, as I have said. Editor T. Thomas Fortune, of the *New York Age*, wrote the author with reference to the opening one:

Dear Friend:—I have read your luminous and unanswerable article in the *Christian Banner* of June 21st, and I commend you for the position you have taken, and endorse the position without reservation. If the Afro-American Baptists cannot stand upon their own legs, they ought to fall down. They are rated as a separate organization, and are at the same time unable to move hand or foot without permission of the whites' organization. I hope your strike for liberty will succeed.

In commenting on these same Open Letters, Rev. Dr. E. K. Love says in the *Banner*:

If there was nothing else grand in Dr. Harvey Johnson, his race pride, independence, love of our denomination, and manhood, should commend him most highly to every Negro Baptist in this great country. \* \* \* Sooner or later, Dr. Johnson's ideas must obtain.

An editorial in the *Baptist Magazine* says:

Dr. Harvey Johnson's Open Letters in the *Christian Banner*, of Philadelphia, Pa., are characteristic of the man. They are pointed, dignified and honest in statement. The American Baptist Home Mission Society is a public institution, and as such may expect to have its methods criticised.



The man who crosses swords with the Secretary of that organization in this controversy is a life member of the Society and regular money contributor to its school at Washington (and has been for perhaps over fifteen years), sending the best of his young men and women from his church to the institution under its (the Society's) care, and since the controversy has made an appropriation to Wayland Seminary. Now, we submit, such a man is entitled to a respectful hearing; such a grand man as Harvey Johnson should not have his motives impugned when he asks in his way for information. He has many sympathizers who believe in the sincerity of his motives and the justness of his cause \* \* \*. The controversy has opened many eyes, and puts, in part, in our possession the very facts Dr. Johnson was anxious to secure.

This brings us around again to the starting point in our introduction. The aim or object of the author of "The Nations," in writing these Open Letters, was his anxiety for the true and independent advancement of his people, and his aim, or object, in putting this book into the hands of that same people is to further among them the same ends, which is the only genuine way to become again a great nation on the earth. Many things will conspire to defeat these ends, but they cannot be permanently thwarted if God be with us and for us, as it has been well proven He is. And now having done what I could to make his readers acquainted with the author of this book, I close, feeling sure that if it be accepted and read as sincerely as it is offered and written, it cannot fail of the object for which it is published.

A. E. J.

Harvey Johnson's Pamphlets =  
✓ Race Prejudice & Pride  
✓ The Seed of Abraham  
A Court in Treatise on Nat'l Gov't  
Plea for work (Bapt.) apart from whites

White Man's Failure in Gov't.

A Reply to W.C. Bruce, Esq.

The Hamite

The Question of Race

Adventist & Adventism

Texas Purchase Movement

The Nature & Gov't of Church of Christ  
A Theological Error Corrected

God's Purpose in Creating  
Nature & Person of God

Doctrine of Eternal Sonship etc

Holy Spirit & Limits of His Office

Missiology: { The Theophany of the Old Testament  
Secret Discipleship  
Our Equality of the Father & Son  
Christ the Converted Messenger

Title Page (Reduced)  
to 16 of Dr Johnson's  
Pamphlets & of his  
one Book.

A Reply to W. Cabell Bruce, Esq.

*BY HARVEY JOHNSON.*

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"He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him."—Prov. 18: 17.

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What's Left

THE A. B. KOGER, COLLECTION

# White Man's Failure In Government.

A Reply to W. Cabell Bruce, Esq.

BY REV. HARVEY JOHNSON, D. D.

BY HARVEY JOHNSON.

This pamphlet is a Chapter from a book to be published in the near future, entitled:

"He that is first in his own cause seeketh just, but his neighbor seeketh him."—Prov. 18; 17.

"The Nation From a New  
Point of View."

PRESS OF  
AFRO-AMERICAN CO.,  
307 ST. PAUL ST.

BALTIMORE  
PRINTING OFFICE OF J. F. WRIGHT  
No. 412 N. FOLGER AVENUE  
1891.

"THE HAMITE"

QUESTION OF RACE.

The Only Original  
HISTORICAL NATION  
Now In Existence

BY HARVEY JOHNSON.

By REV. HARVEY JOHNSON  
BALTIMORE, MARYLAND

1921

BALTIMORE  
PRINTING OFFICE OF J. F. WRIGHT  
No. 412 N. FOLGER AVENUE  
1891.

**RACE  
PREJUDICE  
—AND—  
PRIDE**

**On What Are They Based?**

**JL**

What Has the White Man Ever  
done to Equal the Tremendous  
Achievements of the  
Sons of Ham?

**JT**

By **REV. HARVEY JOHNSON**  
OF BALTIMORE, MD.

*The Seed of Abraham  
Who Are They?*



By  
**Rev. Harvey Johnson, D. D.**  
Baltimore, Maryland  
1920

**A CONSTITUTIONAL TREATISE**

—ON—

**THE NATIONAL GOVERNMENT**

**AND**

**STATES' RIGHTS**



—BY—

**REV. HARVEY JOHNSON**

AUTHOR OF

"The Nations from a New Point of View"  
"The Question of Race"  
"The Hamite" etc.

BALTIMORE, MARYLAND  
1913.

*A Plea for Our Work as Colored  
Baptists, apart from the Whites.*

BY **REV. HARVEY JOHNSON, D. D.**

Paper, Read Before the Seventeenth Annual Meeting  
Of the National Baptist Convention.

Held in Boston, Mass.,

September 14,

1897.

**THE A. B. KOGER, COLLECTION**

BALTIMORE.  
The Afro-American Company, Printers.  
123 N. Liberty Street.

**THE A. B. KOGER, COLLECTION**

**GOD'S PURPOSE IN THE NATURE AND  
CREATION PERSON OF GOD**

—AND—

**MAN'S GREATLY MISTAKEN IDEA OF IT AS REVEALED, AND DEFINED, IN  
THE NEW TESTAMENT**

—BY—

Rev. Harvey Johnson, D. D.,



BALTIMORE, MD.

1922



BY

REV. HARVEY JOHNSON, D. D.



BALTIMORE, MARYLAND

1919

**The Doctrine of the  
Eternal Sonship and  
Deity of Jesus  
Christ.—Is it  
Scriptural?**

BY REV. HARVEY JOHNSON, D. D.



**The Holy Spirit, and the Limits  
of His Office**

BY REV. HARVEY JOHNSON, D. D.



BALTIMORE, MD.

1916

ADVENTISTS

AND

ADVENTISM

Their Belief, Teaching  
and Doctrine

BY REV. HARVEY JOHNSON, D. D.,

Printed By  
CLARKE & JOHNSON  
2120 Druid Hill Ave., Baltimore, Md.  
1910

OUTLINE

—AND—

Constitution

—OF—

THE NATIONAL TEXAS  
PURCHASE MOVEMENT

OUR MOTTO:  
*Union of Forces.—Unity of Thought  
—Unity of Purpose and Plan;  
and Vigilant Action*

Baltimore, Md.  
1910

— THE —  
NATURE AND  
GOVERNMENT

OF THE  
CHURCH OF CHRIST

By REV. HARVEY JOHNSON

BALTIMORE, MARYLAND

1921

A Gross  
Theological Error  
Corrected



White Men Were the First Slaves.  
Ham, the Son of Noah, Not  
Cursed, but Canaan,  
Ham's Youngest  
Son.



—BY—

Rev. Harvey Johnson,  
of Baltimore, Maryland.





**DR. HARVEY JOHNSON, foremost in Maryland's crusade for justice and freedom.**

**Distinguished churchman and business organizer.**

**REV. HARVEY JOHNSON**

In a work of this extent, only the high spots in the life of Dr. Johnson may be touched upon. Some historian of the future will have to be depended upon to develop these. I shall give references at the end which will enable others to find material on this subject.

Dr. Harvey Johnson was born in Fauquier County, Virginia, August 4, 1843. the son of Thomas and Harriett Johnson, slaves.

He received schooling at a little private school in Alexandria, Va., under a private teacher in Philadelphia, and at Wayland Seminary, Washington, D. C., from which he graduated in 1872. Later Richmond Theological Seminary (Union Uni.) conferred the degree "D. D."

He was called to the Union Baptist Church in the fall of 1872 and spent his entire ministry at this charge. His work there was phenomenal to a degree. He built two churches at a total cost of over eighty thousand dollars. left his beloved Union free of all debt and increased her membership from 270 to 3028 in 1912. He fellowshipped over 4000 members, baptized over three thousand and officiated at over two thousand marriages. Was its pastor for over 50 years.

In our State Conventional work he labored with the whites and held high office until 1892 when he separated over a policy of treatment of the whites to colored communicant. He would not accept a policy of the Negro church as that of a ward of the whites. He insisted that the Negro churchman must be upon the same footing and accepted with the same degree as any other. His entire program thereafter was run with this in mind.

In the National gatherings he insisted upon this and later concluded this impossible of realization, in September 1897

In the National gatherings he insisted upon this and later concluded this impossible of realization, in September 1897 threw the National Convention into confusion by advocating the separation of Negro and white Baptists. He organized in June of the following year, the Colored Baptist Convention. He was also founder (1900) of the Clayton-Williams Seminary (Baltimore) for Negro preachers, which ran for 27 years.

He was foremost in the civic fights and struggles for equal citizenship for colored. He led fights for Negro school teachers; for the admission of Negro lawyers to the Maryland Bar; for better accommodations in interstate travel; he protested in person to the President of the United States in reference to lynchings within the country; he organized the Brotherhood of Liberty, the forerunner of the NAACP; he was author of the plan of a separate state for the Negro—the Texas Movement as it was called; he wrote several articles in papers and magazines concerning the questions of his day; was an ardent advocate of Prohibition; wrote several pamphlets on religious subjects and civic matters of his generation; he was a member of the first meeting of the Niagra Movement and of the NAACP; a life member of the American Baptist Home Mission Society; a Life Director of the American Baptist Publication Society; life member of the New England Baptist Missionary Convention and of several other organizations.

On April 17, 1877, Dr. Johnson married a Miss Amelia A. Hall of Montreal, Canada and from this union three children were born; viz, Harvey, Jr., Prentice R. and Jessie E. (Shaw).

Nineteen-twenty-two closed and the first Sunday in the next year came and with it the regular Communion service at Union Baptist Church. Dr. Johnson was there too, where for over fifty years, he had administered that Holy Ordinance.

The very next day, Monday, he attended the meeting of the Baptist Ministers Conference, his last public appearance, for on the following Friday, January 12, 1923, as quietly and as peaceably as a baby's sleep, his great soul passed over to its Maker.

Two church buildings! Thousands of dollars in missions! Equal and better advantages for Negro boys and girls yet unborn! Religious joys and spiritual awakenings! Economic advantages and more freedom! A granite monument! All these and more to his credit and memory and yet, far above and beyond all these accomplishments as great as they are; even as a towering monument and a beacon light, a challenge to all leaders to come, are the fifty or more years in public and religious life with a character unblemished or untarnished. "He who dares more is none."

A high school in the City has been named for him. The National Negro Bar Association which met in the city in 1925 revered that memory by the placing of a wreath of flowers upon his grave.

For a more extended study of this very unusual and unique leader the following should be consulted:

Men of Mark. (Simmons)  
Men of Maryland. (Bragg)  
Baptist Churches and Their Ministers. (Pegues)

Achievements of Harvey Johnson. (Hawkins)

History of the Negro Baptists of Maryland. (Koger)

Afro-American (Issues Jan. 24-30, '23)

The National Baptists 1897.

Minutes, Md. Union Association (1872-1892)

Minutes, Union Baptist Church 1872-1923.

Minutes, Colored Baptist Convention, (1897-1924)

A Day in Court (Alexander)

The following of his works:

"The White Man's Failure in Government"

"The Nation From a New Point of View"

"An Answer to Senator Bruce"

"The Hamite"

"Equality of the Father and Son"

"The Theophany of the Old Testament"

"A Plea for Negroes to do Work Apart from the Whites"

"The Texas Movement"

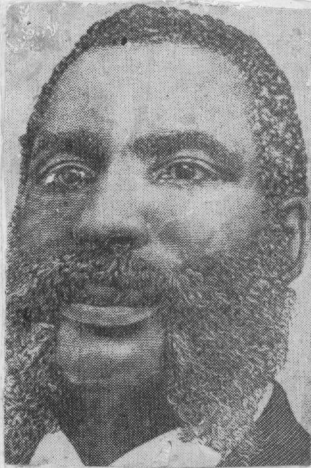
"This Question of Race"

## The Brotherhood of Liberty

1885

During Reconstruction Dr. Harvey Johnson was aware of the the many problems confronting the Negroes of the State and the injustices suffered at law and determined to do something about it. He conceived the idea that under the existing law of the land that many reforms could be made. The results were that he called to his study a few friends—the Revs. William Alexander, Ananias Brown—and organized the Brotherhood for Liberty. He wrote its constitution and was its first president. The Steamer Sue Case; the Navasser Island investigation; the admission of Negro lawyers to the Maryland Bar and an equalization of laws touching unmarried Negro mothers were a few of the many problems tackled by this movement. An Open Forum was conducted thereunder and sentiment crystalized for colored teachers in city schools; for Negro policemen and firemen. So successful in fact did this movement become that national speakers were invited and appeared among them being Frederick Douglass. Many admit that the Move-  
ment was inspired by this venture.

# THE BROTHERHOOD OF LIBERTY



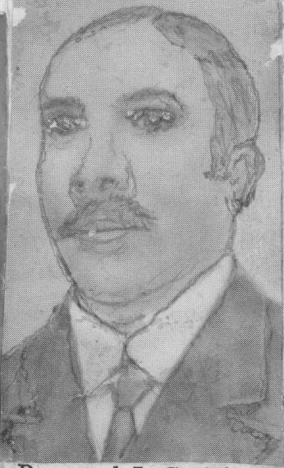
HARVEY JOHNSON



Ananias Brown



W. C. Lawson



Reverend J. C. Allen,

## The Brotherhood of Liberty 1885

In the meantime, all over the country and especially within the State, a struggle for equal Civic rights had been going on.

Foremost among those interested was the Rev. Dr. Harvey Johnson, then pastor of the Union Baptist Church of Baltimore, and regarded as one of the bravest and most courageous leaders of his day. He was prone to organize an effort to take the matter to Court to see just what could be done in correcting this evil. He accordingly assembled at his home a number of his fellow ministers and outlined a plan of procedure. The outgrowth was the formation of The Brotherhood of Liberty. The Brotherhood was the forerunner of the NAACP and undertook within Maryland, the mission that is now being assumed by the NAACP nationally.

The Steamer Sue Case; the Navasser Island investigation; the admission of Negro lawyers to the Maryland Bar and an equalization of laws touching unmarried Negro mothers were a few of the many problems tackled by this movement. An Open Forum was conducted thereunder and sentiment crystallized for colored teachers in city schools; for Negro policemen and firemen. So successful in fact did this movement become that national speakers were invited and appeared, among them being Frederick Douglass.

With the beginning of the present century undue efforts were made to disfranchise and segregate the Negroes in America. Many ruses were undertaken to stop and/or discourage the Negro in the use of suffrage. Attorneys in Maryland as in other Southern States immediately sprang to arms to fight against this dastardly attempt to rob Negro citizens of their one great privilege and right. In our State, Mr W. Ashbie Hawkins, long a champion of our causes, entered heartedly in combat. Finally, a case reached the Supreme Court of the United States, through the Louisville, Kentucky Courts. Mr. Hawkins, as *amicus curiae*, entered that case and filed a brief therein and fought to successful conclusion the attempt to disfranchise our group.

Quite naturally the NAACP, with so many facilities for the work to be undertaken, greatly affected the Mutual Brotherhood and in 1912 the latter was disbanded, her membership sent to the NAACP.

Certainly history may never record assembled together within a city, a finer team of high class Christian workers



WILLIAM M. ALEXANDER

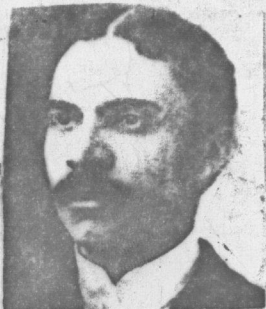


Rev. P.H.A. Braxton

Dr. Johnson assembled the Revs. Ananias Brown, Wm. C. Lawson, P. H. A. Braxton, W. M. Alexander and J. C. Allen within his study, presented them with a proposed constitution, organized The Brotherhood for Liberty and accepted the presidency. Its aim as set out is, "to use all legal means within our power to procure and maintain our rights as citizens of our common country." Consult Minutes of this organization, published under title, "My Day in Court" (Alexander) Library of Congress. Also, "Contribution of Harvey Johnson" (Hawkins).

## N.A.A.C.P.

### Presidents



DR. GARNETT R. WALLER



W. ASHBIE HAWKINS

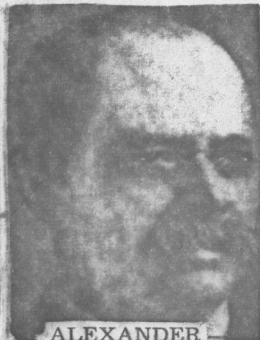
## The Niagra Movement

1905

Though national in scope and called by others than Marylanders, the Niagra Movement was inspired by the successful work of the above mentioned efforts. Among the founders at Niagra were the following Marylanders: Dr. Harvey Johnson, W. M. Alexander, G. R. Waller, J. R. L. Diggs and Ashbie W. Hawkins. Only when the fight developed against the Booker T. Washington idea and school of thought, did the Marylanders cool off to the plan. The fight, according to Dr. Johnson was not one of Negroes against Negroes, but Negroes against unfair dealings.



DIGGS



ALEXANDER



JOHNSON

**The Brotherhood of Liberty  
1885**

During Reconstruction Dr. Harvey Johnson was aware of the the many problems confronting the Negroes of the State and the injustices suffered at law and determined to do something about it. He conceived the idea that under the existing law of the land that many reforms could be made. The results were that he called to his study a few friends—the Revs. William Alexander, Ananias Brown—and organized the Brotherhood for Liberty. He wrote its constitution and was its first president. The Steamer Sue Case; the Navasser Island investigation; the admission of Negro lawyers to the Maryland Bar and an equalization of laws touching unmarried Negro mothers were a few of the many problems tackled by this movement. An Open Forum was conducted thereunder and sentiment crystallized for colored teachers in city schools; for Negro policemen and firemen. So successful in fact did this movement become that national speakers were invited and appeared, among them being Frederick Douglass. Many admit that the Niagra Movement was inspired by this venture.

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*From  
The Md Negro  
by B. B. Rogers*  
←

**REV. GARNETT R. WALLER**—The late Dr. Garnett Russell Waller was born in Eastville, Va., February 17, 1857, the son of John and Ellen Waller. In 1872 came to Baltimore. He had been converted in 1865; joined Union and was ordained therefrom in June, 1887.

He was schooled at Lincoln University and at Newton Theological Institute, Mass. (A.B.; B.D., D.D. degree). In 1887 he married Miss Adie Credit and there were five children. While a student in Massachusetts, Rev. Waller organized the First Baptist Church of Syracuse, N.Y.

Upon graduation he served as missionary and evangelist in Maryland and in this capacity he organized the church at Kirkman, the First at Easton, First Royal Oak, First Mt. Winans, Faith and Trinity. He was pastor at Trinity for about 28 years. In 1914, he accepted a call to Third Baptist, Springfield, Mass.

He was prominent in all civic matters of his day; helped organize the YMCA, the Baptist Orphanage, the Niagara Movement; officer in all early conventions of State; member of New England, the Lott Carey Foreign Home Mission Board; organized the first branch of the NAACP here; member of United Massachusetts and Rhode Island Convention; a Mason, Odd Fellow, K. of P., Omega Psi Phi.

In October, 1900, Rev. Waller was again married to Miss Lelia G. Shelton and this union also gave five children. Died here in Baltimore, having retired a few years previously. Beloved and greatly venerated.

**CHARLES WILLIAM LAWSON**—Founder of the Macedonia Baptist Church. Born in Sumpter, South Carolina, on May 7, 1838, the son of the Rev. Charles and Louise Lawson. Of limited education, by dint of energy he forged to the forefront both in business and then in the ministry. Came to Baltimore in 1863 and worked for a season as a waiter; then purchased a horse and cart and soon became a contractor in cellar digging and coal and oil dealer. It was while at this job that he realized the great need of his people and started a little Sunday School in the 200 block of Vincent Alley, this being the first work of this nature in the West and Northwest Section. In time he was ordained from the Union Church and became the first pastor at Macedonia. He served thus until his death, November 16, 1893. Buried in Laurel Cemetery. Married in 1865; no children, and adopted son, V. T. Lawson (deceased), became a noted laymen and the latter's five children survive. They are Paul Lawson, contractor; Prof. Charles Lawson, Sumpter, S.C.; Annie Brown, and Frances Lawson of Philadelphia, and Mrs. Marse Callaway of Baltimore.

**REV. J. C. ALLEN**—While little is known of the early life of the late Rev. J. C. Allen, his contribution to the First Baptist Church from 1872 to 1904 makes him one of the noble sons of the Baptist ministry. He was a product of

Iberia College in Ohio. Through hard work and excellent leadership, Rev. Allen increased the membership and soon a new house of worship was necessary. Under his administration, the present site, lot and edifice were secured. The mother church took its place of leadership in prestige and influence. Rev. Allen died in 1904.

**ALEXANDER, WILLIAM M.**—Rev. William M. Alexander was born in 1854 in Fredericksburg, Va. Attended schools in Richmond. Steward on Ericsson Line. Member of old Second Baptist Church and active in Sunday Schools. Came to Baltimore in 1870 and joined Union. Entered ministry and was ordained and entered Wayland Seminary. Organized Bladensburg; State Missionary, and assisted in organizing Sharon where he was pastor until his death. Secretary of the Brotherhood of Liberty; for thirty years was corresponding secretary of the Lott Carey Foreign Missionary Convention, of which he was a co-founder; organized and edited The Voice, The Home Protector and The Afro-American (for 5 years) newspapers; co-founder of the Southern Life Insurance Co.; was foremost in the fights for better civic reforms; secretary of the Co-operative Convention; and many other forward movements of his day.

Married a Miss Ellen Smith in 1875, who preceded him in death by 13 years. Died April 11, 1919.

For a sketch of P.H.A. Braxton  
See  
Our Baptist Ministers & Schools  
by  
A.W. Pegues  
(1891) p 82

## REFERENCES:

Minutes, Colored Baptist Convention,  
(1897-1924)  
A Day in Court (Alexander)

For a more extended study of this very unusual and unique leader the following should be consulted:

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The National Baptists 1897.  
Minutes, Md. Union Association (1872-1892)  
Minutes, Union Baptist Church 1872-1923.

### History of the Baptist Churches of Maryland --(Weishampel)

The following Book and Pamphlets by Dr. Johnson:  
His Book--The Nation From a New Point of View.

"An Answer to Senator Bruce"  
"The Hamite"  
"Equality of the Father and Son"  
"The Theophany of the Old Testament"  
"A Plea for Negroes to do Work Apart from the Whites"  
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The Hamite  
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Adventists and Adventism  
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The Question of Race  
A Plea for Our Work as Colored Baptists  
Apart from the Whites.

an anti-slavery lecturer in the Eastern States, and wrote a book entitled, "Poems and Miscellaneous Writings; By Frances Ellen Watkins." In that book was the following poem entitled "Ellen Harris."

Delaware was settled, as you will remember, by the Swedes and Danes, in 1639. They were a simple, contented, and religious people. It is recorded that they had a law very early in their history declaring it was "not lawful to buy and keep slaves." It is very evident, though, that later on in the history of the colony slaves were held, and their condition was the same as in New York. While the north of the colony was perhaps fully in sympathy with slavery, the western part was influenced by the religious sentiment of the *Quakers in Pennsylvania*.

The Friends of Pennsylvania were opposed to slavery, and although slavery was tolerated by law, the way was left open for their education and religious training. In 1688, Francis Daniel Pastorius\* addressed a memorial to the Friends of Germantown. His was said to be the first protest against slavery made by any of the churches or societies of America. He believed that "slave and slave-owner should be equal at the Master's feet."

William Penn showed himself friendly to the slaves.

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\* Williams.

MARYLAND NEGRO BAPTIST PREACHERS

For Short Biographies of Negro Baptist  
Preachers of Maryland, See

"NEGRO BAPTISTS OF MARYLAND"(Koger)

Beginning Page 41

For DR. HARVEY JOHNSON

See: "Achievements of (Hawkins)

"Union Baptist Church & Ministers" (Koger)

"Dr. H. Johnson, etc (Koger)