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BISHOP RICHARD ALLEN

AND

HIS SPIRIT

AND

DANIEL MINORT BAXTER

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Rev. D. M. Baxter

Bishop Richard Allen **and** **His Spirit**

By

REV. DANIEL MINORT BAXTER, D. D.

Author of "Christian Tradition and Heathen
Mythology," "Has the United States Gov-
ernment in it the Elements of Per-
manency?" "The Pastor and
His Officers," Etc.



Introduction by Rev. J. M. Henderson, M.D.,
Pastor of St. John's A. M. E. Church,
Philadelphia, Pa.

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DEDICATORY

To Bishop Richard Allen, his wife Sarah, and the sons and daughters of African Methodism the world over, the cause for which the fathers so valiantly struggled to establish her principles, and to the memory of Dr. Benjamin Rush and Mr. Robert Ralston, this volume is affectionately dedicated.

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INTRODUCTION

"Philosophers tell us that one dominant idea was the basal influence in the development in each of the ancient kingdoms of Egypt, Greece and Rome. The idea of life in Egypt, of physical perfection in Greece, and of law in Rome shaped their development and limited their achievements."

Richard Allen's idea of God's teaching as to the brotherhood of all men is the basal idea of African Methodism. Its influence for more than one hundred years is traced in this book.

In doctrine, polity, ritual and authority of ordinations the African Methodist Episcopal Church is identical with the Methodist Episcopal Church of the Christmas Conference of 1784. The early Methodists of European descent in relation to those of African descent held to the human prejudice which once threatened the Church in the days when God made plain to Peter the common brotherhood of Jew and Gentile. Richard Allen would not dishonor his Creator by willingly accepting a

African Methodism

INTRODUCTION

human prejudice which directly violated the teachings of the Redeemer of Man.

The Historical Preface of the A. M. E. Discipline, in its first paragraph, relates the movement in 1787 out of which, in 1816, the African Methodist Episcopal Church came into being.

Any man anywhere in the wide world who is noble enough within his own mind to think of himself as the brother of all other men and who has faith enough in Almighty God to take his place and live his life as a man among men is true to the Richard Allen idea.

Is it possible for any individual man or any organization of men to actually put in practice the Allen idea? The best possible answer must consist of FACTS, FACTS. The time has come for such an ANSWER and Providence has produced the man.

The Rev. Daniel Minort Baxter, D.D., who, as head of the A. M. E. Book Concern, holds the office that is closest to the heart of pristine African Methodism, seems to have been, in a modern sense, inspired and in this book, entitled "Bishop Richard Allen and His Spirit," has presented such graphic tracings of the working out of the Richard Allen idea for

INTRODUCTION

more than a century that this little volume is certain to fly with blazing trail to a high and fixed place in the literature of the A. M. E. Church. It will become priceless in the esteem of our boys who are preparing for the ministry—it has a mighty message for all.

JOHN M. HENDERSON, M.D.,

Pastor St. John A. M. E. Church, Phila., Pa.

CONTENTS

CHAPTER I.

EARLY DAWN OF RACE CONSCIOUSNESS.

Allen's Early Struggles for Freedom.

The Crisis.

History Repeats Itself.

CHAPTER II.

MONUMENTS OF SELF-HELP.

Shafts of the Pillars of the Temple.

Our Periodicals.

Our Educational March.

CHAPTER III.

CONTROLLING CHARACTERISTICS.

Allen, A Business Man.

He Was A True Methodist.

Richard Allen, A Fraternal Man.

Gratitude.

CHAPTER IV.

HOW THE NEGRO MINISTRY GREW.

CHAPTER V.

NOT A SEGREGATED CHURCH.

CHAPTER VI.

BISHOP ALLEN, THOUGH DEAD, YET SPEAKETH.

His Message to Boys and Girls.

Character, An Element of Power.

His Spirit Says "Show Thyself A Man."

CONCLUSION.

PREFACE

The author of this little volume makes no attempt at writing a history of Bishop Richard Allen or any of the other great men herein mentioned; he simply recalls some of the facts already recorded elsewhere so as to associate them with the spiritual significance he desires to draw out to refresh the memories of the sons and daughters of the race, these heroes so nobly led. At this time when persecution is again at fever heat as it was at St. George Church, 1786, he feels any little message of inspiration and hope, means that much encouragement, and will go far to help fight the battle of segregation and discrimination. He also thought the facts compiled with the spiritual interpretation would prove a hand book for young preachers and Allen Leaguers, whom we trust will breathe more of the Allen spirit as they read it. What brought about this little book was when Rev. Dr. S. H. V. Gumbs, my good friend, our pastor of Union Bethel, our church at Brooklyn, N. Y., held an Allen and Lincoln birthday celebra-

PREFACE

tion under the auspices of his Allen League February 12, 1923. The author was invited to speak on Bishop Richard Allen, while a Brooklyn lawyer spoke of President Abraham Lincoln. It was indeed a great night for the young people who listened with marked attentiveness and sincerity; many requested copies of my address so I have decided to print it.

So many of our young people know absolutely nothing about the founders of our church. Most every school boy can tell you of Washington, Lincoln and Grant, but so few can tell you about Richard Allen, Morris Brown, Edward Waters and Daniel Payne. My chief aim is to do my mite to kindle a deeper reverence to our sainted dead and more loyalty to our sacred heritage. If this purpose shall be reached I shall be satisfied.

Your servant,
DANIEL MINORT BAXTER.



BISHOP RICHARD ALLEN
Organizer and First Bishop of the
A. M. E. Church.

ALLEN'S SPIRIT LIVES WITH US

Richard Allen will never die
His deeds are fresh as nature
They reflect their value
As the years roll by.

His race was bound
In religious chains
He broke their fetters
He set them free.

They knew not themselves
So blinded were they
They were sleeping giants
Afraid of the fray.

Till Allen woke them
And showed them the right
To make no compromise
Of their religious rights.

The Negro once thought
Like the ox and horse
The yoke and the bit
Were all could guide him.

The yoke and the bit
These and the whip
Were the grip in the hand
The master held to rule him.

But God sent Allen
To lead his race
To manhood and worth
And a religious place.

Even now Allen's spirit
Leads the van
To smash caste hatred
And equalize man.

Long live Allen
God protect his church
May his sons all remember
His principles ne'er forsake.

—*Daniel Minort Baxter.*

CHAPTER I.

EARLY DAWN OF RACE CONSCIOUSNESS

Allen's Struggles for Freedom

From the time God made man to the present day there have been certain captains endowed to lead in every walk of life, every field of labor whether it has been in religion, psychology, chemistry, natural science, philosophy, military genius or what not; men were called and chosen by the Creator to enlighten the race and be its benefactors.

We come now to speak of Richard Allen, one of God's chosen sons, and the religious leader of the Negro race. We are not to speak of some great soldier as Touissant L'Ouverture, nor Napoleon Bonaparte, nor Alexander the Great, nor of some great scientist as Darwin or Biglow, neither have we in mind such theologians as Luther, Calvin or Malanchthan. All of these were mighty structures in the temple of their calling and wrought great benefits; but no marshalled

14 *Bishop Richard Allen and His Spirit*

army, nor tap of drum, nor sound of bugle, nor hurling of fiery shots and shells, nor rattle of sabres and bayonets are heard as our champion Richard Allen's principles and spirit advance age after age. No field of labor which has been entered and the laborer has won fame therein where he did not manifest the spirit which gave him the desire to succeed without regard to personal gain.

Of all the mighty men who have led in world renowned principles and laid foundations for towers of everlasting perpetuity, none arose to loftier heights from lower depths than Richard Allen. He was born a slave only a common field hand, with no hope of freedom, his father and mother before him were held in the iron grip of captivity. His master Mr. Benjamin Chew was not a Christian neither have we any record of Allen's father knowing the Lord, but his mother was converted and through her, like Timothy through his grandmother, Eunice, and his mother Lois, Allen accepted Christ when he was only seventeen years old, and joined the Methodist Church.

At once a burning zeal flamed his heart to show his master that Christians were more

reliable in every respect than sinners, so he and his brother made it a point to do more and better work than any of the other slaves around the farm. The Allens never allowed anything to get in the way of their services to their master and so well did they attend to their duties that their master would insist on them attending religious meetings each week regularly. The gospel seen in the Allens' lives knitted their master to the beauty of the cross shown in the living epistles walking daily before him. Richard ventured at last to ask his master's permission to hold prayer meeting at his home which was granted. This worked so well he went further and requested him to allow him to have a preacher come there and preach, this was also granted and we hear the Rev. Freeborn Garretson lifting up his voice like a mighty trumpet preaching from that ever convincing text "Thou art weighed in the balance and art found wanting." So stinging was the sermon that master Chew saw that human slavery was wrong still he did not have the courage to free his slaves outright without money and without price. However, he did propose to allow the Allen boys to purchase freedom at

the extortious sum of sixty pounds gold and silver continental money or (\$2000.00) United States money.

The Allens undertook the task which took them seventeen years to pay for their freedom. Where in the annals of history can you find a greater lesson of perserverance than is here taught? Seventeen long years two Negro boys worked from "can to can't" as Bishop Heard often says, meaning they worked from dawn in the morning until dusk in the evening. Allen's soul was awakened in him, no hardship nor privation was too great for him to undergo to obtain the best gift God has given man, freedom sweet freedom. Frederick Douglass took his legs and walked to freedom we are told, but during his day half of the country was free and the other half slave. In Allen's day the whole country was slave, so that there was no way for Allen to get his freedom but by the philanthropy of his master and thrift and honesty in himself.

It is very vain and altogether uncomely to imagine that a man's body can be free and his soul kept in bondage, or his soul free, and his body enslaved. Freedom is only complete where the man is free indeed, soul and body,

body and soul; so that no sooner than Allen was set free in heaven he went about to get free on the earth. Converted at seventeen, and at twenty-two he began to preach the gospel, but like Paul caring for his own necessities by cutting wood, making bricks, doing what his hands found to do in the field and in the city, but preaching the gospel, and never failing to keep up the payments to his master for his freedom. He did not have the comforts the ministers of today enjoy, it was common for him to walk several hundred miles stopping and preaching as he went. He went often foot sore, and hungry, he had a horse he purchased on credit, but being a large man the creature was too light for his stalwart structure, so he traded the horse for a heavier one which was blind. In all Allen's dealings he wanted results, looks counted for nothing with him where the thing used could serve his purpose. Every effort he put forth was for the advancement of the church and the race and mankind.

The Crisis

After a long tour of New Jersey, Delaware, Maryland and Western Pennsylvania in Feb-

ruary, 1786, Allen returned to Philadelphia and was allowed to preach at St. George M. E. Church on Fourth Street the hours 5 A. M. and 5 P. M. He was a powerful preacher so that he soon drew large crowds to hear him. As crowds of Negroes flocked to St. George, race prejudice came with them. Allen saw the rising tide of hatred and warned his brethren and proposed to them to build a place of worship for themselves then, but at that time none would agree with him, while the white elder also strenuously objected and used his influence to defeat the plan. Despite this, the colored brethren were treated meanly and were eventually told to sit only one on the end of each pew next to the wall, thus giving the congregation a picture of a white middle ground and a black frame effect. The next move they were ordered to the gallery and they endeavored up there to get front seats so as to be as near the pulpit as possible, but they were ordered to move to the back of the church in the gallery. The fatal or blessed Sunday morning came (1787) when as they came to church they were met at the door and directed to their new seats in the gallery by the sexton. Allen said, "Meet-

ing had begun and they were nearly done singing and just as we got to the seats the elder said let us pray; we had not been long upon our knees before I heard a considerable scuffling and low talking, and raised my head up and saw one of the trustees H— M— said 'no you must get up now or I will call aid and force you away.'" There is where the last straw was put on the camel's back and the strain broke it, and the first spark of Negro self-consciousness was kindled, and Captain Richard Allen awoke from a long listless torpor and took the helm of the little ship with her cargo, Negro religious freedom aboard, and sailed out into the sea of prejudice, persecution and envy, upon which she has been sailing over a hundred years and still her flag is high above the malicious wave which would destroy her. God is on this ship of Zion.

History Repeats Itself

Let us learn a lesson today from that of a hundred years ago. You who have lived in the North thirty-five years ago can remember almost every place was opened to you, but

today things have changed. The reason is, the same spirit which caused the break at St. George Church repeats itself. As long as there were few Negroes attending the church, there was no general complaint, but when Allen by his spiritual sermons drew large crowds of Negroes, the thing changed. When there were few Negroes in the North, one or two in the school room, a few at the churches, and places of amusements, not many to stand the civil service examinations, and get political jobs, or to enter into business and to be brought into social contact, there was not much fault to find. But now, as then, when the number increased, race prejudice increased with it. Will we like Allen meet our difficulties and overcome them as triumphantly as he has done? We can only do so, in, and with his spirit. We have looked in vain for some greater leadership to guide us, but we have found none with more self-dependence, more real manhood courage, and thrift, more genuine perseverance than that Richard Allen handed down to us over a hundred years ago. Our country has gone wild, violence is common, foul murders and lynchings are frequent, and the courts are not respected; and there-

fore powerless; all sorts of persons imbued with prejudice, like St. George trustees, are spread broadcast in our land. The Ku Klux Klan, the I. W. W. Klan are endeavoring to mold sentiment into dangerous socialistic ideas, anarchy and class hatred. Let us keep Allen's spirit; despite his enemies he never hated any one, he won his battles by love. His little band trusted in God, and despite some of the richest persons and best brains in the Methodist Church and Philadelphia, they won out and gave the race the greatest hope toward manhood and citizenship it has perhaps gotten—not excepting the great emancipation by Abraham Lincoln. For if Fred Douglass, B. K. Bruce, Robert Brown Elliott, John Langston, Thomas Miller, George White, W. R. Revels and George Murray have made the halls of congress ring with forensic eloquence; if Henry O. Tanner painted the world into a fantastic fresco and took a place by the side of Michael Angelo; if Flora Batsan, Selika and Sisiretta Jones sang the world into a lullaby; if Paul Lawrence Dunbar and Phillis Wheatley touched the lyrics of the Muses of the gods and sang like Annius, it was Richard Allen's spirit that quickened their

22 *Bishop Richard Allen and His Spirit*

intellect, and gave an impulse to their wills, and tuned their throats, and guided their fingers and caused them to write their names on the scroll of immortal fame.

CHAPTER II.

MONUMENTS OF SELF-HELP

The Shaft of the Pillars of the Temple

Through Allen's spirit a mighty temple has been reared, and the shafts of the pillars are forty-six Bishops and each in his turn as he lived contemporary with his senior has done his part, leading men to Christ, building schools, encouraging race consciousness and material worth. These are the mighty giants who led us to this day:

1. Bishop Richard Allen, Philadelphia, Pa.
2. Bishop Morris Brown, Charleston, S. C.
3. Bishop Edward Waters, West River, Md.
4. Bishop William Paul Quinn, East Indies.
5. Bishop William Nazrey, Isle of Wight County, Va.
6. Bishop Daniel A. Payne, Charleston, S. C.
7. Bishop Alexander W. Wayman, Caroline County, Md.
8. Bishop Jabez P. Campbell, Slaughters Neck, Del.

24 *Bishop Richard Allen and His Spirit*

9. Bishop James A. Shorter, Washington, D. C.
10. Bishop Thomas M. D. Ward, Hanover, Penna.
11. Bishop John M. Brown, Odessa, Del.
12. Bishop Henry McNiel Turner, Newberry, S. C.
13. Bishop William F. Dickerson, Woodbury, N. J.
14. Bishop R. H. Cain, Green River, Pa.
15. Bishop R. R. Disney, North East, Md.
16. Bishop John Wesley Gaines, Wilkes County, Ga.
17. Bishop Benjamin W. Arnett, Brownsville, Pa.
18. Bishop Benjamin Tucker Tanner, Pittsburgh, Pa.
19. Bishop Abraham Grant, Lake City, Fla.
20. Bishop Benjamin F. Lee, Gouldtown, N. J.
21. Bishop Moses Buckingham Salter, Charleston, S. C.
22. Bishop James A. Handy, Baltimore, Md.
23. Bishop William B. Derrick, Antigua, West Indies.
24. Bishop Josiah H. Armstrong, Lancaster, Pa.

25. Bishop James C. Embry, Knox County, Ind.
26. Bishop Evans Tyree, DeKalb, Tenn.
27. Bishop Morris M. Moore, Quincy, Fla.
28. Bishop Charles Spencer Smith, Colborne, Canada.
29. Bishop Cornelius Shaffer, Troy, Ohio.
30. Bishop Levi J. Coppin, Frederickstown, Md.
31. Bishop Edward W. Lampton, Hopkinsville, Ky.
32. Bishop Henry Blanton Parks, Georgia.
33. Bishop Joseph Simeon Flipper, Atlanta, Ga.
34. Bishop John Albert Johnson, Oakville, Ontario, Canada.
35. Bishop William Henry Heard, Albert County, Ga.
36. Bishop John Hurst, Port-au-Prince, Haiti.
37. Bishop William D. Chappelle, Windboro, S. C.
38. Bishop Joshua H. Jones, Lexington County, S. C.
39. Bishop James M. Conner, Windston, County, Miss.

26 *Bishop Richard Allen and His Spirit*

40. Bishop William Wesley Beckett, Edisto, S. C.
41. Bishop Isaac N. Ross, Hawkins County, E. Tenn.
42. Bishop William D. Johnson, Glasgow, Ga.
43. Bishop Archibald J. Carey, Atlanta, Ga.
44. Bishop William Sampson Brooks, Lower Marlborough, Md.
45. Bishop William Tecumseh Vernon, Lebanon, Mo.
46. Bishop William A. Fountain, Elberton, Ga.

Of these, 6 were born in Pennsylvania; 7 in South Carolina; 6 in Maryland; 2 in Delaware; 7 in Georgia; 2 in New Jersey; 2 in Tennessee; 2 in Canada; 2 in Florida; 1 in East Indies; 1 in Virginia; 1 in West Indies; 1 in Ohio; 1 in Haiti; 1 in District of Columbia; 1 in Kentucky; 1 in Mississippi; 1 in Missouri.

As I sit here Business Manager of the A. M. E. Book Concern, organized in 1817, in this old and historic surrounding, I can feel the warmth of the spirit of those who labored here before me, the majority of them have gone to their reward, but each in his turn did

what he could to uplift the church and to enlighten the race.

The managers were Bishop Richard Allen, Reverends James Cox, James M. Carr, George Hogarth, Augustus Green, M. M. Clark, W. T. Catto, J. P. Campbell, Elisha Weaver, Joshua Woodin, A. L. Stanford, B. T. Tanner, W. H. Hunter, Theodore Gould, J. C. Embry, T. W. Henderson, R. H. W. Leak, J. H. Collette, R. R. Wright, Jr., J. I. Lowe and D. M. Baxter. Five of these managers became Bishops, and all of them have gone to rest but Baxter and Wright, who are now manager and editor respectively. The Book Concern was first established in Philadelphia and was carried to Brooklyn, N. Y., and then Pittsburgh, Pa., and back to Philadelphia where Rev. J. C. Embry built the present home 631 Pine Street, 1892 and from all indications will be here for many years to come, we are striving now to build a new home for the Publication Department, Allen's spirit will build it.

The Missionary Department, next oldest to the Book Concern, dates back to 1844. Allen's spirit desired to spread itself to the ends of the earth and break the shackles from the

ankles of the oppressed, whether from the cruel hands of slavery and ignorance or the benighted curse of heathendom. This department has done splendid work for if the spirit of Allen had not been in it we would have pulled down our flag long since in father's land Africa and the Isles of the Sea. The following were the secretary Treasurers: Revs. John M. Brown, James A Handy, Geo. A. Brody, R. H. Cain, J. M. Townsend, W. B. Derrick, H. B. Parks, W. W. Beckett and J. W. Rankin.

The department was supported by Easter Day and the help of the Women Missionary Societies until 1912 when the dollar money distribution was being revised, Rev. D. M. Baxter moved that 6 per cent be taken from the Financial Department and 2 per cent taken from the Church Extension Department and the 8 per cent thus voted be given to the Missionary Department, which gave it a footing from the dollar money equal to the Educational and Church Extension Departments. Six of these secretaries became Bishops, viz: John M. Brown, James A. Handy, R. H. Cain, W. B. Derrick, H. B. Parks, W. W. Beckett. All of them are dead but Bishops Parks and Beckett and Dr. Rankin who was taken sick

at the beginning of his second term. Bishop W. W. Beckett and Dr. R. R. Downs are carrying on the work until 1924 General Conference (D. V.). The Voice of Missions is a monthly magazine published from this department. The secretary is the editor.

The great auxiliaries to this department are the two Women Missionary Societies of our church known as the Women's Mite Missionary Society 1874 and the Woman's Home and Foreign Missionary Society 1893. The officers of the Mite Society are:

Mrs. Mary F. Handy, President.

Mrs. C. S. Smith, 1st Vice-President.

Mrs. Lida Stewart, 2nd Vice-President.

Mrs. Dovie Clark, Recording Secretary.

Mrs. S. J. Anderson, Statistical Secretary.

Mrs. M. S. C. Beckett, Cor. Secretary.

Mrs. K. B. Hurst, Treasurer.

Mrs. K. D. Tillman, Editor Women's Missionary Recorder.

Mrs. Ophelia Lawrence, Art Department.

Mrs. Emily C. Kinch, Supt. Y. P. Dept.

Mrs. W. P. Osborn, Asst. Supt. Y. P. Dept.

Executive Board—Mrs. L. D. Mumford,

Mrs. J. M. Palmer, Mrs. J. E. Shelton, Mrs.

Emma Johnson, Mrs. J. L. Brooks, Mrs. Annie

Wortham, Treasurer, Sarah E. Tanner Memorial; Mrs. J. M. Hunter, Contingent Treasurer.

Collections for quadrennium, \$204,589.14.

The officers of the W. H. and F. M. Society are:

President—Mrs. L. M. Hughes.

1st Vice-President—Mrs. J. D. Mosley.

2nd Vice-President—Mrs. Lizzie McConnell.

Secretary—Mrs. M. R. Dixon.

Assistant Secretary—Mrs. M. S. Pearson.

Cor. Secretary—Mrs. L. B. Brown.

Treasurer—Mrs. R. C. Chappelle.

Secretary-Treasurer of Contingent Fund—
Mrs. M. A. Carr.

Statistician—Mrs. M. A. Ford.

Mrs. M. T. Ashford, Juvenile Supt.

Their statistics show over \$86,000 for the quadrennium.

What can we do without our mothers, wives, and sisters, why not give them a broader field in which to help us? The Woman's Recorder is a credit to the business acumen of our women; Mrs. K. D. Tillman is the efficient editor who reported last meeting that her subscription list had grown from 500 to 1000.

We come next to the Financial Department. It is remarkable to think how Allen's spirit of business has worked while the years rolled by. When we think of the Bishops receiving \$25.00 as allowance and of the two cent per month tax money compared with our system of today, we can see how the foundation laid for us has grown and properly used will grow as the years go by. The following were the secretaries: Revs. J. H. W. Burley, J. C. Embry, B. W. Arnett, Sr., J. A. Handy, J. H. Armstrong, P. A. Hubbard, M. M. Moore, E. W. Lampton, John Hurst and J. R. Hawkins. All of them are dead but Bishop John Hurst and Prof. John R. Hawkins the present incumbent and the only layman to ever hold the place. This department will report over a million dollars this quadrennium.

The next is the Educational Department 1876. The commissioners were J. C. Embry and B. F. Watson who were paid on a 25 per cent commission basis. The general conference 1884 changed the name from Commissioner to Educational Secretary. Rev. W. D. Johnson was elected to the office J. R. Hawkins was the next and A. S. Jackson is the present incumbent. Bishop J. C. Embry is

the only one of these who attained the Bishopric, Prof. Hawkins, and Jackson are laymen and are both alive.

The Sunday School Union is the next department which came out of Allen's spirit 1882. Its secretaries have been Rev. Chas. S. Smith, W. D. Chappelle, and Prof. Ira T. Bryant. Two of them became Bishops, viz: C. S. Smith and W. D. Chappelle. Bishop Smith who became church historiographer died at the completion of the second volume of the "History of the A. M. E. Church." Ira T. Bryant is a layman under whose administration the present Sunday School Union's magnificent building was built.

The Church Extension, 1892, Revs. C. T. Shaffer and B. F. Watson were the only two that occupied the secretaryship. Rev. C. T. Shaffer became Bishop and is dead. Rev. B. F. Watson remained secretary from 1900 until his death 1923. The department saw the majority of its rise and progress under him. At the Board Meeting in 1923 it showed that the department was in splendid shape. The work is being carried on by Bishop Hurst, president of the Board and Miss Marie Thomas, clerk.

The last department the Allen League De-

partment 1900. Rev. B. W. Arnett, Jr., was elected secretary, next Rev. E. J. Gregg, J. C. Caldwell and S. S. Morris; only Secretary Gregg has died all the rest are active elders.

Our Periodicals

The press is an undisputed power for good or evil; it molds sentiment for or against anything. The Christian Recorder the mother Negro organ came out of the spirit of Richard Allen and spoke for 4,500,000 Negroes when they were not able to speak for themselves; she has been upon the wall since 1852 proclaiming the truth against error, condemning wrong and crying for a square deal for the oppressed, while she has rightly divided the word of God in homiletical exactness and spiritual beauty. The editors were as follows: Rev. M. R. Delany, M. M. Clarke, J. P. Campbell, Elisha Weaver, A. L. Stanford, James Lynch, B. T. Tanner, B. F. Lee, H. T. Johnson, R. R. Wright present incumbent. Of these editors three became Bishops, viz: Campbell, Tanner and Lee; all are dead but Bishop Lee, now Senior Bishop, and Editor Wright who has served since 1911.

The Southern Christian Recorder was the private property of Bishop H. M. Turner un-

til 1886, when Rev. J. C. Embry purchased it for the A. M. E. Church. Revs. M. E. Bryant, C. L. Bradwell, A. M. Green, R. M. Cheeks, C. E. Taylor, G. W. Allen, the present editor who has held the place since 1904. All of these servants are dead but Editor Allen.

The Western Christian Recorder, the private property of Rev. J. F. McDonald in 1891. The General Conference adopted it in 1904. Rev. McDonald carried on the Western Recorder until his death (1918), then it suspended action for a time but at the General Conference of 1920 it was revived and the Rev. J. D. Barksdale was elected managing editor. These weeklies were created to furnish news for the section where they are published but the Allen spirit is a connectional spirit and every part of the church has an interest in the other part, hence the people of all sections buy the papers regardless to what section of the church they are published.

Bishop B. T. Tanner in 1884 conceived the idea through Allen's spirit that we should have a medium through which to express classical thoughts, aside from our newspapers. Therefore he proposed the A. M. E. Review, a quar-

terly magazine which soon got the name the "Cream Jar" of African Methodist thoughts. The editors were: Bishop B. T. Tanner, L. J. Coppin, and H. T. Kealing and R. C. Ransom. Of these two became Bishops—Tanner and Coppin. The former died after a good old age, in 1923. Prof. Kealing is also dead. Bishop Coppin and the present occupant, Rev. Ransom are still active.

We have given the departments in this handbook for the use of the young Allenites who, perhaps, will never take the time to search our church histories to get the facts. We will now give the schools in the same condensed fashion.

Our Educational March

Wilberforce was founded in 1856, but was purchased in the name of the A. M. E. Church by Bishop D. A. Payne (1863) for the sum of \$10,000.00. Rev. J. M. Shorter, afterward Bishop, and Prof. J. G. Mitchell were leaders in common with the Bishop in the movement. Allen's spirit here strikes out in a new field to get freedom of mind. Allen had fought for freedom of his body and won it by hard

and constant labors and self-sacrifice. He asked God for freedom of his soul from his sins, and God gave him perfect peace. His soul was free in heaven, but the pastor and trustees of St. George Church wanted to keep him and those with him in bondage of spirit where they must not even say "amen" or "hallelujah." When Martin Luther went to the vatican his first time, it was the custom for those ascending the throne to go up on their hands and knees, but when he remembered his favorite text, "The just shall live by faith," and he arose from his hands and knees and ascended the throne and left the vatican and challenged Tetzels indulgence propoganda and burnt the pope's bull which would excommunicate him, and nailed ninety-five thesis on the door of all saints church at Wittenburg, and then before the emperor he said, "None can forgive sins but God; here I stand and I can do none else God help me." His courage gave his people religious liberty. Allen said we will never go back in St. George Church, and here he stood and here we stand in his spirit, God helping us.

One of the largest school administration buildings ever undertaken by the Negro race

is nearing completion at Wilberforce University under the supervision of Bishop J. H. Jones, and the other Bishops, W. H. Heard, L. J. Coppin and J. M. Conner, who are associated with him in the First Educational District. Shorter Hall will cost \$300,000.

Allen University started in 1870 when Rev. Simon Miller submitted the plans to the Columbia District Conference for an A. M. E. School in South Carolina when Bishop W. F. Dickerson went to the state. In 1880 Payne and Allen were made one at Columbia and the school has proved to be one of the most useful of the South. Bishop W. D. Chappelle who now presides over the district is a graduate of Allen and was its first president when he was elevated to the Bishopric, 1912. He with the noble sons and daughters of Allen in South Carolina have built one of the most imposing administration school buildings in the South.

Flagler High School, Marion S. C., is another one of our schools in South Carolina, founded by Rev. E. J. Gregg; this school has a particular charm for me by the names associated with it. Dr. E. J. Gregg went before me in our pastorate, Mt. Zion, Jacksonville; Miss Mattie E. White, the first teacher, was

a girlhood friend of mine; both of us sang together in Mt. Zion choir, Charleston, S. C., our native home. Flagler is a feeder for Allen.

The next oldest school after Allen in the South is Morris Brown University at Atlanta, Ga., 1885. Among the leaders were Revs. J. W. Gaines, Scipio H. Robinson, Elias P. Holmes, Andrew W. Love and Richard Green. Rev. J. W. Gaines, afterwards Bishop Gaines, offered a resolution at conference in session in Atlanta, 1881, to found Morris Brown College, which was approved and a committee comprising J. W. Goins, Scipio H. Robinson, Elias Holmes, Andrew Love and Richard Green to apply for a charter, and the state granted it and the school system of Georgia was started. There are several schools in Georgia, Payne College at Cuthbert, Ga., and Central Park Industrial School at Savannah, while the Theological Seminary named for Bishop H. M. Turner who had so much to do with the rise and progress of Georgia's work. Bishop Flipper, the presiding Bishop of the district, was once the president of the college was elevated from its head at Norfolk, 1908. Bishop W. A. Fountain of the Ninth District

was also president of Morris Brown and was elevated from its head to the Bishopric, 1920. Georgia has a complete university system. The recent purchase of the Boulevard High School by Bishop Flipper and the many successful rallies they have held shows Allen's spirit in bold relief.

Edward Waters College (1883) our school in Florida. This school was born in the brain of W. W. Sampson, W. P. Ross and John R. Scott, Sr. The first building was placed on a lot belonging to Mt. Zion Church, Jacksonville, which was destroyed by fire during the pastorate of Rev. E. J. Gregg, which also swept away the church during the great conflagration of that city. After this the school wandered around for a place to lodge its head. When Rev. Baxter went to Mt. Zion he found a controversy of the lot between the church and college as to ownership; a compromise was made and a mortgage given to Edward Waters which was paid six months afterwards and the lot is now the property of the church. An attempt was made at one time to build in South Jacksonville, which failed. A committee went to Morris Brown to negotiate merging Edward Waters with it, but that

was not done. The school suspended action until Bishop B. T. Tanner started it up again, hiring rooms at the Odd Fellows Hall and keeping the boys and girls in rented houses as dormitories. During Bishop Tanner's administration, the present sight on Kings Road was purchased; no building was put on it until Bishop Salter came in 1908. Salter Hall was built, and for the first time the boys and girls came under our own roof since the destruction of the school by the fire. Rapid progress has been made since then; much valuable property has been purchased and paid for. The magnificent Pre-Centennial Building is a monument to Bishop John Hurst and the people of Florida.

Kittrell College, North Carolina, was organized under Bishop W. P. Dickerson (1886). The leading spirits were: Revs. R. H. W. Leak, Geo. D. Jimmerson, J. E. C. Barham, George Hunter, W. H. Giles, Henry Epps, Cornelius Sampson, W. H. Bishop, R. Lucas, J. G. Fry and W. D. Clark. This is the school for which Prof. John R. Hawkins obtained a large bequest from the Dukes' estate. Bishop J. A. Johnson presides over this district and has raised large sums for the prosecution.

Western University, Quindaro, Kans., first established in 1877 by Rev. Blatchley, a Presbyterian minister, came into our hands through the earnest efforts of Bishops Ward Brown, and Handy. Bishop Grant made it doubly secured for us in buildings and title. It is here where Rev. W. T. Vernon did his great work, and from thence became Register of the United States Treasury, and he is now Bishop of South Africa.

Shorter University, Little Rock, Ark., organized in 1886, under Bishop T. M. D. Ward and the following were the leaders: W. A. J. Phillips, J. P. Howard, B. T. Finley, M. F. A. Easton, J. C. Jones, John M. Collins, John A. Hogus, E. Robinson, Henry Lucas, A. A. Williams and S. L. Winstead. These sons of Allen having two schools in Arkansas decided to unite Bethel Institute with Shorter and call it Shorter University.

Payne University, Selma, Ala., organized in 1889. Leaders in the movement were: J. S. Shaw, W. H. Mixon, D. C. Cotham and M. E. Bryant. Recently another large sight and building, formerly belonging to the Catholics in the suburbs of Montgomery, Ala., were bought under Bishop Lee, H. N. Newsome, P.

W. Wall, S. P. West and others, in Allen's spirit, for our church and named it Bethel. Alabama now has two strong schools which are being ably carried on by our strong, young Bishop Fountain and loyal sons and daughters of the Ninth District.

Lampton College, Delhi School, now known as Lampton, organized under Bishop A. Grant (1890). The leaders were: J. Grins, J. W. Rankin, P. W. Williams, J. H. Markin, Handy Walton and Prof. L. H. Harris.

Paul Quinn College was organized (1881) by R. H. Cary, W. Leak, W. R. Carson, J. D. Goins, and others; the school has grown wonderfully and the rallies held by the Presiding Bishop of Texas, W. D. Johnson, have shown a steady tread of progress of the spirit of Allen in Texas.

Campbell College, Jackson, Miss. (1887). This movement first had two schools one in Vicksburg and one in Friars Point, but in 1898, under Bishop W. B. Derrick, these two institutions were merged into one at Jackson, Miss., and was called Campbell College. The leaders were: T. W. Stringer, N. R. Carson, L. W. W. Manaway, E. R. Carter, W. T. Anderson and Thomas Richardson. Bishop

W. W. Beckett, who now presides over this diocese, has done some splendid work.

Turner College, Shelbyville, Tenn., organized. (1885) by the Tennessee Conference, Evans Tyree, T. B. Caldwell, G. W. Bryant, all appointed in full power to act which they did. Rev. C. S. Bowman of Shelbyville was appointed principal. Bishop Carey now presides over this district and the school progresses nicely under his administration.

Flipper Key Davis, the youngest child of learning (1917) under Bishop J. S. Flipper came into being at Tullahassee, Okla. Bishop H. B. Parks now presides over the district.

We maintain Foreign Mission Schools in Haiti, Barbadoes, British Guiana, Dutch Guiana, Sierra Leona, Liberia, and South Africa. The marvelous thing that has happened is the magnificent school building built by Bishop Brooks in Liberia, and the palatial Episcopal residence bought by the Women's Mite Missionary Society through the lamented Mrs. Nora Taylor, upon which the last cent was ordered paid at the Mite Missionary Convention, Brooklyn, N. Y., in October, 1923. The College Presidents are:

Wilberforce University—Rev. J. A. Gregg.

44 *Bishop Richard Allen and His Spirit*

Allen University—Rev. R. W. Mance.
Morris Brown University—Rev. J. H. Lewis.
Payne Institute—Prof. A. B. Cooper.
Central Park Industrial School—Prof. J. C.
Lawrence.

Paul Quinn College—Prof. J. K. Williams.
Kittrell College—Prof. G. H. Edwards.
Edward Waters College—Prof. J. C. Wright.
Western University—Rev. F. Jesse Peck.
Shorter College—Rev. S. L. Green.
Payne University—Rev. Edward Mitchell.
Turner Normal College—Rev. J. A. Jones.
Lampton College—Rev. J. R. Campbell.
Bethel College—Rev. H. M. Collins.
Flipper Key Davis College—Rev. P. E.
Womack.

Flagler High School—
Deans of Theological Departments:

Wilberforce University—Rev. George W.
Woodson.

Morris Brown University—Rev. W. G.
Alexander.

Allen University—Rev. I. H. Alston.
Payne University—Rev. H. G. Montgomery.
Campbell College—Rev. D. E. Rice.
Edward Waters College—Rev. T. W. Carter.
Western University—Rev. E. R. Vaughn.

Lampton College—Rev. L. T. Jordan.
Paul Quinn College—Rev. I. M. Burgan.
Kittrell College—Rev. J. N. Carter.

If it was not for the Allen spirit manifested in our schools and other parochial schools throughout the South there would be few high schools for the higher education of our children, for, a great many counties and cities do not have high schools for Negroes. Thank God for Allen's spirit that has so fixed us that we are not dependent upon anybody for the preparation of our children. Those who do not care to remain home in college can be fitted in our schools for any of the great colleges of the country.

CHAPTER III.

CONTROLLING CHARACTERISTICS

Allen Was A Business Man

There is one thing I wish to impress upon my readers more than any other, our patron father Richard Allen's most admirable traits were his religious fervor, his independent spirit, and good business sense. When Bishop Asbury wanted him to go South and preach to the slaves and sleep in the carriage in which they were to travel during the trip, offering him as pay his victuals and clothes, but no money. He answered thus: "I can't travel with you on those terms, I have a family to support, but besides that if I work for nothing what am I to do when I get sick and old?" He said "people should lay aside something while they are able to support themselves for times of sickness and old age." Had he not saved a portion of what he made we would have had no Bethel, for when those who had agreed with him to buy the lot (Sixth and

Lombard Streets, Philadelphia, Pa., where Mother Bethel now stands and his sainted ashes rest), pulled out and went to the Episcopal Church, he kept his word with Mr. Morris Wilcox the man from whom he agreed to buy; taking the purchase single handed and alone, and gave us the foundation upon which we have built an everlasting heritage for ourselves and our children after us.

He Was A True Methodist

After Richard Allen, Absalom Jones, William White and Darius Jinnings came out of St. George M. E. Church, and the fire of persecution began to burn thick and fast, the others left the Methodist altogether and joined the Episcopal Church. But Allen said no "Notwithstanding we had been violently persecuted by the elder, we were in favor of being attached to the Methodist connection, for I was confident that there was no religious sect or denomination that would suit the capacity of the colored people as well as the Methodist, for the plain and simple gospel suits best for any people; the unlearned can understand, and the learned are sure to un-

derstand, and the reason that the Methodist is so successful in converting and awakening the colored people, it is the plain doctrine and having a good discipline. Sure am I that reading sermons will never prove so beneficial to the colored people as spiritual extempore preaching." He was wise. Say what you will about it, the Negro is an emotional being, when he does not give approval or disapproval to what he likes or dislikes in amens, applauds, and nos, he is ceremonious, and not himself. Born amidst the sunshine and flowers, basking in nature's plenty, housed under the blue smiles of the equator, with long days, and silvery moonlight by nights, with no chilly winds, nor biting sleets to ruffle the temper or chill the nature, we are born God's instrument with a heart warm to melt the world to sympathy and tears and mold the nations into a deeper spiritual belief in God; in that the prophecy "Ethiopia shall yet stretch forth her hands to God," is bound to come to pass.

The African Episcopal Church desired to obtain Allen's services as their pastor in 1793. He refused on the ground that he was a Methodist. Be what you are; make no com-

promise or excuse for it. Just like lots of people are trying to get us to say we are not Americans, and to leave this country and go elsewhere, we refuse because we are Americans, nevertheless, we are not given the square deal; they are constantly putting ceilings over the heads of our boys and girls in the educational, economic, yea even the religious world, but by God's grace we will smash the ceiling right here in our own America; just let us have Allen's spirit. He started with forty-two members and all of them but three or four left him in the strain, and these ultimately left him, but he saw a star of hope and had a vision and made other friends, and gave his own lot, and bought an old blacksmith shop and hauled the old frame with his own team, and hired carpenters and helped erect a meeting place with his own hands. Bishop Asbury dedicated it (1792) and they called it Bethel, the "House of the Lord."

Richard Allen, A Fraternal Man

He was a Mason, and with Absalom Jones, his compeer in the ministry, Peter Mantore, William Harding, Peter Richmond and Richard Parker and others, on March 2, 1797, petitioned African Lodge of Boston, Mass.,

for a dispensation to operate in the State of Pennsylvania, which petition was granted on March 29, 1797, or 27 days afterward by the Provincial Grand Master, Prince Hall, who informed them that the Grand Lodge was "willing to set them at work under a copy of their charter and Lodge, 459 from London. Under that authority and by the same name of African Lodge, 459, Philadelphia, Penna., we hereby and hereon give license to assemble and work as aforesaid under that denomination as in the sight and fear of God." At a meeting, June 24, 1797, Grand Master Prince Hall of Massachusetts granted a warrant to Philadelphia Lodge and the following officers were elected: Rev. Absalom Jones, W.M.; Peter Mantore, S.W.; Wm. Harding, J.W.; Peter Richmond, Secretary; Richard Allen, Treasurer; Jas. Forten, S.D.; Richard Parker, J.D.; Thomas Dupree, Tiler. These were duly installed by Grand Master Prince Hall, assisted by Grand Senior Warden Cyrus Forbes, and Grand Junior Warden Geo. Middleton, September 22, 1797. This lodge held regular meetings at 155 Lombard Street, Philadelphia. The lodge's tenth annual sermon was preached by Rev. Richard Allen at St. Thomas Epis-

copal Church of which Rev. Absalom Jones was pastor, who was also worshipful master of the African Lodge. This is indeed very interesting to the writer, who is a 33rd degree brother himself from the Southeastern Jurisdiction, hailing from the Most Worshipful Union Grand Lodge of Florida, where our illustrious lamented companion, Charles F. Daily, 33rd degree, organized us in 1867, and we were chartered by the Hiram Grand Lodge of Pennsylvania of which he was deputy Grand Master of the South Eastern Jurisdiction. Rev. Charles H. Pierce, one of the first Presiding Elders of the State of Florida, was the first Grand Secretary. This is something worthy of note in these fathers, they never allowed their differences of opinion to stop them from working together for the best interest of the race. Richard Allen and Absalom Jones came out of St. George Methodist Church, but Absalom Jones concluded not to stay with the Methodist so he joined the Episcopal Church and was ordained by the Episcopal Bishop White, and took charge of St. Thomas Episcopal Church. Allen did not go with him but did everything in his power to help him build his church and refused the pastorate of

it when it was offered to him in 1794. Now we see him going to Brother Jones' church to deliver the annual sermon to the African Lodge; they were on the level, they parted on religious ideas, but on the square. How different to many cases today when one differs with a brother in the lodge the difference often goes to the church and vice versa; this should not be. The fathers gave one another perfect freedom of opinion, so that if they fell out with another about a society matter, it never affected their unity in the church, or if in the church, it never hindered their relations in the society; the sore was healed where the wound was received, while reason and common sense were the balms they used for healing.

Bishop Allen was indeed a wonderful personage. In every avenue of race uplift he was in the front rank. He was a Social Service worker. When we see the efforts the Districts of the North are putting forth to help the people coming from the South, who need help until they can get on their feet, we see Bishop Allen's spirit radiating through them, though he has been removed from us in body for nearly a hundred years. It is

marvelous, but it is no less true, that nothing we put our hands to do, but that the same kind of work has already been done by our Father Allen. The Yellow Fever broke out in Philadelphia in September, 1793, while Allen and his little band were fighting the hardest battle of their lives to get into their new place of worship (Bethel) where they could demand self-respect and freedom. The disease became an epidemic, and many persons died therefrom, like the influenza of 1918 (which most of us living today can remember) what was true then was also true in 1797, that is, more white than colored people were stricken by the malady and died. Mayor Clarkson asked the colored people to help to care for the sick and bury the dead, to which request they responded willingly; hence a social service committee was appointed by the Mayor, viz.: Revs. Richard Allen and Absalom Jones, William Gray, Peter Richmond, Dr. Rush (white—who worked with them in their struggle for religious liberty), and William Burleigh. These were appointed superintendents of the work; they in turn brought into service large numbers of their race. The work was done so effi-

ciently, and resulted in so much real alleviation of suffering and benefit to the city of Philadelphia, that Mayor Clarkson sent the Negroes the following commendatory letter:

“Having, during the prevalence of the late malignant disorders, had almost daily opportunity of seeing the conduct of Absalom Jones and Richard Allen and the people employed by them to bury the dead, etc. Approbation of their proceedings, diligence, attention and decency of deportment as far as the same came under my notice, affords me much satisfaction.—Signed, Matthew Clarkson, Mayor of Philadelphia, June 23, 1794.”

I am sure the A. M. E. Church founder was a loyal American who took a hand in everything whether civil or religious, for the good of the country, the city and his race.

Gratitude

Dr. Benjamin Rush, and Mr. Robert Ralston were very kind to father Allen when he, with his little band, was struggling to get a home, a place to worship during the period from 1786 to 1794. Dear young Allenites, here in Philadelphia sleeping at the shrine of mother

Bethel are the ashes of the sainted father, Richard Allen, but his spirit hovers over every one of his children and their churches, and schools; over all their parsonages and business buildings and general departments that have been reared in the name of the Lord under his banner. Bishop Allen bequeathed to us many valuable heritages, but none have more of his soul of pathos in them, and rings more truly the sound of his last will and testament, than these words of his; "I hope the names of Dr. Benjamin Rush and Mr. Robert Ralston will never be forgotten among us, because they were the first gentlemen who took up the cause of the oppressed and aided us in building a house to worship in." Allen's spirit here teaches that a people with a heart can never forget their benefactors, only the base and the ingrate who glories in rendering evil for good, can fail to remember the kindly acts done them. When these two white brethren came to the assistance of these oppressed Negroes, they no doubt incurred the displeasure of their own people. It took courage for them to walk out in the face of the lords of the church and the earth, to say even a word for these Negroes, but not only

did they speak for them but they gave them from their own pockets funds to help them build their church. Mr. Robert Ralston was even treasurer for them. Never mind how dark it seemed for us, there has never been a time in this country's history when there were not some white men who would not champion our cause. John Brown did it when the whole country was on the verge of bowing forever to slavery, William Lloyd Garrison, Charles Sumner and Harriet Beecher Stowe, Elijah Lovejoy defied the fugitive slave law and spoke and wrote until they molded sentiment that started the Union Army against the demon of slavery, whose head was crushed forever at Appomattox court house. Don't let us believe that all of the white people are our enemies, they are not. If they were, we could not be here in America with them a year; some of them desire us to have common justice, yes some have risked their lives for us, and some would do it again in our defense. Let us not be as cruel to their whole race as many of them are to us; and hate them all for what some of them do; no race labors under that group law more than the Negro. In that the newspapers and mag-

zines as a rule only publish the evil things some of the members of our race do, but fail to say one word about the many good things we do. Some of them never put a Negro's cut in print, excepting it is when he is supposed to have committed an assault on a woman, or stolen a chicken. It was indeed a splendid piece of gratitude shown when Bishop Jones, President Gregg and the faculty of Wilberforce University invited the descendent of Wilberforce, the great abolitionist, after whom our oldest school is named, to deliver the graduation address to the class of 1922. Will we let Father Allen's request die or should we not at intervals in our Allen Day celebration devote a short time to Dr. Benjamin Rush and Mr. Robert Ralston. Long live these heroes in the minds of us; may they never be forgotten; may generations yet unborn come to revere their names as African Methodism covers the face of the earth.

CHAPTER IV.

HOW THE NEGRO MINISTRY GREW

Allen was ordained in 1800, by Bihsop Asbury, and was the first Negro ordained to the ministry in this country. He was preaching the freedom of the gospel of the soul; no wonder he desired freedom of the body for himself and his people. The noise of the cannons, and the rattle of the calvary horses' hoofs had scarcely died out on the drum of the ears from the battle of the Revoluntionary War, and the colonies were just emerging from the iron heels of the oppression of Great Britain. The Liberty bell sounded freedom sixteen years after Allen was born in the same ward in the city of historic memory, Philadelphia, the city where Negro religious liberty was also sounded, but not in clarion note of a bell, but in the words of Allen's little band, "Just wait until prayers are over and you will have no more trouble with us." Hence out of old St. George Church he led the Negro race. out into the street where he

found himself and all his group almost friendless and poor, from thence the time of race consciousness continues to rise higher and higher as the river of intellectual, spiritual, and material growth flows on. Flow on Allen's spirit in to the warm gulf stream of charity for all the nations of the world! After our church, Bethel, was a fact in Philadelphia, and Bethel, Baltimore, Md., other churches sprang up and in 1816 an organization was formed with the following delegates present Philadelphia, 5; Baltimore, 6; Wilmington, Del., 1; Attleborough (now Langhorne), 3; Salem, N. J., 1; thus came into being the first General Conference of the African Methodist Episcopal Church, and Rev. Richard Allen was elected and consecrated, and the first Bishop of the Negro race. Following him as Bishops came Morris Brown of Charleston, S. C., and Edward Waters of Baltimore. Race prejudice and the Denmark Veasey insurrection in Charleston in 1822 caused a ban to put on the church at Charleston. But all over the North, Allen's spirit had brooded and the work spread like wild fire. Rev. Morris Brown was sent by a congregation of Negroes to Philadelphia in 1817, and was ordained deacon and

elder by Bishop Richard Allen and then returned home and organized an African Methodist Episcopal Church in South Carolina; in a short while had over 1500 members, but just when the Southern branch of our church was gaining, an insurrection broke out in South Carolina led by Negroes named Denmark Veasey and Gullah Jack. The church of Allen being an independent organization into whose affairs no white person dabbled, therefore, Morris Brown and his followers were suspected as being *particeps criminis*; whereupon white friends advised Morris Brown to leave his native city. He was placed on a ship and came to Philadelphia where he preached the gospel and carried on a boot and shoemaking business. He worked hard and well and succeeded and grew in the favor of God and the brethren, so that he was elected the second Bishop of our church, and after him Edward Waters was elected third Bishop. But the work was yet too small to give each Bishop a diocese of his own, it was not until Bishop Quinn, Nazrey and Payne's time, the work was divided into dioceses. Bishop Allen and Brown being able to hold all the conferences and then have time to spare, so Bishop

Waters resigned from the Bishopric and returned to the pastorate and became an effective elder. It may be well to mention here that Daniel Coker was the first Bishop elected, but he resigned in favor of Richard Allen, the true founder and rightful organizer of the A. M. E. Church. Father Allen had walked and talked with these fathers like our Savior had communed with his disciples, and his spirit had swallowed them up. His spirit is unselfishness stripped of false pride. His chief desire was the growth of his church and the best interest of his people. Daniel Coker and Edward Waters had imbibed so much of it that they lost sight of their little selves and saw the best interests of their church.

Daniel Coker knew Allen's spirit; in Allen's heart was born the denomination and its plans, and he knew more about the needs than anybody on earth, therefore when the men by some short sightedness placed Daniel Coker before the father, he refused to hinder the cause just to wear a name, while he felt entirely unqualified for the best effective service. God had another work for Daniel Coker to do; Allen's spirit sent him across

the sea and he became the first pioneer governor of the Liberian Republic. I am sure we do not claim too much when we say that Allen's spirit gave the impulse for the first Negro Republic on the face of the earth, and every other movement which smacks with self-reliance and independence for the Negro race. For the spirit of Allen fired the heart of Touissant L'Ouverture in Haiti (1791) and caused him to make the French recognize the Negro's sword when he conquered them and drove them from the island and set his people free, and out of that Negro Republic in after years Allen's spirit sent forth Bishop John Hurst, that untiring advocate of freedom of his race—soul, body and mind. That same Allen's spirit sent Rev. Daniel Coker over the Atlantic in 1720, or 71 years before Haiti's freedom, and made him the first governor of that Black Republic, Liberia. If Allen's spirit had not been in Edward Waters when he was denied the right of holding annual conferences by his senior Bishops, Allen and Brown, who held them all themselves, he would have thought himself crowded out and instead of peacefully resigning and returning to the pastorate, and

faithfully laboring in the Master's vineyard unto his reward, he would have tried to split the church and become a little Bishop and denomination unto himself. Oh, for more of Allen's spirit in our church today! Oh, for the same unselfish desire for the good of the church, even when we come to choose its servants from that of the sexton to the Bishop! Allen's spirit has reared many mighty men and women in and out of the church, but even at that some were drawn closer and higher up into the realm of his own immediate illumination. For, truly he was taken up into the third heaven like Paul, and given special graces and powers.

Elder William Paul Quinn, the western missionary, traveled over the mountains and into the valleys of the wild and wooly West preaching the gospel and spreading Allen's spirit and J. P. Campbell took up the refrain, until our banner of race pride and self-dependence in Jesus, kissed the breezes of the golden gates, and set up her standard upon the peaceful shores of the Pacific. Allen's spirit crowned him one of the Bishops. It seemed in those days men were elevated to high offices in the church for what they did for the church. When

Quinn was elected Bishop he had traveled extensively and taken into the church great numbers. He went foot sore, half clad, many times hungry, and often persecuted and oppressed. But Allen's spirit comforted him and gave him courage and perseverance in all his discouragement and afflictions. Allen's spirit caused Daniel Payne to leave his native home, Charleston, S. C., and to come North where he could breathe a freer air. It caused him to attempt to rear an educational institution at Wilberforce, out of which has come the great Educational Department, and our long list of schools and colleges all over the earth. He, like Bishop Morris Brown, was sent away from Charleston for doing what the whites thought was taking too greater step for racial uplift for his people. But thank God the Allen spirit followed him North, and through his zealous work the church elected him a Bishop. Thirty years after his banishment he returned to his native state, taking Revs. Jas. Handy, J. H. A. Johnson and T. G. Steward with him, and replanted the banner of religious liberty, which slavery and hatred had snatched from the hands of Bishop Morris Brown forty-three

years before, when 22 colored people of that city were put to death, and scores of others beaten and jailed, and a band of ignorance forever placed upon them, where no colored person would be allowed to learn to read, nor enjoy any of the God given benefits of the human race.

There is a tradition that runs thus concerning Denmark Veasey and Gullah Jack's insurrection at Charleston, S. C., in 1822: A terrible attempt at an uprising occurred in my native city, Charleston, S. C., in the year of 1822, though far removed from my day the tradition of its results were commonly told around the firesides of the homes of the city for scores of years. No doubt it is told there now. When I was a little boy my grandfather, Rev. Daniel Baxter, who was 102 when he died, use to tell us how completely the slaves had planned to free themselves by force.

How were they to do it? During those days said grandfather the slaves were intrusted with all their master's belonging. They held meetings led by Denmark Veasey and Gullah Jack and six other leaders, and arranged this way; those who kept the city

lighted were to put it in darkness—for they were to choose a dark night for the attack. Those who kept the fire apparatus were to refuse to answer the bell for any call of fire; while at a certain hour all the house servants were to set the houses on fire and to slay the white people as they arose from their beds in confusion; the attack was to be at midnight, sentinels were to watch to cut off all communication from the outside at the time the signal would be given; in this way they were to strike such a stunning blow to the horrible slavery system, that the slave lords would be uneasy all over the world, not again trusting to have slaves anywhere. Grandfather said one ———, met with the Negroes until their plans were all perfected, but just before they got ready to strike the blow, he went and told the white people and betrayed the Negroes. Terrible was the vengeance wrought on the whole race, twenty-two were hung, scores were beaten and put in jail—just like today when one Negro commits a crime they hold the whole race responsible for it. This ——— was kept as the identifying censor, and any one he said was present at the meeting was

held as one of the plotters. Grandfather said as fast as ——— would say so, some poor Negro was hung, or put in jail, or beaten; until a white gentleman, a Mr. ———, went across the river (I think he said Cainhoy) and brought an innocent Negro from his plantation and asked "Was this one,?" and he said "Yes." Mr. ——— said, "You are a d—— liar I did this to convince the authorities that they have killed and punished some innocent Negroes." This man was not only a Benedict Arnold to his race but he was an awful blood thirsty creature.

The A. M. E. Church was brought under the ban, because lots of free Negroes who could read and write, and some slaves made up the membership that had grown into a large church. Morris Brown was sent to the Philadelphia Conference (1817) by a congregation of Negroes, and was ordained deacon by Bishop Richard Allen, and upon his return to Charleston organized an A. M. E. Church, whose membership was 1500. The leaders of the African Methodist Episcopal Church there were Morris Brown, Henry Drayton, Charles Criuckshanks, Marcus Brown, Stewart Simpson, Harry Bull, John B. Matthews,

James Eden, London Turpin, Aleck Houston and others; the leaders being all free men. In the sweep of the rounding up and clearing out the insurrectionists, they took away every privilege the Negroes enjoyed, and so tight were the lines drawn on all free Negroes, that they had to get passes from their guardians to be out in the streets after the last bell rang, which was 9:30 P. M., said grandfather. Morris Brown and the leaders of our church were advised to leave the city, for they thought the Negro church, wherein no white man had a say was *particeps criminis* all the trouble. Many of the descendents of these people are in Philadelphia, Baltimore and parts of New York and New Jersey, where their progenitors settled. At the time of this insurrection, Daniel Payne was a little boy, eleven years old, living with his cousins, the Holliways (harness makers on Beaufain St., Charleston, S. C.), and it was not long after he became of age, that the same fate befell him, they also asked him to leave as they did Morris Brown and his followers for the same thing, evincing Allen's spirit to enlighten his race. They accused him of teaching slave Negroes to read and write when a white man

discovered one of his classes on the Meeting street road, hunting conch for demonstration in a class a zoology. He went out, said grandfather, to Brooklyn, N. Y., and from there to Gettysburg College, and the Lord went with him, so that forty three years from the time they ran Morris Brown away, and thirty years from the time they ran him (Payne) away, he returned to replace the banner of African Methodism so cruelly and unjustly snatched from the hand of Morris Brown. Morris Brown was made the second Bishop in the A. M. E. Church, but he never returned to Charleston. A Mr. Lee of the Methodist Church came to Bishop Payne when he was holding the Baltimore Conference in 1863, to intercede about sending missionaries to South Carolina. When Bishop Payne told him of the A. M. E. Church struggles and persecutions in that state he said "The field is yours, go and possess it," which the Bishop in the spirit of Allen did, and the Baltimore Conference sent James Lynch and J. D. S. Hall as first missionaries to South Carolina. Bishop Payne returned later, taking with him Rev. James Handy, T. G. Steward and James H. A. Johnson. Handy sent W. G. Stewart to

Florida, and he established Bethel Church at Tallahassee. South Carolina is the mother of African Methodism in the far South, though we will never forget the adventures of Rev. John Brown, afterward Bishop, at New Orleans (1852).

Out from South Carolina, Allen's spirit went forth, and Georgia, Florida and North Carolina caught on fire, until the whole South became a blaze and thousands were added to the cause. Another peak who caught Allen's spirit was Henry McNiel Turner; he traveled thousands of miles and planted our work in Africa and the Isles of the sea. Allen's spirit brought us Bishop Willis Nazrey and the British Methodist Episcopal Church of Canada.

CHAPTER V.

NOT A SEGREGATED CHURCH

Some who desire to decry us as a class church, say we have forever seperated ourselves into a race group; they are mistaken; we have no objections of any person who is regenerated becoming members of our persuasion, with all its rights and privileges. When our fathers left St. George Church, they left not so much to be seperated as a race from other people, but as a protest against the cruel and unjust treatment they received at the hands of their white brethren. They came out of the gallery not because they hated anybody, but because they loved everybody and did not want to be separated from sitting with them in the congregation of the people, or to take the crumbs of the sacrament after everybody else was through eating. Allen's spirit is the best solution of the race problem; get something for yourself, be independent so that should the other man not want you in his house you may have one of

your own. Allen's spirit tells us to build not only churches and schools, but homes and businesses for ourselves. Allen's spirit is not a pauper spirit, it is a spirit to have something—some of this world's goods. He preached the redemption of the soul, but he never neglected to preach the salvation of the body. Allen's spirit is an equal rights spirit, it believes in doing unto others, what you would they do unto you. Its motto is, "God our Father, Christ our Redeemer, Man our Brother."

One day when the cares of my business pressed heavily upon me and I wondered would it be possible for me to pull through, I paused for a moment and put aside everything, slammed my desk cover down, and stepped around the corner to Mother Bethel and proceeded down into the vault where the sainted ashes of our patron father Richard Allen rest, I breathed there his spirit afresh, as I imagine I saw him in his conflicts, trying to establish the sacred heritage we enjoy today. I saw him in the spirit preaching behind his tall stand, which was too tall for Bishop H. B. Parks who tried to deliver the centenary sermon from it in 1916. I saw him in

his law suits being dragged before the courts, persecuted for no crime, but that he would not agree to worship God in a gallery, and take the Lord's supper when everybody else had finished eating as dogs eating the scraps from their masters' tables. Why I am an African Methodist Episcopal? Then I said:

I am an African Methodist because I love the doctrine and polity and history of the church. I love its orthodox faith which believes in the one true and living God, one in essence, but three in divine personage, the Father, Son, and Holy Ghost. I love it because it believes in a change of heart—an awakening, a conversion and regeneration. I love its plain preaching—unpretentious and without ceremony of pomp; where the Bible in the hands of the people is the guide for the rules and practice of our faith. I love the faith because it teaches the great Bible truth of free will, that is, it does not believe that God is a respecter of persons, and predestines that some are saved and some are lost. It teaches whosoever will may come to Jesus and be saved on the terms of the gospel, while whosoever won't, will be lost of his own free will and accord. Because we

are taught we have a free will untrampled to choose or refuse as we desire. "In the day thou eat of the tree of knowledge, knowing good and evil, thou shalt surely die." I love the liberal ways of the Methodist, because we believe God has other sheep which are not of this fold; our communion table is free to all, only one condition we make, and that is, "All ye who do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following after the commandments of God and walking from henceforth in His holy ways, draw near with faith and take this holy sacrament to your comfort and make your humble confession to Almighty God, meekly kneeling upon your knees." God is our Master, we give account to no one but Him, we are not the judge of any man's soul. I love the class meetings because exchanging views of our successes and failures we strengthen one another and give fresh courage to overcome our trials and temptations. I love the rules of the society which as near as possible prohibit us from carrying one another to law, our purpose is to settle differences in our church courts. God has given man three

forms of government, viz: the monarchial, the oligarchial, and democratical. In church, the monarchial stands for the Roman Catholic Church government, where the Pope is from his throne infallible, he cannot be overruled. The democratic form stands for the Free Will and the Missionary Baptist Churches and the Congregational Church, where each congregation is sovereign within itself, without any dictation or connection from any other body. The oligarchial stands for the Episcopal, Presbyterian and the Methodist polity because these forms are representative forms of government, where general assemblies and general conferences are held, and a few of the members are elected as delegates and these make the laws governing the whole connection, just as a few are elected from among us to congress and the senate and they make the laws for over 110,000,000 people of our country. Some who do not know the polity of the Methodist believe that the Bishops are kings with power like the Pope, no such thing, they are only like the president or governor of one of our states, with the exception, they are chosen so long as they have good behavior. They carry out the will of the people as they

make laws in general conferences. They are as much amenable for misconduct, malfeasance and *ultra vires* in office as the humblest member in our church. They can be unfrocked as the governor or the president can be impeached; our discipline is our constitution, and if we are to live and grow in Allen's spirit all of us must obey it.

I love the church because of its history. My mind reflected and the images of the fathers who had toiled and suffered passed before me as I was filled with the air of Allen's spirit standing by his tomb. I saw in the spirit, Absalom Jones, William White and Darius Jinnings in the clutches of race prejudice in Philadelphia, and then I saw Daniel Coker, Henry Harden, Jacob Matthews of Baltimore, catching the sympathetic strain; Morris Brown and Daniel Payne of Charleston, persecuted and driven from their homes, joining in the refrain crying, Let us rise up and build a religious, educational and economic home for our children's children. I love the A. M. E. Church because it offers equal chance for all to rise who have character and fitness for service and will serve.

CHAPTER VI.

BISHOP ALLEN, THOUGH DEAD, YET SPEAKETH

Allen's Message to Boys and Girls

My dear children, I am indeed glad that the Lord has put it into my heart to speak to you. I need not tell you that I love you, for you all are my personal friends, and it is only natural that one should love his friends.

I presume you boys and girls love pets, and they are generally selected from the animals, birds, and insects, so I thought I would have some of the lower creatures preach to you for me on this occasion. If you will read your Bible regularly, you will find that it contains all sorts of true stories, and tells of all kinds of animals, birds insects and reptiles. All kinds of people both good and bad, with all kinds of blessings for the good and all kinds of curses for the bad. It will tell you about the pretty flowers and delicious fruits, about the earth, its fields and forests, its

mountains, and plains, its rivers, and lakes and oceans, about the blue skies and its shining sun by day and the silvery moon and twinkling stars by night, it will tell you about music, how little David played so sweetly upon his harp and became King of Israel, about prophecy, how God spoke to little Samuel who became the first Judge of his people. I have chosen from among this abundance of knowledge three little insects, viz: the ant, the locust, and the spider, one little animal the coney, two middle size ones, the greyhound and the goat and one large one the lion the king of beasts.

These are my preachers which are to take their turns and speak to you for me. I know you all are fond of animals and will give every one of them your full attention as each one preaches his sermon. We will first listen to Rev. Dr. Ant.

It is now summer and you can see me all around in every street and alley, every field and plain, in the house and in the church, gathering food and carrying it to my house, for, after a while the warm days will be gone, and my body is too weak and thin to stand the cold blasts of winter, neither have I a fur

coat to keep me warm like Mr. Bear and Mr. Fox, so if I am to preserve my life until the chilly winds and frosty sleets are past, I must work and place in store something to eat while I live in the bowels of the earth, until the snow shall have melted away and the summer sun returns. Then my dear children, take a lesson from me, and prepare now in the Summer of your life for the Winter of it. Childhood with all its pleasures and irresponsibilities is Summer, but manhood with its great responsibilities is Winter. Your papa and your mama grant all your childish requests, they are laboring day and night to keep you in Sunday and day schools, that when you are grown you may have sufficient knowledge in store to be good and faithful Christians and respectable citizens. Amen.

Now let us hear from Rev. Cony:—

My dear little people, you know I am little and weak like you, only you have your large papas' and mamas with their big guns and long swords to protect you. I am little when grown, therefore, still weak and defenseless, so that if I did not use common sense, my whole race would have long ago been destroy-

ed. We build our houses in the mountains, as to assure our safety from ravenous beasts, you see we are so high they can't climb up there to catch us, you children should have as much sense as we and hide yourselves in the rocks also. Your rock is obedience to your parents and teachers.

God gave us the rocks for our home, but if we come down into the plains the beasts of prey will devour us; we must obey God if we want to live. I read a story once, where a chicken would not obey his mother, she told him to keep away from the edge of the river, one day he fell over board and before help could come to him he was drowned. This is what happens to all disobedient things or persons who do not stay in places of safety.

The land is the place for chickens not the water, as the rocks is the place for conies, not the fields; home is the place for boys and girls and not the street corners and bad places. Of course many bad people who pretend to love you as much or more, than your papa and mama, will tell you to do things which your parents forbid you to do. When one tells you boys to go anywhere to buy beer and whiskey or anything indecent, say No, you

are sending me out of my rock of safety. Girls when any one wants to say something to you, he or she can't say to your mama, don't listen to them or go immediately and tell your mama all about it. Your parents are your rocks. Live in them, and you will be safe from danger. Amen.

Rev. Locust comes now to tell you how his race has conquered great Kingdoms and sacked world wide empires. We have no King, we are equal, but the strength of our race is unity and obedience to our maker; we are small individually but let the people of the orient tell you what a wonderful instrument we have been in the hands of God to scourge disobedience and sin. We have stripped their green fields and tore the bark from their trees and caused starvation to men and beasts despite their swords and spears and implements of war; so children, if you will be united in your efforts for your church and Sunday School, you will bring the same great results to the destruction of sin and satan. Which of you boys brought another one with you to Sunday school this morning, or this month? Did you say you did not ask Johnnie to come because he is a street boy and tells stories and

curses and steals? Why Fred he is just the kind of fellow to bring with you, to have him learn that those things are bad and that the Lord will not love him if he continues in that wicked way. Bring him with you next Sunday, tell him Jesus loves him, your teacher and pastor too, and all invite him to come.

Jane, did you ask that little girl next door to you to come to Sunday School? Did you say yes, but she said she has no shoes? Well why did you not report the same to the welfare department of your church, or to the missionary society. Did you tell your Sunday School teacher and the other girls on your class that you knew a poor little girl who would come to Sunday School but she has no shoes, and that her parents are dead, and that you want them to help her get shoes, so she can come. We locust help one another, whether we have much or little, we all enjoy it together; you children learn from us and love and care for one another. Amen.

You boys like to run and some of you can run fast, but none can run as fast as the greyhound. He can leave you away behind, still the Lord made you his master, in as much as you may train him to do your hunting and

catch your game; when you shall become young men and women your parents will be settled or old, you then will be able to run faster than they, but remember, you are your father and mother's sons and daughters, and as you would have your faithful greyhound that can beat you running, obey you, so would your parents have you obey them in the Lord. Would you have a billy goat which could not pull your wagon, or a dog that would bite? Would you keep your dog or goat all day without food and water? No, but why do you feed them, that you may enjoy them? Is it right then children, to have your parents feed and clothe you and give you a home while you are little, but as soon as you are large enough to give them some comforts you run away and make them unhappy and bring disgrace and shame upon them? No, treat them as you would have your dog and goat treat you, after you fed and petted them.

We come now to Mrs. Spider she is lady preacher and her subject is to the girls: "How to Keep House." The proverb says "She taketh hold with her hands, and is in king's palaces." Well, it is because I believe in my own home, and strive wherever I am, to weave

one and to keep it like a parlor. Girls, your brain cells are larger than mine, and if I can lay out a geometrical net, what might you do if you use your varied talents? Of course, the girl who attends to her own business, has but little time for gossip and tattling. Don't wait until you are grown to learn to work; learn more and more with your hands and head and your heart as you come to the duty of wife and motherhood—Jesus liked to visit the home of Mary and Martha, because they kept a nice clean house, “cleanliness is next to godliness.” Amen.

Lastly, we will hear a sermon from Rev. Dr. Lion: Well boys and girls, you all know me. My very name stands for strength and fear. When I roar the whole forest trembles. Still, if you go to the Circus, or Park menagerie you will see me tamed, and in a cage. Nothing has ever been too hard for man to do in the natural world but to save himself from sin, and Jesus did it for him; therefore He is the greatest being on earth. I am the King of beasts. You strong boys and girls can make this world blossom like a flower garden if you will use your moral and intellectual strength to build up race and country—be

lions in the works of the Lord. Amen.

I cannot close these remarks without trying to impress the necessity of conversion upon each one of your young hearts. Come to Jesus while you are young and tender, "Remember now thy Creator in the days of thy Youth. "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." When Jesus lived on earth, the wise men regarded children as nothing, scientists and philosophers were continually speculating and debating as to whether children were possessed with souls. But Jesus placed a stamp of immortality upon them by taking a little child and placing it in the midst of the contending multitude and said; "Except ye become as this little child ye cannot enter the Kingdom of Heaven."

Children are precious plants, growing up in the Masters Vineyard; then let us nourish and cherish them that they may bring forth much fruit for the Master. Neither would I dare close these remarks without a word to the teachers. A good teacher is as a good parent. He or she must be morally clean and apt to teach with ability to apply. No Sunday School can get along with a set of make-out

teachers; no person is fit to teach who is not converted; no Methodist teacher should dance and play cards, or frequent cabarets; if they do they are only stumbling blocks in the children's way, for anyone who will break the laws of the church is not fit to teach God's laws. Every school should have a missionary and temperance society. Every class should be organized with its officers. We are thankful for the class of men and women who frequent our schools, especially are we thankful for the spirit of our superintendents and officers, who realize that our schools are a part of our churches and not a separate congregation apart from them as some would have them.

God bless us, our homes, our children and Sabbath schools, and church and connection.

Character an Element of Power.

Power brings things to pass and effects results. Power enables one to overcome opposing forces and gains the Mastery.

The love of Power is natural to man. It sets the small school boys to their running and wrestling matches, and impels the College

Athletes to the most strenuous efforts in their games. It moves the Indian brave to deeds of daring in the chase and on the war path. It urges great military leaders like Touissant L'Ouverture and Charles Young on to conflict and victory. It impels men along many lines of efforts and achievements, some higher, some lower, but all working toward the same aim. The possession of power may be and was intended to be a blessing. When God created man He gave him dominion over all things upon the face of the earth, what amazing results have been wrought by human power. Forests have been felled, plains put under cultivation, cities built, rail-roads stretched across continents; telegraph wires like a great net work of nerves spread over the land; steamers sent across the ocean, mountains and rivers tunneled; cables joining hemispheres laid, aeroplanes making five miles a minute speed. Submarines changing the mode of sea warfare, the dictaphone, the X-rays and the Radio; such are some of the things which human power has effected. The higher the grade of power the greater the boon of its possession. There is physical power legitimate and effective; great things

have been done by it. Then there is mental power higher than physical, and making it doubly effective. It is really the mind, that from the depths brings up the precious metals for man's use, and brings down from the clouds the electric forces to be man's messenger.

It was the power of mind that sent men over the distant seas discovering continents, and opening broader dominions for new peoples, and higher civilizations. It is mind that has made the new discoveries which have been turned into useful inventions, and taken great truths, and wrought them into forms of literature which have been for the instruction and delight of many generations. Who can measure the power of the human mind? But the kind of Power we are more interested in here is Character. Only those who have it can realize the greatest good. Those who have used their powers for selfish ambition have done nothing for the world, and mankind, and little for themselves, Character then is the surest pledge of usefulness. But before we go further it is well for us to find out what is character and state the way we wish to use it.

Character is the quality of the individuals, and all personality is based on it. Of course this word may be used in two senses, but when we say character is an element of power, we mean a righteous character patterned after that of Jesus Christ. Let us remember also that while character is an element of power, that in itself, it is made up of elements; still these elements are not a mere aggregation of units. It is like the body having many limbs, and organs, all working together for the health, and effectiveness of the unit; taken together they make a strong healthy symmetrical unit called the body.

In like manner, character is made up of elements called particular virtues,—morality which includes the virtues pertaining to man in his relation to his fellow man. Piety including the virtues to man in his relation to God. These are to blend together in unity of man's personality and make its supreme quality. Character then is what a man is, it is the only imperishable treasure. Then let every Allenite prize it above all other things, whatever else you may lose, keep and cherish it, for it will make you rich. If we gain the whole world and lose character we will go

bankrupt into eternity. But we wish to speak of character not so much as a precious treasure as an element of power, men have been busily engaged seeking temporal power, they have lived, striven, succeeded and failed and died, Empires have arisen and reached the zenith of their glory and disappeared. Thrones have been set up and cast down, Napoleon said:—Alexander, Ceasar, Charlemagne and himself, founded great Empires but upon what did these creations of genius depend? **Force**; and by force they were tumbled down and mingled with the dust. But Christ founded an Empire in the hearts of men and to day millions of all nations would die for Him. Christ's love gathered into perfect accord all the virtues and perfections of character. He is enthroned and sovereign, and those who are like him in character, are to an extent like Him in power.

By having a Christ like character you become the best answer for the questions of Cavils and Scoffs of infidels and skeptics, by what you are you rebuke impurity and wrong, and exalt righteousness. By what you are you show the nobility of a good character, and illustrate the saving power of

righteousness, you become a shining light in a dark place, and a magnet drawing all the good unto yourself. When you speak and act your words and deeds have double power for in them and back of them, is the power of integrity, you enjoy the confidence, love and respect of your fellow-men in this life, and a pledge of an eternal happiness in the life to come.

Again since character is an element of power—power is opportunity. Every spring, hundreds of young people come forth from the different schools and colleges of the lands, but no graduates are so keenly watched as the Negro graduates, for no people furnish so much ripe discussion for the public as the Negro race, pulpit and press, lyceum, platforms, legislative halls, and ambitious politicians and men of peculiar tastes and inborn prejudices are continually telling forth, and foretelling our destiny. But in the midst of all this clamor we are pressing on up the roads of religion, education and wealth. Our enemies are trying to isolate and force us to ourselves more and more each day, therefore we must make a better self preparation to meet the crisis of standing alone. We have long since

learned that it is vain to look to anybody but ourselves for civil rights, and economic and political freedom, we know further that the time has passed when we as a race will be satisfied with empty promises—who ever gets our votes must treat us as they treat other groups who have votes. Here then is the battle ground, where we must prove to the world that we are men and women and that we are willing to pay the price and pass through the refining fire, despite all odds and unjust discrimination against us until we smash the ceilings they are holding over our heads with worth and character. We ask no favors; we want only justice and space to use our brain and brawn unmolested, as we struggle up the hill to recognition.

This, then, is your opportunity to make your race and country better. To you who are trained, Allen's spirit has given a key and impetus to unlock every door of hindrance which impedes the progress of your people to higher plains. Look around you and see the many rusty locks of old worn out traditions, superstitions and ignorance within and without our race group, over which we must surmount. Awake Allen's son and daughters

over all the earth, join hearts and hands with all who desire to love the good and do the right—take thy keys in thy hands and walk through the length and breadth of the land and unlock and break in pieces every fetter of superstition, dispell every dark cloud of ignorance, open every prison cell of immorality, and raze to the ground every hovel of vice—batter down every barrier of race hatred and prejudice.

Then on these ruins put you towers of pure love for all races of mankind, and temples of virtue. Build you cities of thrift and high fences of industry and let justice and benevolence full of sympathy reign supreme.

What then is your aim, are these ideals your sentiments? Have you my young friend decided as to what part you will play in this ever increasing battle for right? A race with character will overcome all obstacles.

Allen's Spirit Says Show Thyself A Man

“I am going the way of all the earth be thou strong therefore and shew thyself a man.”—I Kings 2:2.

David the shepherd boy, the prince of singers, the invincible in war, the guardian of his faith the servant of the true God, and the King of his people Israel was coming to the close of his life, and the successes or failures of his kingdom for which he had used his strenuous life, laboring in tears, and fear, and blood to establish it, was eminent.

If the great King had failed in the selecting of his man, a true successor to his throne, his glory would have faded, and the beautiful Temple for which he had hewn all the wood, shaped all the rocks, and gathered the silver and the gold, and precious stones to adorn the hills of Zion, and to perpetuate her memory would have been lost, and his name along with that of Israel perish from the earth.

David had several sons who desired to be King, and rule in his stead. Adonijah while the old man was yet alive assayed to usurp his throne. He gathered a crowd and proclaimed himself King.

It was at this point that quick action on David's part was necessary and the Lord gave him wisdom and strength and courage to perform his duty; where upon he caused the prophet Nathan and the high priest Zadok

and Benaiah Solomon's servant, and said unto them, "Take you Solomon and put him on my own ass and bring him down to Gihon and let the prophet and priest anoint him King over Israel and blow ye the trumpet, 'Long live King Solomon.'"

David's choice pleased the Lord and I need not stop here to relate the glory, and grandeur of Solomon's reign. But suffice to say that no King of Israel before or after him ever reached the high tide of magnificence and splendor his kingdom enjoyed during his day. The Queen of Sheba said, "The half was never told." It was at this coronation David uttered these sublime words and charged Solomon. But the charge was as full of significance to men of today as it was to him. Show thyself a man.

Show Thyself a Man Physically. No man is a real man who is physically weak or disable, the body is the house in which the real man lives, and every defect in it causes pain and affliction, and detracts from his usefulness, thus curtailing his services to himself his family, race and his country. To keep a sound body one must live according to the laws of nature. I am not a doctor, and I do not here

attempt to give a lecture on health, but I do say that a weak father transmits his weakness to his children, and thereby weakens the whole family generation after generation. We read in the Bible a passage which runs thus: "The fathers ate sour grapes and set their children teeth on edge." Every man who allows himself by immoral riotous living to fill his body with disease, sins against innocent virtuous womanhood, and sows seeds of the blackest dye in fields of human endeavor. Why cripple the poor child before it is born by the lustful gratifications of animal passion. Some men call this sowing wild oats, but God help any excuse any man may offer for ruining another man's daughter that he has labored so hard to give to the world in pure and spotless womanhood. Too many of us die too young, more care should be taken to prevent this. Let us put down the old time foolish pride or silly self consciousness, i. e., when one of us is unfortunately stricken with a contagious disease he should keep away from the other members of his family, and friends where he would disperse his germs and afflict society. My family does not scorn me because they do not drink out of my glass.

Show Thyself a Man Intellectually.

No man can stand the test of this strenuous life who is not master of the thing he takes in hand to do. He must study his job these days if he is to keep step with the tap of the drum, forward march.

The bugle has been blown and the fight is on, the armies are advancing the fort must be taken, the flag must not trail in the dust. Only manly men can stand, no excuse is received these days for what one does not know, rather he is pushed one side and the columns advance on to victory. I hope none will misinterpret my meaning of an intellectual man. I do not only have regard to achievements in the field of letters I do however claim that it is the sacred duty in these times that every man should give to his children the very best education he can afford. But my definition of education is best means to best ends: that there is just as much use for knowledge to operate a plow, or a saw, or broom, as it is to measure the distance from the earth to the sun, or count and name the different stars or tell the strata of the earth or fathom the depths of the sea. The world was given to man by the Lord who told him to subdue it,

and have dominion over it. When God gave it to him He meant mankind no one class of men, but man. Thank God brains know no caste color, give a sane man A-B-C and it means X-Y-Z and these mean that it is in his province to run the whole gamut of science, philosophy and arts to the end. This twentieth century is a marvelous age and the things that have come to pass have astounded the most skeptical. Never would the most fastidious of past ages believe that such wonders as the wireless telegraphy, the submarine, the airship, the tunnelling of the Alps, the going under the great rivers, the cabling of the vast ocean, the phonograph, the dictaphone, the surgical operation on the human heart, and numerous other scientific inventions which time will not allow us here to mention, could have come to pass. If the builders of the sphinx and the hanger of the swinging gardens of Babylon and the constructor of the catacombs could come back to earth and visit New York or London they would cry out that Egypt, Ninevah, and the tower of Babel were but forerunners for a more scientific age, and mysteries yet unthought of, are still to be revealed.

Show Thyself a Man Under Trials.

Strange normally strange despite the part the Negro has taken in all our country's advancement he is still treated as a boy and a ceiling is kept over his head. Banneker proved his astronomical genius, and gave an unexcelled almanac for his day, he also helped to lay out Washington City. Frederick Douglass spoke with eloquence like Socrates and Demosthenes and swayed two continents for the cause of freedom. The records for riveting ship boilers, and laying of bricks are held by Negroes while Hansom accompanied Perry to the North pole where the stars and stripes were planted on those ice capped shores. Not only has the Negro accompanied his fellow countrymen on peaceful voyages of discovery but from Boston heights to Argonne forest his breast has been bared to plant our flag in honor upon the enemy's soil and to keep our shores sacred and involubly the land of freedom and democracy, yes we have shown ourselves men, side by side with our white fellow countrymen. We have hewn the wood, drawn the water and dug the ore, and built the railroads side by side with them. We have never produced a traitor nor a nihilist nor an anar-

chist. But despite all the backsets we have gotten from prejudice we have been true to our country. I sound the knell of warning that a closer brotherhood must be created among ourselves. We must trust one another to a larger extent than we do now. We must work steady and save a part of our earnings. We must go into business and deal squarely so that all things being equal we must trade with one another. We must establish and maintain our own banks. We have millions of our moneys deposited in everybody's else banks and we can not borrow our own money to pursue legitimate businesses, or build ourselves homes. The Bishops and general officers of our church were invited to a luncheon at the Metropolitan Life Insurance Company last summer and an official stated that the Negro pays \$33,000,000 premiums to that company annually. What might we do with this large sum controlled by us. We are too easily satisfied with talk while other race groups are demanding results. We educate our boys and girls with scarcely any place for them to go when they have finished. Other people have lots of places for theirs to go when they have finished, they go to the

counting house and large business enterprises. This will be so as long as we have no counting house and business of our own. We have the labor we must get the business when we get business, our professions will mean more to us.

There are 12,000,000 Negroes in this country—think of it—and as many million mouths to be fed, and sheltered. This large number is to wear shoes, or in short, that many persons are to be provided with the necessities of life. On streets and highways is a surging tide of sable sons and daughters every Saturday night purchasing from everybody else, from a shoe string to the most costly garment, together with food and luxuries of every kind, with scarcely any business of our own. Can we continue in this way and gain the respect of others? There is no use to gloss it over.

From the beginning of time until Gabriel blows his trumpet ignorance and poverty will never rule intelligence and wealth. Then let us wake up, shew ourselves the man and make a heroic dash for economic and political freedom throughout the length of our fair land.

Lastly, Show Thyself a Man Religiously,

I think it was Socrates who said that a nation without a religion was like a ship without a helm. As a people we are all religiously inclined but inclination is one thing and possession is another. There are all kinds of ethical codes, but the religion I have reference to is the religion of the Lord Jesus Christ in its purity. I hope I am talking to a Christian, but if not I adjure you in the name of God, in the name of your race, in the name of your own interest to accept Him now. Don't go back on the church, she has been our only salvation, she is our only future hope, had it not been for the church we would today have the manacles on our limbs which our fathers wore for 250 years. God rest the ashes of our sainted Lincoln who shewed himself a man and signed the proclamation of Emancipation, but it was the prayer of our fathers which went up to God who aroused the conscience of the nation and gave Lincoln the courage to do the most beneficent act in the annals of the world. Sincere prayer will bring us our second freedom. The church has stood for equal rights for all men, and whenever the people of this nation have

gone too far in the abuse of any group her voice has called them back, though some times the price she had to pay in blood and suffering was appalling. We often hear some people boast how much they have done for the church; some go further and say had it not been for them the church would have been gone. My Lord brother; where were you when God studied the plan and perfected the scheme of His church; where were you when Jesus gave himself and pledged His father He would redeem the world through His blood and establish His Kingdom on earth; where were you when heaven was searched, and the earth and sea were searched, and none was found worthy but the Lamb of God? If all of us who are Christians were to drop dead this minute the church would continue, out of an unborn generation.

“Firm as a rock the truth shall stand,

When rolling years shall cease to move.”

“Upon this rock I build my church and the gates of hell shall not prevail against it.” She has paid all doubly for services to her.

Show thyself a man in all thy dealings, whether physically, intellectually, religiously or politically and the day will break and a

second emancipation will burst upon you like a halo of light from the dark skies of maltreatment and oppression.

God Almighty help us to show ourselves men as we walk under freedom's banner laboring up the hill to full recognition in church and state until the nations of the earth shall gather in one grand brotherhood to do justice and equity to all.

CONCLUSION

Thank the Lord for our growth. We began with one little Bethel, now we have 8000 Bethels, from the humblest mission to the grandest cathedral; with one preacher—Richard Allen—now we have 7500, to say nothing about our local auxiliary preachers. We started with four members, but now we have 750,000, to say nothing about our adherents. We started with one Bishop, and he had not enough supervisory work to do, now we have 17 active Bishops. We have 11 General Officers; we have 94 Annual Conferences; 400 Presiding Elders; 800 parsonages. We have more schools than we have episcopal districts, which are 18. We are the largest or-

ganized body of colored people in the world. For all of which we give God the glory and honor and praise Him for Allen and His Spirit.

Praise God for Richard Allen; we are safe and secured as long as we live in his spirit. We will grow soul and body if we live close to the teachings he left us. But should we allow the spirit of selfishness and indulgence, luxury and false pride to quench it in us, if greed takes the spirit of benevolence he left us, if hatred takes the place of love, if deceit takes the place of frankness, we will hinder our cause and the God of Allen, Brown, Quinn, Payne and Turner will keep us in the wilderness until a new generation is born with a deeper Allen spirit. Lord Jesus as this little book shall fall into the hands of the readers, grant that each one will be imbued with Allen's spirit to love the good and do the right. Grant us all peace and love and prosperity for our church our homes and our country.

FINIS.

OAK ST. HDSF



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