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Short Biographical Sketches

— OF —

Eminent
Negro Men and Women

In Europe and the United States,

With Brief Extracts from their Writings and Public Utterances.

Compiled and Arranged by

JOHN EDWARD BRUCE,



— AND —

Inscribed to the Negro youth of America, in the humble hope that
they may stimulate a reverence for the virtues and an
imitation of the examples here set forth

Yonkers, N. Y.
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Preface.

The editor of these biographical sketches sincerely trusts that the moral portraits which are here offered will present such features as will call for the thoughtful attention of the younger generation of the Negro race here and abroad, and that the accounts of these lives may beget a desire of imitation, in order to secure a like measure of merited honor. An attempt to awaken race pride has also been made, and among the illustrious names that are here enrolled may be found many which the editor earnestly hopes the people of his race will treasure, as a portion of a great legacy bequeathed to them and to their posterity forever.

“Race,” said the Earl of Beaconsfield, “is the key to history.”

JOHN EDWARD BRUCE, Editor.

Introduction.

“Let us make man in our own image.” And from that day to this, we find man chronicling his entrance to and his acts in the world. Distinctively terrestrial as is the habitation of man, we find him busy in classifying his greatness for the reference of future generations.

From a philosophical point of view, it is far from being necessary when we consider the cause which gives him being. A man is here with a distinct identity to do or not to do. The congratulations therefore given to man for superexcellencies in Art, Science, or Literature, are not his, but due to the cause which projected him hither.

Upon the other hand, however, we cannot fail to see the necessary good that emanates from the study of the acts of those who, in the emulation of conditions, have made greatness possible. The unsupported theory that man sprang from one stock has so rent in twain the “species,” that it has become supremely necessary to identify the Races and their acts.

The Race which erroneously is called “Negro,” but which is correctly a Colored Race, springing from African Ancestors, finds itself so disadvantageously positioned among other Races that an intellectual disruption would be an obvious sequence were it not for a biographical data to which to refer.

While the Race—Colored—has made intellectual strides of great moment, it is nevertheless apparent, from day to day, that the ignorance that exists has disparaged the excellent status of those who represent wisdom. It is almost a generic transpiration to find incompetent ambitionists sharing the same positional honor as those who have by long years of study made themselves useful to the world.

Withal, we must struggle on and in that struggle we must make mention of and chronicle the acts of those who have emerged from ignorance and have made themselves

a part of the progress of things. One of the greatest drawbacks in the compilation of biographical sketches of the Colored Race is the hallucination made in the union of matter and spirit. The test applied to Job by "His Satanic Majesty" is an illustration of the complexity.

We recommend this book, therefore, to all who are interested in the emulation of lives that are terrestrially worthy.

The effort of the Author is a superhuman one, and successful, and aside from the psychology of things divine, we consider it the most worthy of its kind in the annals of History. I recommend it to the world.

PHILIP AKLIS HUBERT,
Prelate of the United Christian Church
of New York.

It is a remark of Dr. Johnson that "no species of writing seems more worthy of cultivation than biography, since none can be more delightful or more useful. None more certainly enchains the heart by irresistible interest or more widely diffuses instruction to every diversity of condition."

Anthony William Amo.

The date of the birth of this learned Negro is uncertain. He was born in Guinea, and was brought to Europe when very young; the Princess of Brunswick took charge of his education. He pursued his studies at Halle, in Saxony, and at Wittemberg, and so distinguished himself by his talents and good conduct, that the Rector and council of the University of the last-mentioned town gave public testimony to them in a letter of congratulation.

Amo, skilled in the knowledge of the Latin and Greek languages, delivered with success private lectures on philosophy, which were highly praised in the same letter.

In an abstract published by the Dean of the Philosophical Faculty it is said of this learned Negro that having examined the systems of the ancients and moderns, he selected and taught all that was best of them. Besides this knowledge of Latin and Greek, he spoke Hebrew, French, Dutch, and German, and was well versed in Astronomy. He published dissertations on some subjects which obtained the approbation of the University of Wittemberg and the degree of Doctor was conferred upon him; the title of one of these was "*Dissertio inauguralis philosophica de humanae mentis AII AOEIA: seu sensionis ac facultates sentiendi in mente humana absentia, et earum in corpore nostro organico ac vivo praesentia, quam, praeside, publice defendit autor Ant Guil, Amo, Guinea—affer philosophide, etc. LC Magister, etc., 1734 in 4°, Wittenbergae.*"

He published another work of equal importance which, together with the one above referred to, called forth words of highest commendation from the learned men of his day; the Rector of the University of Wittemberg in speaking of one of them says: "It underwent no change, because it was well executed, and indicates a mind exercised in reflection."

The court of Berlin conferred upon Amo the title of Counsellor of State, but after the death of his benefactress, the Princess of Brunswick, Amo fell into a profound melancholy and resolved to leave Europe, in which he had resided for thirty years, and to return to the place of his birth, at

Axim, on the gold coast. There he was visited in 1753 by the intelligent traveller, David Henry Gallandat, who mentions him in the memoirs of the Academy of Flessingue, of which he was a member. Amo at that time was about fifty years of age and led the life of a recluse. His father and sister were living with him and he had a brother who was a slave in Surinam. Some time after, it appears, he left Axim, and settled in Chama.

It is not known whether Amo published any other works, or at what period he died.

Questions:

- When and where was Anthony William Amo born?
- What is said about his father?
- At what school was he educated?
- When did he go to Europe?
- What did he do there?
- What is the general character of his writings?
- Was he a useful man? How?
- How many languages did he speak?
- What is said of his knowledge of Astronomy?
- What is said of his talents and conduct while at Wittemberg?
- On what subject did he lecture?
- What was said of his published works?
- When did he leave Europe?
- How long had he resided there?
- Where did he go?
- What distinguished traveller visited him at his home?
- About how old was Amo at this time?
- Where did he finally settle?
- Did he publish any other works?
- When did he die?

Annibal.

The Czar Peter I., during his travels, became acquainted with Hannibal, or Annibal, a Negro who had received a good education and who, under this Monarch, became in Russia a lieutenant-general and director of artillery. He was decorated with the red ribband of the order of St. Alexander

Neuski. Bernardin St. Pierre and Col. La Harpe knew his son, a mulatto who had the reputation of talents. In 1784, he was lieutenant-general in a corps of artillery. It was he who under the orders of Prince Potemkin, Minister of War, commenced the establishment of a fort and fortress at Cherson, near the mouth of the Dnieper.

Questions:

- What do you remember about Annibal?
- What office did he hold under Peter I.?
- What mark of distinction was bestowed upon him?
- What rank did his son hold in the Russian Army?
- What great work did his son undertake?
- By whose orders was this work begun?
- Now state all you can remember about this Negro.

Gagangha Emanuel Acua.

Prince Royal of the Camarones in Africa.

In 1832 Prince Gagangha obtained permission of his royal father, King of the Camarones, a powerful African tribe, to visit Cuba. He embarked on a Spanish schooner, as he himself expressed it: "To see the white man's country." The vessel was freighted with a cargo of slaves probably in part supplied by Acua's father, who like himself, had been brought up in the odious traffic in human beings.

She was pursued and taken by an English man-of-war, on board of which the Prince was detained about five months and was deprived of three hundred dollars, the whole of what he had brought for his travelling expenses.

While on board this vessel, he assisted in capturing two other ships in the same iniquitous traffic, one of which was freighted with 646 of his miserable countrymen. Acua was taken to Jamaica from whence he proceeded to England hoping to obtain a free passage to Sierra Leone or Fernando Po. He was probably encouraged in this hope not only by reflecting on his rank as an African Prince, but as being the son of a chief whose liberality to the English was well known in his gratuitous supplies of provisions to the English captains on the coast of Fernando Po.

On reaching Portsmouth, destitute of money, the Board of Admiralty furnished him with means of proceeding to London, where, having letters of introduction from several naval officers, he became a recipient of those kindly attentions which well recommended foreigners meet with in the British metropolis. Here among others he found a warm benefactor in Joseph Phillips, formerly of Antigua, W. I., and who was afterwards a magistrate in the West Indies.

Under his roof the Prince was entertained in the kindest manner, while waiting for an opportunity to return to his own country. While in London he was taken by friends to visit the places of public interest in many parts of that big city, when every faculty would at times appear to be absorbed in admiration and astonishment, and it required some care not to overcharge his mind with those sudden transitions which from the intensity of excitement might prove almost overwhelming. Under the dome of St. Paul's Cathedral, while surveying its magnificent roof, he was far from being insensible of that sublimity of feeling which has generally been considered incompatible with the African intellect. The same effect was observable when from the summit of the monument he was shown the habitations of two millions of human beings. On such occasions he would for some moments appear incapable of articulation, only manifesting his feelings by a peculiar expression of the countenance.

During his stay in London, the Prince met and was introduced to Lord John Russell and to Thomas Foxwell Buxton; the latter among other marks of attention presented him with a case furnished with the necessary apparatus for writing and having the following inscription engraved on a plate:

“Gagangha Emanuel Acua,
Prince Royal of the Camarones in Africa.

This case was presented to him when in England,

Nov. 10, 1832, by

Thos. Foxwell Buxton, Esq.,

Member of the British Parliament.

The faithful advocate for the abolition of the
slave trade and slavery throughout
the world.”

Prince Acua was partially acquainted with the English, Spanish and Portuguese languages. His complexion was of a jet black, and scientific men much admired the organic structure of his head. His general bearing was also considered to indicate a degree of conscious superiority, and notwithstanding the disadvantages of his early training, he was remarkably humane towards the poor, which fact was once particularly evinced when he met an industrious artisan whose wages were inadequate to his wants. With a countenance full of commiseration he solemnly uttered these expressive words:

“God Almighty does not like it to be so.”

Prince Acua left England in the latter part of 1832. His range of thought was enlarged and refined; moral and religious principles were readily imbibed, and instead of desiring to renew those outrages on humanity to which he had been unhappily trained, there was reason to hope that he had returned to his native land with a sincere disposition to labor for its permanent improvement.

Questions:

What is said of Prince Gagangha Emanuel Acua's attempted trip to Cuba?

What happened to the vessel on which he sailed?

At what place did he finally land?

How long was he kept a prisoner and what misfortune befell him?

How many slaves did he assist in capturing?

How many of his countrymen were on one of these vessels?

Did he go direct to London?

What was his condition upon reaching Portsmouth?

What did the Board of Admiralty do?

State in a general way all that you can remember of the Prince after his arrival in London.

What kind of a man was he to the poor?

What effect upon his mind and nature was produced by his coming in contact with the English?

What did Thomas Foxwell Buxton give him?

What did the Prince say to the artisan?

Crispus Attucks.

The first man killed in the war for American independence was named Crispus Attucks. He was a mulatto slave, and was born in 1723. He ran away from his master, September 30, 1750, and in the advertisement announcing the loss of this valuable piece of property in human flesh, Crispus is described as "A 'Molatto' fellow about twenty-seven years of age; six feet and two inches high; short curled hair; his knees nearer together than common, etc.—a reward of Ten pound Old Tenor, is offered for his apprehension and return to his master, William Brown, of Framingham, Massachusetts." This advertisement appeared in the Boston Gazette of October 7, 1750.

On march 5, 1770, Crispus Attucks led an attack upon the British soldiers who occupied a portion of King Street in the City of Boston. It was rather a rash thing to do, but public sentiment against British invasion was thoroughly aroused and men did not stop to discuss their right to repel the invaders, for they had discussed and settled it soon after the Stamp Act and its concomitant evils had been imposed upon them by the Home Government. While the leading men of Boston, says an eminent writer, were discussing what steps should be taken to drive the British troops out of the town, Crispus Attucks, a Negro runaway slave, led a crowd against the soldiers, shouting "The way to get rid of these soldiers is to attack the main guard, strike at the root, this is the nest." With these words ringing in their ears his followers rushed with him in the lead to King Street, where they were fired upon by Captain Preston's Company. Crispus Attucks was the first to fall; he and Samuel Gray and Jonas Caldwell were killed on the spot. Samuel Maverick and Patrick Carr were mortally wounded, and the excitement which followed was intense. The indignation of the Colonists against the hated British became more and more pronounced and bitter. Says the same writer: "The bells of the town were rung." An important town meeting was held and an immense assembly was gathered.

Three days after, on the 17th, a public funeral of the martyrs took place; the shops in Boston were closed, and all

the bells of Boston and the neighboring towns were rung. It is said that a greater number of persons assembled on this occasion than ever before gathered on this continent for a similar purpose. The body of Crispus Attucks the "Molatto" had been placed in Fanueil Hall with that of Caldwell, both being strangers in the city. Maverick was buried from his mother's house in Union Street, and Gray from his brother's in Royal Exchange Lane. The four hearses formed a junction in King Street, and then the procession marched in columns six deep, with a long file of coaches, belonging to the most distinguished citizens, to the Middle Burying Ground, where the four victims were deposited in one grave, over which a stone was placed with this inscription:

"Long as in freedom's cause the wise contend,
Dear to your country shall your fame extend,
While to the world the lettered stone shall tell
Where Caldwell, Attucks, Gray and Maverick fell."

Crispus Attucks was a daring, reckless sort of a man, and the great courage he exhibited in leading a mere handful of men in an attack upon a company of trained soldiers, well armed, is very good evidence that he was neither a craven nor a coward. It was a bold thing to do, and its very boldness will command the admiration of generations yet to come.

More than one hundred years after his tragic death in King Street (now State Street), Boston, Massachusetts, a marble shaft was erected by the City of Boston to commemorate his heroic deed, and to inspire his race with pride whenever it shall recall to memory the history of the Boston Massacre, in which a runaway slave struck the first blow for American freedom and independence and spilled the first blood in the attempt to attain it.

Questions:

- Where did Crispus Attucks live?
- What was his position in life?
- About what time did he run away from his master?
- What did his master do when he discovered his loss?
- How did he describe his alleged property?

What was the result of his efforts to again possess it?
What happened in Boston on March 5, 1770?
Why was the attack precipitated by the Colonists?
What did Attucks say to his little band of followers?
What did they do?
What did the British soldiers do?
How many were killed outright? Name them.
How many were mortally wounded? Name them.
What did the people of Boston do after the massacre?
When did the funeral of Attucks and the others who fell
with him take place?
What did the merchants of Boston and vicinity do to
show their respect?
Where was the body of Attucks finally placed? How
many others were buried with him?
To what hall was Attucks body carried?
Repeat the inscription on the stone which marked the
last resting place of the four victims of this massacre.
Has a special monument been erected to Attucks in re-
cent years?
State what you know about it.

Benoit—The Black.

Benoit the Black, or Palermo, also named Benoit of St. Philadelphia or Santo Fratello, and sometimes called Benoit the Moor, was a Negro, the son of a Negress slave. Roccho Pirro, author of the *Sicillia Sacra*, characterized him by these words: "Nigro quidem corpore sed candore animi praeclarissimus quem et miraculis Deus contestatum esse voluit"—"His body was black but it pleased God to testify by miracles the whiteness of his soul."

Just when and where Benoit was born, is not definitely known. He was an extremely modest man and possessed eminent virtues which were greatly praised by learned men, who appreciated his mental and moral worth. Sometimes however the modest veil which conceals merit is removed, and it is owing to this that Benoit has escaped oblivion. He died at Palermo, in the year 1589, where his tomb and memory are generally revered. Roccho Pirro,

Father Arthur Gravima and many other writers are full of eulogy concerning this venerable and learned Negro.

Questions:

- Who was Benoit? What was his parentage?
 - What was he sometimes called?
 - In what country did he flourish?
 - What was said of him by Roccho Pirro?
 - In what year did he die?
 - Where was he buried?
-

Solomon Bailey

Was born a slave in the State of Delaware and was carried into Virginia. The laws of Delaware said that slaves carried out of that State should be free. Solomon Bailey asserted his right to his freedom and was promptly put in jail and in irons, at Richmond, Virginia, and from thence sent in a wagon back into the country.

After leaving Richmond, in the bitterness of his heart he cried out—"I am past all hope," but it pleased the Father of Mercies to look upon him and he sent a strengthening thought into his heart—that he had made the heavens and the earth, and was able to deliver him. He looked up to the sky and then on the trees and ground, and he believed in a moment that if God could make all these, he was able to deliver him. Then there came into his mind these words of scripture: "They that trust in the Lord shall never be confounded." He believed it and went unperceived into the bushes. When they missed him they looked for him, and not finding him went on. That night he travelled through thunder, lightning and rain a great distance. His trials and difficulties in getting along were many and various. In relating one of these he says: "I cried to the Maker of heaven and earth to save me, and he did so. I prayed to the Lord, and when night came on I felt as if the great God had heard my cry. Oh! how marvelous is His loving kindness toward men of every description and complexion; though He is high, yet hath He respect unto the lowly and will hear the cry of the distressed when they call upon Him and will make known His goodness and His power."

At Petersburg, Virginia, he met with a colored man from his own neighborhood circumstanced like himself. They got a small boat, went down the James River and landed in Chesapeake Bay. But, says he: "We were hunted like partridges on the mountain." His companion was pursued and killed, having his brains knocked out. Solomon in his narrative makes the following remarks touching upon this incident: "Now, reader, you have heard of the end of my fellow-sufferer, but I remain yet as a monument of mercy, thrown up and down on life's tempestuous sea; sometimes feeling an earnest desire to go away and be at rest. But I travel on in hopes of overcoming at my last combat." In all his struggles to attain the almost unattainable, he never failed to put his trust in Almighty God, or to recognize His providential aid in every great emergency. On one occasion he exclaimed: "Oh! what pains God takes to help His otherwise helpless creatures! Oh, that His kindness and care were more considered and laid to heart."

In Camden, Delaware, he met his old master, whom he had not seen since he put him on the back of the country wagon, nearly 350 miles from Camden. He asked him what he was going to do. Solomon said: "I have suffered a great deal and seen a great deal of trouble. I think you might let me go for little or nothing." His master said: "I won't do that, but if you will give me a forty-pound bond and good security you may be free." Finally he bought his time for eighty dollars, and went to work and worked it out in a shorter time than he had been given, and then he was a free man. "And when I came to think," said he, "that the yoke was off my neck and how it was taken off, I was made to wonder and admire and to adore the orderings of kind Providence, who assisted me in all my way."

The reader will no doubt be interested in reading a few extracts from letters written by this pious Negro:

"To John Reynolds, Wilmington, Delaware.

"Camden, Delaware, 7th mo., 24, 1825.

"Dear Friend: I received thy very acceptable letter, and was not a little comforted. I was glad to hear from thee and thy dear family and friends. I believe thou art trying to

be a beloved John indeed, or a son of Abraham, for they that are of faith, are children of Abraham, and heirs according to the promises. And the Lord gave a testimony concerning him saying: 'I know him that he will command his children and his household after him.' O, pray that thou mayest continue to study the business of life, which is to prepare for a blessed immortality, with the Father and the Son, according to the spirit of holiness which works in us both to will and to do of His good pleasure; and if not resisted will make us one in Him in spirit and in truth. O, that we might be enabled to walk before the Lord in all pleasing! I thank thee dear brother for mentioning a thought for my temporal and spiritual concerns. I am daily at a loss to know how to express my thanks to the Great Giver of every blessing, who amply loads me with benefits. I think I am enabled by His grace to esteem the cross of Christ more than I used to do, for I learn by the cross I must be crucified to the world, and the world unto me. But O! dear friend, I find that knowledge puffeth up, but it is charity above that edifyeth. True charity is not puffed up. Now no man can have true charity without the love of God, and keep his commandments defined by the blessed Jesus himself in these words: 'As you would that men should do to you do ye even so to them.' O! if all the world was engaged to run after this command and follow this best of all rules, then harmony and peace would flow through the minds of all people, nations, tongues and languages at once; then righteousness would cover the earth as the waters do the great deep; then His kingdom would come and His will be done on earth as it is in heaven; then all would be happy and free from all fear which hath torment—live happy, die happy—and all go to heaven according to the will of God, our Almighty Father, who would have all men to be saved, and come to the knowledge of the truth.

"Now unto the King, immortal, invisible, to the only wise God, our Saviour, be honor and praise, both now and forever, Amen.

"With good wishes to thee and thine, I conclude.

"Thy friend,

"SOLOMON BAILEY."

Being desirous of advancing the Kingdom of the Redeemer, he went over to Liberia, about the year 1830, where he did much good work as a missionary.

In a letter from Monrovia, in 1832, found among the papers of the late Hannah Killham, he alluded to the prospect of returning to America again to furnish some information respecting the Liberian Colony, which he accomplished in 1833. Whether he returned to Africa again is not known.

The Rev. Thomas Clarkson in speaking of having perused the narrative of this pious Negro with much pleasure and interest, makes the following observation: "If the slaves in our islands and elsewhere are capable (and what should hinder them under divine grace) of bearing such visible marks of the image of God upon their minds, how beyond all example, abandoned must be the wickedness of those who systematically treat them as brutes that perish?"

Questions:

Where was Solomon Bailey born?

What is said of his early life?

What did the laws of Delaware say about slaves carried out of that State?

How much money did Solomon Bailey pay for his freedom?

How did he pay it?

About what time did he go to Liberia?

Did he return to America?

What for?

What is said of him by Thomas Clarkson?

James E. J. Capitein

Was born in Africa. He was purchased when seven or eight years of age, on the borders of the river St. Andre, by a Negro trader, who made a present of him to one of his friends.

By his new master, who proved to be his friend, he was first named Capitein, and he instructed him, baptized him and brought him to Holland, where he acquired the language

of the country. He devoted his time to painting, for which he had a great inclination.

He commenced his studies at the Hague, where a pious and learned lady, who was much occupied in the study of languages, is said first to have taught him Latin and the elements of the Greek, Hebrew and Chaldean tongues. From the Hague he went to the University of Leyden, meeting everywhere with zealous protectors. He devoted himself to theology, under able professors, with the intention of returning to Africa to preach the Gospel to his countrymen.

Having studied four years, Capitein took his degree, and in 1742 was sent as a Christian minister to Elmina, on the Gold Coast. In 1802 a vague report was spread that he had abjured Christianity and embraced idolatry again. Blumenbach, however, who inserted a portrait of Capitein in his work on the varieties of the human race, could detect no authentic information against him.

Capitein's first literary production is an elegy in Latin on the death of Manger Minister at the Hague. On his admission to the University of Leyden, he published a Latin Dissertation on the Calling of the Gentiles—"De Vocatione Ethnicorum," which he divided into three parts. From the authority of the sacred writings he establishes the certainty of the promise of the Gospel, which embraces all nations, although its manifestation is only gradual. For the purpose of co-operating in this respect with the design of the Almighty, he proposes that the languages of those nations should be cultivated to whom the blessings of Christianity are yet unknown, and also that missionaries be sent among them, who, by the mild voice of persuasion might gain their affections, and dispose them to receive the truths of the Gospel.

The Spaniards and the Portuguese, he observes, exercise a mild and gentle treatment over their slaves, establishing no superiority of color. In other countries planters have prevented their Negroes from being instructed in a religion which proclaims the equality of men, all proceeding from a common stock, and equally entitled to the benefits of a kind Providence, who is no respecter of persons.

The Dutch planters persuaded that slavery is inconsistent

with Christianity, but stifling the voice of conscience probably instigated Capitien to become the apologist of a bad cause, for he subsequently composed a politico-theological dissertation in Latin to prove that slavery is not opposed to Christian freedom.

His conclusion was forced; though poor in argument, it is rich in erudition, and it was translated into Dutch by Wilheur and published, with the portrait of the author, in his clerical attire. This work went through four editions. Capitien also published a small quarto volume of sermons in Dutch, preached in different towns, and printed at Amsterdam in 1742.

Questions:

- Where was Capitien born?
- What of his early life and education?
- Who named him Capitien?
- Who brought him to Holland?
- Where did he commence his studies?
- Who taught him Latin and the elements of the Greek, Hebrew and Chaldean tongues?
- When did he go to the University of Leyden?
- How long did he study and in what year did he take his degree?
- Why did he devote himself to the study of Theology?
- In what year was he sent to Elmina, on the Gold Coast?
- What kind of a report was made about him in 1802?
- Was this confirmed?
- What was the first literary work Capitien did?
- What is an elegy?
- In what language was this written?
- What other works did he publish?
- Name them.
- What was the nature of his second work and into how many parts was it divided?
- What did it prove?
- What other work did he write?
- What is the meaning of politico-theological?
- What did he attempt to prove by this work?
- What is said of its merit?
- By whom was it translated into Dutch?

In what year did Capitien publish his sermons?
In what language were they published?
Why did Capitien become the apologist of a bad cause?
Did the Dutch planters induce Capitien to take this step?
Was it good policy, and was it a consistent thing for him to do?

Benjamin Banneker.

The subject of this sketch was born in Baltimore County, State of Maryland, in the early part of the present century. His father and mother were both Africans, who after having obtained their freedom were enabled to send their son to an obscure school, where he learned reading, writing and arithmetic. They left him, at their death, a few acres of land, upon which he subsequently supported himself with economy and exertion, so as to always preserve his reputation.

To struggle unnecessarily against want is by no means favorable to improvement. What he had learned he did not forget, and as some hours of leisure will occur in the most toilsome life, he availed himself of these, not only to read and acquire knowledge from writings of genius and discovery—for of such he had none—but to digest and apply as occasion presented, the principles of the few rules of arithmetic he had been taught at school. This kind of mental exercise formed his chief amusement, and soon gave him a faculty in calculation that was often serviceable to his neighbors and at length attracted the attention of the Messrs. Ellicott, a family remarkable for their ingenuity.

It was about the year 1788 that George Ellicott lent him three astronomical works and some instruments accompanying them, with neither hint nor instruction that might further his studies or lead him to apply them to any useful result.

These books and instruments, the first of the kind Banneker had ever seen, opened a new world to him, and he began to employ his leisure in astronomical researches.

Having taken up the idea of making calculations for an almanac, he completed a set for a whole year. Encouraged by his first attempt, he entered upon calculations for subsequent years, which as well as the former, he began

and finished without the least assistance from any person or books other than the three volumes mentioned; so that whatever merit is attached to his performance is exclusively and peculiarly his own. He published almanacs in Philadelphia, in 1792-3-4-5, which contained his calculations, exhibiting the different aspects of the planets, a table of the motions of the Sun and Moon, their risings and settings, and the courses of the bodies of the Planetary System. Banneker sent a manuscript copy of his first almanac to President Thomas Jefferson, with a letter dated August 19, 1791, couched in elegant language, and which bespeaks for its writer considerable literary ability. On August 30, 1791, the President acknowledged this letter with thanks, and after complimenting Mr. Banneker upon his excellent work and assuring him of his sincere interest in the uplifting of the Blacks, mentally and morally, he added:

“I have taken the liberty of sending your almanac to Monsieur de Condozett, Secretary of the Academy of Sciences, at Paris, and a member of the Philanthropic Society, because I considered it as a document to which your whole color had a right for their justification against the doubts which have been entertained of them.

“I am with great esteem, sir,

“Your most obedient, etc.,

“THOMAS JEFFERSON.”

Questions:

Where and when was Benjamin Banneker born?

What is said of his parentage?

Were his parents free or did they subsequently become free?

What did they do towards educating their son?

What did he principally learn at this school?

What did his parents leave him at their decease?

How did he improve his mind in his spare moments?

What is said of his faculty in calculation?

What was the effect of his genius upon the Messrs. Ellicott?

Who were they?

Who lent him astronomical instruments?

What use did he make of them?

Where did he publish his almanac, and in what years?

To whom did he send a manuscript copy of his first almanac?

To whom was it subsequently sent by the person to whom Banneker sent it?

Why was this done?

Repeat if you can the extract quoted from the letter sent to Banneker.

What have you learned about Benjamin Banneker?

Alexander Poushkin

Was born at Moscow, June 7, 1799. His maternal grandfather, a favorite Negro, was ennobled by Peter the Great. Poushkin was a most celebrated poet, and was to Russia what Byron was to England; indeed he was called the "Black Byron of Russia." He was quite a voluminous writer and some of his verses are considered by competent critics to be equal to those of many of his contemporaries in point of style and finish. He was the poet of nature and loved to sing of the beauties of nature.

Deep down in his heart there was a tinge of bitterness which found expression in a poem which he wrote concerning his origin and early life. He was killed in a duel with George Heckeren D'Anthes, adopted son of the Dutch Minister, then a resident of the Court of St. Petersburg. In 1837 D'Anthes was tried by court martial and expelled from the country. In 1880 Poushkin's admirers erected a statue to his memory at Tver Barriere, at Moscow, and yearly fetes were held in his honor, on which occasions many interesting memorials of him were exhibited by his admiring countrymen and a few foreigners who had congregated for the festivities. He left a wife and four children. His widow afterwards married an officer in the army named Sanskoi; she died in 1863.

Below are appended some of his poems, which have been translated into English by Mr. Ivan Pannin, a Russian scholar of high standing:

THE CLOUD.

O lost cloud of the scattered storm,
Above thou sailest along the azure clear;
Above thou bringest the shadow sombre,
Above thou marrest the joyful day.

Thou but recently hadst encircled the sky
When sternly the lightning was winding about thee;
Thou givest forth mysterious thunder,
With rain hast watered the parched earth.

Enough, hie thyself, thy time hast passed;
Earth is refreshed, the storm hath fled,
And the breezes fondling the trees leaves
Forth thee chases from the quieted heavens.

THE BARD.

Have ye heard in the words the mighty voice
Of the bard of love, of the bard of his grief?
When the fields in the morning hour were still,
The flutes sad sound and simple—
Have ye heard?

Have ye met in the desert darkness of the forest,
The bard of love, the bard of his grief?
Was it a track of tears, was it a smile—
Of a quiet glance filled with melancholy—
Have ye met?

Have ye sighed, listening to the calm voice
Of the bard of love, of the bard of his grief,
When in the woods the youth ye saw
And met the glance of his dulled eye—
Have ye sighed?

1810.

FAME.

Blest who to himself has kept
His creation, highest of the soul,
And from his fellows as from the grave
Expected not appreciation!

Blessed he who in silence sang,
And the crown of fame not wearing,
By mob despised and forgotten—
Forsaken, nameless—has the world!
Deceiver greater than dreams of hope,
What is fame? The adorers whisper?
Or the boor's persecution,
Or the rapture of the fool?

FRIENDSHIP.

Thus it ever was and ever will be,
Such of old is the world wide;
The learned are many, the sages few—
Acquaintances many, but not a friend.

THE BIRDLET.

God's birdlet knows,
Nor cares, nor toils,
Nor weaves it painfully
An everlasting nest.
Through the long night on a twig it slumbers;
When rises the red sun
Birdlet listens to the voice of God
And it starts and sings.
When spring, nature's beauty,
And the burning summer have passed,
And the fog and the rain,
By the late fall are brought,
Men are wearied, men are grieved,
But birdlet flies into distant lands,
Into warmer climes beyond the blue sea;
Flies away into the spring.

1824.

ELEGY.

My wishes I have survived;
My ambition I have outgrown!
Left only is my smart,
The fruit of emptiness of heart.

Under the storm of cruel fate
Faded has my blooming crown!
Sad I live and lonely
And wait! is nigh my end?

Thus touched by the belated past,
When storm's wintry whistle is heard,
On the branch bare and lone
Trembles the belated leaf. 1821.

RESURRECTION.

With sleepy brush the barbarian artist
The Master's painting blackens;
And thoughtlessly his wicked drawing
Over it he is daubing.

But in years the foreign colors
Peel off, an aged layer;
The work is genius, is 'gain before us,
With former beauty out it comes.

Thus my failings vanish too
From my wearied soul,
And again within its visions rise,
Of my early purer days.

Questions:

- When and where was Alexander Poushkin born?
- What was his reputation as a poet in Russia?
- What distinguished honor was conferred by Peter the Great upon his maternal grandfather?
- To what race did his grandfather belong?
- How was he regarded by the Emperor?
- What was Poushkin called?
- Did he write much?
- How did he die?
- What is a duel?
- What became of his murderer?
- What did Poushkin's admirers do to perpetuate his memory?
- What is the meaning of the word fete?

What language is it?
How many children did Poushkin have?
Where did his wife die?
What are the subjects of the poems here appended?

Prof. James M. Gregory.

(From "Men of Mark," by Permission.)

Born at Lexington, Virginia, January 23, 1849. His parents were Henry L. and Maria A. Gregory.

In 1859 they moved to Cleveland, Ohio, where the subject of this sketch entered the public schools, being among the first colored boys to avail himself of their superior system of training. He at first encountered considerable ill-feeling, on account of color, but he was soon as great a favorite among them as he already was among the teachers.

Temporarily residing in La Porte, Indiana, he attended private school. Afterwards he went to Chicago and there remained awhile in the public school. Returning to Cleveland, Ohio, he entered first the Grammar School of that city and then the High School. In 1865 he entered the Preparatory Department of Oberlin College.

As a student he was industrious and ambitious; he with ease mastered the studies of the preparatory course, and is spoken of by his teachers as a bright scholar, and one that gave great promise for the future.

Though the only colored man in the class, because of his high class standing, affable manners, powers as a writer and ability as a speaker, he was selected from a class of thirty-six as one of the nine students to represent the class at the Senior Preparatory Exhibition—chosen, not by the faculty, but by the class itself. While at college—upon request of Benjamin F. Butler—he was recommended by the faculty for a cadetship at West Point, but Andrew Johnson, then President, pandering to the prejudice of race, refused to appoint him. In the year following Gregory's admission to college, while on his way from Lynchburg to Oberlin, he stopped in Washington to get the papers forwarded by the faculty, in which he was recommended by General Butler for

a cadetship at West Point. He was sent to the War Department, where the papers were filed, and there for the first time he met Gen. O. O. Howard. Something in the address and bearing of the young man impressed the General, who entered into conversation with him and drew forth the salient points of his personal history and prospects. Upon parting, Mr. Gregory was told that probably he would be sent for in about a year to come to Washington, but no explanation was given. Scarcely twelve months had elapsed when he received a letter offering—if he would complete his course at Howard University—to give him at the same time a position as instructor in the Preparatory Department of that institution. Mr. Gregory accepted, and at once entered upon his double duties at Washington. In 1872 he graduated with the valedictory of his class, and was regularly made tutor of Latin and mathematics in the Preparatory Department.

When George T. Downing and himself discovered in the new code of laws for the District of Columbia, which had been prepared and was before the House of Representatives, a provision sanctioning by law the separate school system, they were aroused to immediate action. Pursuant to a call by these gentlemen, a meeting was held at the house of Dr. C. B. Purvis and a memorial was adopted calling the special attention of the Senate and House of Representatives to certain clauses in the proposed code for the District of Columbia, which, contrary to the provisions of the Constitution, permitted an unjust and odious discrimination against a large number of the citizens of the District of Columbia. The Committee on Memorial was as follows: Frederick Douglass, president; Richard T. Greener, secretary; Frederick G. Barbadoes, John F. Cook, George T. Downing, James M. Gregory, Rev. F. J. Grinke, Milton M. Holland, Wiley Lane, C. B. Purvis, M. D., and W. H. Smith. They fought manfully for the principle at stake, and with such effect as greatly to alarm the enemies of their cause. Newspapers took up the question and grew vehement in its discussion. All sorts of vile epithets were hurled at the originators of the memorial, and finally when—through their exertions—the code containing the obnoxious laws was defeated, they were branded as “Obstructionists.” Their success

was largely due to Representative D. B. Haskell, of Kansas, who was their able champion in the House.

Unlike many eminent men, Professor Gregory's private life is as pleasing as his public course is inspiring; he has the greatest of all earthly possessions—a happy home. He is identified with the Congregational Church.

Among his best efforts are the following:

1. New Leaders.
2. Moral Emancipation.
3. Cuban Emancipation.
4. The Republican Party.
5. The Advent of the Colored Soldier.
6. The Value of College Training.

Questions:

In what year was James M. Gregory born?

What were his parents' names?

When did they go to reside at Lynchburg, Virginia?

When did they move to Cleveland, Ohio?

What did young Gregory do in that city?

How did he find public sentiment in regard to color?

How did he overcome it?

Where did he attend private school?

Where did he afterwards go? What for?

Returning to Cleveland, what did he do?

When did he enter the Preparatory Department of Oberlin College?

How was he spoken of by his teachers?

Why was he selected as one of nine students to represent his class at the Senior Preparatory Exhibition? How was he selected?

Upon whose request was he selected by the faculty for a cadetship at West Point? State why he was not appointed.

State the circumstances of his first meeting with General Howard. What took place at the meeting?

How was General Howard impressed with him and what did he tell him would probably be done?

What offer was made him?

Did he accept?

What did he do towards defeating a certain proscriptive

law intended to effect the colored schools of the District of Columbia?

What was the purpose of that law?

How would it have effected the school system, had it not been defeated?

State, in a general way, what you have learned about the subject of this sketch, and whether you think he has benefited either his race or himself, and how?

Frederick Douglass, LL. D.

Frederick Douglass was born about the year 1817, in Tuckahoe, a barren little district upon the eastern shore of Maryland, best known for the wretchedness, poverty, slovenliness and dissipation of its inhabitants.

Of his mother he knew very little, having seen her only a few times in his life, as she was employed on a plantation some distance from the place where he was raised. His master was supposed to be his father.

During his early childhood he was beaten and starved, often fighting with the dogs for the bones that were thrown to them. As he grew older and could work he was given very little to eat, over-worked and much beaten. As the boy grew older still and realized the misery and horror of his surroundings his very soul revolted, and a determination was formed to be free or to die attempting it.

At the age of ten years he was sent to Baltimore, to Mrs. Sophia Auld, as a house servant. She became very much interested in him, and immediately began teaching him his letters. He was very apt and was soon able to read, but unfortunately, the husband of his mistress, learning of his advancement, refused to permit the lessons to continue.

This prohibition served only to check the instruction from his mistress, but had no effect upon the ambition, the craving for more light, that was within the boy, and the more obstacles he met with the stronger became his determination to overcome them. He carried his spelling-book in his bosom, and would snatch a minute now and then to pursue his studies.

The first money he made he invested in a "Columbian Orator." In this work he read the "Fanaticism of Liberty"

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

He settled in New Bedford with his wife, who was a free woman in the South, being engaged to Douglass before his escape, and followed him to New York, where they were married. She was a worthy, affectionate, industrious and invaluable helpmate to the great Douglass. She ever stood side by side with him in all his struggles to establish a home—helped him and encouraged him while he climbed the ladder of knowledge and fame. Together with him she offered the hand of welcome and a shelter to all who were fortunate enough to escape from bondage and reach their hospitable shelter. It is for this reason that when the name of Frederick Douglass is lovingly mentioned, his noble wife, Anna, should also be the object of sincere admiration.

In New Bedford he sawed wood, dug cellars, shoveled coal, and did any other work which would enable him to turn an honest penny, having as an incentive the knowledge that he was working for himself and his family, and that there was no master waiting for his wages. Here several of his children were born.

He began to read the "Liberator," for which he subscribed, and other papers and works of the best authors. He was charmed by Scott's "Lady of the Lake," and reading it he adopted the name of "Frederick Douglass."

At this time he began to take an interest in all public matters, often speaking at the gatherings among colored people. In 1841 he addressed a large convention at Nantucket. Later he was employed as an agent of the American Anti-Slavery Society, and it is this period which really marks the beginning of his grand struggle for the freedom and elevation of his race.

He lectured all through the North, notwithstanding the fact that he was in constant danger of being recaptured and sent to the South as a slave. After a time it was deemed best that he should, for awhile, go to England. Here he was cordially welcomed—John Bright established him in his home, and thus he was brought in contact with the best minds, and made acquainted with some of England's most distinguished men.

Returning to America, he settled in Rochester, New York and established a paper, called the "North Star" (afterwards changed to "Fred. Douglass' Paper"). He also published a periodical known as "Douglass' Monthly." Both publications were issued from his own office, and two of his sons were the principal assistants in setting-up the work and attending to the business generally.

There has been a great deal of speculation as to what connection Frederick Douglass had with the John Brown raid. The two great men met and Brown became acquainted with Douglass' history; they became fast friends. They were singularly adapted to each other as co-workers, both being deeply imbued with the belief that it was their duty to devote their lives and means to the cause of Emancipation.

They lived frugally at home, that they might have the more to give—their families shared their inspiration, and their lives were all influenced by the one motive—the cause of freedom.

Many men and women who successfully escaped into Canada and then to other places, will tell how, after they had been well fed, nourished and made comfortable by the mother, one of Fred. Douglass' boys carried them across the line and saw them to a place of safety. When other boys were enjoying all the comforts their parents could provide for them, they were made to feel that there was only one path for them to walk in until the great end for which they were striving had been reached. Brown's plan was to run slaves off, and in this Douglass heartily joined him, but when he found that Brown had decided to attempt the capture of Harper's Ferry, he went to him, at Chambersburg, Pennsylvania, a short time before the raid, and used every argument he could to induce him to change his plans. Brown had enlisted a body of men to accompany him who felt, as he did, that their lives were nothing as weighed against the lives and liberty of so many who were suffering in bondage. His arms and ammunition were ready—his plans were all laid, and to Douglass' argument he answered: "If we attack Harper's Ferry, as we have now arranged, the country will be aroused and the Negroes will see their way clear to liberation. We'll hold the citizens of the town as host-

ages, and so holding them can dictate our terms. You, Douglass, should be one of the first to go with us." "No, no," replied the latter, "I can't agree with you and will not go with you. Your attempt can only result in utter ruin to you and to all who take part in it, without giving any substantial aid to the men in slavery. Let us rather go on with our first plan of the underground railroad, by which means slaves may be run off to the free States. By this means practical results can be obtained—from insurrection nothing can be expected but imprisonment and death."

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

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

Mr. Douglass did not feel it necessary to hasten his return on account of this interesting document and so remained abroad until it was safe for him to come home. In 1863, he with others, succeeded in raising two regiments of colored troops, which were known as the Massachusetts Regiments. Two of his sons were among the first to enlist. His next move was to obtain the same pay for them that the white soldiers received and to have them exchanged as prisoners of war—in other words that there should be no difference made between them and other soldiers.

His work did not end with the war. He recognized the fact that a new life had begun for the former slaves; that a great work was to be done for them and with them, and

he was ever to be found in the foremost ranks of those who were willing to put their shoulders to the wheel.

He was one of the most indefatigable workers for the passage of the amendments to the Constitution granting the same rights to all classes of citizens, regardless of race or color.

He attended the "Loyalists" Convention, held in Philadelphia in 1867, being elected a delegate from Rochester. Some there were, who, knowing Douglass to be radical, feared his presence in Philadelphia would do more harm than good, but he felt that it was his duty to go and nothing could change him.

A little incident in connection with this convention serves to show the value of his work, since it discloses the feeling of the men with whom he had to deal. As the members assembled proceeded to fall in line on their way to the place of meeting, each one endeavored to avoid walking beside the colored delegate, whereupon Theodore Tilton, noticing the slight, stepped up to Douglass' side and arm in arm they entered the chamber. This act made them life-long friends, a condition which continued, both being brotherly in their devoted friendship.

On Mr. Douglass' visit to France some years later, he met Mr. Tilton, who then resided in Paris, and had a glorious time.

He established the "New National Era" at Washington, in 1870. This paper was edited and published principally by Mr. Douglass and his sons, and was devoted to the cause of the race and the Republican party. In 1872 he took his family to reside in the District of Columbia. In 1871 President Grant appointed him to the Territorial Legislature of the District of Columbia. In 1872 he was chosen one of the Presidential electors at large for the State of New York and was the elector selected to deliver a certified statement of the votes to the President of the Senate. He was appointed to accompany the Commissioners on their trip to San Domingo, pending the consideration of the annexation of that island to the United States.

President Grant, in January, 1877, appointed him a Police Commissioner for the District of Columbia. In March of the same year, President Hayes commissioned him Unit-

ed States Marshal for the District of Columbia. President Garfield, in 1881, appointed him Recorder of Deeds for the District of Columbia. This position he held until about May, 1886, nearly a year and a half after the ascendancy to the National administration of the Democratic party.

No man has begun where Frederick Douglass did and attained the same degree of fame. Born in a mere hovel—a creature of accident—with no mother to cherish and mature him, no kindly hand to point out the goal worthy of emulation, and the evils to be shunned—no teacher to make smooth the rough and thorny paths leading to knowledge, his only compass was an abiding faith in God and an innate consciousness of his own ability and power of perseverance. The following is taken from an anti-slavery speech delivered many years ago, and is a splendid specimen of his style as an orator:

“A PERTINENT QUESTION.

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

Questions:

About what year was Frederick Douglass born?

At what place?

What is said of it?

What is said of his parentage?

Of his early childhood?

What determination did he form?

What induced him to do this?
 Where was he sent when he was ten years of age?
 In what capacity did he serve in Baltimore?
 What were his opportunities for study?
 What did the husband of Mrs. Auld do when he discovered that she was teaching him to read?
 What effect did this have on young Douglass?
 Where did he carry his spelling-book?
 To what use did he put the first money he earned?
 What impression was made on his mind after reading the "Fanaticism of Liberty" and the "Declaration of Independence?"
 Why did he run away, and from what?
 Where did he settle, and with whom?
 Was she a slave or free?
 Where did she live?
 Where were they married?
 Was his wife a good woman? What is said about her?
 What occupation did he follow in New Bedford?
 How did he begin to broaden his mind?
 What led him to adopt the name "Frederick Douglass?"
 Who wrote "The Lady of the Lake?"
 When was he appointed agent of the Anti-Slavery Society?
 What was the effect of this upon his subsequent career?
 State where he lectured while acting as agent for the Anti-Slavery Society, and whether he was in danger of being recaptured and sent back into slavery?
 What did his friends finally advise him to do?
 When he went to England at whose home was he welcomed?
 What do you know about John Bright? Who was he and how was he interested in the negro?
 On Mr. Douglass' return to America from England, where did he reside?
 What paper did he establish? Give various names by which it was known.
 To what extent was he in sympathy with John Brown in his attempted raid on Harper's Ferry?
 What reason did he give for failing to take part in that raid?

Was it a good reason?

Repeat the conversation between him and John Brown at Chambersburg, Pa.

Was it known that Douglass was in sympathy with Brown?

What did Governor Wise do towards apprehending Douglass?

Where was Douglass at this time?

On his second return to America from England what did he do towards furnishing troops for the war? Give details.

What is said of his labors to secure the passage of the amendments to the Constitution?

What are these amendments?

For what purpose were they passed?

When did he attend the "Loyalist" Convention?

Where was it held?

In what capacity did he go?

What significant incident took place at that convention?

Who accompanied Mr. Douglass to the place of meeting?

When did he establish the "New National Era?"

What was the "New National Era?"

When did he bring his family to reside in the District of Columbia?

To what office did President Grant appoint him? What year was this?

When was he chosen Presidential elector at large, and from what State? What important duty did he perform as such elector?

To what office was he appointed in January, 1877, and by whom?

What President commissioned him to fill another important office, and what was it?

When was he appointed Recorder of Deeds for the District of Columbia?

Who appointed him Minister to Hayti, and when was he so appointed?

Did he serve his term of office or did he resign?

Can you repeat from memory the extract from an anti-slavery speech delivered by him many years ago?

Major Martin Robinson De Laney.

(By Permission of Lee & Sheppard, Boston, Mass.)

The subject of this sketch was the son of Samuel and Pati De Laney, and was born at Charlestown, Virginia, May 6, 1812. He was named for his godfather, a colored Baptist clergyman, who, it appeared, gave nothing beyond his name to his godson.

In the name "De Laney" the character of the man himself is peculiarly illustrated.

Regarding it as not legally belonging to his family by consanguinity, and suspicious of its having been borrowed from the whites, as was the custom of those days, he always expressed himself as though it was distasteful to him, recalling, as it did, recollections of the servitude of his family. With these memories clinging to it, his pride revolted at retaining that which he believed originated with the oppressors of his ancestors, and although he had made the name honorable in other lands beside our own—enriched it with the glory of a steadfast adherence to freedom's cause in the Nation's darkest hours, and by uncompromising fidelity to his race, which constitutes him one of the brightest beacons for the rising generation, he eagerly awaits the opportunity for its erasure.

His pride of birth is traceable to his maternal as well as his paternal grandfather, native Africans—on the father's side pure Golah, and on the mother's side Mandingo. His father's father was a chieftain and with his family was captured during a war, sold as slaves, and brought to America. He fled at one time from Virginia, where he was enslaved, taking with him his wife, and two sons born to him on this continent, and after various wanderings reached Little York—as Toronto, Canada, was then called—unmolested. But even there he was pursued, and "by some fiction of law, international policy, old musty treaty, cozenly understood," says Major De Laney, he was brought back to the United States. The fallen old chief is said to have lost his life in an encounter with some slave-holders who attempted to chastise him into submission.

On the mother's side the claim receives additional strength. The story runs that her father was an African

Prince from the Niger Valley regions of Central Africa, and was captured, when young, during hostilities between the Mandingoes, Fellahtos and Haussa's, and was sold and brought to America at the same time as his betrothed, Graci.

His name was Shango, surnamed Peace, from that of a great African deity of protection, which is represented in their worship as a ram's head with the attribute of fire. The forms and attributes of this deity are so described as to render it probable that the idol Shango, of modern Africa, is the same to which ancient Egypt paid divine homage under the name of Ammon—the sun god.

This still remaining the popular deity of all the regions of Central Africa is an evidence sufficient in itself to prove not only his nativity, but his descent, for in accordance with the laws of the people of that region none took save by inheritance so sacred a name as Shango, and the one thus named was entitled to the chief power. From this source the American family claim their ancestry.

Shango at an early period of his servitude in America regained his liberty and returned to Africa. Whether he owed his freedom to the fact that the slave system was not so thoroughly established at that time—that is, had not legal existence—or that the early slave holders had not lost their claims to civilization, is not clear, but the slave holders recognized the fact that an African of noble birth could not be held enslaved, and it was in consideration of this knowledge by the slave holders that Shango, after producing proofs of his noble birth, was permitted to return to his native home. His wife, Graci, was afterwards returned to freedom for the same reason. She remained in America, and died at the home of her daughter Pati (Major De Laney's mother), at the age of 107. These facts were fully authenticated by Major De Laney while on his famous exploring tour, at which time he travelled from Golah to Central Africa, through the Niger Valley regions, and recognizing his opportunity, he consulted, among others, that learned native author, Agi, known to fame as the Rev. Samuel Crowther, D. D., who was created Bishop of Niger by the Church of England, and received the degree of Doctor of Divinity from the University of Oxford. From all information obtained it is satisfactorily proved that his grand-

mother, having died about fifty-three years ago—as before stated—his grandfather's age would correspond with that period, which is about one hundred and sixty years. The custom of an heir to royalty taking the name of a native deity was at that time recognized, as was also the fact that his grandfather was heir to the kingdom—which was then the most powerful of Central Africa—but he lost his royal inheritance by the still prevailing custom of slavery and expatriation as a result of subjugation. There is a possibility, however, that some day before the “star of empire westward takes its way,” “the petty chieftains and principalities south of the Sahara” may be united into one grand consolidated kingdom, and this as a result of some Negro's intellect and might.

To possess himself of knowledge of the early origin of his family was in keeping with a mind richly endowed and soaring always far beyond the confines which the prejudices of this country apportioned him. Not that he expected this knowledge to elevate him in America, for he knew that custom and education were alike adverse to this, and scarcely allowed him to declare with freedom from derision the immortal sentence, “I am a man,” or to claim the rights legitimately belonging to man's estate. By observing his history it may yet be proved that the sequel is but the goal of his earlier determination, and not of recent conception. It was nursed from his high-minded Mandingo-Golah mother, and heard in the chants of a Mandingo grandmother, being depicted with all the gorgeous imagery of the tropics as the story of the lost regal inheritance. It was in this way that he became imbued with the same spirit, which shaped itself in the dreams of his childhood and entwined itself about his studies and the pursuits of his youth, and through that remarkable perseverance which characterizes him it was realized in the full vigor of manhood—the determination to trace his ancestors' history on the soil of its origin. Thus Africa and her past and future glory became entwined around every fibre of his being, and to the work of replacing her among the powers of the earth and exalting her scattered descendants on this continent, he devoted himself wholly, with an earnestness to which the personal sacrifices made by him throughout his life bear

witness. Said he on one occasion, "While in America I would be a republican, strictly democratic, conforming to the letter of the law in every requirement of a republican government, in a monarchy I would as strictly conform to its requirements, having no scruples at titles, or objection to royalty, believing only in impartial and equitable laws, let that government be what it might; believing that only preferable under just laws which is best adapted to the genius of the people.

"I would not advocate monarchy in the United States, or republicanism in Europe; yet I would be either king or president consistently with the form of government in which I was called to act. But I would be neither president nor king except to promote the happiness, advance and secure the rights and liberty of the people on the basis of justice, equality and impartiality before the law." Such are the principles to which he adheres. Unpopular as they were, they did not unfit him for the duties of a republican citizen, owing to his ready adaptation to the circumstances in which he happened to be placed for promoting the interests of his race, for next to his pride of birth—and almost inseparable from it—comes his pride of race, which serves to distinguish him from the noted colored men of his day. The following—an apt illustration—is a remark made by the distinguished Douglass. Said he: "I thank God for making me a man simply; but De Laney always thanks Him for making him a *black* man."

Upon reaching London he made known his determination to obtain while in Africa a correct knowledge of his ancestry to the distinguished Henry Ven, D. D., late tutor of mathematics and Latin and Greek in Cambridge College, and now secretary of the Church Missionary Society, Salisbury Square. The generous philanthropist at once stated that he had but one copy of Koehler's "Polyglotta Africana," a work gotten up at great expense and labor expressly as a church publication—the price being four or five pounds sterling—but that De Laney, of all living men, had a legitimate right to it, and therefore should have it, and he at once presented it to him, this probably being the only copy in America. In this book the high status claimed for his ancestry received additional proof.

Early Education.

In the recent struggle through which the Nation has passed, like convulsions sometimes of certain portions of the physical world, old features and landmarks are swept away and new features are apparent developing on the surface, the existence of which vary little, if any, from those heretofore known.

A class has been invoked into action to whose sublime patience and enduring heroism the genius of poetry will turn for inspiration, while future historians, recognizing evidences of the statesmanship which they have exhibited through the dark night of slavery, will place them amid the brightest constellations of our time. This class exhibited the same anomaly in the midst of slavery that the slaves in a government whose doctrines taught liberty and equality to all men, and under whose banner the exile and fugitive found refuge, presented to the civilization of this century. They were an intermediate class in all the slave States standing between the whites and the bond men, known as the free colored, debarred from enjoying the privileges of the one, but superior in condition to the other, more however by sufferance than by actual law. While they were the stay of the one, they were the object of distrust to the other, and at the same time subject to the machinations and jealousies of the non-slave holders, whom they rivalled in mechanical skill and trade. Prior to the rebellion these represented a fair proportion of wealth and culture, both attributable to their own thrift and energy. Unlike the same class in the North, they had but little, if any, foreign competition in the various departments of labor or trade against which to contend. Immigration not being encouraged at the South as at the North, could not effect their progress, thus leaving all avenues open to the free colored, while they were excluded from the more liberal and learned professions. Under this state of society was engendered an habitual watchfulness of public measures making them tenacious of their rights and immunities in every community where they were found and peculiarly sensitive to the slightest indication of encroachments which resulted in developing in them a foresight and sagacity not surpassed in others whose individual status was less closely allied with political measures.

From this class sprang the honored and scholarly Daniel E. Paine, Bishop of the A. M. E. Church, that great religious body the power of which is destined to be felt in America, and the influence of which is to be circumscribed only by the ocean; the noble Denmark Vesey of South Carolina, who sealed his devotion to the cause of freedom with his life, was of this class.

Before the walls of Petersburg these were among the gallant soldiers who gave battle to the trained veterans of Lee, and at the ramparts of Wagner they waded to victory in blood. Amid these uncertain surroundings was the boyhood of Martin De Laney passed. In childhood the playmate of John Avis, of Charleston, in manhood the associate of the immortal Brown of Ossawatamie in a measure which ultimately resulted in rendering the name of the kind-hearted Virginian historic in connection with his illustrious captive. With all the schools closed against them in Virginia, it was not until about 1818 that his brothers and sisters ever attempted to receive instruction. With the vast domain of Virginia at this date teeming with school houses, attended by thousands of colored children and instructed by white Northern teachers, as well as those of their own race, the tuition of the De Laney children forms a singular contrast.

The famous New York Primer and Spelling-Book was brought to them about that time by itinerant Yankee peddlers, trading in rags and old pewter and giving in exchange for these, new tinware, school books and stationery. These peddlers always found it convenient and profitable likewise, to leave their peculiar looking box wagon to whisper into the ear of a black, "You've as much right to learn to read as these whites," and looking at their watches, "had a snigger of a time left yet to stay a little and give a lesson or so;" these didn't charge, only—"give me what ye mind to." It was under such covert tuition and with such instructors, in the humble home of Pati De Laney that young Martin, together with his brothers and sisters, were taught to read and write.

Later on we find young De Laney a student of Rev. Louis Woodson, a colored gentleman of fine talents, employed by an educational society of Pittsburg, Pa., which had previously been organized by the colored people of that city.

Under the supervision of this gentleman, during the winter of 1831, his progress in the common branches were such as to warrant his promotion to the more advanced studies. It was commonly said by his friends at school that his retentiveness of history—his favorite study—was so remarkable that he seemed to have recited from the palm of his hand. A young student of Jefferson, seventeen miles distant, who frequently spent his vacation at Pittsburg, assisted him in his difficult studies, as they occupied the same room. While studying together, they conceived the plan for benefiting other young men of like tastes, by forming an association for their intellectual and moral improvement. It soon became popular and the Thebean Literary Society was afterwards formed.

In 1843 he established a weekly newspaper at Pittsburg, under the title of the "Mystery," devoted to the interests and elevation of his race. Success followed the movement. The first issue in all taken was one thousand in the city. Its circulation rapidly increased. For more than one year he conducted it as editor. After sustaining it for nine months he transferred the proprietorship to a committee of six gentlemen, he meanwhile continuing as editor for nearly four years. It was well conducted, and held no mean position in the community, especially where it originated. The editorials of his journal elicited praise even from its enemies and were frequently transferred to their columns. His description of the great fire in 1844 in Pittsburg, which laid a great portion of that manufacturing city in ruins, was extensively quoted by papers throughout the country. The original matter so frequently copied was sufficient to determine the status of the paper.

It happened in the warmth of his zeal for the freedom of the enslaved, that he, through the columns of his paper, charged a certain colored man with treachery to his race by assisting the slave catchers, who at that time frequented Pennsylvania and other free States. The accused entered a suit for libel, through advice probably of some of his accomplices, who were whites, as it is evident his calling would preclude the possibility of the individual to think himself aggrieved. The presiding judge before whom the case was tried, having no sympathy with abolitionists and less with

that class of Negroes represented by Martin De Laney, took great pains to impress upon the minds of the jury in his charge to them the extent of the offence of libel. After their verdict of guilty was rendered a fine of two hundred dollars together with the cost of prosecution, which amounted to about two hundred and fifty dollars, was imposed.

In view of a fine so unusually high for that which was considered a just exposure of an evil which then existed to the detriment of one class of the inhabitants, an appeal was immediately made by the press of Pittsburg for a public subscription, in order that it might be borne in common, instead of allowing it to rest solely upon this faithful sentinel. A subscription was opened at the office of the Pittsburg Daily Dispatch, which led off first in the appeal. The chivalric Governor Joseph Ritner was in office then—he for whom freedom's sweetest bard invoked the muse to link his name with immortality. About one week after the suit, and before the sum could be raised, the Governor remitted the fine. This was occasioned through a petition originating with his able counsel, the late William E. Austin, which was signed not only by all the lawyers of the court, but it is said by the bench of judges, thus leaving the costs only to be paid by him. The success of this suit however served to embolden the slave hunters, and again did this faithful sentinel give the alarm; but this time his language while it unmistakably pointed to the guilty party was carefully chosen, in order to avoid litigation. These determined to drive him from his post, so formidable to them, still so valiantly held by him, again entered suit against him, but their former success established no precedent for the second.

In the prosecution of this case another jurist sat in judgment, the term of the pro-slavery judge having expired.

In his charge to the jury, the eminent judge, William B. McClure, made special reference to the position of the defendant, to his efforts in behalf of his race and his usefulness in the community, then addressing himself more pointedly to the jury he added: "I am well acquainted with Dr. De Laney and have a very high respect for him; I regard him as a gentleman and a very useful citizen. No Pittsburger at least will believe him capable of willingly doing injustice to any one, especially his own race. I cannot my-

self, after a careful examination, see in this case anything to justify a verdict against the defendant." This resulted in a verdict of acquittal without the jury leaving the box.

On another occasion he was the recipient of forensic compliment, facetiously given because also of the source from which it emanated and because he was not present at the court to suggest the remarks of the attorney in the midst of the pleading.

A highly respectable colored man was under trial, charged with a serious offense. His counsel, an influential lawyer, Cornelius Danagh, Esq.—afterwards Attorney-General of the State under Governor William T. Johnson, of Pennsylvania—declared the prosecution as arising from prejudice of color against his client. The prosecution was conducted by the late Colonel Samuel W. Black, who served under General McClellan and fell in the seven-days' fight before Richmond. "They tell you," said he, in his peculiarly forcible style, "that we have brought on this prosecution through prejudice to color. I deny it; neither does the learned counsel believe it. Look at Martin De Laney of this city, whom everybody knows, and the gentleman knows only to respect him. Would any person in this community make such a charge against him? Could such a prosecution be gotten up against him? No, it could not, and the learned counsel knows it could not, and De Laney is *blacker* than a whole generation of the defendant boiled down to a quart."

It happened while travelling in behalf of the North Star, he stopped at Detroit, Michigan, and attended a trial in the Supreme Court. Justice John McLean presiding, before whom Dr. Comstock, a gentleman of respectability and wealth, and others of that State, were arraigned, on charge of aiding and abetting the escape of a family of blacks from Kentucky, known as the Crosswaits. In the case it had been proven satisfactorily that Dr. Comstock had nothing to do with their escape, but having heard of the affair (being two or three miles distant), he came to the scene of confusion just in time to hear the threats and regrets of the defeated slave hunter Crossman. The doctor stood there enjoying the discomfiture, and expressed himself to a friend, "he hoped they would not be overtaken." For this Judge McLean ruled him guilty as an accomplice in the

escape, stating that it "was the duty of all good citizens to do all they could to prevent it; and whether by housing, feeding, supplying means or conveyances, throwing himself or other obstructions in the way, or standing quietly by with his hands in his breeches pockets, smiling consent, it was equally aiding and abetting, hindering and obstructing, in the escape of slaves and therefore such person was reprehensible before the law as *particeps criminis* and must be held to answer."

This novel decision of the judges of the Supreme Court was so startling to him at that time—for alas! decisions more wounding to the honor of the Nation have since emanated from the Supreme Court—that he hastened to report in the *North Star* the proceedings of the trial, which he had taken down while sitting in the court room. This publication, like a wronged and angry Nemesis, seemed to reach various points in time to be made available especially by those attending the great Free Soil Convention at Buffalo. Everywhere was the infamous decision discussed with more or less warmth, according to the political creed of the debaters; then the reliability of the writer received some attention. The *North Star* may have been sufficient authority had the correspondent who reported the McLean decision been Mr. Frederick Douglass, who had both "credit and renown," while the initials of the undersigned could be known from the title page of the paper (as the full name of each appeared as editors and proprietors)—"who is he?" became the subject of inquiry among the throng of delegates, who could not be censured for not knowing but one black man of ability and character in the United States, and supposing it to be impossible that there should be more than one. The mass convention assembled outside—supposed to have numbered forty thousand—filling the public square, hotels and many of the streets, and about six thousand of whom occupied the great Oberlin tent, which had been obtained for the purpose, and constituted the acting body of the mass convention, while four hundred and fifty of the credited delegates were detailed as the executive of the great body and assembled in a church near by, before whom all business was brought and prepared before presenting it to the body for action. The Hon. Chas. Francis Adams, late Minister to

the Court of St. James, was president of the mass convention, the Hon. Salmon P. Chase, late Chief Justice of the United States Supreme Court, chairman or president of the executive body. Strange to say in an assemblage like this, so vast and renowned, the report from the columns of the North Star found its way, and as subsequently appeared, was the subject of weighty discussion. We give the marked circumstances as told by Dr. De Laney. He says:—that “while quietly seated in the midst of the great assembly, a tall gentleman, in the habiliments of a clergyman, and of a most attractive, Christianlike countenance, was for a long time observed edging his way, as well as he could, between the packed seats, now and again stooping and whispering as if inquiring. Presently he was lost sight of for a moment; soon a gentleman behind him touched him on the shoulder, called his attention, when the gentleman in question walked toward him stooping with the paper in his hand, pointed to the article concerning Judge McLean’s decision, and inquired, ‘Are you Dr. M. R. De Laney?’ ‘I am sir,’ replied he. ‘Are you one of the editors of the North Star, sir?’ ‘Yes sir, I am’ (feeling very likely most uncomfortable by this attention). ‘Are these your initials, and did you write this article concerning Justice McLean in the case of Dr. Comstock and others and the Crosswait family?’ ‘That is my article and there are my initials, sir.’ ‘I’ve but one more question to ask you; did you hear Judge McLean deliver this decision, or did you receive the information from a third party?’ demanded the questioner. ‘I sat in the court room each day and reported only what I heard, having written down everything as it occurred,’ returned Dr. De Laney. ‘That is all, sir, I am satisfied,’ concluded the stranger, departing from the great pavilion and going directly across the street wherein sat the executive business part of the convention, leaving the corresponding editor of the North Star in a most aggravated state of conjecture.

“Soon after there was a great move forward and amidst deafening applause, the Hon. Salmon P. Chase ascended the platform and announced that for reasons sufficiently satisfactory to the executive council, the name of Judge John McLean of Ohio, had been dropped as a candidate for the Presidency of the United States, and that of Martin Van

Buren substituted; and he had been selected by the council to make this statement from considerations of the relationship which he bore to the rejected nominee; so that his friends in the convention might understand that it was no act of political injustice by which the change was made."

After a brilliant and useful career, Dr. De Laney returned to his home in Pittsburg, not for the purpose of resting upon the laurels so fairly won, but rather for recuperating his forces for the field of toil again. Here he resumed his favorite study of medicine, and upon the strength of the preceptorship of his former instructors, Dr. Joseph P. Gazzan and Francis J. Lemoyne, he was received into the medical department of Harvard University. After leaving Harvard, he travelled westward and lectured on physiological subjects—the comparative anatomical and physical conformation of the cranium of the Caucasian and the Negro races—besides giving class lectures. These he rendered successful; while his arguments on these subjects were in strict conformity to acknowledged scientific principles, they are also marked by his peculiar and original theories. On his return to Pittsburg after his lecturing tour, he entered upon the duties of a physician, for which his native benevolence and scientific ardor eminently qualified him. Here he was known as a successful practitioner. His skillful treatment of the cholera which prevailed to some extent in Pittsburg in 1854, is still remembered.

He published a call for a National Emigration Convention, and it finding favor, there assembled at Cleveland, Ohio, in August, 1854, many of the eminent colored men of the Northern and Western States, to discuss the question of immigration.

At this convention he was made president pro-tem to organize, and afterward chairman of the business committee. Before this body he read an address, entitled "The Destiny of the Colored Race in America." This production won for its author praise for its literary merit as well as for its concise and able views on the principles of government.

In February, 1856, he removed to Chatham, Kent County, Canada, where he continued the practice of medicine.

In the early part of 1859 there sailed from New York,

in the bark Mendi, owned by three colored African merchants, the first colored explorers from the United States, known as the Niger Valley exploring party, at the head of which was its projecter, Dr. De Laney.

On the twenty-sixth day of February, 1865, he was commissioned by President Lincoln, Major in the 104th Regiment, United States colored troops in the service of the United States. He was the first colored man ever honored by an appointment to the regular army by a President of the United States.

He has a remarkable history, which we would gladly give in detail, but our limited space forbids any further reference to his splendid life work in behalf of humanity oppressed. He was a man of action, energy and brains, and he convinced the most skeptical that their impressions of the Negro were erroneous and that "he is a man!"

Questions:

- When and where was Major De Laney born?
- What are the names of his parents?
- How did he regard his family name?
- What was his belief about its real origin?
- For whom was he named?
- To whom is his pride of birth traceable?
- What is said of his father's father?
- How did he lose his life?
- What is the history of his mother? Father? (Give in detail.)
- How did early slave holders treat Africans of noble blood on proofs of such claims?
- What is the significance and meaning of Shango?
- By what name did the Egyptians know it?
- What claim is made by Dr. De Laney for his family origin?
- How did he establish that claim?
- What was Shango's wife's name and how old was she when she died?
- Did she return to Africa with her husband?
- In whose family did she live in America?
- How did Dr. De Laney authenticate the facts here stated as to the origin of his family?

Where is the Niger Valley?

What learned native author did he consult about the matter while in Africa?

By what name was the author known to fame?

What university conferred the degree of Doctor of Divinity on this learned African?

Who made him Bishop of Niger?

Whom did Dr. De Laney meet while in London, and what took place at that meeting? (Repeat the conversation.)

Was the work given to him of much value? How much is this in United States money?

Did it furnish any further proofs of the correctness of his claim to royal ancestry?

How did Dr. De Laney first learn to read and write?

Who taught him the common branches, and what progress did he make?

What was his favorite study?

When did he establish the Mystery?

What was its success?

How many libel suits did he have?

How did each of them end?

What did the judge who tried the case against him say of him?

What was the result of his report to the North Star, of the decision of Judge McLean against Dr. Comstock and others in the Crosswait case?

What announcement did Chief Justice Chase make to the Nominating Convention at Buffalo?

Where did Dr. De Laney study medicine?

Where is Harvard University?

Where did he practice his profession?

Upon what special subjects did he lecture?

What is said of his theories?

Was he a successful practitioner?

What is said of his treatment of the cholera during its prevalence in Pittsburg in 1854?

In what year did he issue a call for a National Emigration Convention?

Where did it assemble?

What was the title of the address delivered before this convention by him?

How was it spoken of?

When did he move to Chatham, Canada, and what did he do there?

When did he sail for Africa, and from what point?

Who owned the bark? What was its name, and the name of the party it bore? Who was at the head of that party?

When was he commissioned a Major in the United States Army, and by whom?

Toussaint L'Ouverture.

“Toussaint, the most unhappy man of men!
Whether the whistling rustic tend his plough,
Within thy hearing, or thou liest now
Buried in some deep dungeon's earless den;—
O miserable chieftain! where and when
Wilt thou find patience? Yet die not; do then
Wear rather in thy bonds, a cheerful brow.
Though fallen thyself, never to rise again,
Live and take comfort, Thou hast left behind
Powers that will work for thee—air, earth and sky;
There's not a breathing of the common wind
That will forget thee—thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.”

—WORDSWORTH.

Toussaint L'Ouverture was born on the plantation of the Count dé Noé, situated a few miles from Cape Francois, in the Island of St. Domingo, in 1743, or 1745. His parents were African slaves on the count's estate. His father, it is said, was the second son of Gáou Guinou, the king of a powerful African tribe, who being taken prisoner by a hostile people, was sold to some white merchants who carried him to St. Domingo, where he was purchased by the Count dé Noé.

Being more kindly treated by his master than is usually the lot of his race, the son of Gáou Guinou was comparative-

ly happy in a state of slavery. He married a fellow-slave girl of his own country, and by her he had eight children, five sons and three daughters. Of the sons, Toussaint was the eldest.

The first employment of Toussaint was to tend the cattle, and the earliest recollections of his character, were of his gentleness, thoughtfulness and strong religious tendencies. One thing is certain, that Toussaint's good qualities soon attracted the attention of Bayou de Libertas, the agent of the estate, who treated him kindly, and by some means he learned to read and write and acquired some knowledge of arithmetic. But whether the agent caused him to be taught, or whether he owed his knowledge to a Negro named Pierre Baptisté, or whether he learned by noticing others, is disputed. Pierre Baptisté was a black on the same plantation, a shrewd and intelligent man, who had acquired considerable information, having been educated by some benevolent missionaries.

An intimacy sprung up between Pierre and young Toussaint, and it is probable that all that Pierre had learned from the missionaries, Toussaint learned from him. However this may have been, certain it was, that the acquisitions of Toussaint, which also included a little knowledge of Latin, and some idea of geometry, were considerably more than were possessed by one in ten thousand of his fellow slaves; and it would seem a fortunate circumstance, that so great a natural genius should thus be singled out to receive the unusual gift of a little instruction.

Toussaint's qualifications, in conjunction with his regular and amiable deportment, gained him the love and esteem of his master, and led to his promotion.

He was taken from the labors of the field, and made the coachman of M. Bayou, the overseer—a post of considerable dignity, a situation indeed as high as a Negro could at that time hope to fill. The increased opportunities his situation afforded were employed in cultivating his talents and collecting those stores of information which enriched his mind, and prepared him for a more extensive and important sphere of action. In this and in higher situations to which he was subsequently advanced, his conduct was irreproachable, and while he gained the confidence of his master, every

Negro on the plantation held him in respect. He was noted for his benevolence, sedateness, and invincible patience. His religion taught him to endure patiently and refrain from inflicting upon others anything which he would not have inflicted upon himself. Through life, in the lowest humiliation of his servitude, and in the majesty of his virtual sovereignty, he was temperate in all kinds of enjoyments, and remarkable for preferring the pleasures of the mind to those of the body, manifesting singular strength of religious sentiment.

In person Toussaint was about the middle size, with a striking countenance, and a robust constitution, capable of enduring great fatigue. At the age of twenty-five he married a woman, to whom he always manifested the most unswerving attachment, uniting with her in all the cares of domestic life. They had several children, who became objects of his tender, affectionate, and parental solicitude, and they were brought up with great judgment and tenderness.

At the period when the French Revolution broke out, St. Domingo belonged partly to the Spaniards and partly to the French. This beautiful island, which lies near to Jamaica, is 390 miles long, and 140 miles broad at its widest part; about two-thirds of it belonged to the Spaniards, and the remainder, the western end, to the French.

The part belonging to the French was divided into three provinces, in which were a few flourishing towns, and many rich plantations, cultivated by slaves. It contains some high mountains, and many beautiful valleys, shaded with cacao groves and coffee plantations, while in the plains were fields of cotton, sugar, and tobacco, separated from each other by hedges of limes, citrons and beautiful flowering shrubs. The inhabitants of the French provinces of the island were of three kinds: planters, who were whites (Frenchmen or their descendants), French people of color, and slaves. The number of these three classes were supposed to be nearly as follows in 1790:

Whites	30,800
Free people of color	24,000
Slaves	480,400

So that there were nearly sixteen times as many slaves as whites; while at the same time, the free people of color

might by themselves, have been almost a match for the whites in case of a war of races.

When the French Revolution broke out, news arrived in the colony of St. Domingo of what was doing in France. It might have been supposed that the planters, a small body of gentlemen holding a large body of slaves, and living in the midst of mulattoes to whom though free, they would not allow the rights of citizenship, would have been anxious to prevent anything being said about the rights of men, and upon social equality. It strangely happened, however, that when they were speaking of man and his rights, they were only speaking of white men, and it seemed never to have occurred to them, that dark complexioned men would desire or endeavor to obtain their share of social freedom. The mulattoes, however, considered that they were as much entitled to social liberty of any kind as any other men, and while the white planters were drinking popular toasts, and displaying the banners sent over to them from France and hailing a new age of the world (forgetting that they were all the time oppressing the mulattoes and holding fellow-men as property), their dusky neighbors were planing how they might best claim from the French government the rights of citizenship, from which they were shut out by the proud whites.

When the insurrection of the Negroes commenced, Toussaint was about forty-eight years of age, and still a slave on the plantation on which he was born, in the midst of the district in which hostilities first began. Great exertions were made by the insurgents to induce a Negro of his respectability and reputation to join them; but he steadily refused. He feared and believed that their objects were revenge and plunder; he mourned over their excesses, and kept quiet himself, in the conviction that it was better to endure personal injuries than to avenge them.

The moment, however, he perceived that the struggle was of a political nature and that the rights of a class were in question, he joined his brethren, and stepped in a moment out of slavery into freedom. He had nothing to do with the fires and massacres of August, 1791, but joined the insurgents as soon as he was convinced that they had a principle of Union, and an end in view.

When the plantation was endangered by the approach of the Negro forces, with considerable care and ingenuity, and at the risk of his own life, he secured the safety of his master and family by secreting them in the woods for several days, and finally provided for their escape from the island, by putting them on board of an American vessel with a considerable quantity of produce on which the fugitives might be able to support themselves in exile. Nor did his gratitude end here; after their settlement at Baltimore, he availed himself of every opportunity of making them such remittances as he could snatch from the wreck of their property, frequently sending them some additional proof of his gratitude and friendship.

Conduct so noble, in the midst of such barbarities as were then enacting indicated great originality and moral independence of character. Having performed what he considered to be an act of duty, in providing for the safety of his master, Toussaint, who had now no tie to retain him longer in servitude, perceiving both reason and justice in the struggle which his oppressed race were making to regain their liberty, attached himself to the body of Negroes. Presenting himself to the black General, Jean Francois, he was received in the army, in which he at once assumed a leading rank.

Toussaint was posted at Marmalade with his Negro troops, under the command of a Spanish General, when he heard the decree of the French Convention of February 4, 1794, which confirmed and proclaimed the liberty of all slaves, and declared St. Domingo to be an integral part of France. This news opened his eyes to the truth, that in opposing the republicans he was fighting against the freedom of the blacks. He lost no time in communicating with Laveaux, the republican commander, and in a few days joined him with a considerable Negro force, delivering up several Spanish posts of great importance.

The Spanish General Hermona, had exclaimed a few days before, on seeing Toussaint receive the sacrament, that "God never visited a purer spirit." But now confusion and terror reigned among the Spaniards and the name of the Negro commander was hated as it had before been honored. The power which Toussaint speedily obtained over the ig-

norant and barbarous soldiery (the released slaves whom he commanded), was indeed wonderful enough to fix the attention of all who were around him, the wisest and most experienced of whom were as much under the spell of his influence as the degraded. To assist him in his military operations, we are told in some curious notes written by his son "that imitating the example of the captains of antiquity—Lucullus, Pompey, Caesar, and others—he constructed a topographical chart of that part of the island, marking accurately the position of the hills, the course of the streams, etc." So much did he harass the commissioners, that when the Spanish posts fell one after another into the hands of the French, one of them exclaimed, "Cet homme fait ouverture partout!" ("this man makes an opening everywhere"). This expression getting abroad, was the cause of Toussaint being ever afterwards called by the name of Toussaint L'Ouverture, which may be translated, Toussaint the opener, or the opening. Toussaint willingly adopted it, building upon it an assurance to his dark brethren that through him they were to obtain a bright and peaceful future. We shall have space only for a few more paragraphs concerning this distinguished Negro General, the purpose of which will be to show to the reader that he was a man of the strictest probity and integrity, and possessed of the keenest sense of honor and justice.

The English General, Maitland, seeing the hopelessness of continuing an enterprise which had cost so many British lives, opened a negotiation with Toussaint, which ended in a treaty for the evacuation of the island by the British Army.

It is said that in the archives of the capital of Haiti there is a copy of a proposition that Toussaint should be acknowledged by England, on condition of his agreeing to a treaty of exclusive commerce with Great Britain. Toussaint was too wary to agree prematurely to these proposals, but he accepted the evacuation of the British ports and the rich presents of plate and two brass cannons, offered by the English General. He took possession of the principal posts amid great pomp. The British troops lined the road; a Catholic priest met him in procession with the Host; and he was received and entertained in a magnificent tent with all

the pomp of military ceremonial. After the feast he reviewed the British troops.

A characteristic anecdote is related of Toussaint's conduct about this time. While General Maitland was making preparations for quitting the island, believing that another personal interview between himself and Toussaint was desirable, he returned the visit to the Negro camp. With perfect confidence in Toussaint's integrity, the General did not hesitate to travel to him with only two or three attendants, though his camp was at a considerable distance from his own army, and he had to pass through a country full of Negroes, who had lately been his mortal enemies. The French commissioner Roume, thinking this afforded a most favorable opportunity for serving the cause of the French government, wrote to Toussaint, urging him to detain the British General as a prisoner. While General Maitland was on the road towards the camp, he received a letter, informing him of Roume's plot, and warning him not to trust himself in the power of the Negro chief; but consulting the good of the service in which he was engaged, and still relying on Toussaint's honor, he determined to proceed. When he arrived at headquarters, Toussaint was not to be seen and the General was kept in waiting a considerable time. At length Toussaint entered the room, with two letters in his hand. "There General," said he, "before we talk together, read these: one is a letter just received from Roume, the French commissioner; the other is the answer I am just going to dispatch. I would not come to you until I had written my answer to him, that you might be satisfied how safe you are with me, and how incapable I am of baseness." General Maitland upon reading the letters, found one of them to be from the French Commissioner Roume, being an artful attempt to persuade Toussaint to seize his guest as an act of duty to the Republic; the other was a noble and indignant refusal. "What," said Toussaint in his letter to the perfidious Frenchman, "have I not passed my word to the British General? How then can you suppose that I will cover myself with dishonor by breaking it? His reliance upon my good faith leads him to put himself in my power, and I should be forever infamous if I were to act as you

advise. I am faithfully devoted to the Republic, but I will not serve it at the expense of my conscience and my honor."

This brave black soldier was made a prisoner by Napoleon Bonaparte I, whom he defeated in all of his efforts to humiliate the black Republic which had been established at San Domingo mainly through his skill as a soldier and a statesman. He was made a prisoner by one of the basest and most infamous acts of treachery. The district in which Toussaint resided was purposely overcharged with French troops. The residents were discontented and made Toussaint the medium of their complaints. General Brunnet, to whom he applied, answered that he was but imperfectly informed about the localities, and needed the assistance of the former ruler of St. Domingo to determine the situation of the troops. "See, these whites," exclaimed Toussaint, as he read General Brunnet's letter, "they know everything, and yet they are obliged to come to the old Negro chief for advice." He now fell into the trap artfully laid for him. He sent word to General Brunnet that he would come, attended by twenty men, and confer with him on the Georges estate, on the tenth of June. General Brunnet appeared at the appointed place and time, escorted also by twenty men. He asked Toussaint in, and they shut themselves up for business. Meanwhile the French soldiers mixed in with the escort of Toussaint, engaged each his man in light conversation, and at an appointed signal, sprang each upon his Negro neighbor and disarmed him. At the same moment the French Admiral, Ferrari, appeared before Toussaint and said: "I have orders from General Le Clerc to arrest you. Your guards are captured, our troops are everywhere; you are a dead man if you resist. Deliver up your sword." Toussaint yielded his sword in silence. Resistance being useless, he quietly submitted to his own fate—but for his feeble wife and innocent children, he asked the privilege of their remaining home. This request, however just, was not granted, and before their friends and neighbors had any knowledge of it, the family, including the daughter of a deceased brother, were on board the "Hero," a man-of-war, which immediately set sail for France.

Upon meeting the commander of the "Hero," Toussaint observed to him: "In overthrowing me, you have over-

thrown only the trunk of the tree of Negro Liberty in St. Domingo. It will arise again from the roots, because they are many and have struck deep."

He was conveyed by the order of Bonaparte to the Castle of Joux, in the east of France, among the Jura mountains, plunged into a cold, damp, and gloomy subterraneous dungeon, like one of the worst criminals. It has been confidently asserted by respectable authority, that the floor of this dungeon was covered with water. After an imprisonment of ten months, during which nothing is known either of his thoughts or his sayings the Negro chieftain was found dead in his dungeon. This melancholy termination to his sufferings took place on the twenty-seventh of April, 1803, when he was about sixty years of age. His death, which was announced in the French papers, raised a cry against the government which had chosen this dastardly method of destroying one of the best and bravest men of the Negro race.

Questions:

- About what time was Toussaint L'Ouverture born?
- Where was he born?
- Were his parents bond or free?
- What relation was his father to Gáou Guinou?
- Who was Gáou Guinou?
- What occupation did Toussaint first follow?
- How did he impress those who knew him?
- What is said about his character and general bearing?
- What about him attracted the attention of the agent of his master's estate, and what followed?
- At what time did he learn to read and write?
- Who is supposed to have aided him in his studies?
- Who was Pierre Baptisté?
- What were his relations to Toussaint?
- What other language besides French did Toussaint know?
- What science had he studied?
- Why was he promoted?
- How did he employ his time in his new situation?
- What is said of his conduct in his new situation, and how was he regarded by his master and fellow servants?

- Describe him.
- At what age was he married?
- What is said of him as a husband and a father?
- At that period to whom did San Domingo belong?
- Where is St. Domingo?
- What is its length and breadth at its widest part?
- How much of it belonged to Spain? How much to France, and what portion?
- How was the portion belonging to France divided?
- By whom was it cultivated?
- Describe the western end of the island?
- Into how many classes were the inhabitants of the French provinces divided?
- What proportion were white, what free colored, and what slave?
- How many more slaves were there than white people?
- When the French Revolution broke out did the white planters embrace the opportunity to include the free colored people of the island in their demand for civil and equal rights?
- What did these free colored people do to obtain their rights as citizens?
- What part did Toussaint take in their deliberations and plans?
- Why did he refuse to co-operate with them?
- What did he afterwards conclude to do? Why?
- What did Toussaint do to save his master and his family?
- What led him to do this?
- When did he join the army, and what work did he assume?
- When was the decree of the French Convention promulgated, and what was its import?
- How did Toussaint interpret its meaning, and what course did he pursue?
- What had the Spanish General Hermona said about Toussaint upon seeing him receive the sacrament?
- What induced him to change his good opinion of Toussaint?
- What was Toussaint's influence over the blacks that he commanded?

What did he do to assist him in his military operations, and whose example did he imitate?

What was the effect of this upon the commissioners, and what significant expression was used in compliment to his genius?

Give substance of the treaty, a copy of which is said to be in the archives of the capital of Hayti, which was submitted by the English government to Toussaint.

Was this treaty ratified?

Why not?

Upon seeing the hopelessness of continuing its occupancy of the island by the English Army, what did General Maitland do?

Was his proposition accepted?

What followed?

Relate the circumstances in their order.

Give the substance of the anecdote related of Toussaint.

By whose order was Toussaint made a prisoner?

Why was he made a prisoner?

What is said of the plot to entrap him?

What was the plot?

What did Toussaint say when he received General Brunnet's letter?

Did he go to see General Brunnet?

Who went with him?

What took place?

When did he discover the plot?

What did he do?

What request did he make of his captors?

Was it complied with?

Give particulars.

What did he say upon meeting the French Commander Ferrari?

By whose order was he conveyed to the Castle of Joux?

In what part of France was it situated?

Describe the dungeon in which he was incarcerated?

What is said by respectable authority concerning this place?

How long was Toussaint imprisoned in this place?

When did he die?

About how old was he when he died?

What effect did the announcement of his death produce on the public mind, and what was said of the method of destroying this brave Negro statesman, soldier, and martyr?

Robert Brown Elliott.

Robert Brown Elliott was born in Boston, Massachusetts, August 11, 1842. His parents were West Indians who had settled in this country. While a boy he attended school in his native city. Shortly after this he was sent to the Island of Jamaica, where he had superior advantages in the grammar schools. He was subsequently sent to England, and in 1853 he entered High Holborn Academy, London. Three years later he was admitted to the celebrated Eton, one of the colleges of the University of London, from which he graduated with high rank in 1859.

Adopting the law as a profession, he began to study under Sergeant Fitz Herbert, of the London bar. He soon returned to the United States and began the foundation of that illustrious career which made him the center of attraction. His eminent teachers, travels in Ireland, Scotland, South America and the West Indies, had broadened his views of life and ripened his understanding. Choosing South Carolina as his home, he commenced his life work there, as a printer on the Charleston Leader, afterward the Missionary Record, owned by the late Bishop R. H. Cain, of the A. M. E. Church. He soon became editor of this publication and his powers were shown in the masterly articles he produced.

When Congress begun the reconstruction of the South, Elliott's eloquence and wisdom were in demand in South Carolina. He was elected to the convention from the Edgefield District. For fourteen days after the Constitutional Convention had met, he said not a word.

This was his first public service under the election of the people, but when he did speak, it was the making of him. After the adoption of the Constitution he was elected from Barnwell County to the Lower House of the State Legislature. Serving from July 6, 1868, to October 23, 1870, the Governor of the State appointed him Assistant

Adjutant-General of the State, March 25, 1869, which he held until elected a Representative from South Carolina to the Forty-second Congress of the United States, as a Republican, receiving 20,564 votes, against 13,997 votes for J. E. Bacon, a Democrat. He served until March 4, 1871, when he resigned.

He was elected to the Forty-third Congress, as a Republican, receiving 21,627 votes—1,094 votes for W. W. McCan, Democrat—serving from December 1, 1873 to May, 1874, when he resigned to accept the very lucrative position of Sheriff. In the second Congress of which he was a member, he delivered, in April, 1871, his famous speech on the "Bill to enforce the provisions of the Fourteenth Amendment to the Constitution," or better known as the Ku Klux Bill. May 30, 1872, he again wrestled with the giants and smote them "hip and thigh." Voorhees and Beck felt the sting of his words when he hurled the most fitting rebuke at them after they had made strictures on the financial condition of the State government of South Carolina. He returned home and was elected to the Legislature again. In 1871 Hon. John Sherman, Secretary of the United States Treasury, appointed him special agent of the Treasury, with headquarters at Charleston, South Carolina. He was a delegate to the National Republican Convention, at Chicago, in June, 1879, and seconded the nomination of John Sherman for President of the United States.

He was a very brilliant mason, and did much to re-establish its societies in South Carolina. He died in the city of New Orleans, August 9, 1884, and was buried with ancient rites and ceremonies, on Sunday, August 10, 1884. His celebrated speech on the Civil Rights Bill, delivered in the United States House of Representatives, January 6, 1874, is pronounced to be a masterly and scholarly forensic effort, and places him in the front ranks, among the ablest and most eloquent orators in America.

Questions :

- Where and when was Robert Brown Elliott born?
- What was the nativity of his parents?
- Where did he attend private school?
- Where was he afterwards sent?

What for?
 Where did he go after leaving school at Jamaica?
 What Academy did he enter in London?
 When did he enter this Academy?
 How soon thereafter was he admitted to another college
 in London?
 What was it called?
 From which of these was he graduated?
 When was he graduated, and what was his standing?
 What profession did he adopt?
 Under whom did he begin his studies?
 Where was he at this time?
 Did he return to the United States?
 What did he do?
 How had his teachers and travels in various countries
 benefited him?
 Where did he settle, and what occupation did he follow?
 What trade did he have?
 What was the name of the paper upon which he was a
 compositor?
 When did he become an editor, and what is said of his
 ability as an editorial writer?
 Why was he in demand in South Carolina during the
 reconstruction period in that State? To what office was he
 elected by the Constitutional Convention?
 What was the effect of his first speech in that conven-
 tion upon his subsequent public career?
 After the adoption of the Constitution what other of-
 fice was he elected to?
 When did his term of office begin?
 When did it terminate?
 To what position did the Governor of the State appoint
 him?
 When was he so appointed?
 How long did he hold this position?
 When was he elected to the Forty-second Congress, and
 by what political party?
 How many votes did he receive?
 How many did his opponent receive?
 How long did he remain in Congress?
 When was he elected to the Forty-third Congress?

Give the number of votes he received and the number cast for his opponent?

Why did he resign his seat in this Congress?

How did he distinguish himself as a member of the Lower House of Congress, and what is said of his speech in April, 1871?

What was the title of the bill on which he addressed the House?

Did he deliver another speech? When?

What called forth this speech?

What other celebrated speech did he deliver in Congress?

When did he deliver it?

Upon leaving Congress where did he go?

To what office was he elected in South Carolina?

By whom was he made special agent of the United States Treasury?

When?

Where were his headquarters?

When was he made a delegate to the Republican Convention?

Where was it held?

Of what prominent secret organization was he a member?

What is said of him in connection with it?

When and where did he die?

When was he buried?

If he was born in 1842 and died in 1884, how old was he when he died?

Ida B. Wells.

Miss Ida B. Wells was born at Holly Springs, Arkansas, and reared and educated there. Her parents died while she was attending Rust University and she was compelled to leave school in order that she might support her five brothers and sisters, all being younger than herself.

At the age of fourteen she was a public school teacher, and with this work and journalism she has been an incessant laborer. She has taught in the schools of Arkansas and Tennessee, and was for six years a teacher in the city of Memphis. While there she began to write for the press,

and her articles were so well written that demands for her services began to come in. Mr. T. Thomas Fortune, one of the brightest and brainiest colored journalists in America, says of her: "She has become famous as one of the few of our women who handle a goose quill with diamond point, as easily as any man in the newspaper work. If Ida were a man, she would be a humming Independent in politics. She has plenty of nerve and is as sharp as a steel trap." She has corresponded for a number of race papers, and her breezy and interesting style, as well as her intelligent treatment of the subjects she has discussed has won for her many admirers throughout the country. She is a pleasant-faced little lady and as modest and affable as she is brilliant and cultured. She has only lately returned from England where she did yeoman's service for her race on the lecture platform. Her history cannot be fully written until she has completed the great work which God has committed to her hands. She has demonstrated by her example what pluck and perseverance can accomplish and has overcome obstacles that seemed almost insurmountable. She has been driven from her adopted home because she dared to speak against the wrongs done to her race in the South, and because she exposed the infamy and corruption which exists in the social and political atmosphere in the State of her adoption. She has found and made thousands of new friends all over the United States and Europe by the simple story which she eloquently told to sympathetic audiences in Great Britain of Southern outrages upon the defenceless Negroes in the land she loves so well, and to which she dare not return because a price has been set upon her head and a vitiated public sentiment endorses the action of the lawless men, who by threats of personal violence, have forced her to seek an asylum among strangers, in a strange land. No colored woman living or dead has attracted so much public attention as Miss Wells on the lines which she is pursuing. She is the *Avaunt Courier* in the crusade against mob violence in the Southern portion of the United States.

Questions:

- Where did she attend school?
- Where was Miss Wells born?

- Where did her parents die?
 What school did she attend?
 What did she do on the death of her parents?
 How many sisters and brothers has she?
 When did she begin to teach school?
 What other work did she do?
 In what States has she taught?
 How long did she teach in Memphis?
 When and where did she begin to write for the press?
 What is said of her articles?
 Quote Mr. T. Thomas Fortune's opinion of her ability?
 Why did Miss Wells go to England?
 What was the object of her mission abroad?
 How did she perform it?
 What induced her to leave her Southern home and come North?
 In what way has she shown herself worthy of confidence and encouragement?
 Does perseverance and courage, when well directed, bring success?
 Under similar circumstances what would you have done?

Phillis Wheatley.

In 1761, Mrs. John Wheatley purchased in the slave market, in Boston, Mass., from among a group of unfortunates there offered for sale, a Negro girl, brought over in a slave ship from Africa. To this girl she gave her own name and all the comforts of her own home, besides educating her and training her, by gentle usage, to serve as attendant during old age. Phillis at this time was between seven and eight years old, slenderly formed, and suffering apparently from change of climate and the miseries of the voyage. Her interesting countenance and humble modesty induced Mrs. Wheatley to overlook the disadvantages of a weak state of health, and she purchased her in preference to her healthier companions and took her to her home.

The child was almost in a state of perfect nakedness, her only covering being a strip of dirty carpet. These things were soon remedied by the attention of Mrs. Wheatley,

into whose hands the young African had been thrown, and in a short time the effects of comfortable clothing and food were visible in her returning health.

The marks of extraordinary intelligence which the young girl showed induced her mistress's daughter to teach her to read, and such was the rapidity with which this was affected, that in sixteen months from the time of her arrival in the family, the African child had so mastered the English language—to which she was an utter stranger before—as to read with ease the most difficult parts of Scripture.

This uncommon docility altered the intention of the family regarding Phillis, and in future she was kept constantly about the person of Mrs. Wheatley, whose affections she entirely won by her amiable disposition and propriety of demeanor. All her knowledge was attained without any instruction except what was given her in the family; and the art of writing she acquired entirely from her own exertion and industry. In the short period of four years from the time of her being stolen from Africa, and when only twelve years of age, she was capable of writing letters to her friends on various subjects. In 1765 she wrote to Samson Occum, the Indian Minister, while he was in London. As she grew to womanhood her progress and attainments kept pace with the promise of her earlier years. She attracted the notice of literary characters of the place, who supplied her with books and encouraged the ripening of her intellectual powers. Mrs. Wheatley treated her like a child of the family—admitted her to her own table and introduced her as an equal, into the best society of Boston. Notwithstanding these honors she never departed from the humble and unassuming deportment which distinguished her when she stood, a little trembling alien, to be sold like a beast of the field in the slave market.

Such was the modest and amiable disposition of Phillis Wheatley. Her literary talents and acquirements accorded with the intrinsic worth of her character. She studied the Latin tongue, and from a translation of one of Ovids' tales appears to have made no inconsiderable progress in it.

In her leisure moments she often indulged herself in writing poetry. At the early age of fourteen she appears

first to have attempted literary composition. Between this period and the age of nineteen the whole of her poems which were given to the world seem to have been written. They were published in London in 1773 in a small octavo of about 120 pages, containing 39 poems, which she had dedicated to the Countess of Huntington. This work went through several editions in England and the United States. A stray volume brought, in 1866, \$15.00, and later, in Boston, one was offered for \$12.00; they were of the London edition. She made a voyage to England with a son of Mrs. Wheatley later for the benefit of her health, where she was received and admitted to the first circles of English society.

Before leaving America she wrote a beautiful poem, addressed to Mrs. Wheatley, commencing:

“Adieu, New England’s smiling meads,
Adieu the flowery plain;
I leave thine opening charms, O Spring,
And tempt the roaring main.

“In vain for me the flowerets rise
And boast their gaudy pride,
While here beneath the Northern skies
I mourn for health denied.

“Celestial maid of rosy hue,
O let me feel thy reign;
I languish till thy face I view,
Thy vanished joys regain.

“Susanah mourns, nor can I bear
To see the crystal shower,
Or mark the tender falling tear
At sad departure’s hour.

“Not unregarding can I see
Her soul with grief oppress,
But let no sigh, no groans for me
Steal from her pensive breast.

“In vain the feathered warblers sing,
In vain the garden blooms,
And on the bosom of the spring
Breathes out her soft perfume.

“While for Britannia’s distant shore,
We sweep the liquid plain,
And with astonished eyes explore
The whole extended main.

“Lo, health appears, celestial dame,
Complacent and serene,
With Hebe’s mantle o’er her frame
With soul-delighting mien.

“For thee, Britannia, I resign
New England’s smiling fields,
To view again her charms divine,
What joy the prospect yields.”

Within a short time after her arrival from England, her presence being necessary to the comfort and happiness of her mistress, mother and friend, whose husband and daughters soon sunk into the grave, she discharged the melancholy duty of closing the eyes of this humane woman and found herself alone in the world.

Shortly after the death of her friends she received an offer of marriage from a respectable colored man named Peters. In her desolate condition, it would have been hard to have blamed her for accepting any offer of protection of an honorable kind. Peters not only bore a good character but was in every way a remarkable specimen of his race, being a fluent writer, a ready speaker, and altogether an intelligent and well-educated man. He was a grocer by trade, but having attained considerable learning, also officiated as a lawyer, under the title of Doctor Peters, pleading the cause of his brethren, the Africans, before the tribunals of the State. Phillis was at the time of her marriage to Peters about twenty-three years of age. The reputation he enjoyed with his industry procured him a fortune, though it appears he was subsequently unsuccessful in business. The connection did not prove a happy one, and Phillis being possessed of a susceptible mind and delicate constitution fell into decline and died in 1780, in the twenty-sixth year of her age. Much lamented by those who knew her worth, thus perished a woman who by a fortunate accident was rescued from the degraded condition to which those of her race who were

brought to the slave market were too often condemned, as if to show to the world what care and education could effect in elevating the character of the benighted African. Such an example ought to impress us with the conviction that out of the countless millions to whom no similar opportunities have ever been presented, many might be found fitted by the endowments of nature, and wanting only the blessings of education, to be made ornaments like Phillis Wheatley not only to our own race, but to humanity.

Miss Wheatley's poetry was mostly of an obituary character. One poem, entitled the "Providence of God," which shows remarkable literary merit, was written in her eighteenth year. These lines are equal to many that appear in standard collections of English poetry; they are if anything superior in harmony, and are not inferior in depth of thought.

Among the best of her compositions are a poem "On the Death of a Beautiful Girl," "An Epitaph on the Death of a Minister of the Gospel," "Farewell to America," "An address to the Earl of Dartmouth," "An Address and Prayer to the Deity," and some highly creditable verses on "Virtue, Humanity, Freedom and the Imagination." She wrote an "Ode to George Washington," President of the United States, which called forth the following letter from the Father of his Country:

(President Washington's letter to Phillis Wheatley.)

"Cambridge, Feb. 28th, 1776.

"Miss Phillis:—Your favor of the 26th October did not reach my hands until the middle of December. Time enough you will say, to have given an answer ere this. Granted. But a variety of important occurrences, continually interposing to distract the mind and withdraw the attention, I hope will apologize for the seeming, but not real neglect. I thank you most sincerely for your polite notice of me in the elegant lines you inclosed, and however undeserving I may be of such encomium and panegyric, the style and manner exhibit a striking proof of your poetical talents, in honor of which, and as a tribute justly due to you, I would have published the poem had I not been apprehensive that, while I only meant to give the world this new instance

of your genius, I might have incurred the imputation of vanity. This, and nothing else, determined me not to give it place in the public prints.

“If you ever should come to Cambridge, or near headquarters, I shall be happy to see a person so favored by the muses, and to whom nature has been so liberal and beneficent in her dispensation.

“I am, with the greatest respect, your obedient, humble servant,

“GEORGE WASHINGTON.”

Questions:

Where was Phillis Wheatley born?

About what was her age when she was brought to America?

What was she brought to America for?

In what kind of a ship was she brought here?

Where was she brought from?

What happened when she was taken to the slave market?

Who was the lady who purchased her, and what is said of her treatment of the little slave girl?

What was the effect of this treatment?

What name was given to the girl?

What is said of the girl's appearance and physical condition on her arrival in America, and how was she attired?

Did she improve in health and appearance? What caused it?

What induced the daughter of her mistress to teach her how to read? Did she learn it rapidly?

How long was it before she could read English with ease?

What effect had this upon the intentions of the family regarding her, and how was she afterward employed?

How was her knowledge obtained, and how did she acquire the art of writing?

How old was she when she wrote her first letter?

Where was it sent, and to whom was it written?

Was she encouraged by literary people in Boston? How?

How did Mrs. Wheatley treat her?

Did the kind of treatment she received change her disposition?

What other language besides English did she study?
 What Latin work did she translate into English?
 At about what age did she write her first composition?
 How old was she when the most of her poetical work
 was completed?
 When and where were they published?
 How large a book did they make?
 What is a small octavo?
 How many poems did her book contain?
 To whom did she dedicate this little volume?
 How much money did a stray volume of this little book
 sell for in 1866?
 Why did she make a voyage to England?
 When did she write her farewell to America, and to
 whom was it inscribed?
 Can you repeat the lines?
 How was she received in England by the nobility?
 Did she remain long abroad? Why not?
 What melancholy duty did she perform to the humane
 woman who educated her?
 After the death of her friends what did she then do?
 What is said of Mr. Peters?
 What trade did he have?
 Was he a man of much learning?
 What profession did he have? Did he practice it?
 Where?
 What was he called?
 How old was Miss Wheatley when she married?
 Did the connection prove to be a happy one?
 What happened to her after this marriage?
 When did she die, and how old was she at her death?
 What does her life teach?
 What was the effect of her work among those with whom
 she mingled?
 Name some of her best poems?
 What is said of them as literary productions, and how
 do they compare with standard collections of English
 poetry?
 Did she write an ode to George Washington, President
 of the United States?
 What compliment did he pay to her genius in return?

Can you repeat the language used by him in the letter to Miss Wheatley?

R. Edgar Ford.

The subject of this sketch was born in the District of Columbia, August 13, 1869, of poor parentage. His father and mother were good Christian people, and were unfortunately blessed with a large family. Out of four boys, the subject of our sketch was the only survivor, and when he was two and a half years old his father died of that fatal disease which was then raging in the District of Columbia, the smallpox, leaving his son a victim to it, and his wife to support several other children.

Young Ford's education in early life was neglected, and he spent but one year in the primary schools of the District of Columbia. Before entering school, and when about seven years of age, he wrote for the benefit of some of his playmates, for whom he was to lead a sham battle, the following lines:

“The fifers and drummers are going to play,
And we'll all turn out for the day;
And we'll all turn out to have a little fun,
For the fifers and drummers are going to play.”

At fifteen he wrote some crude verses of a sentimental order, and at eighteen began to publish his verses through the columns of the local weekly papers of the District, which were copied by other papers. He subsequently secured a situation as a hostler in Mount Pleasant, a suburb of Washington, where he had access to all the books in his employer's library, and made good use of them. Several of his friends taking notice of his poetic ability advised him to attend school, and in the fall of 1889, he applied for admission to Howard University and was admitted. At the end of the term he led his class, and remained in that institution four years. He has written about a thousand poetical compositions of more or less merit, about one hundred of which have been published. His “Mid-Summer Day's Dream,” extracts from which are herewith published, is indeed a very creditable production, and is a fair speci-

men of his style as a writer of poetry. He also has written several allegorical poems, the longest of which would make a pamphlet of thirty pages. An epic poem of society life in Washington, in the style of Lucile, which he has completed, would make a book of 300 pages; and one in the metre of Byron's Don Juan, on "Country and City Life," would make a book of about 100 pages. Perhaps there are few instances on record of greater progress in the pursuit of knowledge or a more ardent engagement in the occupations of the scholar than that furnished by young Ford.

The extract which we here quote from his "Mid-Summer Day's Dream" is an ambitious effort, and we make no apology for reproducing it. It ought to be, and we believe it will be, an inspiration to some boy or girl of the race to aspire to even greater things in the domain of intellect, though we frankly confess that we fail to see how the subject which he has treated so admirably and skilfully can be improved upon:

(By permission of author.)

Canto II.

"And I may never tell just how she came;

All that I know, I first beheld her there,
And all surprised, I gazed upon the dame,
Who stood as if she wavered in the air.

Her face, what beauty is there to compare?
Not Cleopatra's charms, which Antony won;

Nor Helen's, which brought on the Trojan War;
Nor any yet I've met beneath the sun
Could well compare with such as I now gaze upon.

"A graceful form clad in a robe of snow;

A face whose brow was lit with holy light;
Her eyes, if thou these orbs wouldst wish to know,
Go seek the starry sky of Autumn night;
Her hair, that fell upon her shoulders white,
Might, too, in richness mark the sunset sky;

Thou oft has seen the Autumn twilight bright,
When sinks the sun almost with lingering sigh,
Loathing, it seemed, to bid departing day good-bye.

“Those orbs, in which the light of beauty shone,
Were fixed upon me; I in mute surprise
Lay there. She spoke, it seemed an angel's tone,
That came in gentle murmur from the skies,
When she had said, ‘Rise, weary mortal, rise!
And place thyself alone beneath my care.
Long have I heard thy discontented sighs;
And know the sorrows thou dost daily bear;
But come thou now with me to regions light and fair.’

“And rising, I addressed her thus: ‘Fair maid,
I wandered to this lovely place, serene,
So I might rest beneath the bowers and shade
Of these tall oaks—upon this moss so green,
I did not think that there would come between
Me and this happiness a woman's face;
At least, I deemed that in this lovely scene
I should find nothing of the human race;
But comest thou to me in all thy magic grace.’

“‘And who art thou, that thou shouldst haunt my rest?
What power keen to know my suffering?
And why art thou concerned if I'm deprest?
Why should my moans thee to this lone place bring?
I do not know who thou mightst be, fair being,
But this, at once I fain would have thee know:
The pain I bear comes not from love's cruel sting;
Think not the pain comes from a lover's woe.
Why and where, O maiden fair, wouldst thou have me go?’

“And thus replied the maiden fair to me:
‘My name, O mortal! let that be unsaid;
Enough to know I come in quest of thee;
To brighter scenes than this thou must be led;
That 'twas of me thou to this lone place strayed.
Thou'rt discontented, and a brighter land
Awaits thee; there for thee a crown is made
Of shining gold; thus do as I command,
For we must go, O youth, so give to me thy hand.’

“How could I such strong pleading now withstand,
When fixed upon me, too, those lovely eyes?

I yielded; I gave the maid my hand,
And when she took it felt emotion rise,
(Read not this, reader, in profound surprise;)
And how we left the place I ne'er shall know;
I but remember 'twas beneath bright skies
Our path was laid—we flying as we go,
And gazing down upon the world below.

“Beneath us was a vale, stretching away
Far out of sight, an undulating plain,
Perhaps, a lake transparent quiet lay,
Fed by a mountain streamlet and the rain.
'My guide,' I said, 'tell my bewildered brain
What thou thyself wouldst call this lovely vale?'
'This' she replied in a soft, gentle strain,
'Is where so many start and seem to fail,
And hence, the "Starting Point," which well can tell its tale.

“Just yonder, if thou gazest with sturdy eye,
A winding river, flowing to the west
In mighty tumult, thou shall soon espy;
This well known river proves them such a test
Until at last they stop them here for rest,
Which proves forever; but it can be crost,
Although 'tis dangerous to cross at best,
For "He who hesitates," you know, "is lost:"
Yet men have crossed the river deep whate'er the cost.'

“Then, we moved on until again we come
Where grew the land more hilly and more steep;
Where rivers rushing from a mountain home,
Down mighty valleys in loud thunder sweep,
O'er falls of vast majestic height do leap,
And rumbling in chasms far below
Until at last they quiet down to sleep,
Do onward to a distant ocean flow.
'What land, fair guide? fain would I wish to know.'

“'Mortal, behold the "Land of Mystery!"
'Tis filled with wonders, that the simple eyes
In gazing must a moment puzzled be;
For it is here so many doubts arise;
Whether still pursue the longed-for prize,

Or turn us back into our native sphere,
And dwell in quietness beneath calm skies
That seem unto our simple minds so clear,
Or dare to scale these mighty mounts of mystery here.'

"And now again we traveled on until
Far steeper grew the land; majestic peaks
Rose in the air; songs from a mountain rill
Sound sweet; birds, with mighty beaks
And hideous talons, flew here and there with shrieks;
And, perched upon a rock, an eagle gray,
With piercing eyes some crouching creature seeks;
Swoops down the chasm, darts upon its prey,
And in his talons strong flies with him far away.

"Deep, awful chasms widely yawned beneath,
And fire boiled from out a dark abyss.
On, on we went, I held with fright my breath,
Although with ease we crossed the precipice.
I ne'er beheld a sight compared with this!
Still tighter was my hand pressed by my guide:
'Have courage lest a moment's step thou miss
And headlong plunge into yon chasm wide;
Have courage, and step firmly only at my side.'

"Her gentle voice encouraged me, and on
We went, not flying, but scarce touching ground;
There was a magic sweetness in her tone
That in my soul's dark cell bid to respond
The thrills of faith. Quick change the scenes and crown'd
With what appeared to be a crystal brow,
Far in the distance rose a mount profound.
'Tis in a lovely vale we travel now
Where trees of shade luxuriant spread their boughs.

"Here castles of the finest marble white,
Whose domes high rose in the ethereal skies,
By shady trees surrounded come to sight,
And dazzled with their brilliancy my eyes.
And 'twas from these I heard fond music rise;
Such as recall to lovers' meetings sweet,
At first the mingled sounds of moans and sighs,

As that which would some lover cold entreat,
Who, unforgiving, gazed at woman at his feet.

“And then a song in pleading accents came
Upon the breeze to my attentive ear;
Such as could make within the heart love’s flame,
And make the truant lover hasten near;
It rose in tremors, and ’twas sweet to hear,
And even my guide stopp’d as aloft it rose
Upon the breeze, sounding soft and clear.
‘Hark: hear the song; ’tis sung by one of those
Who daily by their snares have caused a lover’s woes.’”

The Song.

“Come to our lighted halls, maidens are dancing;
Joy holds supreme her sway, Love at her side
Bright eyes, filled full of soft affection, glancing,
Ask that our simple wish be not denied.
Come, noble youth, oh, come!
And make this place thy home,
Come join our joyful band, with us abide!

“Wines on the table are spread out before thee;
Fruits that luxuriant grow, mellow and sweet;
Beauty to bathe thy brow, maids to adore thee,
Living upon thy smiles, slaves at thy feet!
Long has thy journey been,
Here, in this place serene,
Dwell thou, where bosoms for thee daily beat.”

“‘Thou seemest tired,’ said my lovely guide,
‘This is Elysium, but here rest thee not;
Many a lingering mortal here has died,
And being lost, been by the world forgot.
’Tis here that oft has Love his arrows shot;
And shouldst thou linger he would mark thee too;
So let us haste from this enchanting spot,
To yonder high mount rising to our view,
There ends the path that we to-day pursue.’”

“With this, we left the place where all seemed blest;
The distant mount grew plainer to my view,

'Twas right before me rising in the west,
And at its base pine trees of sombre hue,
Cut here and there by streams luxuriant, grew.
And up its side a road was seen to glide,
O'er jagged rocks. I said one road, 'twas two,
For one was narrow, and the other wide,
The former up, the latter around the high mount's side.

“‘Those roads,’ to my request, replied my guide,
‘Are to the student Failure or Success;
You road that leads around the mountain's side
Can bring him naught save keenest of distress.
The narrow leads him up to happiness,
For it goes up, and all doth elevate,
To gain its height, he can all things possess,
Laugh in the very face of cruel fate,
And in spite of circumstances become great.’

“And it is soon we reach the mountain's base;
It seemed we came into a pleasant grove;
Of all I yet had seen this lovely place
Was most sublime. Far down the mount above
Flow pleasant streams; notes of the cooing dove
Were wafted to me on the pleasant breeze;—
The soft reminder of a banished love—
But why recall? Let by-gone ecstasies
Bring to this heart no more dark passion's miseries.

“Here crystal springs with cups of polished gold
Were waiting for the weary one athirst;
And here and there names on a fir tree told
Who passed the spot, and who it was that first
Heard from the fairy dell sweet music burst
From the soft lute, and from the love-strung lyre:
Who for a moment in this sweet spot durst
To rest, and listen to the chords of fire,
Instead of going on, and seeking steps far higher.

“The path we followed soon came to a fork,
At which a sign-post indicating rest.
‘The names therein, as I have said, will mark
Thy destiny,’ now spoke my guide; ‘those,
That choose the path which 'round the mountain goes,

Are generally numbered with the common horde,
For which the world no admiration shows:
Upon him that goes up will e'er be poured
High praise; the richest blessings that the world affords.'

"The one that led around the mountain side
Was called 'Contentment' or 'Equality,'
But quickly on the other side I descried
The word 'Excelsior' or 'Higher Be!'
And with my guide I chose this road for me;
And so we climbed the mountain, perilous, steep;
The rocks were jagged and, too, slippery;
Along the path from rock to rock we leap,
But upward still do we our perilous journey keep.

"Now soon the fairy grove is left behind;
And far beneath us sounds the silver strain,
And once more we are lost to human kind,
Into the mighty solitude again.
Wild thoughts, all cloakless rushed into my brain,
And even my fair guide silent became:
There was a stillness I may ne'er explain.
What was it all?—was it the mount of fame
Where the ambitious climb to write in gold their name?

"The summit; lo, a granite castle rose!
And from its dome doth shine a luminous light,
For miles around a strong reflection throws;
The sun, till then unseen, was setting; Night,
Robed in her mantle dark, put Day to flight;
But, as around the brilliant light did shine,
Did everything beneath its ray seem bright.
Now spoke my guide: 'This castle tall is mine;
Mortal, behold fair Learning's lofty shrine!'

"Deep buried in huge volumes, quiet sate
Around the castle, sages of renown.
I knew them well; knew how against stern fate
These men had reached and grasped Fame's shining crown,
And made the world declare it as their own.
Here poets sate to weave each magic dream;
And great orators, in thundering tone,

Were practicing in different spots a theme;
These, of earth's leaders, held their place supreme.

“‘Rest thee awhile,’ my fair guide said, ‘and wait
Till thou art rested ere I show thee more;
Enough to see thou’rt in a purer state,
Than thou hast ever been in life before;
But know thou this: life’s journey is not o’er,
But really thy career has just begun,
There is another life beyond this shore,
A rolling ocean thou must sail upon,
But rest thee here awhile ere sets yon golden sun.’

“With this she left me; and at her approach
Those learned men each bowed him on the knee;
On some she smiled, with others she talked much,
Then to them all I saw her point out me.
They sage like turned my weary form to see,
Then stroked their beards and made her some reply;
’Twas then that I felt strong anxiety—
‘What if these men thought I had aimed too high?’
Quick beat my pulse when one came slowly nigh.

“He showed the signs of winter, by the frost
Upon his head and face; but his clear tone
Told well that strong ambition was not lost;
That still he sought for glory to be won.
‘Why hither come, why hither come, my son,
Dost thou seek wisdom of the great and grave?
How couldst thou such temptation yonder shun,
Which counts a student daily as its slave?
Worthy thou art of praise who thus hast been so brave.’

“And thus he spoke; I ’rose to take his hand;
I could not speak, speech had flown from my tongue,
And he, the sage, too, seemed to understand,
He grasped my hand and muttered, ‘Too, so young,
Is this the youth whose harp I’ve daily strung?
Who, discontented, leaves his youthful throng
And sings the songs the world has not heard sung?’
He turned to me, ‘Son, it will not be long
Ere thou upon that sea to men shall sing thy song.’

“I looked, and lo! before me far away,

I saw a rolling ocean stretching wide,
And white-sailed vessels on its bosom lay,

Drifting with the ever-restless tide.

‘This,’ said the old man, standing at my side,
‘Is called the “Sea of Life.” there one must meet

All that’s meant for him; oft the sun will hide
His face, and strong and high those waves will beat,
But stand its storms, thou’lt enter harbors sweet.’

“And as he spoke, my lovely guide returned,

He bowed, then ceased talking, left us there.

‘My youth,’ she said, ‘I know thy heart hath yearned

The crown of fame upon thy brow to wear.

It I have promised thee, but know this; dear
Must be the price that buys this shining crown:

Thou must upon yon ocean without fear
For weary months thy vessel steer alone;
When thou hast achieved, the crown shall be thine own.

“So weary youth, I now must bid farewell,

Thy vessel there awaits thee on the shore;
But wait, my name is Learning, and I dwell

Top-most in Heaven; books of priceless lore,
I give earth’s children who would seek me more.
But now we part, sigh not to say “good-bye,”

When on the ocean storm and wind do roar,
Steer well thy bark, altho’ the wind beats high,
So now farewell!’ I looked, and lo! she was no longer nigh!

“All, all had vanished, and ’twas up I sprang,

To find myself there in the deep ravine,
And nothing but the song the streamlet sang
Was heard. No fairy form by me was seen;

No granite castle, in the air serene,
Sent miles around into the world its beam;

I saw alone the mossy bed so green;
And heard alone the song sung by the stream;
The sun had set, and now I saw ’twas but an idle dream!”

Questions:

Where was R. Edgar Ford born?

What can you say of his father and mother?

How many brothers did he have?
What is said of them?
When did his father die; of what fatal disease?
What is said of young Ford's education in early life?
How long did he attend primary schools?
At seven years of age what did he do for the benefit of his playmates?
When did he begin to publish his verses, and through what mediums?
Were they copied?
What occupation did he engage in at Mount Pleasant, and where is Mount Pleasant?
What opportunities for self-improvement did he have in this position?
Did he take advantage of them?
On noticing his poetic ability what did some of his friends advise him to do?
Did he do it?
When did he apply for admission to Howard University?
Was he admitted?
Did he hold his class?
How long did he remain there?
About how many poetical compositions has he written?
How many has he published?
What do you think of his style as a writer of poetry?
What is said of his "Mid-Summer Day's Dream?"
What other poems has he written?
Name them.
How old is Mr. Ford?
What does his example teach?

Henry Ossawa Tanner.

Was born June 21, 1859, at Pittsburg, Pennsylvania. His school advantages have been good, and he is fairly fitted for life's work. He studied art at the Pennsylvania Academy of Fine Arts, in Philadelphia, Pennsylvania, where he has lived for many years. His pictures take high rank. He has supplied illustrations to Harper Brothers, for the "Harper's Young People," and for Judge Tourgee's paper, "Our Continent."

He is an artist of acknowledged ability, and by pluck and perseverance he has won a place among the first artists of America. He has exhibited pictures at several galleries; "The Lion's at Home," in 1885, and "Back From the Beach," in 1886, at the National Academy of Design, and at the Pennsylvania Academy of Fine Arts. The first named picture was sold at the National Academy of Design, New York City. He also exhibited "Dusty Road," at the Lydia Art Gallery at Chicago, where it was sold.

At the International Exposition in New Orleans he exhibited the "Elk Attacked by Wolves," which was greatly admired by those who saw it. And in Washington and Louisville he exhibited "Point Judith," a picture which commanded general admiration for its finish, coloring and naturalness.

He is constantly engaged in furnishing work upon special orders, and has a fine gallery in Paris, France. He is a son of Bishop B. T. Tanner, and has made his way into the world in his chosen profession upon his merit and native and acquired ability. He is a splendid example of young Negro manhood and his success as an artist is only another proof of what can be accomplished by application and study, and a determination to succeed. He is now in Europe studying the old masters, and will some day be recognized as one of the great painters of America.

Questions:

- Where and when was Henry Ossawa Tanner born?
- Where did he study art?
- What were his opportunities for acquiring an education?
- For what papers did he furnish illustrations?
- In your opinion why were these illustrations accepted?
- Where did he exhibit some of his pictures—and when?
- Give the names of some of them?
- How many of his pictures were sold?
- What is said of them as works of art?
- How is his time employed, where is he at present, and what is he doing?
- What is meant by old masters?
- What lesson have you learned from reading this sketch?

What opinion have you formed of the subject, and how ought his example to impress you?

Rt. Rev. Benjamin Tucker Tanner.

(From "Men of Mark," by Permission.)

Without doubt one of the brightest, grandest, noblest men in the ranks of Negro Methodism is Bishop B. T. Tanner, the veteran journalist of the colored race. His fame has extended from the Lakes to the Gulf, and from the Atlantic to the Pacific.

He was born of Hugh and Isabella Tanner, in Pittsburg, and was not a slave. He spent five years in study at Avery College, Allegheny City, Pennsylvania, where he paid his expenses by working at the barber's chair. At this time of life his father was dead, and his struggles were the more severe because his widowed mother needed his care. His whole nature was independent, for he might have sweetened his life some and smoothed many a road over which he passed, but he preferred to work and win.

Mr. Avery, in whose honor Avery College was named, and who was its founder, offered to pay his expenses through college, but the self-reliant young man refused it.

After spending one year of the five at Avery College, in the College Department, he took a three-years' course in the Western Theological Seminary. His birthday being December 25, 1835, he was 25 years old when he received his first appointment from Bishop D. A. Payne, to the Sacramento station, in the California Conference. This appointment was not filled, on account of the distance, and the money to get there, so he was the "supply" of the Presbyterian Church of Washington, District of Columbia, for eighteen months; this was admissable on account of the liberality of the views of each denomination, and it was a magnificent compliment to his head and heart that they invited him.

While here he organized the Sabbath School for Freedmen in the Navy Yard, by permission of Admiral Dahlgren. In April, 1862, he united with the Baltimore Annual Conference and was appointed to the Alexander Mission, E.

Street, Washington, D. C., this being the first mission possible, during the war it had to be guarded by soldiers, through the kindness of Provost Marshal-General Gregory. The year 1863 found him pastor of the Georgetown, District of Columbia, Church; 1866 was the date of his pastorate in "Big Baltimore" charge, and after serving to the satisfaction of all concerned he resigned the reappointment of the charge to become the principal of the Annual Conference School, at Frederickstown, Maryland. The Freedmen's Society also secured his services in organizing a common school. His fame and talents begot for him a great name. His addresses showed thought, learning and rare gifts; so that when the General Conference met in the capital of the Nation in 1868, he was not only elected Chief Secretary, but editor of the church organ, the "Christian Recorder," by acclamation, and this honored position was thrust upon him in succession until he had served sixteen years. In 1870, while the lamented Dr. Henry Highland Garnet was President of Avery College, he was given the degree of A. M., a title he richly earned by diligent literary labors. Wilberforce honored him with the degree of D. D., sometime in the seventies. In 1881 he visited England and Continental Europe, attending the Ecumenical Conference. His spare time has been spent in editing books of use to his denomination. He is the author of an "Apology for African Methodism," "The Negro's Origin," and "Is He Cursed of God," "An Outline of Our History and Government," "The Negro, African and American." In the General Conference of 1884 he was voted a promotion to the editorship of the A. M. E. Review. This is one of the most scholarly productions of the age, and its list of writers include all classes of thinkers and writers of all denominations, male and female.

His views are in the line of Wesley's, Richard Allen, and the leading lights of their faith. The affability of the doctor, added to his general worth makes him respected everywhere.

While travelling in the old world, he was sailing on Lake Geneva, Switzerland, when he was called upon to preside at the dinner, and was also made chairman of the committee to draft resolutions complimentary to Monsieur Lemoiger,

who had safely piloted the party over the Alps at Chamonix. Dr. Arnett has said of Dr. Tanner:

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

Below will be found several selections from the pen of the eminent churchman and scholar:

“THE RELIGION OF THE NEGRO.

“Gentlemen and brethren, Christianity does not destroy the irrepressible nature of the Negro. We beseech you to acknowledge him as a ‘man and a brother.’ Take him by the hand. The black will not rub off. Incorporate him into your organization. You need the warm fervor of his heart. If Christianity is to be preserved among the cold-blooded Saxons, with all of its original warmth and faith and hope and imagination, the tropical Negro element must be brought in. Discard it, and a purely intellectual belief will follow. Unitarianism, if not downright paganism, will be instituted. Plato will discard Jesus. Athens will triumph over Jerusalem. The head will carry the heart into captivity. With the Negro, however, incorporated into your organization, the ancient faith will resume its sway.

“BENJ. TUCKER TANNER.”

THE AMERICAN TRADES-UNIONS.

“How shall we speak of these Trades-Unions legislating in regard to color? Who are these who look down upon the lowly Negro with contempt? They are white men, who with the doors of every college in the land standing open to them, with gratuitous scholarships on every hand, yet, had they not spirit enough to enter, and become more than hewers of wood? They are white men, surrounded by other white men by the scores, who were ready to take them by the hand and lift them up to the higher walks of life, yet such was their lack of ambition, that they aspired not to be above the drawers of water. They are white men, with

every office in the government open to them; aye inviting them to enter and enjoy, yet were they destitute of a shadow of honorable ambition, and were content to carry the load of life. These are the men who say the Negro shall not work by their side—the Negro, who, with many colleges in the land still closed against him, yet has he become well read—the Negro who has few to help him up, but many to push him down, yet reached he the top—the Negro who, with not a few United States officials frowning even if he looked at the mail-bag, yet has he got it, and distributes its contents abroad. The Negro shall not work by their side! Do they fear him? dread to come in contact with him? True he has shown more zeal than they, more aspiration, more ambition; for we verily think, judging from their past record, that had they been bondmen, with all the boasted Saxon blood, they would have been even more patient than the patient Negro. With all their liberty, they have done no more than the Negro has in slavery. Both are laborers, both are mechanics.

“In conclusion we have only to exhort all the American Trades-Unions to such action as is consistent with common sense, and the spirit of our American democracy.

“BENJ. TUCKER TANNER.”

“THE LABOR QUESTION.

“This is the most important question presented for the consideration of the colored people of this country. Equally important with the franchise; and as to the social question, it dwindles into insignificance when compared to this. It is a question of life—of bread for wife, and butter for children. We can live without the franchise if fate so ordains, as we have lived without it. But without bread there is no living. The gist of the labor question is, How am I to get bread and meat? how possess myself of the common comforts of life? The necessity for considering the subject is imperative. Never before did it bear so heavily upon us. Aside from the fact that we are doomed to take the chance of ordinary laborers, there are extraordinary obstacles in our way. We have not only the prejudice of the capitalists against us, but that of the white laborer as well. The one

will not employ us, the other will not work with us. Independent of this is the lawful exercise of a choice of laborers. American capitalists are generally men who have arisen from the lower walks of life, and they are generally blessed with hosts of poor friends and relations. These, of course, must be first employed. This, also is true of their more energetic laborers. They have relations more poor than themselves, which must receive their first attention. We have no rich relation nor friends to give us such precedence or favor. Above all these disadvantages, towers that of imported labor. The gates of the Republic stand open, and floods rush in—rush in from Ireland, rush in from Germany, from Northern Denmark, from Southern Italy. The tide has now set in from China; and there is no end to the mighty river; nor is there an angel to dry up the mad rushing Euphrates. Foreign labor takes the precedence of American labor in the very field in which we mostly operate, in unskilled work. It does not affect American mechanics. But the Trades' Unions have shut us out from these; and between the two millstones, we are threatened to be crushed and ground.

“BENJ. TUCKER TANNER.”

Questions:

When and where was Benjamin Tucker Tanner born?

What can you say of his father and mother?

Tell something about his early life and struggles to secure an education.

What commendable trait of character did he possess?

What trade did he follow, and to what use did he devote the money he earned while working at it?

How many years did he study at Avery College?

Where is Allegheny City? In what State is it?

Is Pittsburg in the same State?

How far distant is it from Allegheny City?

Who was the founder of Avery College?

What did he offer to do for young Tanner?

Did he accept the offer?

What is said of young Tanner's nature?

How do you understand the term “independent” as it applies to him, and in what way did he show his independence?

After spending one year at Avery College what other institution of learning did he attend?

How old was he when he received his first appointment, and who appointed him?

What was he appointed as?

Did he accept this appointment? Why not?

Where is Sacramento?

What ocean lies nearest to it?

For what church was he the "supply?"

Why was he selected to serve this church as such?

Give in detail as best you can an account of his work from his first appointment down to 1868.

What is said of his addresses and talents?

When was he elected editor? Of what paper?

What does it represent? How long did he continue as such editor?

When and by what college was the degree of A. M. conferred upon him?

What college honored him with the degree of D. D.?

What do these terms mean?

What is said of his election to the "supply" for the Presbyterian Church?

When did he organize the Sabbath School for Freedmen? Where?

By whose permission did he do it?

When was he appointed to the Alexander Mission? What is said about it? Give details.

Why did he decline there appointment to "Big Baltimore?"

What society secured his services for a similar purpose?

When did he visit England and Continental Europe?

What great conference did he attend while abroad?

In what city of Europe did it convene?

How has his spare time been spent?

Name the books he has written in the order given?

What great race publication was he made editor of? Where?

What is said of the character of this publication?

What of his views as a churchman?

What have you learned from reading the life of this great man?

What distinction was shown him while sailing on Lake Geneva?

In what country is Lake Geneva?

What is meant by the Alps?

Where are they, and what are they?

Where is Chamonix?

Can you point these places out on the map?

What compliment has Dr. Arnett paid to Dr. Tanner?

Repeat the language?

What does the success of Dr. Tanner prove?

Is it good to have self-reliance? Why?

Solomon G. Brown.

(From "Men of Mark," by Permission.)

Was born in the District of Columbia, February 14, 1829, of free parents. He was deprived of the common school education by the loss of his father, in 1833, when his mother was left a widow, and had at the time six children. They were very poor; his father's property was seized for pretended debts, in 1834, leaving the family penniless and homeless. Solomon was early placed under the care of a Mr. Lambert Tree, Assistant Postmaster in the city post-office. He received an appointment under Mr. Tree in one of the departments in the post-office in 1844, from which he was detailed to assist Professor Joseph Henry, Professor Samuel F. B. Morse, and Mr. Albert Vail, in putting the new Magnetic Telegraphic System in operation, in 1845, and he remained with them until the enterprise was purchased by the Morse Telegraph Company, when he accepted a position as battery tender from the new company, and served until appointed assistant packer to Gilman & Brothers' Manufactory, in their chemical laboratory.

This was quite an incident in Mr. Brown's history, for he was present when the first wire was laid from Baltimore to Washington. It will be remembered that Mr. Morse had conceived the idea of a magnetic telegraph system in 1832, and had exhibited it to the Congress in 1837, and had vainly attempted to get a patent in England, as Professor Wheatstone, in England, had claimed a prior invention over

the American. He struggled on with scanty means until 1843, and just as he was about to give up the whole matter, Congress, at midnight in the last moment of the session, appropriated thirty thousand dollars for the purpose of making an experiment with the line between Baltimore and Washington. After the success of this line Mr. Morse was voted testimonials, orders of nobility, honors and wealth, but the Negro who assisted materially has been almost forgotten. Mr. Brown was a natural scientist, and coming in contact with these learned men only increased his thirst for knowledge. He is a man of rare scientific acquirements, very unassuming in his appearance, and yet his intelligence would astonish one in making his acquaintance. Mr. Brown is very handy with the brush, and while he was in the chemical laboratory he mounted and colored maps for the General Land Office, as well as prepared colors in the Gideon Company's book-binding establishment, where he remained until 1852, when he was appointed to the Foreign Exchange Division of the then new Smithsonian Institute, where he remained until his death a few years ago, filling acceptably all positions that he had been honored with. Few men in the city of Washington were better known and certainly none stood higher in the estimation of the people. He filled many honorary positions and has done great good for his race. He was a trustee of Wilberforce University and a trustee of the Fifteenth Street Presbyterian Church, Superintendent of the North Washington Mission Sunday School, and an active member of the Freedman's Relief Association. He was elected to the Legislature for the District of Columbia, in 1871, and was twice re-elected, overcoming at one time four candidates. He was trustee of the public schools, Grand Secretary of the District Grand Lodge of Masons, Commissioner for the Poor in the County of Washington, and one of the assistant honorary commissioners of the Colored Department of the New Orleans Exposition for the District of Columbia. In 1866 he was elected to the office of President of the National Union League; was a member of the Executive Committee of the Emancipation Monument Erectors, and honorary member of the Galbraith Lyceum, corresponding member of the St. Paul Lyceum,

Baltimore; and a director of the Industrial Savings and Building Association of Washington, D. C.

Solomon G. Brown began his public lecturing on the sciences about the year 1855. His first lecture was delivered January 10, 1855, before the Young People's Literary Society and Lyceum, at Israel Church, Washington, D. C., to a large and fashionable audience. This lecture was delivered at the request of many prominent citizens of Washington, as will be shown by the following letter:

"Mr. Solomon G. Brown:

"Dear Sir—A number of your personal friends who were present at the last meeting of the Young People's Club, at Israel, presided over by Dr. Enoch Ambush, were somewhat surprised at certain pleasing and instructive remarks made by you in explanation of society, especially where you so graphically described the social habits of insects, etc., and in order that we may hear you more fully we beg to request that you will at some date consent to give us a lecture on insects, at such place as you may select.

"We are yours very truly,

"Sampson Nutter, Anthony Bowen, Andrew Foote, William Slade, Alfred Kiger, James Wright, A. B. Tinney, James Wormley, Alfred Barbour.

"Washington, D. C., Nov. 24, 1854."

To this a reply was made and forwarded, and January 10 was named as the time. The lecturer was introduced by Dr. Enoch Ambush. He was greeted by a large and intelligent audience, among whom were several white citizens. The lecturer, after thanking the audience for their flattering ovation and Dr. Ambush for his fine introduction, said that "We are now introduced as a race to a new and rich field of thought, quite different from that in which we have been accustomed to engage," for from all the facts he could gather, he, S. G. Brown, was the first to enter the field as a lecturer and student of natural science, and more especially zoology, and for that reason he begged of the hearers a patient sympathy in his feeble efforts. He began thus:

“But before I proceed, and I cannot consent to do so without first paying a living compliment to those profound, eminent thinkers, who have, after years of labor, study, investigation and research, added so much to our stock of knowledge in that department of zoology called insects. The scientists I will name in the order that they have fixed themselves in my mind, as follows: Melsheimer, Harris, Fitch, Leconte (father and son), Randall, Haldman, Ziegler, and others who have for years pursued industriously the study of entomology, and have, many of them, departed and left their labors on record in many scientific memoirs. And I am here to-night to say that to them the world owes much for our present stock of knowledge of these little animate creatures, who are a benefit and a great assistance to human economy.

“The word ‘Insect’ is derived from the Greek, and means ‘cut into;’ a living creature, whose form is articulated, having a sensitive body composed of three distinct parts—the head, the thorax and the abdomen; legs, six in number, the first two act as auxiliary, the third two as lifters or props to an overhanging oblongated abdomen. Two, and sometimes four, wings, attached to the thorax and abdomen. Along the sides are openings or spiracles lined with per-*ruginous* hairs, through which they breathe and carry on respiration.

“The word ‘Insect’ is sometimes used in a sense of derision, as something small, insignificant, mean, low and contemptible. This we think is a grave error, for in nothing created (except man) has God in his infinite wisdom and goodness displayed so much grandeur and wonder as is found in these minute, delicate and wonderful creatures, and we do this evening come to the defence of the insect, and claim for it a high place in the great kingdom of zoology, and class it as the head of the articulates, forming a distinct branch, yet a zoological mint, and a thing worthy of the best and most costly investigation and thought, for no man can boast of a complete knowledge of zoology without at least some acquaintance with entomology.

“I am truly proud to say that among the branches studied to inclose a liberal education, now encouraged, that natural history is incorporated, and some attention, and even re-

spect, is being paid to the study of entomology; and the most flattering demonstration of that fact is in this gathering to-night.

“The earlier students have carefully collected and arranged all known families of insects into groups, families, varieties, germs and species, naming each class according to some well-defined characteristic, then again sub-dividing them into two grand roots: first insects which are beneficial; second, insects which are injurious to man. A further investigation was found necessary when it was discovered that the identical species were not found all over the globe; then a geographical distinction was fixed; this and many other difficulties were met with among the earliest naturalists, and after a systematic study of food, habitation, habits, arrival and departure, and climatic situations considered, they finally arrived at a proper philosophical data.”

The lecturer dwelt for some time and spoke of many amusing incidents of superstition, and of association, industries, union, affections, offenses, defenses, deception and profanations; their mode of communication; their songs and languages; their destructiveness, friendship and enmity to man; their presence and absence at various seasons of the year; their providence, unity, obedience to authority and communism. He then named those which benefited man, such as bees, silk-worms, house-fly and numerous others; and among those which injured man he named fleas, chigoes, ticks, bed-bugs, horse-flies, wasps, hornets, mosquitoes, lice, ants, scorpions, etc.

In the concluding portion of the lecture, the social order of insects was again referred to at some length, and it was proven very clearly and logically, as well as wittily, that insects in many cases had been men's closest and nearest companions, more so than any other known animal, following him through all departments of life—at times even his bed-fellow and constant bosom friends.

This lecture was fully illustrated by forty-nine large drawings or diagrams, and was repeated many times in Washington, Virginia and Maryland. Prof. Brown has also lectured on the following subjects: “Geology,” “Water,” “Air,” “Food,” “Coal,” “Mineralogy,” “Telegraph,” “Fun-

gus," "Embryo Plant," "Man's Relations to the Earth," "Straight Lines, its Product, Circles and its Waste," "God's Providence to Man," "Early Educators of the District of Columbia," and six others.

Questions:

- Where and when was Solomon G. Brown born?
- Why was he deprived of the common school education?
- When did his father die?
- How many children did he have?
- What was the condition of the family at this time?
- When was his father's property seized, and for what?
- How did the seizure of this property effect the family?
- Under whose care was Solomon placed after this misfortune?
- When was he appointed in the post office?
- Where was he detailed for work, and for what purpose?
- Who was Prof. S. F. B. Morse?
- What do you know about the magnetic telegraph which he invented?
- Who was associated with him in putting this system in operation?
- When did this occur?
- How long did young Brown remain with these gentlemen?
- What position was offered him by the new company?
- Did he accept?
- When was the new company organized?
- How much did Congress appropriate for the purpose of making the experiment spoken of?
- In what way was Brown identified with this movement?
- What other position did he accept after leaving this company?
- When was the first telegraphic message sent in the United States?
- From what point was it sent, and to what point?
- What was the message?
- Did Brown receive medals, money or even honorable mention by Congress or from any other source for his work in this new enterprise?
- What is said of his general attainments and abilities?

Give in detail an account of his life and work, beginning with the termination of his labors as battery man for the new telegraph company.

What is meant by "battery man?"

Name the various positions he has filled.

When was his first lecture delivered?

Under what circumstances was it delivered?

What was the subject of it?

How was it received?

What lesson have you learned from the life of this good man?

What in his history most impresses you?

Do you think he has benefited his race? How, and in what way?

What important fact has he demonstrated in the work to which he has devoted his life?

Has race anything to do with intellectual development?

Are the same opportunities given to other boys for improving their minds and benefitting their race?

Are you endeavoring to improve your mind?

Bishop Philip Aklis Hubert.

Bishop Philip Aklis Hubert, D. D., LL. D., was born in Antigua, B. W. I., April 1, 1860. He is an alumnus of Durham University, England, and of Lady Mico College, St. John Antigua, ex-Principal of Her Majesty's School, B. W. I., and alumnus of the Dominican Monastery, F. W. I.

Came to the United States twenty-two years ago. He labored in a most painstaking manner for the education of the colored race, and achieved that purpose with great success.

In his ministerial career as a clergyman, he has preached in some of the leading churches in the States, also in Allentown.

He is a man of great intellectual force, and scholarly attainments, much recognized by the leading dioceses. Was the leading candidate for the Haytian portfolio. Consecrated Bishop at Allentown on May 3, 1909, by Senior Bishop Samuel G. Kreamer, of the United Christian Church.

“A BIBLICAL STUDY.”

(Patrick Henry Brand.)

(Taken from Press Scrap Book.)

Bishop Philip Aklis Hubert, D. D., LL. D.—A Colored
Divine Educated Abroad—His Article, “Atonement,”
in This Number—A Brilliant, Scholarly Man.

One of the most striking instances of personal genius found among the members of the colored race, is shown in the profound and scholarly dissertation on the Atonement, which appears below, written by Philip Aklis Hubert, D. D., LL. D.

He was born April 1, 1860, in Antigua, B. W. I., and was educated in celebrated universities abroad. His ministerial work with the United Christian Church in this country has gained for him signal recognition for scholarship and compelling address. He begins with the following Scriptural citations, in support of his arguments:

ATONEMENT.

Lev., 23—28 v. Lev., 25—9 v.
11 Sam., 21—3 v. Lev., 16—17 v.
Romans, 5—11 v. Lev., 4—20 v.
Numbers, 8—21 v.

A. “For it is a day of atonement to make an atonement for you before the Lord your God.”

“In the day of atonement shall ye make the trumpet sound throughout all your land.”

“Wherewith shall I make the atonement that ye may bless the inheritance of the Lord.”

“And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out and have made an atonement for himself, and for his household and for the congregation.”

CONGREGATION OF ISRAEL.

B. “God, by Whom we have now received the atonement.”

“And the priest shall make an atonement for them, and it shall be forgiven them.”

“And Aaron made an atonement for them to cleanse them.”

Under the Theocracy, the Levitical ordinances and the apostleship of Sacred Writ, we find the atonement indispensable as an exemptive evidence from sin, and a worthy presentation to God. It is undoubtedly one of the most pleasing features to God, that in our creation, we are to make known our entire dependence upon Him, by making application for a share in his storehouse of mercy.

Atonement placed the Israelite and also the Gentile in an independent attitude. It makes them solely responsible for all acts performed, and pointed out the love and infinite exalted position of the Lord God of Hosts. Under the Theocracy, the Day of Atonement was of prime importance in the ritualistic observance of the Hebrews. A great deal of noise was made about it, in other words it was a celebration in which trumpets were sounded to call the people together that they may prepare to make arrangements for death eternal, or “*eternae vitae*.” That God should have imposed this observance upon the Hebrews is clear evidence of his desire for human worship.

Nothing establishes the supremacy of the eternal God more conclusively than that obligation for salvation which must not only be recognized but which forms a part in the psychological relationship of man to God. In the atonement there is glory for God. The Day of Atonement was the supremest moment for that man who would enter the holy place to arrange a new lease, a new contract with God for living life, for sweet communion and relation to the Father of all mercies. Atonement, therefore, from a theological point of view, is one of the attributes of the Godhead which can only be fulfilled and operated by man. It is the connecting link in the chain of life and death. With the atonement, God is obligated, without it, God is exonerated. Well may we exclaim, “How glorious are Thy works, Almighty God.” The writer never spoke to better advantage than when he said “Lord, what is man that Thou art mindful of him, or the son of man that Thou visitest him.”

But again, let us notice very carefully this passage—
“And the priest shall make an atonement for them and it shall be forgiven them.” It was a matter of little consequence what the transgression was so long as the priest would take it and throw it upon the shoulders of the Lord God of Hosts. In plain Theology, therefore, the atonement made God responsible for all that man did, and therefore saved his soul alive.

Has God changed the *modus operandi* of salvation? Has God, in sending His Son Jesus into the world that He might be the Grand Atoner for sin, cancelled our hopes? To these we answer, No! God has never grown cold towards the eternal interests of man from the day of His creation down to the present time. The great hallucination of many theologians is that they consider atonement a virtue rather than a condition. Atonement is purely and simply a condition based upon the *nolens volens* of man.

According to the Aaronic ritual, atonement was a cleansing process. The inference drawn from this, therefore, is, that an accumulation of impurity is the inevitable lot of man to do, and as no man can ever approach God unclean, the process of cleansing or of purification is supremely indispensable in the dealings of God and man. But why this accumulation of imperfections? Here the writer explains, “Who can, by searching, find out God?” Did not God create man a perfect and innocent being? Did he not soon after wilfully violate the contract of that creation? Must man not make that contract good? The soul that sinneth shall surely die, if no atonement is made. Then man becomes at variance with God through negligence and the most beautiful and mysterious device, plan and arrangement by which the Allwise Creator of the Universe is to be glorified and adored, is rendered useless to that individuality and repudiated. Without the shedding of blood, there is no remission of sin and without the arrangement for atonement, there is no shedding of blood and ultimately no remission of sins.

But He to whom the atonement is made, stands ready and willing to apply the cleansing which he once and for all inaugurated when he exclaimed, “It is finished.”

Questions :

- Where was Bishop Hubert born?
In what part of the world is Antigua?
What do the letters B. W. I. stand for?
What is the meaning of the word alumnus?
Where is Durham University?
Where is Lady Mico College?
In what school was Bishop Hubert a teacher?
Where was it located?
Of what other institution of learning was he an alumnus?
What is the meaning of the words Dominican Monastery?
What is a Monastery?
What do the letters F. W. I. stand for?
In what year did Bishop Hubert come to the United States?
In what occupation did he engage?
What is said of his method as a teacher?
What is said of his career as a clergyman?
How is he recognized by the leading dioceses?
What does the word dioceses mean?
For what diplomatic office was he a candidate?
Where is Hayti?
When was he consecrated a Bishop, and where?
Of what church is he a Bishop?
Who consecrated him?
Define the word consecrate.
What have you learned from reading Bishop Hubert's article on the atonement?
What is the meaning of this word?

End of Volume I.

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