SCHOOLS OF THE COLORED POPULATION.

PERIOD I.—1801-1861.

The struggles of the colored people of the District of Columbia, in securing for themselves the means of education, furnish a very instructive chapter in the history of schools. Their courage and resolution were such, in the midst of their own great ignorance and strenuous opposition from without, that a permanent record becomes an act of justice to them. In the language of Jefferson to Banneker, the black astronomer, it is a publication to which their "whole color has a right for their justification against the doubts which have been entertained of them." Though poor, proscribed and unlettered, they founded, in their humble way, an institution for the education of their children within less than two years after the first school-house of whites was built in the city. The sentiment against the education of the colored classes was much less rigorous in the early history of the capital than it was a third of a century later. The free colored people were sometimes even encouraged, to a limited extent, in their efforts to pick up some fragments of knowledge. They were taught in the Sunday schools and evening schools occasionally, and respectable mulatto families were in many cases allowed to attend, with white children, the private schools and academies. There are scores of colored men and women still living in this District who are decently educated, and who never went to any but white schools. There are also white men and women still alive here, who went to school in this city and in Georgetown with colored children and felt no offence. Another fact important to be considered is that the colored people, who first settled in Washington, constituted a very superior class of their race. Many of them were favorite family servants, who came here with congressmen from the south, and with the families of other public officers, and who by long and faithful service had secured, by gift, purchase, or otherwise, their freedom. Others were superior mechanics, house servants, and enterprising in various callings, who obtained their freedom by their own persevering industry. Some, also, had received their freedom before coming to this city, and of these there was one family, to be referred to hereafter, which came from Mount Vernon. Still the number of those who could read, even of the very best class of colored people, was very small.

THE FIRST SCHOOL AND SCHOOL HOUSE.

The first school-house in this District, built expressly for the education of colored children, was erected by three men who had been born and reared as slaves in Maryland and Virginia. Their names were George Bell, Nicholas Franklin and Moses Liverpool. It was a good one-story frame building, and stood upon a lot directly opposite to and west of the house in which the mother of Daniel Carroll, of Duddington, then resided, and where the Providence Hospital now stands. It was built about the year 1807, and a school, under a white teacher, Mr. Lowe, was opened there as soon as it was finished. It was a full school, and continued several years, after which, for a time, the house was used as a dwelling. The following is a summary from the census of Washington taken in 1807, the year in which this colored school-house was built:

White males	2,139	Free black females	153
White females	2,009	Free mulatto males	95
Male slaves	409	Free mulatto females	120
Female slaves	479	Total white	4,148
Male non-resident slaves	55	Total free colored	494
Female non-resident slaves	61	Total slaves	1,004
Free black males	126	Total colored	1,498

It is seen from these figures that when this school was put into operation there was a population of 494 souls only to represent it that being the number of free colored persons. On the

other hand, with a population of more than 4,000, the white residents had the year before built but two public school-houses for white scholars, one in the eastern and the other in the western section of the city, though there were three or four small private schools. The three men who built the school-house had at that time just emerged from the condition of slaves, and knew not a letter of the alphabet. Franklin and Liverpool were caulkers by trade, having come from the sea-coast in the lower part of Virginia, and were at work in the Navy Yard. How they secured their freedom is not clearly known, though the tradition is that Franklin, experiencing religion, was made free by his master, who was a member of the Methodist church, the discipline of which at that time admitted no slave to membership.* These two men worked at their trade all their lives, raised up their families with all the education their means would afford, and their grandchildren are now among the respectable colored people of this city.

THE BELL AND BROWNING FAMILIES.

George Bell was the leading spirit in this remarkable educational enterprise, and was conspicuous in all efforts for the benefit of his race in this community. He was the slave of Anthony Addison, who owned a large estate upon the borders of the District beyond the Eastern Branch, and his wife, Sophia Browning, belonged to the Bell family, on the Patuxent. When the commissioners were surveying the District in 1791 they received their meals from their cabin across the Eastern Branch, and the wife used often to describe the appearance of Benjamin Banneker, the celebrated mathematician and astronomer, who was one of the surveying party by invitation of the commissioners. She had a market garden and used to attend the Alexandria market every market day, though she had a family of three sons and a daughter. In this manner she saved four hundred dollars without the knowledge of her owner, who was Mrs. Rachel Pratt, (Bell,) the mother of Governor Pratt, of Maryland. This money was intrusted to a Methodist preacher, who bought the husband's freedom with it, and shortly afterwards, while the wife was dangerously sick, her freedom was bought for five pounds Maryland currency by the husband. These purchases were effected about six years before the building of the school-house. Two of the sons, born in slavery, the father purchased a few years later; the third was accidentally killed in Washington, and the daughter they could not buy, her mistress declining peremptorily to relinquish her, but making her free by her will at her decease, which occurred many years later in Georgetown. These children belonged, as did the mother, to Mrs. Pratt. The two boys were purchased "running"—while on the foot as runaways—the one for $750 and the other for $450. The first free-born child, widow Harriet Dunlap, a woman of much intelligence and singular clearness of memory, born in 1803, is still living and resides here, as do also Margaret, who was freed by Mrs. Pratt, and the two younger sons. The two sons that were purchased were both lost at sea. Mrs. Dunlap, and her next sister, Elizabeth, after the Bell school, as it may be called, closed, went for brief periods successively to schools taught by Henry Potter, an Englishman, by Anne Maria Hall, and Mrs. Maria Haley. There were several colored children in Mrs. Haley's school, and some complaints being made to the teacher, who was an Irish lady, the two Bell girls were sent to the school in Baltimore, taught by Rev. Daniel Coker, who subsequently, as a colored Methodist missionary, became conspicuously known throughout the Christian world by his wise and courageous work in the first emigration to Liberia. They remained at this school two years and a half, from 1812 to 1815. George Bell died in 1843, at the age of 82 years, and his wife some years later, at the age of 86. They left all their children not only with a good education but also in comfortable pecuniary circumstances. The mother was a woman of superior character, as were all the family. One sister was the wife of the late Rev. John F. Cook, and

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* The Methodist Discipline as amended in 1784 prescribed among other rules the following two:

First. Every member of our Society who has slaves in his possession shall, within twelve months after notice given to him by the assistant, legally execute an instrument whereby he emancipates and sets free every slave in his possession.

Second. No person holding slaves shall in future be admitted into our Society or to the Lord's Supper, till he previously complies with these rules concerning slavery.

another was Mrs. Alethia Tanner, whose force of character and philanthropy gave her remarkable prominence here and elsewhere among her race, and commanded the respect of all who knew her. All of the Browning family belonged to Mrs. Rachel Pratt. Mrs. Tanner commenced her remarkable career by the purchase of her own freedom for $1,400. The last payment of $275 was made June 29, 1810, and her manumission papers from Mrs. Rachel Pratt bear date July 10, 1810. In 1826 she purchased her older sister, Laurena Cook, and five of the Cook children, four sons and a daughter. One of these sons, then sixteen years old, was afterwards known and respected for more than a quarter of a century by all classes in this community as an able and enlightened school teacher and clergyman. His name was John F. Cook. In 1828 she purchased the rest of the Cook children and their offspring as follows: Hannah and her two children, Annette and her two children, Alethia and her child, George Cook and Daniel Cook, comprising, in all, her sister with ten children and five grandchildren, paying for the sister $800, and for the children an average of $300 each. She also purchased the freedom of Lotty Riggs and her four children, and of John Butler, who became a useful Methodist minister; and in 1837 she purchased the freedom of Charlotte Davis, who is still living in this city. The documents showing these purchases are all preserved in the Cook family. Mrs. Tanner was alive to every wise scheme for the education and elevation of her race. It was through her efforts, combined with those of her brother in law, George Bell, that the First Bethel Church on Capitol Hill was saved for that society. When the house was put up at auction by the bank which held the notes of the society, these two individuals came forward, bid in the property, paid for it and waited for their pay till the society was able to raise the money. Mrs. Tanner, at her death in 1864, left a handsome property. Her husband died many years before, and she had no children. She was the housemaid of Mr. Jefferson during his residence at the capital, and Richard M. Johnson, who was her friend, appears as the witness to the manumission papers of Laurena Cook, her sister, and of John F. Cook, the son of Laurena, whose freedom she bought while Mr. Johnson was United States senator.

THE SCHOOL OF THE RESOLUTE BENEFICIAL SOCIETY.

After the Bell school-house had been used several years as a dwelling, it was in 1818 again taken for educational purposes, to accommodate an association organized by the leading colored men of the city, and for the specific purpose of promoting the education of their race. The courage of these poor men, nearly all of whom had but a few years previously emerged from bondage and could not read a syllable, cannot be justly estimated without recalling the fact, that at that period the free colored people were considered everywhere in the south as a nuisance, and very largely so through the north. The Savannah Republican newspaper, in 1817, in a carefully prepared article on the subject, said: "The free people of color have never conferred a single benefit on the country. They have been and are a nuisance, which we wish to get rid of as soon as possible, the filth and offal of society;" and this article was copied approvingly into leading, temperate northern journals. It will be seen from the announcement that this school was established upon the principle of receiving all colored children who should come, tuition being exacted only from such as were able to pay; that it was more nearly a free school than anything hitherto known in the city. The announcement of this school, which appeared in the columns of the Daily National Intelligencer, August 29, 1818, is full of interest. It clearly indicates, among other things, the fact that at that period there were some slave owners in this District who were recognized by the colored people as friendly to the education of their slaves; a sentiment, however, which, in the gradual prostitution of public opinion on the subject, was very thoroughly eradicated in the succeeding forty years. But what is of special significance in this remarkable paper is the humble language of apology in which it is expressed. It is plainly manifest in every sentence that an apology was deemed necessary from these poor people for presuming to do anything for opening to their offspring the gates of knowledge which had been barred to themselves. The document reads as follows:

"*A School,*

"Founded by an association of free people of color, of the city of Washington, called the

'Resolute Beneficial Society,' situate near the Eastern Public School and the dwelling of Mrs. Fenwick, is now open for the reception of children of free people of color and others, that ladies or gentlemen may think proper to send to be instructed in reading, writing, arithmetic, English grammar or other branches of education apposite to their capacities, by a steady, active and experienced teacher, whose attention is wholly devoted to the purposes described. It is presumed that free colored families will embrace the advantages thus presented to them, either by subscribing to the funds of the society or by sending their children to the school. An improvement of the intellect and morals of colored youth being the objects of this institution, the patronage of benevolent ladies and gentlemen, by donation or subscription, is humbly solicited in aid of the fund, the demands thereon being heavy and the means at present much too limited. For the satisfaction of the public, the constitution and articles of association are printed and published. And to avoid disagreeable occurrences, no writings are to be done by the teacher for a slave, neither directly nor indirectly, to serve the purpose of a slave on any account whatever. Further particulars may be known by applying to any of the undersigned officers.

"WILLIAM COSTIN, *President*.
"GEORGE HICKS, *Vice-President*.
"JAMES HARRIS, *Secretary*.
"GEORGE BELL, *Treasurer*.
"ARCHIBALD JOHNSON, *Marshal*.
"FRED. LEWIS, *Chairman of the Committee*.
"ISAAC JOHNSON, } *Committee*.
"SCIPIO BEENS, }

"N. B.—An evening school will commence on the premises on the first Monday of October, and continue throughout the season.

☞ "The managers of Sunday schools in the eastern district are thus most dutifully informed that on Sabbath days the school-house belonging to this society, if required for the tuition of colored youth, will be uniformly at their service.

"*August* 29, 3*t*."

This school was continued several years successfully, with an ordinary attendance of fifty or sixty scholars, and often more. The first teacher was Mr. Pierpont, from Massachusetts, a relative of the poet; and after two or three years, was succeeded by John Adams, a shoemaker, who was *the first colored man who taught in this District*, and who, after leaving this school, had another, about 1822, near the Navy Department. The Bell school-house was after this period used as a dwelling by one of Bell's sons, and at his father's decease fell to his daughter Elizabeth, the wife of Basil Sims. Soon afterwards Sims and his wife both died, leaving a handsome property for their children, which, however, was totally dissipated by the executor. The Bell school-house and lot were sold for taxes; the children when coming of age vainly seeking its recovery.

MR. HENRY POTTER'S SCHOOL.

The third school for colored children in Washington was established by Mr. Henry Potter, an Englishman, who opened his school about 1809, in a brick building which then stood on the southeast corner of F and Seventh streets, opposite the block where the post office building now stands. He continued there several years and had a large school, moving subsequently to what was then known as Clark's row on Thirteenth street west, between G and H streets north.

MRS. HALL'S SCHOOL.

During this period Mrs. Anne Maria Hall started a school on Capitol Hill, between the Old Capitol and Carroll row, on First street east. After continuing there with a full school for some ten years, she moved to a building which stood on what is now the vacant portion of the Casparis House lot on A street, close to the Capitol. Some years later she went to the First Bethel church, and after a year or two she moved to a house still standing on E street north, between Eleventh and Twelfth west, and there taught many years. She was a colored woman from Prince George's county, Maryland, and had a respectable education, which she obtained at schools with white children in Alexandria. Her husband died early, leaving her with children to support, and she betook herself to the work of a teacher, which she loved, and in which, for not less than twenty-five years, she met with uniform success. Her schools were all quite large, and the many who remember her as their teacher speak of her with great respect.

MRS. MARY BILLING'S SCHOOL.

Of the early teachers of colored schools in this District there is no one whose name is mentioned with more gratitude and respect by the intelligent colored residents that that of Mrs.

Mary Billing, who established the first colored school that was gathered in Georgetown. She was an English woman; her husband, Joseph Billing, a cabinet maker, coming from England in 1800, settled with his family that year in Washington, and dying in 1807 left his wife with three children. She was well educated, a capable and good woman, and immediately commenced teaching to support her family. At first, it is believed, she was connected with the corporation school of Georgetown. It was while in a white school certainly that her attention was arrested by the wants of the colored children, whom she was accustomed to receive into her schools, till the opposition became so marked that she decided to make her school exclusively colored. She was a woman of strong religious convictions, and being English, with none of the ideas peculiar to slave society, when she saw the peculiar destitution of the colored children in the community around her, she resolved to give her life to the class who seemed most to need her services. She established a colored school about 1810, in a brick house still standing on Dunbarton street opposite the Methodist church, between Congress and High streets, remaining there till the winter of 1820-'21, when she came to Washington and opened a school in the house on H street near the Foundry church, then owned by Daniel Jones, a colored man, and still owned and occupied by a member of that family. She died in 1826 in the fiftieth year of her age. She continued her school till failing health, a year or so before her death, compelled its relinquishment. Her school was always large, it being patronized in Georgetown as well as afterwards by the best colored families of Washington, many of whom sent their children to her from Capitol Hill and the vicinity of the Navy Yard. Most of the better educated colored men and women now living, who were school children in her time, received the best portion of their education from her, and they all speak of her with a deep and tender sense of obligation. Henry Potter succeeded her in the Georgetown school, and after him Mr. Shay, an Englishman, who subsequently came to Washington and for many years had a large colored school in a brick building known as the Round Tops, in the western part of the city, near the Circle, and still later removing to the old Western Academy building, corner of I and Seventeenth streets. He was there till about 1830, when he was convicted of assisting a slave to his freedom and sent a term to the penitentiary. Mrs. Billing had a night school in which she was greatly assisted by Mr. Monroe, a government clerk and a Presbyterian elder, whose devout and benevolent character is still remembered in the churches. Mrs. Billing had scholars from Bladensburg and the surrounding country, who came into Georgetown and boarded with her and with others. About the time when Mrs. Billing relinquished her school in 1822 or 1823, what may be properly called

THE SMOTHERS SCHOOL-HOUSE

was built by Henry Smothers on the corner of Fourteenth and H streets, not far from the Treasury building. Smothers had a small dwelling-house on this corner, and built his school-house on the rear of the same lot. He had been long a pupil of Mrs. Billing, and had subsequently taught a school on Washington street, opposite the Union Hotel in Georgetown. He opened his school in Washington in the old corporation school-house, built in 1806, but some years before this period abandoned as a public school-house. It was known as the Western Academy, and is still standing and used as a school-house on the corner of I and Nineteenth streets west. When his school-house on Fourteenth and H streets was finished his school went into the new quarters. This school was very large, numbering always more than a hundred and often as high as a hundred and fifty scholars. He taught here about two years, and was succeeded by John W. Prout about the year 1825. Prout was a man of ability. In 1831, May 4, there was a meeting, says the National Intelligencer of that date, of "the colored citizens, large and very respectable, in the African Methodist Episcopal church," to consider the question of emigrating to Liberia. John W. Prout was chosen to preside over the assemblage, and the article in the Intelligencer represents him as making "a speech of decided force and well adapted to the occasion, in support of a set of resolutions which he had drafted, and which set forth views adverse to leaving the soil that had given them birth, their true and veritable home, *without the benefits of education.*" The school under Prout was governed by a board of trustees and was organized as

A FREE SCHOOL,

and so continued two or three years. The number of scholars was very large, averaging a hundred and fifty. Mrs. Anne Maria Hall was the assistant teacher. It relied mainly for support upon subscription, twelve and a half cents a month only being expected from each pupil, and this amount was not compulsory. The school was free to all colored children, without money or price, and so continued two or three years, when failing of voluntary pecuniary support (it never wanted scholars) it became a regular tuition school. The school under Mr. Prout was called the "Columbian Institute," the name being suggested by John McLeod, the famous Irish schoolmaster, who was a warm friend of this institution after visiting and commending the scholars and teachers, and who named his new building in 1835 the Columbian Academy. The days of thick darkness to the colored people were approaching. The Nat. Turner insurrection in Southampton county, Virginia, which occurred in August, 1831, spread terror everywhere in slave communities. In this district, immediately upon that terrible occurrence, the colored children, who had in very large numbers been received into Sabbath schools in the white churches, were all turned out of those schools. This event, though seeming to be a fiery affliction, proved a blessing in disguise. It aroused the energies of the colored people, taught them self-reliance, and they organized forthwith Sabbath schools of their own. It was in the Smothers' school-house that they formed their first Sunday school, about the year 1832, and here they continued their very large school for several years, the Fifteenth-street Presbyterian Church ultimately springing from the school organization. It is important to state in this connection that

THE SUNDAY SCHOOL,

always an extremely important means of education for colored people in the days of slavery, was emphatically so in the gloomy times now upon them. It was the Sabbath school that taught the great mass of the free people of color about all the school knowledge that was allowed them in those days, and hence the consternation which came upon them when they found themselves excluded from the schools of the white churches. Lindsay Muse, who has been the messenger for eighteen Secretaries of the Navy, successively, during forty years, from 1828 to the present time; John Brown; Benjamin M. McCoy; Mr. Smallwood; Mrs. Charlotte Norris, afterwards wife of Rev. Eli Nugent; and Siby McCoy are the only survivors of the resolute little band of colored men and women who gathered with and guided that Sunday school. They had, in the successor of Mr. Prout, a man after their own heart,

JOHN F. COOK,

who came into charge of this school in August, 1834, about eight years after his aunt, Alethia Tanner, had purchased his freedom. He learned the shoemaker's trade in his boyhood, and worked diligently, after the purchase of his freedom, to make some return to his aunt for the purchase money. About the time of his becoming of age he dislocated his shoulder, which compelled him to seek other employment, and in 1831, the year of his majority, he obtained the place of assistant messenger in the Land Office. Hon. John Wilson, now Third Auditor of the Treasury, was the messenger, and was Cook's firm friend till the day of his death. Cook had been a short time at school under the instruction of Smothers and Prout, but when he entered the Land Office his education was at most only the ability to stumble along a little in a primary reading book. He, however, now gave himself in all his leisure moments, early and late, to study. Mr. Wilson remembers his indefatigable application, and affirms that it was a matter of astonishment at the time, and that he has seen nothing in all his observation to surpass and scarcely to equal it. He was soon able to write a good hand, and was employed with his pen in clerical work by the sanction of the Commissioner, Elisha Hayward, who was much attached to him. Cook was now beginning to look forward to the life of a teacher, which, with the ministry, was the only work not menial in its nature then open to an educated colored man. At the end of three years he resigned his place in the Land Office, and entered upon the work which he laid down only with his life. It was then that he gave himself wholly to study and the business of education, working with all his

might; his school numbering quite a hundred scholars in the winter and a hundred and fifty in the summer. He had been in his work one year when the storm which had been, for some years, under the discussion of the slavery question, gathering over the country at large, burst upon this District.

THE SNOW RIOT,

or "Snow storm," as it has been commonly called, which occurred in September, 1835, is an event that stands vividly in the memory of all colored people who lived in this community at that time. Benjamin Snow, a smart colored man, keeping a restaurant on the corner of Pennsylvania avenue and Sixth street, was reported to have made some remark of a bravado kind derogatory to the wives of white mechanics; whereupon this class, or those assuming to represent them, made a descent upon his establishment, destroying all his effects. Snow himself, who denied using the offensive language, with difficulty escaped unharmed, through the management of white friends, taking refuge in Canada, where he still resides. The military was promptly called to the rescue, at the head of which was General Walter Jones, the eminent lawyer, who characterized the rioters, greatly to their indignation, as "a set of ragamuffins," and his action was thoroughly sanctioned by the city authorities.

At the same time also there was a fierce excitement among the mechanics at the Navy Yard, growing out of the fact that a large quantity of copper bolts being missed from the yard and found to have been carried out in the dinner pails by the hands, the commandant had forbid eating dinners in the yard. This order was interpreted as an insult to the white mechanics, and threats were made of an assault on the yard, which was put in a thorough state of defence by the commandant. The rioters swept through the city, ransacking the houses of the prominent colored men and women, ostensibly in search of anti-slavery papers and documents, the most of the gang impelled undoubtedly by hostility to the negro race and motives of plunder. Nearly all the colored school-houses were partially demolished and the furniture totally destroyed, and in several cases they were completely ruined. Some private houses were also torn down or burnt. The colored schools were nearly all broken up, and it was with the greatest difficulty that the colored churches were saved from destruction, as their Sabbath schools were regarded, and correctly regarded, as the means through which the colored people, at that time, procured much of their education.

The rioters sought, especially, for John F. Cook, who, however, had seasonably taken from the stable the horse of his friend Mr. Hayward, the Commissioner of the Land Office, an anti-slavery man, and fled precipitately from the city. They marched to his school-house, destroyed all the books and furniture and partially destroyed the building. Mrs. Smothers, who owned both the school-house and the dwelling adjoining and the lots, was sick in her house at the time, but an alderman, Mr. Edward Dyer, with great courage and nobleness of spirit, stood between the house and the mob for her protection, declaring that he would defend her house from molestation with all the means he could command. They left the house unharmed, and it is still standing on the premises. Mr. Cook went to Columbia, Pennsylvania, opened a school there, and did not venture back to his home till the autumn of 1836. At the time the riot broke out, General Jackson was absent in Virginia. He returned in the midst of the tumult, and immediately issuing orders in his bold, uncompromising manner to the authorities to see the laws respected at all events, the violence was promptly subdued. It was nevertheless a very dark time for the colored people. The timid class did not for a year or two dare to send their children to school, and the whole mass of the colored people dwelt in fear day and night. In August, 1836, Mr. Cook returned from Pennsylvania and reopened his school, which under him had, in 1834, received the name of

UNION SEMINARY.

During his year's absence he was in charge of a free colored public school in Columbia, Lancaster county, Pennsylvania, which he surrendered to the care of Benjamin M. McCoy when he came back to his home, Mr. McCoy going there to fill out his engagement.

He resumed his work with broad and elevated ideas of his business. This is clearly seen

in the plan of his institution, embraced in the printed annual announcements and programmes of his annual exhibitions, copies of which have been preserved. The course of study embraced three years, and there was a male and a female department, Miss Catharine Costin at one period being in charge of the female department. Mr. Seaton, of the National Intelligencer, among other leading and enlightened citizens and public men, used to visit his school from year to year and watch its admirable working with deep and lively interest. Cook was at this period not only watching over his very large school, ranging from 100 to 150 or more pupils, but was active in the formation of the "First Colored Presbyterian church of Washington," which was organized in November, 1841, by Rev. John C. Smith, D. D., and worshipped in this school-house. He was now also giving deep study to the preparation for the ministry, upon which in fact, as a licentiate of the African Methodist Episcopal church, he had already in some degree entered. At a regular meeting of "The Presbytery of the District of Columbia," held in Alexandria, May 3, 1842, this church, now commonly called the Fifteenth Street Presbyterian church, was formally received under the care of that Presbytery, the first and still the only colored Presbyterian church in this District. Mr. Cook was elected the first pastor July 13, 1843, and preached his trial sermon before ordination on the evening of that day, in the Fourth Presbyterian church (Dr. J. C. Smith's) in this city, in the presence of a large congregation. This sermon is remembered as a manly production, delivered with great dignity and force and deeply imbued with the spirit of his work. He was ordained in the Fifteenth-street church the next evening, and continued to serve the church with eminent success till his death in 1855. Rev. John C. Smith, D. D., who had preached his ordination sermon and been the devoted friend and counsellor for nearly twenty years, preached his funeral sermon, selecting as his text, "There was a man sent from God whose name was John." There were present white as well as colored clergymen of no less than five denominations, many of the oldest and most respectable citizens, and a vast concourse of all classes, white and colored. "The Fifteenth-street church," in the words of Dr. Smith in relation to them and their first pastor, "is now a large and flourishing congregation of spiritually-minded people. They have been educated in the truth and the principles of our holy religion, and in the new present state of things the men of this church are trusted, relied on as those who fear God and keep his commandments. The church is the monument to John F. Cook, the first pastor, who was faithful in all his house, a workman who labored night and day for years, and has entered into his reward. 'Blessed are the dead who die in the Lord.' 'They rest from their labors and their works do follow them.'"

In 1841, when he entered, in a preliminary and informal way, upon the pastorate of the Fifteenth-street church, he seems to have attempted to turn his seminary into a high school, limited to 25 or 30 pupils, exclusively for the more advanced scholars of both sexes, and his plan of studies to that end, as seen in his prospectus, evinces broad and elevated views—a desire to aid in lifting his race to higher things in education than they had yet attempted. His plans were not put into execution, in the matter of a high school, being frustrated by the circumstance that there were so few good schools in the city for the colored people, at that period, that his old patrons would not allow him to shut off the multitude of primary scholars which were depending upon his school. His seminary, however, continued to maintain its high standard, and had an average attendance of quite 100 year after year till he surrendered up his work in death.

He raised up a large family and educated them well. The oldest of the sons, John and George, were educated at Oberlin College. The other three being young, were in school when the father died. John and George, it will be seen, succeeded their father as teachers, continuing in the business down to the present year. Of the two daughters the elder was a teacher till married in 1866, and the other is now a teacher in the public schools of this city. One son served through the war as sergeant of the 40th colored regiment, and another served in the navy.

At the death of the father, March 21, 1855, the school fell into the hands of the son, John F. Cook, who continued it till May, 1857, when it passed to a younger son, George F. T. Cook, who moved it from its old home, the Smothers House, to the basement of the Presbyterian church in the spring of 1858, and maintained it till July, 1859. John F. Cook, jr., who

had erected a new school-house on Sixteenth street, in 1862, again gathered the school which the tempests of the war had dispersed, and continued it till June, 1867, when the new order of things had opened ample school facilities throughout the city, and the teacher was called to other duties. Thus ended the school which had been first gathered by Smothers nearly 45 years before, and which, in that long period, had been continually maintained with seldom less than 100 pupils, and for the most part with 150, the only suspensions being in the year of the Snow riot and in the two years which ushered in the war.

The Smothers House, after the Cook school was removed, in 1858, was occupied for two years by a *free Catholic school*, supported by "The St. Vincent de Paul Society," a benevolent organization of colored people. It was a very large school with two departments, the boys under David Brown and the girls under Eliza Anne Cook, and averaging over 150 scholars. When this school was transferred to another house, Rev. Chauncey Leonard, a colored Baptist clergyman, now pastor of a church in Washington, and Nannie Waugh opened a school there, in 1861, that became as large as that which had preceded it in the same place. This school was broken up in 1862 by the destruction of the building at the hands of the incendiaries, who, even at that time, were inspired with all their accustomed vindictiveness towards the colored people. But this was their last heathenish jubilee, and from the ashes of many burnings imperishable liberty has sprung forth.

About the time that Smothers built his school-house, in 1823,

LOUISA PARKE COSTIN'S SCHOOL

was established in her father's house on Capitol Hill, on A street south, under the shadow of the Capitol. This Costin family came from Mount Vernon immediately after the death of Martha Washington, in 1802. The father, William Costin, who died suddenly in his bed, May 31, 1842, was twenty-four years messenger for the Bank of Washington, in this city. His death was noticed at length in the columns of the National Intelligencer in more than one communication at the time. The obituary notice, written under the suggestions of the bank officers, who had previously passed a resolution expressing their respect for his memory, and appropriating fifty dollars towards the funeral expenses, says: "It is due to the deceased to say that his colored skin covered a benevolent heart," concluding with this language: "The deceased raised respectably a large family of children of his own, and in the exercise of the purest benevolence took into his family and supported four orphan children. The tears of the orphan will moisten his grave, and his memory will be dear to all those—a numerous class—who have experienced his kindness;" and adding these lines:

"Honor and shame from *no condition* rise;
Act well your part—there all the honor lies."

John Quincy Adams also, a few days afterwards, in a discussion on the wrongs of slavery, alluded to the deceased in these words: "The late William Costin, though he was not white, was as much respected as any man in the District, and the large concourse of citizens that attended his remains to the grave, as well white as black, was an evidence of the manner in which he was estimated by the citizens of Washington." His portrait, taken by the direction of the bank authorities, still hangs in the directors' room, and it may also be seen in the houses of more than one of the old and prominent residents of the city.

William Costin's mother, Ann Dandridge, was the daughter of a half-breed, (Indian and and colored,) her grandfather being a Cherokee chief, and her reputed father was the father of Martha Dandridge, afterwards Mrs. Custis, who, in 1759, was married to General Washington. These daughters, Ann and Martha, grew up together, on the ancestral plantations. William Costin's reputed father was white, and belonged to a prominent family in Virginia, but the mother, after his birth, married one of the Mount Vernon slaves by the name of Costin, and the son took the name of William Costin. His mother being of Indian descent, made him, under the laws of Virginia, a free born man. In 1800 he married Philadelphia Judge, (his cousin,) one of Martha Washington's slaves, at Mount Vernon, where both were born in 1780. The wife was given by Martha Washington at her decease to her granddaughter, Eliza Parke Custis, who was the wife of Thomas Law, of Washington. Soon

after William Costin and his wife came to this city the wife's freedom was secured on kind and easy terms, and the children were all born free. This is the account which William Costin and his wife and his mother, Ann Dandridge, always gave of their ancestry, and they were persons of great precision in all matters of family history, as well as of the most marked scrupulousness in their statements. Their seven children, five daughters and two sons, went to school with the white children on Capitol Hill, to Mrs. Maria Haley and other teachers. The two younger daughters, Martha and Frances, finished their education at the Colored Convent in Baltimore. Louisa Parke and Ann had passed their school days before the convent was founded. Louisa Parke Costin opened her school at nineteen years of age, continuing it with much success till her sudden death in 1831, the year in which her mother also died. When Martha returned from the Convent Seminary, a year or so later, she reopened the school, continuing it till about 1839. This school, which was maintained some 15 years, was always very full. The three surviving sisters own and reside in the house which their father built about 1812. One of these sisters married Richard Henry Fisk, a colored man of good education, who died in California, and she now has charge of the Senate ladies' reception room. Ann Costin was for several years in the family of Major Lewis, (at Woodlawn, Mount Vernon,) the nephew of Washington. Mrs. Lewis (Eleanor Custis) was the granddaughter of Martha Washington. This school was not molested by the mob of 1835, and it was always under the care of a well-bred and well-educated teacher.

THE WESLEYAN SEMINARY.

While Martha Costin was teaching, James Enoch Ambush, a colored man, had also a large school in the basement of the Israel Bethel church on Capitol Hill for a while, commencing there in April, 1833, and continuing in various places till 1843, when he built a school-house on E street south, near Tenth, island, and established what was known as "The Wesleyan Seminary," and which was successfully maintained for 32 years, till the close of August, 1865. The school-house still stands, a comfortable one-story wooden structure, with the sign "Wesleyan Seminary" over the door, as it has been there for 25 years. This was the only colored school on the island of any account for many years, and in its humble way it accomplished a great amount of good. For some years Mr. Ambush had given much study to botanic medicine, and since closing his school he has become a botanic physician. He is a man of fine sense, and without school advantages has acquired a respectable education.

FIRST SEMINARY FOR COLORED GIRLS.

The first seminary in the District of Columbia for colored girls was established in Georgetown, in 1827, under the special auspices of Father Vanlomen, a benevolent and devout Catholic priest, then pastor of the Holy Trinity Church, who not only gave this interesting enterprise his hand and his heart, but for several years himself taught a school of colored boys three days in a week, near the Georgetown College gate, in a small frame house, which was afterwards famous as the residence of the broken-hearted widow of Commodore Decatur. This female seminary was under the care of Maria Becraft, who was the most remarkable colored young woman of her time in the District, and, perhaps, of any time. Her father, William Becraft, born while his mother, a free woman, was the housekeeper of Charles Carroll, of Carrollton, always had the kindest attentions of this great man, and there are now pictures, more than a century and a half old, and other valuable relics from the Carroll family now in the possession of the Becraft family, in Georgetown, which Charles Carroll of Carrollton, in his last days, presented to William Becraft as family keepsakes. William Becraft lived in Georgetown 64 years, coming there when eighteen years of age. He was for many years chief steward of Union hotel, and a remarkable man, respected and honored by everybody. When he died, the press of the District noticed, in a most prominent manner, his life and character. From one of the extended obituary notices, marked with heavy black lines, the following paragraph is copied:

"He was among the last surviving representatives of the old school of well-bred, confidential, and intelligent domestics, and was widely known at home and abroad from his connection in the company of stewards for a long series of years, and probably from its origin,

and until a recent date, with the Union hotel, Georgetown, with whose guests, for successive generations, his benevolent and venerable aspect, dignified and obliging manners, and moral excellence rendered him a general favorite."

Maria Becraft was marked from her childhood for her uncommon intelligence and refinement, and for her extraordinary piety. She was born in 1805, and first went to school for a year to Henry Potter, in Washington, about 1812, afterwards attending Mrs. Billings's school constantly till 1820. She then, at the age of 15, opened a school for girls in Dunbarton street, in Georgetown, and gave herself to the work, which she loved, with the greatest assiduity and with uniform success. In 1827, when she was twenty-two years of age, her remarkable beauty and elevation of character so much impressed Father Vanlomen, the good priest, that he took it in hand to give her a higher style of school in which to work for her sex and race, to the education of which she had now fully consecrated herself. Her school was accordingly transferred to a larger building, which still stands on Fayette street, opposite the convent, and there she opened a boarding and day school for colored girls, which she continued with great success till August, 1831, when she surrendered her little seminary into the care of one of the girls that she had trained, and in October of that year joined the convent at Baltimore as a Sister of Providence, where she was the leading teacher till she died, in December, 1833, a great loss to that young institution, which was contemplating this noble young woman as its future Mother Superior. Her seminary in Georgetown averaged from 30 to 35 pupils, and there are those living who remember the troop of girls, dressed uniformly, which was wont to follow in procession their pious and refined teacher to devotions on the sabbath at Holy Trinity Church. The school comprised girls from the best colored families of Georgetown, Washington, Alexandria, and surrounding country. The sisters of the Georgetown convent were the admirers of Miss Becraft, gave her instruction, and extended to her the most heartfelt aid and approbation in all her noble work, as they were in those days wont to do in behalf of the aspiring colored girls, who sought for education, withholding themselves from such work only when a depraved and degenerate public sentiment upon the subject of educating the colored people had compelled them to a more rigid line of demarcation between the races. Ellen Simonds and others conducted the school a few years, but with the loss of its original teacher it began to fail, and finally became extinct. Maria Becraft is remembered, wherever she was known, as a woman of the rarest sweetness and exaltation of Christian life, graceful and attractive in person and manners, gifted, well educated, and wholly devoted to doing good. Her name as a Sister of Providence was Sister Aloyons. From the origin of this convent at Baltimore there has been connected with it a female seminary, which last year was incorporated as

ST. FRANCES ACADEMY FOR COLORED GIRLS.

In this connection it is not inappropriate to give some account of this school, which has done so valuable a work for the education of the colored people of this District and the country at large. For many years it was the only colored school within the reach of the colored people of this District, in which anything was attempted beyond the rough primary training of the promiscuous school, and there are women who still live in this District and elsewhere, whose well-bred families owe their refinements largely to the culture which the mothers a quarter of a century ago, or more, received in this female seminary. It was there that many of the first well-trained colored teachers were educated for the work in this capital.

St. Frances Academy for colored girls was founded in connection with the Oblate Sisters of Providence Convent, in Baltimore, June 5, 1829, under the hearty approbation of the Most Rev. James Whitfield, D. D., the Archbishop of Baltimore at that time, and receiving the sanction of the Holy See, October 2, 1831. The convent originated with the French Fathers, who came to Baltimore from San Domingo as refugees, in the time of the revolution in that island in the latter years of last century. There were many colored Catholic refugees who came to Baltimore during that period, and the French Fathers soon opened schools there for the benefit of the refugees and other colored people. The colored women who formed the original society which founded the convent and seminary, were from San Domingo, though they had some of them, certainly, been educated in France. The schools which preceded the organiza-

tion of the convent were greatly favored by Most Rev. Ambrose Marechal, D. D., who was a French Father, and Archbishop of Baltimore from 1817 to 1828, Archbishop Whitfield being his successor. The Sisters of Providence is the name of a religious society of colored women who renounce the world to consecrate themselves to the Christian education of colored girls. The following extract from the announcement which, under the caption of "Prospectus of a School for Colored Girls under the direction of the Sisters of Providence," appeared in the columns of the daily National Intelligencer, October 25, 1831, shows the spirit in which the school originated, and at the same time shadows forth the predominating ideas pertaining to the province of the race at that period. The prospectus says:

"The object of this institute is one of great importance, greater, indeed, than might at first appear to those who would only glance at the advantages which it is calculated to directly impart to the leading portion of the human race and through it to society at large. In fact, these girls will either become mothers of families or household servants. In the first case the solid virtues, the religious and moral principles which they may have acquired in this school, will be carefully transferred as a legacy to their children. Instances of the happy influence which the example of virtuous parents has on the remotest lineage in this humble and naturally dutiful class of society are numerous. As to such as are to be employed as servants, they will be intrusted with domestic concerns and the care of young children. How important then it will be that these girls shall have imbibed religious principles and have been trained up in habits of modesty, honesty, and integrity."

It is impossible to conceive of language fuller of profound and mournful import than are these humble, timid words of this little band of colored women, who thus made known the exalted scheme to which they had given themselves. Why this tone of *apology* for embarking in as noble a service as ever entered into the plans of a company of women upon the face of the earth, the attempt to lift the veil of moral and intellectual darkness which they saw everywhere resting like death upon their sex and race?

The sisters purchased a three-story brick building on Richmond street, in which they started their work, but have since, in the admirable success of their enterprise, built large and ample structures, and their school was never in more efficient operation than at the present time. From the first it has been through all its years, almost forty in number, a well-appointed female seminary, amply supplied with cultivated and capable teachers, who have given good training in all the branches of a refined and useful education, including all that is usually taught in well regulated female seminaries. The number of Sisters connected with the convent and seminary has for very many years ranged from 30 to 35. The academy has always been well patronized, comprising girls from every part of the south as well before as since the war. The number the past year was some 170, of which about 45 were boarders, a large number being from Washington and Georgetown. Attached to the convent, also, is a free school for girls and an orphan asylum, and till last year they had for many years maintained also a school for boys. In 1862 some of these Sisters established a female seminary in Philadelphia, which has been very successful. There is also a colored female school in Washington under the care and instruction of teachers formerly attached to this sisterhood. For nearly a quarter of a century this seminary at Baltimore was the school in which the most of the colored girls of this District, who were so fortunate as to receive any of the refinements of school culture, resorted for their training from the founding of the convent down to 1852, when

MISS MYRTILLA MINER'S SEMINARY

for colored girls was initiated in Washington. This philanthropic woman was born in Brookfield, Madison county, New York, in 1815. Her parents were farmers, with small resources for the support of a large family. The children were obliged to work, and the small advantages of a common school were all the educational privileges furnished to them. Hop-raising was a feature in their farming, and this daughter was accustomed to work in the autumn, picking the hops. She was of a delicate physical organization, and suffered exceedingly all her life with spinal troubles. Being a girl of extraordinary intellectual activity, her place at home chafed her spirit. She was restless, dissatisfied with her lot, looked higher than her father, dissented from his ideas of woman's education, and, in her

desperation, when about 23 years old, wrote to Mr. Seward, then recently elected governor of her State, asking him if he could show her how it was possible for a woman in her circumstances to become a scholar; receiving from him the reply that he could not, but hoped a better day was coming, wherein woman might have a chance to be and to do to the extent of her abilities. Hearing at this time of a school at Clinton, Oneida county, New York, for young women, on the manual-labor system, she decided to go there; but her health being such as to make manual labor impossible at the time, she wrote to the principal of the Clover-street Seminary, Rochester, New York, who generously received her, taking her notes for the school bills, to be paid after completing her education. Grateful for this noble act, she afterwards sent her younger sister there to be educated, for her own associate as a teacher; and the death of this talented sister, when about to graduate and come as her assistant in Washington, fell upon her with crushing force. In the Rochester school, with Myrtilla Miner, were two free colored girls, and this association was the first circumstance to turn her thoughts to the work to which she gave her life. From Rochester she went to Mississippi, as a teacher of planters' daughters, and it was what she was compelled to see, in this situation, of the dreadful practices and conditions of slavery, that filled her soul with a pity for the colored race and a detestation of the system that bound them, which held possession of her to the last day of her life. She remained there several years, till her indignant utterances, which she would not withhold, compelled her employer, fearful of the results, to part reluctantly with a teacher whom he valued. She came home broken down with sickness, caused by the harassing sights and sounds that she had witnessed in plantation life, and while in this condition she made a solemn vow that whatever of life remained to her should be given to the work of ameliorating the condition of the colored people. Here her great work begins. She made up her mind to do something for the education of free colored girls, with the idea that through the influence of educated colored women she could lay the solid foundations for the disenthralment of their race. She selected this District for the field of her efforts, because it was the common property of the nation, and because the laws of the District gave her the right to educate *free* colored children, and she attempted to teach none others. She opened her plan to many of the leading friends of freedom, in an extensive correspondence, but found especially, at this time, a wise and warm encourager and counsellor in her scheme in William R. Smith, a Friend, of Farmington, near Rochester, New York, in whose family she was now a private teacher. Her correspondents generally gave her but little encouragement, but wished her God speed in what she should dare in the good cause. One Friend wrote her from Philadelphia, entering warmly into her scheme, but advised her to wait till funds could be collected. "I do not want the wealth of Crœsus," was her reply; and the Friend sent her $100, and with this capital, in the autumn of 1851, she came to Washington to establish a Normal school for the education of colored girls, having associated with her Miss Anna Inman, an accomplished and benevolent lady of the Society of Friends, from Southfield, Rhode Island, who, however, after teaching a class of colored girls in French, in the house of Jonathan Jones, on the Island, through the winter, returned to New England. In the autumn of 1851 Miss Miner commenced her remarkable work here in a small room, about fourteen feet square, in the frame house then, as now, owned and occupied by Edward C. Younger, a colored man, as his dwelling, on Eleventh street, near New York avenue. With but two or three girls to open the school, she soon had a room-full, and to secure larger accommodation moved, after a couple of months, to a house on F street north, between Eighteenth and Nineteenth streets west, near the houses then occupied by William T. Carroll and Charles H. Winder. This house furnished her a very comfortable room for her school, which was composed of well-behaved girls, from the best colored families of the District. The persecution of those neighbors, however, compelled her to leave, as the colored family, who occupied the house, was threatened with conflagration, and after one month her little school found a more unmolested home in the dwelling-house of a German family on K street, near the Western market. After tarrying a few months here, she moved to L street, into a room in the building known as "The Two Sisters," then occupied by a white family. She now saw that the success of her school demanded a school-house, and in reconnoitering the ground she found a spot suiting her

ideas as to size and locality, with a house on it, and in the market at a low price. She raised the money, secured the spot, and thither, in the summer of 1851, she moved her school, where for seven years she was destined to prosecute, with the most unparalleled energy and conspicuous success, her remarkable enterprise. This lot, comprising an entire square of three acres, between Nineteenth and Twentieth streets west, N and O streets north, and New Hampshire avenue, selected under the guidance of Miss Miner, the contract being perfected through the agency of Sayles J. Bowen, Thomas Williamson, and Allen M. Gangewer, was originally conveyed in trust to Thomas Williamson and Samuel Rhoades, of the Society of Friends, in Philadelphia. It was purchased of the executors of the will of John Taylor, for $4,000, the deed being executed June 8, 1853, the estimated value of the property now being not less than $30,000. The money was mainly contributed by Friends, in Philadelphia, New York, and New England. Catharine Morris, a Friend, of Philadelphia, was a liberal benefactor of the enterprise, advancing Miss Miner $2,000, with which to complete the purchase of the lot, the most, if not all which sum, it is believed, she ultimately gave to the institution; and Harriet Beecher Stowe was another generous friend, who gave her money and her heart to the support of the brave woman who had been willing to go forth alone at the call of duty. Mr. Rhoades, some years editor of the Friends' Quarterly Review, died several years ago, near Philadelphia. Mr. Williamson, a conveyancer in that city, and father of Passmore Williamson, is still living, but some years ago declined the place of trustee. The board, at the date of the act of incorporation, consisted of Benjamin Tatham, a Friend, of New York city, Mrs. Nancy M. Johnson, of Washington, and Myrtilla Miner, and the transfer of the property to the incorporated body was made a few weeks prior to Miss Miner's death. This real estate, together with a fund of $4,000 in government stocks, is now in the hands of a corporate body, under act of Congress approved March 3, 1863, and is styled "The Institution for the Education of Colored Youth in the District of Columbia." The officers of the corporation at this time are John C. Underwood, president; Francis G Shaw, treasurer; George E. Baker, secretary; who, with Nancy M. Johnson, S. J. Bowen, Henry Addison, and Rachel Howland, constitute the executive committee. The purpose of the purchase of this property is declared, in a paper signed by Mr. Williamson and Mr. Rhoades, dated Philadelphia, June 8, 1858, to have been "*especially for the education of colored girls.*"

This paper also declares that "the grounds were purchased at the special instance of Myrtilla Miner," and that "the contributions by which the original price of said lot, and also the cost of the subsequent improvements thereof, were procured chiefly by her instrumentality and labors." The idea of Miss Miner in planning a school here was to train up a class of colored girls, in the midst of slave institutions, who should show forth, in their culture and capabilities, to the country and to mankind, that the race was fit for something higher than the degradation which rested upon them. The amazing energy with which this frail woman prosecuted her work is well known to those who took knowledge of her career. She visited the colored people of her district from house to house, and breathed a new life into them pertaining to the education of their daughters. Her correspondence with the philanthropic men and women of the north was immense. She importuned congressmen, and the men who shaped public sentiment through the columns of the press, to come into her school and see her girls, and was ceaseless in her activities day and night, in every direction, to build up in dignity and refinement her seminary, and to force its merits upon public attention.

The buildings upon the lot when purchased — a small frame dwelling of two stories, not more than twenty-five by thirty-five feet in dimensions, with three small cabins on the other side of the premises—served for the seminary and the home of the teacher and her assistant. The most aspiring and decently bred colored girls of the District were gathered into the school; and the very best colored teachers in the schools of the District, at the present time, are among those who owe their education to this self-sacrificing teacher and her school. Mrs. Means, aunt of the wife of General Pierce, then President of the United States, attracted by the enthusiasm of this wonderful person, often visited her in the midst of her work with the kindest feelings, and the fact that the carriage from the Presidential mansion

was in this way frequently seen at the door of this humble institution did much to protect it from the hatred with which it was surrounded.

Mr. Seward and his family were very often seen at the school, both Mrs. Seward and her daughter, Fanny, being constant visitors; the latter, a young girl at the time, often spending a whole day there. Many other congressmen of large and generous instincts, some of them of pro-slavery party relations, went out there—all confessing their admiration of the resolute woman and her school, and this kept evil men in abeyance.

The opposition to the school throughout the District was strong and very general among the old as well as the young. Even Walter Lenox, who as mayor, when the school was first started, gave the teacher assurances of favor in her work, came out in 1857, following the prevailing current of depraved public sentiment and feeding its tide, in an elaborate article in the National Intelligencer, under his own signature, assailed the school in open and direct language, urging against it that it was raising the standard of education among the colored population, and distinctly declaring that the white population of the District would not be just to themselves to permit the continuance of an institution which had the temerity to extend to the colored people "a degree of instruction so far beyond their social and political condition, which condition must continue," the article goes on to say, "in this and every other slave-holding community." This article, though fraught with extreme ideas and to the last degree proscriptive and inflammatory, neither stirred any open violence nor deterred the courageous woman in the slightest degree from her work. When madmen went to her school-room threatening her with personal violence, she laughed them to shame; and when they threatened to burn her house, she told them that they could not stop her in that way, as another house, better than the old, would immediately rise from its ashes. The house was set on fire in the spring of 1860, when Miss Miner was asleep in the second story alone, in the night time, but the smell of the smoke awakened her in time to save the building and herself from the flames, which were extinguished. The school girls, also, were constantly at the mercy of coarse and insulting boys along the streets, who would often gather in gangs before the gate to pursue and terrify these inoffensive children, who were striving to gather wisdom and understanding in their little sanctuary. The police took no cognizance of such brutality in those days. But their dauntless teacher, uncompromising, conscientious, and self-possessed in her aggressive work, in no manner turned from her course by this persecution, was, on the other hand, stimulated thereby to higher vigilance and energy in her great undertaking. The course of instruction in the school was indeed of a higher order than had hitherto been opened to the colored people of the District, as was denounced against the school by Walter Lenox in his newspaper attack. Lectures upon scientific and literary subjects were given by professional and literary gentlemen, who were friends to the cause. The spacious grounds afforded to each pupil an ample space for a flower bed, which she was enjoined to cultivate with her own hands and to thoroughly study. And an excellent library, a collection of paintings and engravings, the leading magazines and choice newspapers, were gathered and secured for the humble home of learning, which was all the while filled with students, the most of whom were bright, ambitious girls, composing a female colored school, which, in dignity and usefulness, has had no equal in the District since that day. It was her custom to gather in her vacations and journeys not only money, but everything else that would be of use in her school, and in this way she not only collected books, but maps, globes, philosophical and chemical and mathematical apparatus, and a great variety of things to aid in her instruction in illustrating all branches of knowledge. This collection was stored in the school building during the war, and was damaged by neglect, plundered by soldiers, and what remains is not of much value. The elegant sofa-bedstead which she used during all her years in the seminary, and which would be an interesting possession for the seminary, was sold, with her other personal effects, to Dr. Carrie Brown, (Mrs. Winslow,) of Washington, one of her bosom friends, who stood at her pillow when she died.

Her plan embraced the erection of spacious structures, upon the site which had been most admirably chosen, complete in all their appointments for the full accommodation of a school of one hundred and fifty boarding scholars. The seminary was to be a Female College,

endowed with all the powers and professorships belonging to a first-class college for the other sex. She did not contemplate its springing up into such proportions, like a mushroom, in a single night, but it was her ambition that the institution should one day attain that rank. In the midst of her anxious, incessant labors her physical system began so sensibly to fail, that in the summer of 1858, under the counsel of the friends of herself and her cause, she went north to seek health, and, as usual in all her journeys, to beg for her seminary, leaving her girls in the care of Emily Howland, a noble young woman, who came down here for the love of the cause, without money and without price, from the vicinity of Auburn, New York. In the autumn Miss Miner returned to her school; Miss Howland still continuing with her through the winter, a companion in her trials, aiding her in her duties, and consenting to take charge of the school again in the summer of 1859, while Miss Miner was on another journey for funds and health. In the autumn of that year, after returning from her journey, which was not very successful, she determined to suspend the school, and to go forth to the country with a most persistent appeal for money to erect a seminary building, as she had found it impossible to get a house of any character started with the means already in her hands. She could get no woman, whom she deemed fit to take her work, willing to continue her school, and in the spring of 1860, leasing the premises, she went north on her errand. In the ensuing year she traversed many States, but the shadow of the rebellion was on her path, and she gathered neither much money nor much strength. The war came, and in October, 1862, hoping, not vainly, for health from a sea voyage and from the Pacific climate, she sailed from New York to California. When about to return, in 1866, with vivacity of body and spirit, she was thrown from a carriage in a fearful manner; blighting all the high hopes of resuming her school under the glowing auspices she had anticipated, as she saw the rebellion and the hated system tumbling to pieces. She arrived in New York in August of that year in a most shattered condition of body, though with the fullest confidence that she should speedily be well and at her work in Washington. In the first days of December she came here in a dying condition, still resolute to resume her work; was carried to the residence of her tried friend, Mrs. Nancy M. Johnson, and on the tenth of that month, surrounded by the friends who had stood with her in other days, she put off her wasted and wearied body in the city which had witnessed her trials and her triumphs, and her remains slumber in Oak Hill cemetery.

Her seminary engaged her thoughts to the last day of her life. She said in her last hours that she had come back here to resume her work, and could not leave it thus unfinished. No marble marks the resting place of this truly wonderful woman, but her memory is certainly held precious in the hearts of her throngs of pupils, in the hearts of the colored people of this District, and of all who took knowledge of her life and who reverence the cause in which she offered herself a willing sacrifice. Her assistants in the school were Helen Moore of Washington, Margaret Clapp and Amanda Weaver of New York State, Anna H. Searing of New York State, and two of her pupils, Matilda Jones of Washington, and Emma Brown of Georgetown, both of whom, subsequently, through the influence of Miss Miner and Miss Howland, finished their education at Oberlin, and have since been most superior teachers in Washington. Most of the assistant teachers from the north were from families connected with the Society of Friends, and it has been seen that the bulk of the money came from that society. This sketch would be incomplete without a special tribute to Lydia B. Mann, sister of Horace Mann, who came here in the fall of 1856, from the Colored Female Orphan Asylum of Providence, R. I., of which she was then, as she continues to be, the admirable superintendent, and, as a pure labor of love, took care of the school in the most superior manner through the autumn and winter, while Miss Miner was north recruiting her strength and pleading for contributions. It was no holiday duty to go into that school, live in that building, and work alone with head and hands, as was done by all these refined and educated women, who stood from time to time in that humble persecuted seminary. Miss Mann is gratefully remembered by her pupils here and their friends.

Mention should also be made of Emily Howland, who stood by Miss Miner in her darkest days, and whose whole heart was with her in all her work. She is a woman of the largest and most self-sacrificing purposes, who has been and still is giving her best years, all

her powers, talents, learning, refinement, wealth, and personal toil, to the education and elevation of the colored race. While here she adopted, and subsequently educated in the best manner, one of Miss Miner's pupils, and assisted several others of her smart girls in completing their education at Oberlin. During the war she was teaching contrabands in the hospital and the camp, and is now engaged in planting a colony of colored people in Virginia with homes and a school-house of their own.

A seminary, such as was embraced in the plan of Miss Miner, is exceedingly demanded by the interests of colored female education in this District and the country at large, and any scheme by which the foundations that she laid so well may become the seat of such a school, would be heartily approved by all enlightened friends of the colored race. The trustees of the Miner property, not insensible of their responsibilities, have been carefully watching for the moment when action on their part would seem to be justified. They have repeatedly met in regard to the matter, but, in their counsels, hitherto, have deemed it wise to wait further developments. They are now about to hold another meeting, it is understood, and it is to be devoutly hoped that some plan will be adopted by which a school of a high order may be, in due time, opened for colored girls in this District, who exceedingly need the refining, womanly training of such a school.*

The original corporators of Miss Miner's Institution were Henry Addison, John C. Underwood, George C. Abbott, William H. Channing, Nancy M. Johnson, and Myrtilla Miner. The objects as expressed in the charter "are to educate and improve the moral and intellectual condition of such of the colored youth of the nation as may be placed under its care and influence."

ARABELLA JONES'S SCHOOL.

About the time that Miss Miner commenced in the northern section of Washington, Miss Arabella Jones, a colored girl, who had just returned from the St. Frances' Academy at Baltimore, opened a female school on the island, called St. Agnes' Academy. She had been educated with the greatest care at home by her father, and had, besides, the benefit of her mother's instruction, a woman of extraordinary native sense, who was for a brief time a pupil of Mrs. Billing in her early girlhood, and from her youth through many years a favorite servant in the family of John Quincy Adams, commencing when he was Secretary of State. Miss Jones had a good English education, wrote and spoke with ease and propriety the French tongue, was proficient in music and in all the useful and ornamental needlework branches. Her father, though a poor man, had on her return from school purchased her a piano and a well-selected library, including a full set of the British poets in handsome binding, bought in London expressly to his order, among which was a specially handsome edition of Shakspeare, the favorite author of the daughter, who not only relished such works, but showed taste and talent in her own poetic effusions, which occasionally found their way into the public press. She taught with great delight and success, for several years, till better compensation was offered to her for her skill with the needle. She was a girl of decided talents, and had her high aims and education found a more fortunate field for display, she would have done more for her sex than fell to her lot to do. In 1857 she was married, and her subsequent life was clouded. She died in 1868 in the 34th year of her age, and was borne to the tomb with distinguished marks of respect without distinction of class or color. At the time of her death she had been appointed to a government clerkship.

MARY WORMLEY'S SCHOOL.

In 1830 William Wormley built a school-house for his sister Mary near the corner of Vermont avenue and I street, where the restaurant establishment owned and occupied by his brother, James Wormley, now stands. He had educated his sister expressly for a teacher, at great expense, at the Colored Female Seminary in Philadelphia, then in charge of Miss Sarah Douglass, an accomplished colored lady, who is still a teacher of note in the Philadel-

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* Since the above was written, information has been received that Major General O. O. Howard has tendered to the trustees a donation of $30,000 from the building fund of the Freedmen's Bureau, and that they will immediately proceed to erect a first-class building for a female college.

phia Colored High School. William Wormley was at that time a man of wealth. His livery stable, which occupied the place where the Owen House now stands, was one of the largest and best in the city. Miss Wormley had but just brought her school into full and successful operation when her health broke down, and she lived scarcely two years. Mr. Calvert, an English gentleman, still living in the first ward, taught a class of colored scholars in this house for a time, and James Wormley was one of the class. In the autumn of 1834 William Thomas Lee opened a school in the same place, and it was in a flourishing condition in the fall of 1835, when the Snow mob dispersed it, sacking the school-house, and partially destroying it by fire. William Wormley was at that time one of the most enterprising and influential colored men of Washington, and was the original agent of the Liberator newspaper for this District. The mob being determined to lay hold of him and Lee, they fled from the city to save their lives, returning when General Jackson, coming back from Virginia a few days after the outbreak, gave notice that the fugitives should be protected. The persecution of William Wormley was so violent and persistent that his health and spirits sank under its effects, his business was broken up, and he died a poor man, scarcely owning a shelter for his dying couch. The school-house was repaired after the riot and occupied for a time by Margaret Thompson's school, and still stands in the rear of James Wormley's restaurant. During this period, and for some years previous,

MRS. MARY WALL'S SCHOOL

was doing a great service to the colored people. Mrs. Wall, whose husband, Nicholas Wall, died some years before she came to this District, was a member of the Society of Friends, and a most benevolent, gentle, and refined woman. They were Virginians, and were reared in affluence, but reverses at last limited her means, which she had used in her prosperous days with open hand in works of benevolence and charity. In her widowhood she left her native State, and gave much of her subsequent life to the education of the colored children of this District. As early as 1824 she had a school in a house which then stood on Fifteenth street, between the residences now owned by Senator Morgan and Representative Hooper. This school-room was always crowded, and applications, by reason of limited room, were often refused. The school-room accommodated about 40 pupils. She continued her school here quite a number of years, and some of the most intelligent and enterprising colored men of Washington owe the best part of their education to this good woman, James Wormley and John Thomas Johnson being of the number. Her high breeding and culture exerted the most marked influence upon the children of poverty and ignorance whom she thus took by the hand. Many colored people of this District remember her school and her loving kindness, and bless her memory. She belonged to the class of southern people, not small in her time, who believed in the education and improvement of the colored race. William Wall, the distinguished merchant on Pennsylvania avenue, of the firm of Wall, Robinson & Co., is a son of this truly Christian lady.

BENJAMIN MCCOY'S, AND OTHER SCHOOLS.

About this time another school was opened in Georgetown, by Nancy Grant, a sister of Mrs. William Becraft, a well-educated colored woman. She was teaching as early as 1828, and had a useful school for several years. Mr. Nutball, an Englishman, was teaching in Georgetown during this period and as late as 1833 he went to Alexandria and opened a school in that city. William Syphax among others, now resident in Washington, attended his school in Alexandria about 1833. He was a man of ability, well educated, and one of the best teachers of his time in the District. His school in Georgetown was at first in Dunbarton street, and afterward on Montgomery.

The old maxim that "the blood of the martyrs is the seed of the Church," seems to find its illustration in this history. There is no period in the annals of the country in which the fires of persecution against the education of the colored race burned more fiercely in this District and the country at large than in the five years from 1831 to 1836, and it was during this period that a larger number of respectable colored schools were established than in any other five years prior to the war. In 1833, the same year in which Ambush's school was

started, Benjamin M. McCoy, a colored man, opened a school in the northern part of the city, on L street, between Third and Fourth streets west. In 1834 he moved to Massachusetts avenue, continuing his school there till he went to Lancaster county, Pennsylvania, in the autumn of 1836, to finish the engagement of Rev. John F. Cook, who came back to Washington at that time and re-opened his school. The school at Lancaster was a free public colored school, and Mr. McCoy was solicited to continue another year, but declining, came back, and in 1837 opened a school in the basement of Asbury church, which, in that room and in the house adjoining, he maintained with great success for the ensuing 12 years. Mr. McCoy was a pupil of Mrs. Billing and Henry Smothers, is a man of good sense, and his school gave a respectable rudimental education to multitudes, who remember him as a teacher with great respect. He is now a messenger in the Treasury Department. In 1833 a school was established by Fanny Hampton, in the western part of the city, on the northwest corner of K and Nineteenth streets. It was a large school, and was continued till about 1842, the teacher dying soon afterwards. She was half-sister of Lindsay Muse. Margaret Thompson succeeded her, and had a flourishing school of some 40 scholars on Twenty-sixth street, near the avenue, for several years, about 1846. She subsequently became the wife of Charles H. Middleton, and assisted in his school for a brief time. About 1830 Robert Brown commenced a small school, and continued it at intervals for many years till his death. As early as 1833, there was a school opened in a private house in the rear of Franklin row, near the location of the new Franklin school building. It was taught by a white man, Mr Talbot, and continued a year or two. Mrs. George Ford, a white teacher, a native of Virginia, kept a colored school in a brick house still standing on New Jersey Avenue between K and L streets. She taught there many years, and as early perhaps as half a century ago.

THOMAS TABBS'S SCHOOL

was an institution peculiar to itself. Mr. Tabbs belonged to a prominent Maryland family, and was bred in affluence and received a thorough and polished education. He came to Washington before the war of 1812, and resided here till his death, which occurred 10 years ago. He at once commenced teaching the colored people, and persistently continued to do so as long as he lived. He was called insane by some, but there was certainly a method in his madness. When he could find a school-room he would gather a school, but when less fortunate he would go from house to house, stopping where he could find a group of poor colored children to instruct. At one period he had the shadow of a large tree near the Masonic Lodge at the Navy Yard for his school, and it was there that Alexander Hays, afterwards a teacher in Washington, but then a slave, learned his alphabet. Mr. Tabbs must have spent nearly fifty years in this mode of life, and there are many colored people, well advanced in years, who owe their tolerable education to the instruction of this kind-hearted, singular man. At one time he had a school on A street south, between Seventh and Eighth streets east, and at another had a large school, with an assistant, in the Israel Bethel church. He was an upright man, and the colored people of the older class in the eastern section of Washington remember him with respect and gratitude.

DR. JOHN H. FLEET'S SCHOOL

was opened in 1836, on New York avenue, in a school-house which stood nearly on the spot now occupied by the Richards buildings at the corner of New York avenue and Fourteenth street. It had been previously used for a white school, taught by Mrs. McDaniel, and was subsequently again so used. Dr. Fleet was a native of Georgetown, and was greatly assisted in his education by the late Judge James Morsell, of that city, who was not only kind to this family, but was always regarded by the colored people of the District as their firm friend and protector. John H. Fleet, with his brothers and sisters, went to the Georgetown Lancasterian school, with the white children, for a long period, in their earlier school days, and subsequently to other white schools. He was also for a time a pupil of Smothers and Prout. He was possessed of a brilliant and strong intellect, inherited from his father, who was a white man of distinguished abilities. He studied medicine in Washington, in the office of Dr. Thomas

Henderson, who had resigned as assistant surgeon in the army, and was a practising physician of eminence in Washington. He also attended medical lectures at the old Medical College, corner of Tenth and E streets. It was his intention at that time to go to Liberia, and his professional education was conducted under the auspices of the Colonization Society. This, with the influence of Judge Morsell, gave him privileges never extended here to any other colored man. He decided, however, not to go to Liberia, and in 1836 opened his school. He was a refined and polished gentleman, and conceded to be the foremost colored man in culture, in intellectual force, and general influence in this District at that time. His school-house, on New York avenue, was burned by an incendiary about 1843, and his flourishing and excellent school was thus ended. For a time he subsequently taught music, in which he was very proficient; but about 1846 he opened a school on School-house hill, in the Hobbrook Military School building, near the corner of N street north and Twenty-third street west, and had a large school there till about 1851, when he relinquished the business, giving his attention henceforth exclusively to music, and with eminent success. He died in 1861. His school was very large and of a superior character. One of his daughters is now a teacher in one of the public schools. While Dr. Fleet was teaching on School-house hill,

JOHN THOMAS JOHNSON'S SCHOOL,

on Twenty-third street west, near L north, in the same neighborhood, was also in very flourishing operation. Mr. Johnson is a well-known employé at the Capitol at the present time. He was born and educated in this District, and is a man of intelligence and force of character. He was a pupil of Mrs. Wall, of whose character, as an accomplished teacher and woman, he speaks with the deepest respect. He was also a scholar in Smothers's school and in Prout's. In 1838, when the persecution of the colored people of the District was still raging, he left the city, and on his route west, in search of a more tolerant latitude, stopped at Pittsburg, Pa., where, at the suggestion of Rev. John Peck and J. B. Vashon, esq., he offered himself as a candidate for teacher of the First District school of that city. He had two white competitors. The examination before the board of school managers resulted in the declaration that he was the best qualified for the place, and he accordingly took the position, and taught with eminent success for several years, to the astonishment and admiration of all interested in the school. He finally resigned his place for a more lucrative position as a steward on a Mississippi steamer. In 1843 he came back to his native city, and started a school, as stated in the commencement of this notice, with a zeal and boldness equalled by few of the most courageous of the colored men at that time, when their school-houses were at the mercy of the mob. Shielded by no law, he built a school-house and gathered a school, which, commencing with half a dozen, soon became very large—once numbering as high as 200 and more, and averaging from 150 to 170 well-dressed and well-behaved children, many of whom, now men and women grown, are among the best colored people of this District. He continued his school down to 1849, when he relinquished a work in which he had uniformly achieved decided success. As he was about to retire from the field,

CHARLES H. MIDDLETON'S SCHOOL

was started, in the same section of the city, in a school-house which then stood near the corner of Twenty-second street west and I north, and which had been used by Henry Hardy for a white school. Though both Fleet's and Johnson's schools were in full tide of success in that vicinity he gathered a good school, and when his two competitors retired—as they both did about this time—his school absorbed a large portion of their patronage and was thronged. In 1852 he went temporarily with his school to Sixteenth street, and thence to the basement of Union Bethel church on M street, near Sixteenth, in which, during the administration of President Pierce, he had an exceedingly large and excellent school, at the same period when Miss Miner was prosecuting her signal work. Mr. Middleton, now a messenger in the Navy Department, a native of Savannah, Ga., is free-born, and received his very good education in schools in that city, sometimes with white and sometimes with colored children. When he commenced his school he had just returned from the Mexican war, and his enter-

prise is especially worthy of being made prominent, not only because of his high style as a teacher, but also because it is associated with

THE FIRST MOVEMENT FOR A FREE COLORED PUBLIC SCHOOL.

This movement originated with a city officer, Jesse E. Dow, who, in 1848 and 1849, was a leading and influential member of the common council. He encouraged Mr. Middleton to start his school, by assuring him that he would give all his influence to the establishment of free schools for colored as well as for white children, and that he had great confidence that the councils would be brought to give at least some encouragement to the enterprise. In 1850 Mr. Dow was named among the candidates for the mayoralty, and when his views in this regard were assailed by his opponents, he did not hesitate to boldly avow his opinions, and to declare that he wished no support for any office which demanded of him any modification of these convictions. The workmen fail, but the work succeeds. The name of Jesse E. Dow merits conspicuous record in this history for this bold and magnanimous action. Mr. Middleton received great assistance in building up his school from Rev. Mr. Wayman, then pastor of the Bethel church, and afterwards promoted to the bishopric. The school was surrendered finally to Rev. J. V. B. Morgan, the succeeding pastor of the church, who conducted the school as a part of the means of his livelihood.

ALEXANDER CORNISH AND OTHERS.

In the eastern section of the city, about 1840, Alexander Cornish had a school several years in his own house on D street south, between Third and Fourth east, with an average of 40 scholars. He was succeeded, about 1846, by Richard Stokes, who was a native of Chester County, Pa. His school, averaging 150 scholars, was kept in the Israel Bethel church, near the Capitol, and was continued for about six years. In 1840 there was a school opened by Margaret Hill in Georgetown, near Miss English's seminary. She taught a very good school for several years.

ALEXANDER HAYS'S SCHOOL,

was started on Ninth street west, near New York avenue. Mr. Hays was born in 1802, and belonged originally to the Fowler family in Maryland. When a boy he served for a time at the Washington Navy Yard, in the family of Captain Dove, of the navy, the father of Dr. Dove, of Washington, and it was in that family that he learned to read. Michael Tabbs had a school at that time at the Navy Yard, which he taught in the afternoons *under a large tree*, which stood near the old Masonic Hall. The colored children used to meet him there in large numbers daily, and while attending this singular school, Hays was at the same time taught by Mrs. Dove, with her children. This was half a century ago. In 1826 Hays went to live in the family of R. S. Coxe, the eminent Washington lawyer, who soon purchased him, paying Fowler $300 for him. Mr. Coxe did this at the express solicitation of Hays, and 17 years after he gave him his freedom—in 1843. While living with Mr. Coxe he had married Matilda Davis, the daughter of John Davis, who served as steward many years in the family of Mr. Seaton, of the National Intelligencer. The wedding was at Mr. Seaton's residence, and Mr. Coxe and family were present on the occasion. In 1836 he bought the house and lot which they still own and occupy, and in 1842, the year before he was free, Hays made his last payment and the place was conveyed to his wife. She was a free woman, and had opened a school in the house in 1841. Hays had many privileges while with Mr. Coxe, and with the proceeds of his wife's school they paid the purchase money ($550) and interest in seven years. Mr. Hays was taught reading, writing, and arithmetic by Mr. Coxe, his wife, and daughters, while a slave in their family. When the colored people were driven from the churches, in the years of the mobs, Mrs. Coxe organized a large colored Sabbath school in her own parlor, and maintained it for a long period, with the co-operation of Mr. Coxe and the daughters. Mr. Hays was a member of this school. He also attended day schools, when his work would allow of it. This was the education with which, in 1845, he ventured to take his wife's school in charge. He is a man of good sense, and his

school flourished. He put up an addition to his house, in order to make room for his increasing school, which was continued down to 1857—16 years from its opening. He bad also a night school and taught music, and these two features of his school he has revived since the war. This school contained from 35 to 45 pupils. Rev. Dr. Samson, Mr. Seaton, and Mr. Coxe often visited his school and encouraged him in his excellent work. Thomas Tabbs used also to come into his school and give him aid and advice, as also did John McLeod.

JOSEPH T. MASON'S SCHOOL, IN GEORGETOWN,

was established in 1840, in the rear of Mount Zion church, in a house near where the large free school building for colored children now stands. Mr. Mason was a scholar in Prout's school, and in that of the elder Cook. He was an admirable disciplinarian, and his school, which rarely fell below a hundred members, was conducted with more than common system and thoroughness for more than a quarter of a century, until he became insane, a year or two before the war.

THOMAS H. MASON'S SCHOOL

was commenced in 1859, in his father's house, on L near Twenty-first street west, and has continued without interruption to the present time. This school, prior to the war, averaged about 100, but during and since the war it has been about 50. He is well educated and a very excellent teacher, was a scholar under both Johnson and Fleet, and finished his education at Oberlin. His father was a cousin to Joseph T. Mason.

MR. AND MRS. FLETCHER'S SCHOOL

was opened about 1854, in the building in which Middleton first taught, on I near Twenty-second street. Mr. Fletcher was an Englishman, a well-educated gentleman, and a thorough teacher. He was induced to open the school by the importunities of some aspiring colored young men in that part of the city, who desired first-rate instruction. He soon became the object of persecution, though he was a man of courtesy and excellent character. His school-house was finally set on fire and consumed, with all its books and furniture; but the school took, as its asylum, the basement of the John Wesley Church. The churches which they had been forced to build in the days of the mobs, when they were driven from the white churches which they had aided in building, proved of immense service to them in their subsequent struggles. Mrs. Fletcher kept a variety store, which was destroyed about the time the school was opened. She then became an assistant in her husband's school, which numbered over 150 pupils. In 1858 they were driven from the city, as persecution at that time was particularly violent against all white persons who instructed the colored people. This school was conducted with great thoroughness, and had two departments, Mrs. Fletcher, who was an accomplished person, having charge of the girls in a separate room.

ELIZA ANNE COOK,

a niece of Rev. John F. Cook, and one of his pupils, who has been teaching for about 15 years, should be mentioned. She attended Miss Miner's school for a time, and was afterwards at the Baltimore convent two years. She opened a school in her mother's house, and subsequently built a small school-house on the same lot, Sixteenth street, between K and L streets. With the exception of three years, during which she was teaching in the free Catholic school opened in the Smothers' school-house in 1859, and one year in the female school in charge of the colored sisters, she has maintained her own private school from 1854 down to the present time, her number at some periods being above 60, but usually not more than 25 or 30.

MISS WASHINGTON'S SCHOOL.

In 1857 Annie E. Washington opened a select primary school in her mother's house, on K street, between Seventeenth and Eighteenth streets west. The mother, a widow woman, is a laundress, and by her own labor has given her children good advantages, though she had no such advantages herself. This daughter was educated chiefly under Rev. John F. Cook

and Miss Miner, with whom she was a favorite scholar. Her older sister was educated at the Baltimore convent. Annie E. Washington is a woman of native refinement, and has an excellent aptitude for teaching, as well as a good education. Her schools have always been conducted with system and superior judgment, giving universal satisfaction, the number of her pupils being limited only by the size of her room. In 1858 she moved to the basement of the Baptist church, corner of Nineteenth and I streets, to secure larger accommodations, and there she had a school of more than 60 scholars for several years.

A FREE CATHOLIC COLORED SCHOOL.

A free school was established in 1858 and maintained by the St. Vincent de Paul Society, an association of colored Catholics, in connection with the St. Matthew's church. It was organized under the direction of Father Walter and kept in the Smothers' school-house for two years, and was subsequently for one season maintained on a smaller scale in a house on L street, between Twelfth and Thirteenth streets west, till the association failed to give it the requisite pecuniary support after the war broke out. This school has already been mentioned.

OTHER SCHOOLS.

In 1843, Elizabeth Smith commenced a school for small children on the Island in Washington, and subsequently taught on Capitol hill. In 1860 she was the assistant of Rev. Wm. H. Hunter, who had a large school in Zion Wesley church, Georgetown, of which he was the pastor. She afterwards took the school into her own charge for a period and taught among the contrabands in various places during the war.

About 1850 Isabella Briscoe opened a school on Montgomery street near Mount Zion church, Georgetown. She was well educated and one of the best colored teachers in the District before the rebellion. Her school was always well patronized, and she continued teaching in the District up to 1868.

Charlotte Beams had a large school for a number of years, as early as 1850, in a building next to Galbraith chapel, I street north, between Fourth and Fifth west. It was exclusively a girl's school in its latter years. The teacher was a pupil of Enoch Ambush, who assisted her in establishing her school.

A year or two later Rev. James Shorter had a large school in the Israel Bethel church, and Miss Jackson taught another good school on Capitol Hill about the same time. The above mentioned were all colored teachers.

Among the excellent schools broken up at the opening of the war was that of Mrs. Charlotte Gordon, colored, on Eighth street, in the northern section of the city. It was in successful operation several years, and the number in attendance sometimes reached 150. Mrs. Gordon was assisted by her daughter.

In 1841 David Brown commenced teaching on D street south, between First and Second streets, island, and continued in the business till 1858, at which period he was placed in charge of the large Catholic free school, in the Smothers house, as has been stated.

CHURCHES, PAROCHIAL AND SUNDAY SCHOOLS.

No religious sect has, from the earliest history of this District, exhibited so true a Christian spirit towards the colored people as the Catholic. In Georgetown, Rev. Leonard Neale, D. D., the archbishop, who resided there at an early period, and his brother, Rev. Francis Neale, the founder and first pastor of Holy Trinity church, and Father Van Lommel, pastor of the same church in 1827, were all friends of the poor, showing no distinction on account of color. They established schools and gathered to them the ignorant and poor, both white and colored. Father Van Lommel himself taught a school in which the white and colored children were instructed together and gratuitously, in the house that Mrs. Commodore Decatur for many years afterwards occupied near the Georgetown college gate. That the Catholic church was true to the Christian doctrine of the unity of the human race and the equality of all mankind before the altar of worship, was shown in the labors of these representatives of its priesthood. In 1837, when the pro-slavery spirit was enjoying its greatest triumph in this country, Pope Gregory XVI issued his famous anti-slavery bull. He first quotes the

bull of 1537, by Paul III, addressed to the Cardinal Archbishop of Toledo, and another, still more comprehensive, by Urban VIII, of 1636, to the collector Jurius, of the Apostolic Chamber of Portugal, "most severely castigating, by name, those who presumed to subject either East or West Indians to slavery; to sell, buy, exchange, or give them away, to separate them from their wives and children, despoil them of their goods and property, to bring or transmit them to other places, or by any means deprive them of liberty, or retain them in slavery," and then proceeds to reprobate, by "apostolical authority, all the above-described offences as utterly unworthy of the Christian name," and, "under the same authority, to rigidly prohibit and interdict all and every individual, whether ecclesiastical or laical, from presuming to defend that commerce in negro slaves," and to declare that, after mature deliberation in council of their Eminences, the Cardinals of the Holy Catholic Church, he was admonished "to invoke in the Lord all Christians, of whatever condition, that none henceforth dare to subject to slavery, unjustly persecute, or despoil of their goods, Indians, negroes, or other classes of men, or be accessories to others, or furnish them aid or assistance in so doing."

Father McElroy, now a resident of Boston, eighty-seven years old, whose life has been as full of pious and benevolent deeds as it is of years, was the assistant pastor of Holy Trinity church of Georgetown, D. C., with Father De Theux, who in 1817 succeeded Father Francis Neale. In 1818 Father McElroy established a Sunday school for colored children, and labored with the utmost devotion to gather the poor and despised children under his instruction. The school was held Sunday afternoon, and was a large and interesting institution. It continued two hours each day, and the children were taught spelling, reading, writing and christian doctrine. Young men and women of the first standing in Georgetown were the teachers, under the superintendence of Father McElroy, and the school was maintained with great efficiency for many years, especially during the service of Father McElroy, who was there five years, till he went to Frederick, Md., in 1822. There are many colored men and women still living in this District, now furrowed and gray with age, who learned to read and write in that school, including some who were slaves at the time.

The Catholic church was as free in all its privileges to the black worshipper as to the white, and in the sanctuary there was no black gallery. It was so in St. Patrick's church, in Washington, under its founder, Father Matthew of blessed memory, who had the friendship of Jefferson and other distinguished public men of his time, and who recognized the poorest and most benighted negro of his parish as inferior to none in all the privileges and duties of the church. The colored people in those days, in all the Catholic churches, not only knelt side by side with the highest personages, but the pews were also free to all. Father John Donelan, the founder of St. Matthew's church, was equally Christian in his impartiality, and this has been the general treatment which the colored people have received from the Catholic church, the cases in which a priest has attempted to make a distinction having been very few and exceptional. The older and more intelligent colored people of the District will fully sustain this statement. The Sisters of the convent in Georgetown have also trained many colored girls in the refined and solid attainments of a good education. The parochial instruction of the churches has always embraced all the children, and it is believed that St. Aloysius church, the last that was built before the war, has not been in the least behind the earlier churches in this respect. Colored people have always held pews there on the same floor with the whites, and there is a large free female colored school in the parochial school building connected with this church, in which there is also a white female school numbering some 250 pupils. The St. Mary's Catholic church at Alexandria in the earlier years manifested a similar Christian spirit, and has continued to do so. The colored people occupied the same floor with the white, and the free pews were occupied without discrimination of color.

When the colored people were excluded from all the Protestant churches of the District in the years of the mobs, the Catholic people stood firm, allowing no molestation of their colored worshippers. When the Sabbath schools for colored children were broken up in every Protestant church in the District, every Catholic church steadily retained its colored children under the usual Sunday instruction, and these schools embraced all ages, from the mere

child to the hoary head. The above brief statements will explain why the colored Catholics here organized but one Catholic church, St. Martin's, though forming a considerable part of the colored population of the District.

The Protestant churches in the District, like the Catholic, seem at first to have had no separate galleries; and children in the Sabbath school, white and colored, sat in the same room on the same seats. This was the case in the First Baptist church in Washington, which was established in 1802, but at a later day this was changed, the galleries being assigned to the colored people. But most of the Protestant churches went so far as gradually to limit them to the back seats in the galleries, which so mortified their self-respect as to drive them, in spite of their poverty, to build humble religious homes of their own. When the new Baptist church was built on Tenth street, which was afterwards sold and converted into a theatre, afterwards known as Ford's Theatre, the gallery was given to the colored people. This was satisfactory to the majority, but some of the more spirited chafed under the new arrangement. The church, and its pastor, Rev. O. B. Brown, however, treated their colored members and worshippers with Christian charity. The pastor was a large-hearted Christian minister, who knew no distinction as to the color of a person's skin at the altar of worship. When they built on Tenth street, in 1833, the colored members bought the old church, corner of Nineteenth and I streets, for a chapel, in which to hold their social meetings. Soon afterwards they employed Rev. Mr. Nickens to preach for them temporarily, which resulted in about thirty of the colored members seceding, and organizing a church by themselves. These seceding members were expelled, and, as the church property was deeded to the *members of the church*, a controversy arose as to the title to the house, which is still litigated in chancery, between the mother church and her colored offspring.

Among the Methodists an alienation of feeling grew up at an earlier date than in the other churches. As early as 1820 the colored members of the Ebenezer church, on Fourth street east, near Virginia avenue, erected a log building in that vicinity, not far from the present Odd Fellows' lodge, for their social religious meetings and Sabbath school. About the same time some of the leading members, among them George Bell and George Hicks, already mentioned, becoming dissatisfied with their treatment, withdrew and organized a church in connection with the African Methodist Episcopal church. At first they worshipped in Basil Sim's rope-walk, First street east, near Pennsylvania avenue, but subsequently in Rev. Mr. Wheat's school-house on Capitol Hill, near Virginia avenue. They finally purchased the old First Presbyterian church, at foot of Capitol Hill, now known as the "Israel Bethel African Methodist Episcopal church." Some years later other members of the old Ebenezer church not liking their confined quarters in the gallery, and otherwise discontented, purchased a lot corner of C street south and Fifth street east, built a house of worship, and were organized as the "Little Ebenezer Methodist Episcopal church." About the year 1835 a third colonization from the original Ebenezer church took place. Among other grievances, the colored members were dissatisfied with their white pastors because they declined to take the colored children in their arms when administering the rite of baptism. In 1839 this alienation grew into an open rupture, when thirteen class leaders and one exhorter left the mother church, and, after purchasing a lot on the Island, erected a house and formed a colored church, independent of the Methodist Episcopal body, under the name of the Wesley Zion church, and employed a colored preacher. Among the prominent men in this separation, still living, were Enoch Ambush, the well-known schoolmaster, and Anthony Bowen, who for many years has been an estimable employé in the Department of the Interior. Mr. Bowen has been a local preacher for forty years, and under his guidance the St. Paul's colored church on the Island was organized, at first worshipping in E street chapel.

In a volume, by Rev. Benjamin T. Tanner, entitled "An Apology for African Methodism," published in Baltimore in 1867, the statement is made that while the Presbyterians, Lutherans, Congregationalists, and others have opened their Theological schools and colleges to colored men, the Methodist Episcopal denomination has refused them admission even in cases where the colored people have aided in establishing and supporting these schools.

In this connection it may not be inappropriate to refer to the formation of the "African Methodist Episcopal church." "In November, 1787, the colored people belonging to the

Methodist Society of Philadelphia convened together in order to take into consideration the evils under which they labored, arising from the unkind treatment of their white brethren, who considered them a nuisance in the house of worship, and even pulled them off their knees while in the act of prayer and ordered them to the back seats. For these and various other acts of unchristian conduct they considered it their duty to devise a plan in order to build a house of their own, to worship God 'under their own vine and fig tree.'" The above extract is taken from the historical chapter of the "Book of Church Discipline" of the "African Methodist Episcopal church," and the chapter is signed by Bishop Wm. P. Quinn, Bishop Daniel A. Payne, Bishop Alex. W. Wayman, and Bishop Jabez P. Campbell. Among other prominent men of Philadelphia, Dr. Benjamin Rush was the friend of the colored people, and Bishop White also, who ordained one of their own number, after the order of the Protestant Episcopal church, as their pastor. In 1793 those of Methodist proclivities having concluded to build a church, Rev. Richard Allen gave them the land for the purpose, and with a few others aided them in the work. Francis Asbury, always their friend, and then bishop of the Methodist Episcopal church, officiated at the consecration, and the house was named "Bethel." Thus matters stood until 1816. During this period the colored people of Baltimore, Washington, and other places were oppressed as in Philadelphia, and in April, 1816, they called a general convention in that city, which organized the "African Methodist Episcopal Church." At the same time the first bishop was ordained, Rev. William Allen, who in the year 1799 had been ordained as preacher by Bishop Asbury of the "Methodist Episcopal church."

One of the local preachers of this church, Rev. Thos. E. Green, now connected with the "Pisgah chapel," Washington, when a child was bound out by the orphans' court to Jacob Gideon, a well-known citizen of Washington, and he expresses himself greatly indebted to Mr. and Mrs. Gideon for their kind treatment and the excellent instruction given him.

The number of colored people connected with Protestant Episcopal churches of the District has always been quite small. Christ church, Navy Yard, the oldest church of this denomination in the District, was as impartial and kind in the treatment of its colored worshippers as were the other Protestant churches in their early history. When the Sabbath school was organized the colored children were gathered into it, occupying seats upon the same floor with the white children, and this has been the usual custom of these churches. In their worship the gallery, or a portion of it, has been assigned to the colored worshippers, who, at the administration of the sacrament, are wont to descend and approach the altar when the white communicants have retired. The banishment of the colored members to the back seats at the sacramental table is not, however, peculiar to this church. The Methodist Episcopal people, even in New England, have done likewise. Not long before the war one of the most gifted colored men in the country entered the Elm street Methodist Church in New Bedford, intending to unite with the church, but what occurred while he was present made him depart without doing as he had intended. The following is his statement, [Rev. Mr. Bonney was at that time the pastor:] "After the congregation was dismissed the half dozen colored members descended from the gallery and took a seat against the wall most distant from the altar. Brother Bonney was very animated, and sung very sweetly 'Salvation, 'tis a joyful sound;' and after serving the emblems to all the 'white sheep,' raising his voice to an unnatural pitch and walking to the corner where his black sheep seemed to have been penned, he beckoned with his hand, exclaiming, 'Come forward, colored friends! Come forward! You, too, have an interest in the blood of Christ. God is no respecter of persons. Come forward and take this holy sacrament to your comfort.'"

In Georgetown there seems to have been less of Christian brotherhood in the Episcopal churches towards the colored people than in Washington. In 1821 Rev. Stephen H. Tyng, D. D., and Bishop Charles P. Mac Ilvaine, both then just entered into holy orders, were in Georgetown; the former being pastor of St. John's and the latter of Christ church. These gifted and devout young men knew no distinction in their holy office founded upon the color of the skin, and did not fail to indicate their sentiments on the subject. When Mr. Tyng was invited to the pastorate of St. John's, the vestry made some repairs upon their church. The colored people, who had hitherto entered the same front door with their white brethren

and sisters in order to pass up into their gallery, were now furnished a new ingress and egress. A stairway on the outside of the church was run up to a gallery window, which was converted into a door. It is the tradition that Mr. Tyng declined to accept the arrangement on the ground that the faith, which he preached, acknowledged no back stairs to heaven for the humble poor. "The niggers' back stairs to heaven," as the stairway was called, was not used, and it is believed that the colored people entirely abandoned the church because of the project. There was a deep feeling at this period in Georgetown, growing out of this matter of the staircase and the well known views of these two pastors.

The first attempt to found a colored Episcopal church in this District was made in 1867, and the little "St. Mary's chapel" on Twenty-third street west and a small church and congregation are the results. They are not, however, furnished a pastor of their own race—it may be that they have none such in their ministry. This little band of colored people are doing well. They have a large and flourishing Sabbath school, and are using much self-denial and energy in the maintenance of the interests of education in connection with their organization. The pastor is Rev. John M. E. McKee.

The Unitarian church, founded in 1820, and also the Friends' meeting and the Universalist church, have always been opposed to slavery, and never tolerated unchristian treatment of the colored people. The first named was a New England church in its spirit and membership, as it continues to be. The Orthodox Congregational church, resuscitated after the war or near its close, was always of like spirit.

The *Sabbath school* among the colored people in those times differed from the institution as organized among the whites, as it embraced young and old, and most of the time was given not to the studying of the Bible, but to learning to read. It was the only school which, for a time, they were allowed to enter, and was consequently of vital importance in the history of their education in the District. As the distinction of color in the church grew more prominent the colored Sabbath schools seem to have gradually lost favor, till in 1835 they were swept away as by a storm. The First Presbyterian church of Washington, which then worshipped in the edifice now occupied by the colored Israel Bethel church, at the foot of Capitol Hill, opened a Sunday school for colored people in 1826, which was held regularly every Sunday evening for many years, and in it many men and women, as well as children, learned their alphabet and to read the Bible. Michael Shiner, one of the most remarkable colored men of the District, who remembers almost everything that has occurred at the Navy Yard during his service of some 60 years there, is of this number. Rev. Reuben Post, then the pastor of the church, now Dr. Sunderland's, was the leader in this Sabbath school work, and his church and society fully supported him. There was a colored Sabbath school in the City Hall for a number of years prior to 1831. The Trinity church people were worshipping there in that period, and the school is believed to have been maintained mainly through the efforts of that society. Mr. C. H. Wiltberger and his wife, themselves slave-holders, were the teachers of the school from its organization till its dispersion at the time of the Snow riot.

Christ Church, at the Navy Yard, established a Sabbath school for colored persons some years before the war of 1812. Among those most active in its organization were Rev. Andrew Hunter, the chaplain; Rev. John Chalmers, pastor of the Methodist Ebenezer church; and Mr. John Coyle, an elder in the First Presbyterian church, and a man foremost in every humane and christian work. The school was first held in Christ church, but afterwards moved to a school-house on New Jersey Avenue, used by Rev. Mr. Hunter for a day school, opened by him about the year 1810. Here it was maintained for several years. Mr. Hunter, Mrs. Chalmers, Mrs. William Dougherty, and Mrs. Henry Ingle, the mother of Mrs. Wm. H. Campbell and Mrs. Harvey Lindsley, both of Washington, were the good women who entered heart and hand into these benevolent labors. There are still living in the District colored persons who learned to read and write under their instruction.

OBSERVATIONS AND CONCLUSIONS.

It has been seen that when the rebellion approached, John F. Cook, George F. T. Cook, Enoch Ambush, Miss Miner, Thomas H. Mason, Mrs. Charlotte Gordon, and the St. Vincent

de Paul Society had each a very large school in operation in Washington; Annie E. Washington had a fine select school for the younger class of pupils; Eliza J. Brooks and Elizabeth Smith had each a respectable school for primary scholars; 10 schools, with quite 1,100 scholars, in Washington. Isabella Briscoe, moreover, had quite a large school in Georgetown. In addition to these there were several small daily gatherings of children in private houses; also night schools, which were largely attended by colored men, women, and children.

In passing from the schools whose history embraces more than half a century under the old order of things, it is well to remark that the general character of both the schools and the teachers was of an inferior grade as compared with what followed, when the great band of accomplished teachers from the north came and took up the work in the District in the closing years of the war. Some of those earlier schools, however, have not been surpassed, it is believed, by any that have arisen under the new régime, and others were not much inferior to the old-fashioned district schools of the New England rural towns.*

It is worthy of observation, also, that in no case has a colored school ever failed for the want of scholars. The parents were always glad to send their children, and the children were always ready to go, even when too poor to be decently fed or clothed. When a school failed it was for want of money, and not for want of appreciation of the benefits of education. The same remarkable avidity for learning was then apparent as is now so manifest among the whole body of the colored population of this District.

The facts detailed in this narrative fully substantiate the following propositions:

First. The impression which prevails very generally that the colored people of this District before the war had no schools is unfounded and exceedingly unjust to them.

Second. Public sentiment in the earlier years of the District was not only tolerant of education among the colored people, but positively in favor of it, and it was a common thing for colored and white children to associate together in the same school.

Third. The attendance of colored children at school was as large before the war as it is now in proportion to the free colored population of the District at the respective periods.

Fourth. The colored people of the District have shown themselves capable, to a wonderful degree, of supporting and educating themselves, while at the same time contributing by taxation to the support of white schools, from which they were debarred, and that, too, when in numerous cases they had previously bought themselves and families from slavery at very great expense; their history furnishing an example of courage and success in the midst of trial and oppression scarcely equalled in the annals of mankind.

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* NOTE.—Since the sketches of the early schools were written, the first prospectus of Miss Jones' school (see page 19) has come to hand, and it is given below as indicating the praiseworthy and honorable ambition of many of the colored people.

Prospectus of St. Agnes' Academy, for colored girls, under the direction of Miss Arabella C. Jones, Washington city, March 10, 1852.

The object of this academy is of great importance, particularly to those who are devoid of schools in their vicinity, and also to society at large. Here the poor are educated gratuitously, the orphans clothed, educated, and a good trade given them. Females in this age are naturally destined to become either mothers of families or household servants. As mothers, is it not necessary that they should be skilled in habits of industry and modesty, in order to transmit it to posterity? As domestics, should they not be tutored to the virtues of honesty, integrity, and sobriety? Last, though not least, many of our citizens of color are emigrating to Liberia, and it is necessary, as well-wishers of our race, that our children be well educated, in order to impart their knowledge to the illiterate. Shall we, my friends, go there to teach, or be taught? As emigrants from a land of intelligence, I answer, to teach.

TERMS:

Boarding and tuition, quarterly	$18	in advance.
French	5	"
Music	10	"
Bedding	2	"
Use of piano	1	"

Parents who are not able to educate their children can address a letter to the proprietor. Scholars are to be provided with one-half dozen towels, all toilet articles, a napkin ring, and desert spoon.

The school is situated in a locality known as the Island. A large house in the city will be procured if duly patronized.

PERIOD II.—1861-1868.

1. CITIES OF WASHINGTON AND GEORGETOWN.

RELIEF SOCIETIES AND FIRST CONTRABAND SCHOOLS.

The first attempt to gather contrabands into schools in Washington, though not the first in the District,, some schools having been opened in the county still earlier by colored teachers, was made by the *American Tract Society* of New York. Several of its agents were here early in March, 1862. Mr. N. Du Bois, a clerk in the Interior Department, who was an active man in the work, kept a careful diary of those times, from which it appears that on Sunday afternoon, March 16, 1862, a meeting of contrabands was called in Duff Green's Row, Capitol Hill, then crowded with this class of people, held as captured material of war. Rev. H. W. Pierson, for some time President of Cumberland College, Ky., as an agent of this Tract Society, called the meeting, and there were present some sixty men, women, and children, fresh from Virginia plantations, all eager to learn. Mr. Pierson taught them with printed cards, having on them verses of scripture in large letters; and, using "the word method," was very successful, they being able, to their great delight, to read a whole verse in half an hour. These meetings were followed up daily. Two or three weeks later another school was started in the basement of the colored Union Bethel church, on M street, near Fifteenth street west, by Rev. George Shearer, who had come with Mr. Pierson from the Princeton Seminary as an associate. Elizabeth Smith, who had many years maintained a colored school near this church, went to the first meeting, and attracting the notice of Mr. Shearer by her great interest in his "word method" of teaching, was at once drafted into the work as the leading teacher. The school was held in the late afternoon and in the evening, two sessions daily, and she was always there, maintaining her own day school at the same time. Dr. Lorenzo D. Johnson, then clerk in a government department, was also present before the close of the first meeting, and making known his great interest in the enterprise, was selected to superintend the work, which he did with the utmost devotion till he was appointed assistant surgeon and assigned to duty at Lincoln hospital in August, 1862, after the second battle of Bull Run. There were many in those days whose philanthropy found expression in ardent words and eloquent resolutions; but Dr. Johnson was peculiarly a man of action. This school speedily overflowed, and they went into the hall of the Bethel Society, in the rear of their church, continuing the excellent work till November, when it was found advisable to convert it into a day school with a regular teacher. This was done by transferring the scholars to the house of Elizabeth Smith, who, opening an additional room, incorporated them with her own school. Dr. Johnson paid her for the house and services fifteen dollars a quarter, while he continued to exercise authority over the school, down to June, 1863. Subsequently she received nothing, though the school was continued through the war, aided to some extent by the African Civilization Society.

The Tract Society had its seat of operations at Duff Green's Row till July 5, 1862, when it took up its quarters at what were then known as McLellan barracks, a group of horse-stables, with some small officers' quarters, which were roughly transformed into the homes of the contrabands with their managers and teachers. General James Wadsworth, then in command of the District, took the profoundest interest in the schools at that place, and was a very frequent visitor and their generous supporter. The camp was at a later day called Camp Barker, and is now the seat of the fine schools and industrial operations of the New England Friends' Mission, at the junction of Twelfth street west, R north, and Vermont avenue. The work here was prosecuted with great vigor and discretion, and on Thanksgiving day, 1862, they held the first public entertainment ever given by a contraband school in the District. Senator Pomeroy, of Kansas, was present, and addressed them in favor of the scheme of a colored colony in Central America, which had then recently been recommended by President Lincoln. Another remarkable occasion was when the Proclamation of Emancipation took effect, the whole congregated multitude of contrabands, young and old, awaiting upon their knees at midnight the signal of the moment between December

31, 1862, and January 1, 1863, which was to usher in their freedom! Scenes like this occurred in many other places in the District on that occasion. In June, 1863, the Tract Society divided its force, Mr. A. M. Sperry remaining in charge of the Camp Barker school; and one portion, under the charge of Rev. D. B. Nichols, going to Arlington Heights, where Freedmen's Village was then building. There they dwelt in tents, hovels, and out doors till the autumn, when they got into more comfortable quarters. It was at this village that the first thoroughly systematic and genuine contraband school was established within the sight of the national Capitol. The schools in Washington were always of a mixed character, comprising many scholars, young and old, who had long lived in the District, and who had gathered some scraps of knowledge. At Freedmen's Village a spacious school-house was erected, and in the late autumn of 1863, there was a school numbering some 250 children, all fresh from the plantations. Mr. H. E. Simmons, assisted by his wife, was the teacher, and he was a master of his business in the best sense of the term. The school attracted the attention of all really careful observers of the times in this District. Secretary Seward, with his wife and his daughter Fannie, were constant visitors there, as they had been in other years at Miss Miner's school. Mr. Seward went there with the foreign ministers and great public characters who visited the capital in those times, taking them into the school to show them a practical exemplification of the native powers of the negro in his most untutored condition. Senators and representatives also went there to see the marvellous spectacle, and those who watched the school most carefully were the most surprised, so signal were the results. This school at one time comprised some 400 contraband children, and was continued through the war, the work being turned into the hands of the American Missionary Society, 1865, and the village entirely broken up in 1868. Miss Sallie L. Daffin, a native of Philadelphia and a graduate of the "Institute for Colored Youth" of that city, a woman of superior talent, was one of the most useful teachers at the Freedmen's Village.

The National Freedmen's Relief Association, organized in Washington April 9, 1862, had two evening-schools, one at the Bethel church already noticed, and another at the Ebenezer church, under its general management and support that year. In November, 1863, they opened another day-school, in addition to that of Miss Smith's, with two teachers, and in December still another with two teachers, of whom one was colored. Mr. George T. Needham was one of the foremost in organizing and conducting both the evening and day schools at this time. This association was composed mostly of those persons resident in the District, who, realizing the great necessities developed by the war, united temporarily for the emergency, until more systematic and permanent aid could come from the north. The work they initiated was of the greatest service, and not the least portion of it was that of enlisting the sympathies of their friends in other parts of the country.

In June, 1863, *Dr. Johnson organized a school* at Lincoln hospital, seconded by Dr. Magee, the surgeon in charge. It was opened in the chapel, and Miss Laura Gates, of Pennsylvania, whose brother commanded the company of Veteran Reserves on duty there, was employed as teacher. She was allowed one ration from the hospital and $20 a month, which monthly allowance was paid by Dr. Johnson for two months. He also procured books and clothing from northern friends and contributions to pay the teacher. Another teacher was subsequently employed. The school was for the contraband people about the hospital, and comprised all ages, numbering about 50.

The American Tract Society of Boston was represented in the year 1862 and 1863 by their agent, Rev. J. W. Alvord, who rendered an important service in furnishing the excellent school and religious books, which the society had very wisely compiled and published for schools of that class then organizing in the District. Mr. Alvord was afterwards appointed to and still holds the responsible position of general superintendent of the educational work of the Freedmen's Bureau throughout all the southern States.

THE APPEAL TO THE COUNTRY.

In the vain hope that Congress would give substantial aid to the cause, the friends of colored schools had struggled through more than two years, doing something to meet the stupendous emergency. In the first months of 1864 the extraordinary condition of things

was brought to the notice of the country through the public press. It was estimated that there were in the District and vicinity 30,000 or 40,000 colored people from the plantations, all anxious for instruction, while but 2,000 or 3,000, at most, were provided with the slightest privileges of an educational kind. A very large number of government clerks and other friends of the cause in Washington, who had been sustaining night schools through the previous year, at this time organized an "Association of Volunteer Teachers," and sent forth an appeal under its sanction, setting forth in clear and forcible language the facts in the case. This appeal, dated April 16, 1864, was written by A. E. Newton, who had been in the work as a teacher and who was destined to be an eminently wise and conspicuous leader in the great work which was then opening in the District.

RELIEF SOCIETIES CONTINUED.

The American Missionary Association sent its agents in the summer of 1862, but finding the Tract Society of New York on the ground in full force they retired without further demonstrations that year. In February, 1864, they sent Mr. William J. Wilson, a well known colored teacher of Brooklyn, N. Y., to enter upon the work. He immediately started a school in the hall of Asbury church. Mr. A. M. Sperry, who, assisted by Miss Georgiana Willets, had been in charge of the Tract Society's work at Camp Barker after Mr. Nichols took charge at Freedmen's Village, being, with his assistant, ordered south by the society in June, 1864, surrendered his school to Mr. Wilson, who immediately assumed charge, with his wife as assistant, continuing energetically in that work till the camp broke up in the autumn of 1866. The school was held in the chapel which the Tract Society built, and which the Missionary Association purchased at this time. It had one spacious hall and two recitation rooms, and here a school averaging at least 250 scholars was kept up for more than two years, the number sometimes reaching 400 men, women, and children. It was probably the largest school ever seen in a single room in the District, and, considering its magnitude and miscellaneous nature, was eminently successful under the vigorous and intelligent management of those teachers, but it was not possible to attain such results as were developed under the system of graded schools organized in 1865 by the Pennsylvania and New York Relief Societies under Mr. A. E. Newton. Mr. Wilson went from Camp Barker to the Third street Baptist church in the autumn of 1866, opening there a large school, which was continued for one year by his wife and daughter under the auspices of the Missionary Association, and with excellent success. In November, 1864, this society had in operation the school at Camp Barker, a large school in Georgetown, another on the Island in Washington, and a fourth in Soldiers' Free Library, embracing 11 teachers, with two evening schools, in all embracing quite 1,000 scholars. This association was organized September 2, 1849, and originated in a dissatisfaction with the neutral policy of other missionary societies on the slavery question.

The Pennsylvania Freedmen's Relief Association, in response to the "teachers'" appeal, widely disseminated through the northern States, came resolutely upon the ground, and commenced operations in May, 1864, in the Union Wesley church, Twenty-third street west, and in June opened another school in the Zion Wesley church, Island, with two teachers in each, under the superintendence of Mr. Rogers, an excellent young man from Massachusetts, who died that season of typhoid fever. In the autumn they established a school in Galbraith chapel, L street between Fourth and Fifth, and still another in Georgetown in the Mount Zion church, the Miss Chamberlains taking in charge these two last-named schools. In the Mount Zion church school a second and third teacher were soon added. In December, 1864, the society bought a house and stable on L street near Nineteenth street west, and having fitted up the latter, with an industrial establishment attached, at a cost of about $3,000, opened two schools, using the house for the teachers' home. January 1, 1865, Mr. A. E. Newton became the superintendent, also opening their schools in Alexandria, and at this time and the following winter the society did the largest work of any organization, and did not withdraw from the field until 1868. Some of the first merchants and men of wealth of Philadelphia were at the bottom of these operations, among whom may be mentioned J. Miller McKim, an old anti-slavery man; the brothers Marmaduke Cope and Francis R. Cope, Friends, well known for their works of benevolence. The president of the society was

Stephen Caldwell, at that period acting as president of the United States revenue commission. The secretary was James Rhoads, also conspicuous in many of the best efforts to improve the African race.

The Philadelphia Friends' Freedmen's Relief Association was here with like spirit in the same month, starting their first school in Union Wesley church, Twenty-third street west. They soon bought a lot on Nineteenth street near the boundary, and built a large school-house, costing $6,000, which before winter was filled with scholars under an admirable corps of teachers. The location, however, did not prove to be a favorable one, and in 1866 the lot and house were sold and the school given up.

The African Civilization Society was also at work in the early summer, opening a school in the hall of the Union Bethel church, on M street near Fifteenth street. In 1865 and 1866 Rev. Benjamin W. Arnett, colored and a native of Pennsylvania, conducted a large school supported by this society.

The Reformed Presbyterian Mission, in the course of the same summer, purchased a tract of land on First street west between N and O, (Island,) and erected sixteen dwellings, with a chapel for religious and educational purposes. This location was in the extreme southern section of the city, where the colored population was large and mostly made up of contrabands, as it still continues to be. A large school was soon organized under the direction of Rev. J. Bayliss, who was succeeded by Rev. J. M. Armour. In the early part of 1867 Rev. J. M. Johnston was made superintendent, and in the autumn of that year the school was removed to a barrack building on Sixth street west near M street south. It is divided into four departments, with nearly 200 scholars, under the care of excellent teachers—Miss Sarah E. Moore, of East Craftsbury, Vermont; Miss Helen M. Johnston, Miss Kate E. Trumbull, and Miss Eunice A. Jameson, of Logan county, Ohio. Miss Moore entered upon the work in 1865, the others in 1867. Religious services and a large Sabbath school, under eight teachers, are held on Sundays. Nearly all the families represented in the school belonged to the slave population of Virginia, and the improvement that has been wrought in both children and parents by the persevering labors of this mission forms one of the most interesting and encouraging chapters in the educational work in the District.

The Old School Presbyterian Mission in 1864 opened a school in Georgetown, in the basement of the Presbyterian church on Bridge street, and another in Lincoln Hospital chapel, east of the Capitol. These were flourishing and useful schools, and were continued until February, 1867. The first superintendent was Rev. Mr. Aiken, who was succeeded by Dr. John A. E. Walk. Among the teachers in the Georgetown school was Miss Emma L. Crane, now in charge of the grammar school in the Brick school-house, Island.

In May, 1864, there were in operation 12 day schools, with 25 teachers and about 1,300 scholars; also, 36 night schools, with 36 teachers and about 1,350 scholars. The night schools were generally continued with interest through the year, though some of those depending on volunteer teachers expired from neglect. The Volunteer Association of Teachers did good service, but was disbanded in the spring of 1865. (This association was made up mostly of department clerks, and was quite distinct from that organized afterwards among the regular teachers of Washington, Georgetown, and Alexandria.) The night teachers were paid $10 a month through private contributions. In the autumn of 1864, and through the winter, aid came with great generosity from the north.

The New York Freedmen's Relief Association was actively engaged in the work in 1864 with a vigor not inferior to that of any other organization in the field. For three years their schools were widely known for the large and generous scale on which they were operated, and for their excellent character. Their M street school, as it was called, comprising from eight to ten departments, with an average attendance of over six hundred scholars, and directed by Mr. A. E. Newton, excited the deepest interest among all who were observant friends of the cause in those years. One of the first teachers sent by this association was Rev. B. W. Pond, of Maine, who opened a school early in the summer of 1864 in the basement of Asbury church, Eleventh and K streets. This was a pay school, a small charge for tuition being made, but many who were unable to meet this expense were admitted. In the following winter two portable houses were sent from Boston by the association, into which the school

was moved after their erection on M street near Massachusetts avenue. In 1865 Mr. Pond was sent by the association to North Carolina as superintendent of their operations there, and he was succeeded by Miss Julia A. Lord, who was at that time teaching in the Lincoln Institute, on the Island. When the hospital barracks, near by, at the corner of M and Fourteenth streets, were taken by the association, Miss Lord was placed in charge of the grammar school, and the portable buildings were used for the large infant department. The grammar school furnished to the Howard University, when its preparatory department was opened in May, 1867, a larger number of scholars than any other school in the city. Of that department Miss Lord is now one of the principals.

The New England Freedmen's Aid Commission, supported by the Baptists of Boston, established the "Boston School," so called, corner of Nineteenth and I streets, in September, 1864. In November, 1864, this school was graded, Miss R. S. Capron, of Massachusetts, being its principal till the ensuing January, when Miss Lucy A. Flagg, a young lady of much talent and remarkable capability in her work, succeeded to the place, continuing there till her health failed in 1866. In the spring of that year the school was transferred to the American Baptist Home Missionary Society of Boston, and by them organized as a Normal school, and still later converted into "The Wayland Theological Seminary." The above Commission was a different organization from the New England Freedmen's Aid Society.

The New England Freedmen's Aid Society did an excellent work in taking charge of the first colored public school ever opened in the District, and at that time the only one. It was opened March 1, 1864, in the colored Ebenezer church, Capitol Hill, but in May, 1865, was removed to the school building erected for them on C street. They added two teachers and two schools, supporting the four teachers and filling the house with scholars, the average attendance being over 300. The first teachers were Miss Emma V. Brown, colored, one of Miss Miner's favorite scholars and also her assistant, and Miss Frances W. Perkins, of New Haven, Connecticut. Miss Brown was afterwards placed by the trustees in charge of the O street grammar school, which she conducted in a most praiseworthy manner, until failing health, last year, compelled her to resign. As is hereafter mentioned in connection with the history of the public schools, Miss Perkins was instrumental in obtaining funds for erecting this building, the first public school house in the District.

The New England Friends' Mission also came in 1864, and still continues its very excellent work. In the autumn of that year they purchased a large tract of land on Thirteenth street between R and S north, built a store, and furnished goods at cost to the colored people. In the following winter they opened schools in the government buildings, which were turned over to them, teaching a large school of women to sew and the children to braid straw. A day school was organized in the autumn of 1865, and in the winter a second was opened, the two comprising some 150 children, with two teachers. In 1866 and 1867 there were five teachers, with two hundred scholars. At the present time this school is arranged in four departments, under the care of Miss H. S. Macomber, of New Bedford, Massachusetts, a lady of cultivation, and an admirable principal, with four excellent assistants, all ladies of refinement—Miss Mary C. Lawton and Miss Susan H. Pierce, of New Bedford; Miss Mary E. Oliver and Miss Mary E. Gove, of Lynn, Massachusetts. The important work of visiting the colored families and children at their homes is committed to Miss Sarah E. Wall, of Worcester, Massachusetts, who has labored here assiduously for five years for the good of the colored people. She is also in charge of the sewing department, an important branch of the industrial work. The school now numbers more than 250, and is full to overflowing, rendering it necessary to refuse many applications almost daily. A flourishing Sabbath school has also been maintained from the beginning, averaging about 150 scholars, with ten or twelve teachers. In 1865 more land was purchased and several houses erected, which were sold on easy terms, as intended, to industrious colored families, the monthly rent being credited as purchase money. The school is supported by the New England Friends' yearly meeting, and in an unobtrusive and judicious manner is accomplishing great and permanent good. Among its generous and active supporters from the first has been Hon. Joseph Grinnell, of New Bedford, who often comes to visit it, giving his personal attention to its support and management. The Trustees of the public schools have aided this school so far as to

furnish fuel the past year. From the organization of the school in October, 1865, to June, 1867, Richard Battey, from Blackstone, Mass., was the superintendent; since which time Mr. and Mrs. John C. Gove, from Lynn, Mass., have had the general management. About two-thirds of the scholars are boys.

"*The Washington Christian Union*," an organization of this city, now actively engaged in educational work among the colored people, originated in or grew out of the "Young Men's Unitarian Association, which was formed February 3, 1866, its object being general missionary and christian work among the needy of all classes. Early in 1867, as members of other denominations had for some time been their co-workers and given substantial aid, and also for the purpose of extending their work and making it more effective, it was judged advisable to adopt a new name for the Association, and invite the co-operation of all Christian and benevolent people. At the same time the pressing necessities existing among the freedmen in the District claimed all the resources and enlisted the sympathies of the "Union." Accordingly, on the 2d of May of that year, (1867,) a night school especially for adult colored persons, at first consisting of 15 scholars, but the number soon ranging from 100 to 150, was opened at the Lincoln Institute, or E street chapel, on the Island, and was conducted by volunteer teachers. In the autumn the Trustees of colored public schools gave them the use of two rooms in the new brick school-house corner of Ninth and E streets, into which they moved about November 1, the rent of the Lincoln Institute having been paid by the "Freedmen's Bureau." The school is still continued at the same place with gratifying success, though the number of scholars has somewhat decreased. Mr. W. H. Treadway, of the Treasury Department, has had the immediate charge of the school, aided by other members of the "Union."

The first superintendent appointed by the "Christian Union" was Mr. W. A. White, but he was soon succeeded by Mr. J. R. Fletcher, of the Treasury Department, who was then conducting an independent night school and a Sabbath school, in the Free Library building, Judiciary Square. In the autumn Mr. Fletcher was made and still continues General Superintendent of all the educational work of the society, and in January, 1868, his night school was formally included in its operations.

Another night school has just been opened (January, 1869,) in the O street colored school-house, which numbers over 200 scholars of all ages, children, parents, and grandparents seated together learning to read and write. The president of the Union, Mr. James M. Blanchard, late of the Patent Office, has charge of this school, assisted by nine or ten excellent teachers.

These night schools have done and are doing a very important work, most of those attending them being intelligent and ambitious adult scholars, who are unable to attend the day schools. All the labor of instruction and of general management has been done from the first by volunteer, unpaid teachers. The officers of the society are, James M. Blanchard, President; John E. Mason and J. M. Jayne, Vice-Presidents; F. S. Nichols, Secretary; W. H. Treadway, Corresponding Secretary.

The Universalists of Maine.—One of the best day schools in the District, though continued for less than two years, was that in the Lincoln Institute in 1867 and 1868, taught by *Miss Julia C. Chase*, of South Livermore, Maine, and supported by the *Universalists* of that State. The school numbered about 50, and perhaps in no school in the District have the scholars been more attached to their teacher or made more rapid progress. Miss Chase came in March, 1866, teaching through the remainder of that school year in the school of the New York Freedmen's Association, in the Capitol Hill barracks. In the following winter she opened her own school on the Island, and taught until June, 1868. Her success, like that of Miss Elwell in the Fourteenth street school, shows how much good can be accomplished by one faithful teacher. The Lincoln Institute building, or E street chapel, was built in 1858 by what is now known as the St. Paul's African Methodist Episcopal church, which in 1862 moved into their new edifice on E street between Ninth and Tenth streets.

Miss Elwell's school.—Among the teachers of the *New York Freedmen's Relief Association* school on M street, corner of Fourteenth street, in 1865 and 1866, was Miss Rebecca R. Elwell, of Hartford, Connecticut. In the autumn of 1867 she was engaged by the *Hartford*

Relief Society, and opened a school in Carroll Hall, on Fourteenth street near Pennsylvania avenue. The next year she moved down Fourteenth street nearer the canal, in the section known as "Murder Bay," where she still remains. Her school room is in a small Baptist, church, and, without an assistant, she has charge of about 70 colored children, most of them belonging to the poorest classes, and gathered from the hovels and by-ways of the city. Among the benevolent operations of the District, there is no one demanding more self-denying labor than this; but in the remarkable love of the scholars for their teacher, as well as in their improvement, she finds a rich reward. Her records show many rare cases of faithful attendance and good conduct, and the desire for knowledge among these more unfortunate colored children is fully equal to that shown among the more favored. Several of the boys, from ten to twelve years of age, have been marked only once or twice for either absence or tardiness during a whole year, and even those resulting sometimes from sickness. This school was last year organized as one of the public schools, the Trustees providing furniture, books, fuel, &c., but the salary is still paid by the Hartford Relief Society. Miss Elwell commenced her benevolent work early in 1865, in connection with the Pennsylvania Freedmen's Relief Association, on the Island.

The Associations maintained through the school year 1864-'65, in the two cities, 27 day schools, comprising 3,588 scholars under the charge of 64 teachers, and 18 night schools with 1,020 scholars and 46 teachers. Nearly all the Societies continued their labors during the two following years, and two additional Societies joined in the work.

The following tables give the names of most if not all of the Associations, and the extent of their operations. The numbers given are in some cases only general estimates or averages, but are based on trustworthy information, and even where the fullest records are preserved there were necessarily great fluctuations from month to month:

Schools of the Relief Societies, May, 1864.

	Schools.	Teachers.	Scholars.
National Freedmen's Relief Association, District of Columbia	5	11	500
American Tract Society, N. Y.	1	2	100
African Civilization Society	1	2	100
Reformed Presbyterian Mission, (one night school)	2	4	200
Pennsylvania Freedmen's Relief Association	1	2	150
Philadelphia Friends' Freedmen's Relief Association	1	2	150
Dr. L. D. Johnson, (one night school)	2	2	100
Trustees of Colored Public schools	1	2	100
Volunteer Teachers' Association, (night schools)	12	34	1,250
Total	26	61	2,650

Day Schools, 1864-'65.

	Schools.	Teachers.	Scholars.
Pennsylvania Freedmen's Relief Association	6	14	816
New York Freedmen's Relief Association	5	9	450
American Missionary Association, New York	4	11	732
Philadelphia Friends' Freedmen's Relief Association	2	6	360
African Civilization Society, New York	2	3	180
Old School Presbyterian Mission	2	5	350
Reformed Presbyterian Mission, Pittsburg	1	4	200
New England Freedmen's Aid Commission, Boston	2	4	160
New England Freedmen's Aid Society, Boston, [took charge of public school]	3	4	200
American Free Baptist Mission Society, New York	1	1	80
Private school, Miss Goodenow, Maine	1	1	60
Total	29	62	3,588

Night Schools, 1864-'65.

	Schools.	Teachers.	Scholars.
Volunteer Teachers' Association	10	22	500
Old School Presbyterian	2	7	100
American Missionary Association	4	8	270
Soldiers' Free Library	1	6	100
Reformed Presbyterian Mission	1	3	50
Total	18	46	1,020

During the above school year of 1864-'65, there were also in operation six private colored schools taught by colored teachers, with an average attendance of 340 scholars. It has been stated that the American Tract Society, N. Y., partially in the autumn of 1863 and finally in 1864, withdrew from their extended field of operations in Washington that they might concentrate their force at the Freedmen's Village, Arlington, where the need of humane and christian work was so great.

Day Schools, May, 1865. (*Near Washington*.)

	Schools.	Teachers.	Scholars.
American Tract Society at Freedmen's Village	1	3	242
Miss Emily Howland, near Arlington	1	1	100
Miss Atkinson, at Camp Wadsworth	1	1	50
Pennsylvania Freedmen's Relief Association at Alexandria	1	3	180
New England Freedmen's Aid Society	1	3	170
New York Freedmen's Relief Society	2	4	240
Government Superintendent of Freedmen	3	10	269
Reformed Presbyterian Mission, Xenia, Ohio	1	5	240
Private Colored Schools	8	12	600
Total	19	42	2,091

Day Schools, 1865–'66.

	Schools.	Teachers.	Scholars.
Pennsylvania Freedmen's Relief Association, Philadelphia	9	17	858
New York Freedmen's Relief Association, New York	8	12	604
American Missionary Association, New York	8	11	594
American Baptist Home Missionary Society, New York	3	7	284
Philadelphia Friends' Freedmen's Relief Association	2	6	376
New England Freedmen's Aid Society	4	4	315
New England Friends' Mission	2	3	180
Old School Presbyterian Mission, Pittsburg	2	5	373
Reformed Presbyterian Mission	1	3	186
African Civilization Society, New York	2	2	108
Bangor Freedmen's Relief Associaton	1	1	52
Total	42	71	3,930

In May, 1865, the Volunteer Teachers' Association was disbanded, and their ten *Night Schools*, with 625 scholars, were continued by the teachers of the day schools.

Day Schools, 1866-1867.

In the autumn of 1866 there was a consolidation of the three Relief and Aid Societies of New York, Pennsylvania, and New England, for the purpose of more systematic operations. They had their headquarters at New York city, with branch offices at Boston, New York, and Philadelphia. In 1866-'67 the records show as follows:

	Schools.	Teachers.	Scholars.
New York Branch Freedmen's Union Commission	15	17	1,041
Pennsylvania Branch Freedmen's Union Commission	15	17	849
New England Branch Freedmen's Union Commission	4	4	217
American Missionary Association	8	9	507
American Baptist Home Missionary Society	3	6	101
New England Friends' Mission	2	5	267
Reformed Presbyterian Mission	5	5	297
Bangor Freedmen's Aid Society	1	1	74
Theological Institute and University, Rev. Dr. Turney	2	5	75
St. Martin's Church, colored, Catholic	2	4	350
Trustees of Colored Schools	5	7	450
Total	62	80	4,228

In the autumn of 1867, these aid organizations nearly all concluded to withdraw from the field, upon the supposition that the Trustees of colored schools were able to fully assume their work. Mr. A. E. Newton, who had been for three years in the work, persistently urged otherwise, and the New York and Pennsylvania "branches," of which he had been the superintendent, consented to return each 8 teachers; the New England Friends, 5; the Reformed Presbyterian Mission, 2; the Hartford, the Bangor, and the Holliston, Mass. Associations each, 1; the Universalists of Maine, 1; the New England F. A. Commission and the Rochester Anti-Slavery Society, each a teacher of sewing. Total, 29. In February, 1867, there was 24 night schools in successful operation.

The following is a general estimate of the expenditures of the leading benevolent agencies:

Pennsylvania F. R. Association, (Pa. branch committee)	$32,500
New York F. R. Association, (N. Y. branch committee)	24,000
New England F. A. Society, (N. E. branch committee)	6,000
American Missionary Association	14,500
Philadelphia Friends	13,500
New England Friends	7,000
Reformed Presbyterian Mission	11,500
O. S. Presbyterian Mission	6,500
American Baptist Home Missionary Society, (including N. E. F. A. Commission)	8,000
African Civilization Society	3,000
American Free Baptist Mission	1,000
National F. R. Association, D. C. (contributed from the north)	1,500
American Tract Society	1,000
Miscellaneous contributions	5,000
Total Northern aid in the four years	135,000

This estimate, made by superintendent Newton, a man of great precision, does not embrace the very extensive donations of books, school furniture, and clothing. The expenditure was divided in the several years about as follows: 1863-4, $8,500; 1864-5, $39,000; 1865-6, $35,500; 1866-7, $35,000; 1867-8, $17,000. Total, $135,000. Add to this amount $25,000 contributed in books, school furniture, and clothing, which is undoubtedly an under estimate, and there is the sum of $160,000 which was, with open hands and hearts, poured into the noble and triumphant work of these years by the patriotic North, and that too while the same agencies were extending their beneficence in almost all parts of the south.

The character of the teachers sent into this work by these benevolent agencies was of the highest order, a large proportion of them young women of solid and refined culture, apt to teach, experienced in the vocation, and all deeply interested in the self-denying labor. Mr. Newton was the leading spirit, and was admirably fitted for the position. While a clerk in the Quartermaster's office he commenced his work as the teacher of a night-school. In January, 1866, he was appointed superintendent by the Pennsylvania Freedmen's Relief Association, subsequently receiving the same appointment from the New York Freedmen's Relief Association. Having resigned his clerkship, he gave himself wholly to the schools of these and other societies till, in the autumn of 1867, he was also made superintendent of the colored public schools by the trustees, fulfilling all these arduous and complicated trusts with extraordinary efficiency—giving place to a new superintendent, appointed by the trustees last year. The teachers in November, 1865, were organized into an association for the purpose of securing more system and harmonious action. This association met monthly, and the whole body of teachers—nearly all females—were invariably present, and their meetings were continued for two years, accomplishing a vast amount of good. The first teacher who had great success in bringing order out of chaos was Miss Lucy A. Flagg, of Massachusetts, who made the Boston school, corner of 19th and I street, in 1865, a model of order and thoroughness. The New York school, at the junction of 14th and M streets, was however the first of these schools in establishing something like a graded system in the true sense of the term. This school not only had better buildings than the Boston school, but it also had Mr. Newton from the first to the last as its special superintendent. In Miss Julia A. Lord, the principal of its highest department, it had also a teacher eminently fitted for her place, as in fact were all the other nine teachers during those years. Nor should the name of Eliza A. Chamberlain, of Massachusetts, be omitted, who came here in 1866 and entered into the work in Georgetown with the greatest zeal. Her superior qualifications find an ample witness in the school in which she still continues to act as principal in that city.

THE COLORED ORPHANS' HOME.

This is one of the most interesting and useful institutions of an educational nature connected with the colored people that has been established in this District. Its origin was singular. Late in the autumn of 1862, the contraband families, which had gathered in great numbers in the contraband camps of Washington, were transferred to Arlington Heights by order of the War Office. The order, which was to transfer all the *families*, was executed, leaving some 40 or 50 orphan children, belonging to *no family*, in the abandoned camps in utter desolation. This contraband camp was subsequently called Camp Barker, and was on the north side of the city, between Twelfth and Thirteenth streets. The ground is now occupied by the New England Friends' school. The benevolent women of the city immediately made these poor outcasts temporarily comfortable in the old camp, and went resolutely to work to provide for them a Christian home. They formed an association, and fed, clothed, sheltered, taught them, and ultimately built an asylum for them and other colored orphans. The original meeting was at the rooms of Mrs. James W. Grimes, January 31, 1863. Mrs. B. F. Wade, Mrs. James Harlan, Mrs. S. C. Pomeroy, Mrs. Henry Wilson, Mrs. A. H. Gibbons, Mrs. Daniel Breed, and Mrs. J. F. Potter, were present. Mrs. Pomeroy was selected to preside, and they proceeded directly to the work of establishing "an Asylum for aged and destitute Colored Refugees and Colored Orphans," of which classes there were multitudes then "collected in the contraband camps in and around Washington." The next meeting was at the residence of Sayles J. Bowen, February 5, when articles of association, presented by

Mrs. Gibbons, of New York, were adopted, and an organization effected, with the following officers: Mrs. Pomeroy, president; Mrs. Grimes, vice-president; Mrs. Mary E. Webster, of Connecticut, treasurer; Mrs. Daniel Breed, secretary. The association was incorporated by Act of Congress approved February 16, 1863; and on the same day an organization, under the charter, was effected at the residence of Daniel Breed; the officers above named as chosen under the temporary organization being all re-elected, together with the following board of managers: Mrs. Henry Wilson and Miss A. M. Hooper, Massachusetts; Mrs. Harriet Underhill, Mrs. Louisa Howells, Mrs. W. R. Johnson, Miss Mary A. Donaldson, and Mrs. Rufus Leighton, of Washington; and Miss Emily Howland, of New York. Since then the successive boards of officers have been as follows:

1864.—Mrs. T. D. Eliot, president; Mrs. A. M. Gangewer, vice-president; Mrs. W. R. Johnson, treasurer; Miss Emily Howland, secretary. Executive committee: Mrs. Henry Wilson, Mrs. A. H. Gibbons, Miss M. A. Donaldson, Mrs. L. Howells, Mrs. G. E. Baker, Mrs. Samuel Wilkinson, Miss Anna M. Hooper, Mrs. C. C. Leighton, Mrs. F. T. Brown Trustees: Sayles J. Bowen, A. M. Gangewer, George E. Baker.

1865.—Miss Margaret Robinson, president; Mrs. M. C. Hart, vice-president; Mrs. Germond Crandell, treasurer; Mrs. W. L. Nicholson, secretary. Executive committee: Mrs. Jas. M. Blanchard, Mrs. H. Underhill, Mrs. Geo. W. McLellan, Mrs. S. P. Bliss, Miss S. P. Searle, Miss Eliza Heacock, Mrs Geo. B. Whiting, Mrs. Chas. Faxon, Mrs. Stephen D. Charles. Trustees: Geo. E. Baker, A. M. Gangewer, John Joliffe.

1866.—Mrs. B. F. Wade, president; Mrs. Geo. W. McLellan, vice-president; Mrs. Germond Crandell, treasurer; Miss Eliza Heacock, secretary. Executive committee: Mrs. S. C. Pomeroy, Mrs. Lyman Trumbull, Mrs. Susan Wilson, Mrs. Gen. O. O. Howard, Mrs. H. Underhill, Mrs. D. N. Cooley, Miss Louise S. Swan, Miss D. P. Baker, Mrs. Dr. Parker. Trustees: A. M. Gangewer, S. J. Bowen, Charles King.

1867.—Mrs. B. F. Wade, president; Mrs. Geo. W. McLellan, vice-president; Mrs. Germond Crandell, treasurer; Miss Eliza Heacock, secretary. Executive committee: Mrs. S. C. Pomeroy, Mrs. Lyman Trumbull, Mrs. W. F. Nelson, Mrs. Gen. O. O. Howard, Mrs. H. Underhill; Miss S. G. Searle, Miss L. S. Swan, Mrs. J. M. Blanchard, Mrs. R. M. Bigelow.

1868.—Mrs S. C. Pomeroy, president; Mrs. Geo. W. McLellan, vice-president; Mrs. Germond Crandell, treasurer; Miss Eliza Heacock, secretary. Executive committee: Mrs. Gen. O. O. Howard, Mrs. Oakes Ames, Mrs. R. M. Bigelow, Mrs. H. Underhill, Mrs. W. F. Nelson, Mrs. H. E. Paine, Miss Louise S. Swan, Miss Sarah P. Searle, Mrs. J. M. Blanchard. Trustees: Sayles J. Bowen, Charles King, Geo. W. McLellan.

1869.—Mrs. S. C. Pomeroy, president; Mrs. George W. McLellan, vice-president; Mrs. Germond Crandell, treasurer; Mrs. Hiram Pitts, secretary. Executive committee: Mrs. Gen. O. O. Howard, Mrs. Rev. Sella Martin, Mrs. R. M. Bigelow, Mrs. Harriet Underhill, Mrs. W. F. Nelson, Miss Susan Walker, Miss Louise S. Swan, Mrs. W. F. Bascom, Mrs. J. Blanchard. Trustees: Sayles J. Bowen, Charles King, George W. McLellan.

The first donations to the association were received in April, 1863—$100 from James Arnold, of New Bedford, and $50 from Emily Howland, whose generosity had been for many years well-nigh omnipresent where money and work were demanded in behalf of the neglected race. The National Freedmen's Relief Association soon after gave the association $1,000. At a meeting of the executive committee or board of managers, May 8th, action was taken to secure a building, a committee being raised for that duty, and Daniel Breed was solicited to examine the title to a certain residence on Georgetown Heights: and on June 2 he reported to a meeting of the executive board that it stood in the name of Richard S. Cox, who had at the opening of the rebellion abandoned his property in Georgetown, gone to Virginia, and as a major in the confederate service taken up arms against the Union under circumstances peculiarly disgraceful and aggravating, being without the excuse of State allegiance urged by so many. This action was suggested by the Secretary of War, who, when the association called on him for a house in which to take care of these children, directed them to look up some place abandoned by those who had gone into the rebellion. Through the efforts of the society an order was at once issued by the Secretary of War, which on the 1st day of June placed the association in possession of a spacious residence of some dozen rooms, well furnished, with about 80 acres of land, including an excellent orchard. Mrs. Pomeroy, who was authorized to take possession of the premises by the Secretary of War, being sick upon what proved her death-bed, Mrs. Daniel Breed, the secretary, was deputed to act in her place in assuming the possession. Accordingly, she and her husband, Dr. Breed, entered the premises and made them their temporary quarters during the gathering in of the

children and the organization of the institution. The house was occupied by a brother-in-law of R. S. Cox when seized by the military authorities. On the arrival of Dr. and Mrs. Breed the guard withdrew, and without human protection they safely passed the first night, though in imminent danger not only of violence but of their lives.

Soon after moving into their Home, a frame building was put up for a kitchen and cook-room, at a cost of $150, the work being done by "contraband carpenters;" and in the autumn of 1863 a laundry was built, and the carriage house fixed up for a dormitory. In the spring of 1866 water was introduced into the premises from the reservoir, which contributed much to the health of the inmates, who had previously suffered severely from diseases produced by want of cleanliness and proper sleeping apartments. The new buildings, which had been erected by the Freedmen's Bureau, were at this time ready for occupation, and had been furnished with a good supply of bedsteads from the Office of Medical Stores of the War Department. New clothing was also furnished, and a thorough system instituted in everything, the excellent results of which were soon manifest in the condition of the children. Rations and a surgeon had been furnished, by the order of the Secretary of War, from February, 1864, down to the summer of 1865, and was continued through the month of May by the influence of Senator Pomeroy. In June, the attention of General O. O. Howard was called to the Home, who sent an inspector to examine the institution. The report was of the most commendatory nature, and the rations were continued through his orders, the association offering to receive any children the Bureau might intrust to them.

It was at this period that the association began to anticipate disturbance from R. S. Cox, who, having returned from the confederate army, was appealing to the President for pardon and the consequent restoration of the property then held by the Home. In July, 1865, Cox addressed a letter to the association, offering them $1,000 to vacate the premises, which proposition was declined. At this time the Attorney General assured the association that no pardon would be granted to Cox until an arrangement satisfactory to them should be effected. It was deemed advisable at that time to present a concise and exact statement showing the aggravated nature of Cox's disloyalty, and to present the same to the President, which was accordingly done. The paper was prepared in the form of a protest against the restoration of the property, and the main facts presented were these: That in 1861 Cox was a clerk in the Paymaster General's office, and, refusing to take the oath of allegiance, without resigning went south and served in the rebel army, with the rank of major, till the surrender of Lee. Cox held the commission of colonel of the 8th regiment of the District militia when he went south, having been placed at the head of that regiment by Floyd, just before the inauguration of President Lincoln, in place of Colonel Cruikshank, a man of undoubted loyalty and capability. In September, 1865, the Attorney General, Mr. Speed, issued an order for the process of confiscation, in the case of Cox, to proceed; and the association employed counsel to assist in the prosecution. It became evident, however, in the course of the winter of 1866, that Cox was receiving encouragement from the administration, and the earnest women interested in this Asylum resolved to go in person to the President, and present a statement of the strong claims of their Institution for protection in the possession of the property abandoned by its disloyal owner under circumstances which seemed to them to place him beyond the reach of all wise executive clemency. On the day fixed for the interview an assemblage of nearly a hundred ladies of the first social and intellectual standing in the National Capital gathered at the Executive mansion. The Secretary of War, Mr. Stanton, who believed in the righteousness of their purpose and who was an efficient friend of the Asylum in many emergencies, was present to give the ladies an introduction to the President. Mrs. Senator Trumbull was selected to make the appeal, and she performed the duty with remarkable clearness and force of statement and striking dignity of manner. She began by affirming that "treason is the greatest crime known to the law, and should be made odious," adroitly weaving her argument from the language in which the President had put himself on record so abundantly both in his own State and after becoming the Chief Magistrate of the country. After receiving a courteous but indefinite reply, the ladies withdrew, fully satisfied that an unconditional pardon would be granted to Cox. In the object sought and in the

circumstances of the occasion, the delegation was one of the most remarkable that ever presented a petition at the Presidential mansion, and loyal men and women will long believe that it was deference to traitors which withheld a compliance with the request of the petitioners. In the summer the Attorney General signified to the association that he was in favor of pardoning Cox. It is due to Mr. Speed to say that, in taking this ground, he assigned as his reason that the class of rebels to which Cox belonged had been embraced in the President's scheme, and that he could see no just reason for making this an exceptional case. In June the pardon was granted, and on August 17 General Howard informed the association that the President had requested him to procure a place for the orphans, in order to restore the estate to Cox.

The association went immediately to the preparation of a new Home. They bought a valuable tract, consisting of five lots on the extension of Eighth street, in Washington, just beyond the boundary, paying $2,500 for the property; and the Freedmen's Bureau, under the guidance of General O. O. Howard, proceeded without delay to build a spacious, well planned, two-story frame structure for the Home. Congress, October 2, 1866, appropriated $5,000 for the use of the association, and from this sum they paid for the land. On the 6th of November, when the time given to move by the President had expired, the Secretary of War, seeing that the new Home was yet untenantable, assumed the authority to say that they should not be disturbed for another month. On the 7th of December Cox went to the Home, with officers, took off the doors and hinges, and removed all the furniture, rendering it unsafe and impossible for the occupants to remain. General Howard in this emergency offered to furnish them such quarters as could be found till the new Home was completed, but the association decided to move at once to the unfinished house. Cox laid claim to the frame building which had been built by the association, but the question was promptly settled by General Howard, who sent a sufficient force to remove it rapidly from the premises. Cox subsequently brought an action against the association for damages, in the sum of $10,000, although the association had expended $3,000 in improving the property, these improvements including the introduction of water into the buildings. The suit, however, was dropped. In the summer of 1867 the Bureau finished the house, which makes a very excellent Home. The grounds were, during the same period, terraced, and a fine lot for a garden separately enclosed, in which are raised sufficient vegetables for the family during the summer. The parlor was handsomely furnished last year by the exertions of Mrs. Madison, an efficient and benevolent colored woman of Washington, who gathered the money for the purpose among her friends. The haste with which the association was compelled to take its children to the new unfinished home in December, 1865, caused some unusual sickness, and, it was believed, hastened death in several cases. With this exception health has prevailed in the Asylum to an uncommon degree.

The Home is governed by a matron, who is subject to the direction of an executive committee, from whom she holds her office. The first matron was Mrs. Hull, chosen June 2, 1863, the day after the Home was moved to Georgetown, her service continuing only to the 25th of July following, when Miss Page, of Washington, took the place in the emergency. Miss Wilbur, of Rochester, was immediately elected; but declining, the office was filled by Miss Jeannette Jackson, who, assuming charge September 18, 1863, was exceedingly successful. The association, when, by reason of ill health, she resigned, January 27, 1864, expressed their deep sense of her superior work in a formal resolution of the executive board. It being at that time deemed desirable to have a man and wife in charge, Mr. J. B. Walt and wife were elected to the duties. They served acceptably for several months, resigning the charge to Mrs. Lucy L. Coleman, in the summer of 1864. In September, 1864, Mrs. Coleman resigned, and was succeeded by Miss Read, who also resigned January 16, 1865, Mrs. C. J. B. Nichols, of Connecticut, being elected as matron on the same day. Mrs. Nichols continued in charge with much capacity and success till, called to other duties, she resigned February 6, 1866. Her successor was Miss Eunice L. Strong, of Ohio, who filled the arduous place from February, 1866, to October, 1868, with the greatest fidelity and good judgment, her resignation causing universal regret among the friends of the asylum.

She was succeeded by Mrs. Olive Freeman, who is managing the affairs of the institution with much wisdom and success at the present time.

No assistant matron was employed in the Home till the Educational Commission of Boston, in May, 1864, kindly volunteered to send Mrs. Carr to the institution for that duty. Mrs. Carr remained in the Home in various duties till February, 1866. In this period Miss Seymour served for a time as assistant matron, resigning in June, 1866, by reason of ill health. Subsequently Mrs. Songers, of New York, was filling that position, and in 1867 she was in charge of the industrial school. In June, 1866, the Young Ladies' Christian Union, of Worcester, Massachusetts, sent Miss Hattie Stickney, of New Hampshire, to the Home as assistant matron, and still continue to support her in that position, which she fills with the highest success and approbation.

The Providence Colored Orphan Asylum in April, 1863, offered to adopt into their asylum in Rhode Island 12 colored children—orphans desired—which proposition was accepted, the children being sent as soon as suitable selections could be made.

The school was organized early in June, 1863, as soon as the children were gathered into their home on Georgetown Heights, and it has been continued till now with the utmost efficiency and success. Miss Emma Brown, a very capable colored young lady of Georgetown, took charge of the school when it was first organized, and continued there with admirable success during all her summer vacation, she being at that time a teacher in one of the Washington free schools. Miss Maria R. Mann succeeded her in September, 1863, remaining till January 11, 1865. During her service much exertion was used to secure a good school-house, the school at first being held in the parlor, and subsequently in a very inconvenient temporary structure. In the autumn of 1863 Miss Mann visited Boston under the sanction of the asylum, and in its service received from Boston friends $600 in money, besides many school-books, maps, cards, and some school charts. She also purchased about 30 second-hand school desks at $2 50 each. The school-room at Georgetown, as already stated, was always inconvenient, small, and exposed to interruptions by persons passing through the house.

In December, 1863, the school numbered 22 children, and in the beginning of January, 1864, there were 37 scholars, at which time the asylum, which had now been at Georgetown six months, contained two aged women and 62 children. In May succeeding there were but 40 children, ranging from one year or less to twelve years of age, quite one-third being at that time, as previously, below the school age. The temporary buildings in the form of barracks—dining room, laundry, school-room, and dormitory—had been completed when the new year, 1864, opened. It is proper to state that when Miss Maria R. Mann's connection with the school was dissolved, in January, 1865, she deemed it just to withhold from the Home the funds and property which she had collected in Boston and elsewhere for school purposes, including a portable school-house sent from Boston, which had been for some months stored in Washington. In this action she was sustained by her friends who had contributed largely to the funds.

Miss Mann was succeeded temporarily by Miss Harding and Mrs. Carr, but in February the Freedmen's Aid Society of Worcester, Massachusetts, through the kind offices of Mrs. A. P. Earle of that city, sent Miss Sarah Robinson as a teacher, paying her salary. Under her care the school was maintained in its excellent condition and numbered at that period 46 scholars.

At the close of the summer term, June, 1865, Miss Robinson was compelled to relinquish her work by reason of ill health, much to the regret of the asylum. At the opening of the autumn term, however, the institution had the excellent fortune to secure the services of Miss Susan Towle, of Bangor, Maine. The Bangor Freedmen's Aid Association, learning that Miss Towle was giving her services, and thinking it unjust for her to do so, offered to pay her a salary, which they still continue to do.

The number of boys in the Home at the close of 1866 was 42, the number of girls 34; the number of children received during the year 1867 was 168, and the number remaining at the close of the year was 87. At the close of the year 1868 there were 89 inmates, (boys 53, girls 27, aged women 9,) some 25 being below school age. This is, without any excep-

tion, one of the best conducted and most admirable colored schools within the District. The school-room is spacious, handsomely supplied with furniture, convenient, cheerful in its appearance, in a healthy location, and the scholars, some 50 or 60 in number, progressing with uncommon rapidity. There is an industrial department connected with the school, in which the children are taught sewing, knitting, and straw-braiding, the large children being also each day employed in the labors of the household.

The institution is not limited to receiving orphan children, but also offers a home to destitute children at the request of the parents, on their making a written surrender of their claim; also on the request of one parent, in case of gross neglect or habitual drunkenness on the part of the other. The trustees are also authorized to bind out such children as may be deemed capable of learning trades, or of becoming useful in other occupations. The school is so divided that each child who is old enough attends the school daily. During the last year the school, in all its branches, has been managed by Miss Towle.

This institution has struggled hard to maintain its work and build a Home for a class whose claims upon the benevolent are very great. The women who have engaged in this noble work cannot all be mentioned in this condensed history. Many of them are seen in the lists of the officers, nearly all of whom were active, though some of the most efficient of the band do not appear in those lists. It will be deemed only a meed of justice, however, to mention Miss Eliza Heacock, of Philadelphia, whose unremitting work for several years as secretary is recognized by all who are familiar with the history of the association. Her fidelity in the preservation of the records, which in the struggles through which the Asylum has passed has been neither a small nor unimportant duty, extended to many other labors, contributing to the welfare, pecuniarily and otherwise, of the institution.

The Society of Friends in various States deserve to be mentioned for their large contributions in money and in laborers. Of those who started the institution none were more laborious and effective than Mrs. S. C. Pomeroy, Mrs. John F. Potter, Mrs. Daniel Breed, and Mrs. Lyman Trumbull, all of whom have passed to their reward, their mantles falling, it can be truly said, upon those who are still carrying onward wisely and well this elevated Christian enterprise.

The Freedmen's Bureau has been the arm of strength to the association in every emergency, and what these children of desolation are to do when the rations of the Bureau cease does not yet appear, though it is not to be doubted that they and their Home will be maintained by the government and by the fostering hands of humane men and women.

It was feared that the aid from the Freedmen's Bureau would be withdrawn January 1, 1869, under the limitations fixed by act of Congress to take effect at that date in the powers and work of the Bureau; but this misfortune has been for a time deferred by the action of the Commissioner in annexing the Home to the freedmen's hospital of the District, "so far as may be necessary for providing medical attendance, medicine, and rations for the inmates." At no distant day, however, the association will have to depend entirely on private benefactions.

Though attention has been almost exclusively directed to this Asylum as a home for the orphan, there have been aged and infirm women in its care from the first month of its existence, a very few in the first years, not usually in any period numbering above a dozen at a time.

Both Mrs. Potter and Mrs. Pomeroy died in 1863, the first year of the association. The annual report says:

"There were with us in the beginning two leading minds, especially distinguished by unselfish devotion to this holy cause; Mrs. Potter, of Wisconsin, and Mrs. Pomeroy, of Kansas, two of the originators of this enterprise, have passed from works to reward. Mrs. Potter left us early, but not until the good work had felt the impetus of her earnest spirit. The loss of our president, Mrs. Pomeroy, we have great reason to deplore. The Home has been justly called her monument. Declining the rest and change she needed, she remained with us during the summer's heat to aid in our work, still laboring with us even when life was waning, and her parting spirit sent us back a blessing with the prophet words, 'the Home will succeed.' We remember her words: ''Tis for a race, for millions we are working; let us forget ourselves.'"

In 1866 the association "sustained the loss of another of its original projectors and most earnest friends," Mrs. Gulielma Breed, of Washington. The annual report further adds:

"After a life of active usefulness in various departments, and many years of heroic and unflagging devotion to the cause of the oppressed and downtrodden, she was called to her reward. In the day when the record of those who have ministered unto Christ in the person of his needy ones shall be made up, many a sable son and daughter of Ethiopia will rise up and call her blessed."

Last year (1868) the association was again called to mourn over the death of a distinguished member, Mrs. Trumbull. The report continues:

"During the past year one of the earliest and warmest friends of the association, Mrs. Lyman Trumbull, of Illinois, has been called to her heavenly home. Although some months previous to her decease she had withdrawn from our membership, we knew that it was not from want of sympathy with our cause, but that her position as president of another and equally important charity claimed all the attention that her delicate health permitted her to bestow. As a beloved and valued officer of the association, and a liberal contributor to its funds, a friend wise in counsel, gentle and lovely in spirit, her name will ever be held in grateful remembrance by those who had the pleasure of being connected with her in this work of labor and love. 'The sacred memory of the just shall flourish though they sleep in dust.'"

MISS WASHINGTON AND MISS JONES.

Miss Washington's excellent school has already been referred to under Period I. Subsequently she moved to a house on L street near her mother's, remaining there till 1861, when she opened a school in the hall over the feed store of Alfred Jones, in company with Matilda Jones, a daughter of the owner of the building. Miss Jones was one of the most talented of Miss Miner's scholars, and was her assistant in 1859. She went to Oberlin through Miss Miner's influence. They continued the school with eminent success three years, averaging more than a hundred scholars through that period. In the spring of 1864 Miss Jones went back to Oberlin to finish her studies, and Miss Washington went in September to the Baptist church corner of Nineteenth and I streets, to take charge of the Boston School when it was first opened. When, afterwards, this school was under the charge of Miss Capron and Miss Flagg, Miss Washington became an assistant under these white teachers, and Miss Jones, returning in 1865 from Oberlin, joined the school as associate with Miss Washington, the three ladies making a corps of teachers not surpassed by any other in the District. Miss Jones became subsequently the wife of Rev. S. W. Madden, pastor of the First Baptist church in Alexandria. When the Boston School was disbanded in 1867, Miss Washington became connected with the public schools, in which she is still doing admirable service as a teacher.

ST. ALOYSIUS' SCHOOL FOR GIRLS.

There are in the District but five colored schools exclusively for girls. Mrs Ellen B. Wood came here from Philadelphia, where she had been teaching many years, and started a school in 1863 on Fifteenth street, opposite Scott square, in the western part of the city; moving to E street north, between First and Second streets west, in 1864, and thence to the corner of Third street west and G street north in 1867. The school has now taken up its home in two very good rooms, recently finished for the purpose, in the Parochial School building connected with St. Aloysius church, under the auspices of which the school is now conducted. Mrs. Wood was born in Hayti, but coming early to Philadelphia was educated with white children in that city, excepting in French, which she learned in a colored school under a Haytien teacher. She taught a mixed colored and white school in Camden, New Jersey, for a period, and afterwards built up a large colored school in Philadelphia, which numbered a hundred pupils, when it was surrendered into the hands of the Sisters of Providence in 1862. Her work in Washington has grown from a few pupils into a large school with two departments, the average number being about 80 girls. The assistant, Elizabeth Brown, a native of Philadelphia, was educated at the convent in Baltimore, where she spent five years at St. Frances Academy. She is well-educated, and competent to teach Latin, French, and music, as well as the primary branches. This school is free to all who are unable to pay.

SAINT MARTIN'S SCHOOLS.

St. Martin's school for girls is under the charge of two teachers from Baltimore. The principal, Mary S. Nool, was a member of the sisterhood of the Baltimore convent, but has been detached to engage in teaching. The assistant, Miss Julia Smith, was educated at the St. Frances Academy. St. Martin's school was established in the summer of 1866 through the exertions of Rev. Charles T. White, D. D., pastor of St. Matthew's church, and is not yet fully systematised. The female academy, which is designed to be a seminary of the higher grade, has hitherto, for want of accommodations, been conducted in connection with the parochial female school of St. Martin's (colored) church. It is now in contemplation to have them separated. These schools at present occupy a large building at the junction of L street north and Vermont avenue; the academy comprising at the present time more than 40 and the parochial school 45 pupils. There is also an academy for boys and a parochial school for boys, each numbering about 30 scholars. The principal is Mr. John McCosker, who was educated at the Georgetown College. A small night school for adults is also kept up.

MISS MANN'S SCHOOL.

After Miss Mann gave up the charge of the Orphan Asylum school in Georgetown, in January, 1865, she established a private school, near the corner of 17th and M streets, for older colored children of both sexes, intending to give it the character of a Normal school, as far as the material of the school would allow. In the summer of 1867, however, the Trustees arranged with Miss Mann to connect the school with the public schools of the District, giving it the rank of a high school. It now numbers about fifty scholars, those more advanced being sent to it both from Georgetown and Washington. It has been conducted with system, thoroughness, and energy, and there are several girls of the school, who will soon be fitted to act as teachers. At the opening of the year 1869, its connection with the public schools was dissolved by the action of the Trustees, and it is therefore at present a private and independent school.

J. R. FLETCHER'S SCHOOLS.

In the spring of 1864 Mr. J. M. Perkins started an evening school and a Sabbath school in the Soldiers' Free Library building in Judiciary Square; both which passed into the hands of Mr. J. R. Fletcher, of the Treasury Department, in the following autumn. Mr. Fletcher is an enthusiastic and thorough teacher, and familiar with the best methods of the Massachusetts schools. Under his excellent management the schools rapidly increased, and soon reached their present numbers, about 75 in the evening school and 110 in the Sabbath school; three-fourths of whom were slaves before the war. The free contributions from the scholars have paid for a part of the expenses, and he has been aided in part by one or two Aid Societies and by his personal friends, in addition to what he himself has expended. For example, the American Tract Society of Boston furnished the fuel during the first winter and the American Missionary Association the second winter, and the Unitarian Church has made some contributions. Teachers of different denominations have aided him, as he desired to make it a *union* and unsectarian work. In January, 1868, Mr. Fletcher having previously been made general Superintendent of the schools under the direction of the "Washington Christian Union," his night school was included in their work, they assuming the responsibility of making up any deficit that might arise in the support of the school. It has been his aim to draw to the school older and more advanced pupils, and he has recently organized an adult class of 25 scholars in the hope, eventually, of establishing a thorough Normal course, and fitting such a class, or a portion of them, to be useful and well informed teachers—at present one of the most important objects in the education of the colored people. The Sabbath school is one of the most flourishing and best organized in the District, and is quite independent of any aid or church society. It is called the "Puritan Free Mission Sabbath School."

JOSEPH AMBUSH'S AND OTHER SCHOOLS.

Joseph Ambush, a colored man, free born, opened a school in 1862, July 1, on New York avenue between Fourth and Fifth streets, which soon averaged, during a part of the year,

75 scholars, and now averages nearly that number. Mr. Ambush's father was a slave. He himself attended John F. Cook's school, and for many years was a servant in the family of Commissary General George Gibson, in whose family he received a good deal of instruction. In 1867 he moved his school to the school room connected with Asbury church, corner of Eleventh and K streets. More than half the scholars belong to contraband families, most of them quite poor, but they all appear very well, and the school is well conducted. Mr. Ambush is a nephew of Enoch Ambush, already mentioned. He speaks of General Gibson and his family as being very kind to him, and always ready to aid him in his efforts to get an education.

Mrs. C. W. Grove, in 1863, came from New York city and opened a private school on I street between Nineteenth and Twentieth streets. In the following summer she was employed by the Pennsylvania Freedmen's Aid Society in their school in Galbraith chapel, where she remained until June, 1867, when she was engaged by the Trustees of the colored public schools, at first teaching in the school on Twenty-fourth and F streets, and afterwards in the M street school. About the last of December, 1868, her connection with the public school ceased by order of the Trustees, and she soon opened a private school on Twenty-third street near the Circle.

Mrs. Louisa Ricks, who came to Washington from Texas, opened a school for girls about two years ago in the barrack building on I street near Seventeeth street west. She is assisted by Miss Eva Dickinson from Connecticut, who teaches music on the piano, the school being provided with a good instrument. The scholars number about 50, and 16 are taking music lessons.

January 4, 1869, Rev. Chauncey Leonard, pastor of the Second Baptist church, (colored,) opened a day school at the corner of Third and G streets, and has an average attendance of fifty-five scholars of both sexes, with one assistant teacher. Most of the scholars pay a small tuition fee, but the receipts do not cover the expenses of the school, and the balance is paid by Rev. Mr. Leonard, in addition to his services as teacher.

COLFAX INDUSTRIAL MISSION.

This institution owes its origin to an unpretending association of the teachers of the Sabbath school at Wisewell barracks, which held its first meeting November 7, 1867, at those barracks, on the corner 7th and O streets. The Sabbath school was organized by these teachers in the autumn of 1865, the American Tract Society having discontinued its work at that place in the previous spring. The Sabbath school was under the superintendence of John A. Cole, and still remains under his supervision. The leading purpose of the teachers was to maintain an Industrial school, which had been supported by the Tract Society. On the 20th of May, 1868, with the plan of securing a more permanent place for their school, they adopted a constitution and entered into a full organization, with the following officers: John A. Cole, President; Charles H. Bliss, Vice President; S. C. Hotchkiss, treasurer; Miss J. M. Alvord, secretary; John A. Cole, Rev. G. A. Hall, Samuel Barron, John H. Cook, Charles H. Bliss, trustees. The committee who prepared the constitution consisted of E. Whittlesey, Charles H. Bliss, Rev. J. W. Alvord. At the same meeting a committee, consisting of Mr. Alvord, Rev. John Kimball, and Mr. Wolcott, was appointed to make inquiries and report as to a lot upon which to build a house. They reported, at a meeting, May 9th, 1868, that a suitable lot had been found, and that the American Missionary association would furnish the requisite funds for its purchase. The lot, about one hundred feet square, on the corner of R and Eleventh streets, was purchased for $2,500, and the Missionary Association furnished $1,600 in part payment. Messrs. Cole, Bliss, and Barron were added to the committee, and they were now recognized as the building committee.

The edifice, which was opened with the new year, is about 45 by 95 feet, two stories, and is composed of the same material as the Howard University. It was erected by the Freedmen's bureau and when completed will have cost about $20,000. The lower story consists of one school room capable of seating eight or nine hundred persons, with two recitation

rooms, the upper story comprising a large industrial room, and some eight or ten smaller rooms for various kinds of industrial employment.

The Sunday school of this Association has an average attendance of more than six hundred scholars of all ages, and the industrial school, held every Saturday, averages about 200 girls, who are taught various kinds of work upon cloth, as well as useful occupations connected with house-keeping. These schools are in the care of an association of ladies with the following officers: Mrs. C. P. Bliss, President; Mrs. E. W. Robinson, Vice President; Miss Ella Cole, treasurer, Miss J. M. Alvord, secretary. These schools were moved to the new building on new year's day, 1869, and the American Missionary Association took it in charge, furnishing a missionary, Rev. G. N. Marden, of Orland, Maine, who conducts the benevolent work. The Colored Mechanic's Association is to have its headquarters here, and besides the schools and Sunday worship, there are to be lectures upon useful subjects. Miss Ella Cole, formerly of the Christian Commission, is at present in the service of the Missionary association. A night school has been organized, and is attended by over 200 scholars, who pay a small tuition fee, 25 cents a month. The Trustees propose to establish an Industrial school for boys, with shops and utensils for teaching useful trades; also a school for adult women. Mr. John A. Cole is the present Superintendent of the Institution. The Executive Committee consists of the Trustees, with eight others, E. Whittlesey, Rev. J. W. Alvord, Rev. John Kimball, Rev. G. N. Marden, S. C. Hotchkiss, A. S. Pratt, A. P. Eastman, Warren Brown. Steps have been taken to secure a charter for the institution.

MISS WALKER'S INDUSTRIAL SCHOOL.

Among the Industrial schools for the freedmen, that of Miss Susan Walker is a prominent and very useful one. Though strictly outside the city limits, it may very properly be included among the schools of Washington. Miss Walker is a cousin of Rev. James Walker, D. D., for many years president of Harvard College, and a sister of Judge Walker, the late eminent lawyer and jurist of Cincinnati, and at one time a partner of Chief Justice Chase. On the breaking out of the war she devoted herself to the welfare of the soldiers in hospitals and to the freedmen, being one of the first who in 1862 went to Port Royal for the relief of the freedmen, who had gathered there in great numbers and were in a suffering condition. In 1865 she was urged, and in September was formally appointed, to organize an industrial school among the freedmen at Campbell barracks, near the terminus of the Seventh street railroad. December 1 the school was opened in one of the barrack buildings, and soon Miss Walker had under training, six hours a day, about 70 scholars, mostly women, who were taught various kinds of plain sewing, she preparing the work for them, cutting the garments, &c., in the evening. As these women could not afford to take the time even for instruction, unless receiving some remuneration, Miss Walker adopted the plan of paying them proportionately from the articles of clothing made. In September of the next year, 1866, a regiment of cavalry took up its quarters near her school, causing her great annoyance and much anxiety, as well as disturbing the school work. The officer in command gave her assurance of the fullest protection, but the soldiers finally broke into the school-house, and destroyed or took away private property and private papers, a summary way of declaring their creed on the subject of educating contrabands. In November the school was removed to Wisewell barracks, and speedily reorganized with an increase of scholars. The general plan and purpose of Miss Walker in this most unpretentious but most useful work are best seen in the following extract from her report of 1866 and 1867: "During the session of three months instruction and employment were given to 315 women and 12 men and boys; 819 garments, consisting of every variety of clothing for men, women, and children, were made in the school. The Bureau furnished material for 70 pairs of pants, 60 pairs of drawers, and 57 shirts, for the making of which $60 were received. The surgeon-in-chief of the Bureau paid from eight to ten rations per month for work done for the hospital. These rations were divided as part payment among the women, who during the winter desired food rather than clothing; 600 garments were also given as additional payment. Service places in and around Washington were found for 100 women, and 30 others were provided with employment out of the District. The Bureau provides school room and fuel. The teacher gives her time and service, and

provides material from such sources as she can command. The results of the two years are most gratifying. With few exceptions the women had but recently exchanged the shovel and the hoe for the needle and thimble. They had not ventured to use the scissors. In a few weeks, however, they have learned to cut and make a variety of garments. During the first school year ten freedwomen, 'field hands' in slavery, cut and made, economically and neatly, 300 pairs of men's pants. Others have learned to do fine sewing, and have made fine linen shirts in the best manner. To-day a woman came to thank me for teaching her, as she now earns $3 a week with her needle. She prefers it to the shovel. The school was commenced with the desire that, if possible, no money should be expended for teaching. With the exception of one month, during which a refugee from New Orleans was placed in the school as an assistant, the teaching and charge of the school has been a free gift, gladly offered. As fast as women learn to be useful they are required to teach others. The purpose of the school is *to help the freedwomen to help themselves.* It is not so much to furnish employment and do a large quantity of work, as to teach them how to do well whatever they undertake. The object is to aid them to become self-supporting and independent; to encourage in them habits of industry, economy, and cleanliness; to elevate them in character and condition; and to inspire an ambition for self-improvement." In August, 1867, Miss Walker, to secure a permanent location for her school, bought a lot near the spot where she first opened it, and on this lot the Bureau erected a commodious building, to which the school was moved in April, 1868. It is situated near the base of the ridge of land on which the Howard University is built. In the first four months of that year, while still at Wisewell barracks, 1,745 garments were made specially for the Bureau, which supplied the material. During the last year Miss Walker has given one hour a day to instructing a portion of the scholars in reading and writing. The importance of this and every well-managed industrial school, in advancing the best interests of the freedmen, can hardly be over-estimated. Mrs. Doolittle, wife of Prof. M. H. Doolittle, of the Naval Observatory, established and carried on in Georgetown in 1865–'66 a large and very successful industrial school for freedwomen, giving instruction to 120, mostly adults, and there are others who have done and are doing much good in this important department of benevolent work.

THE TWO NATIONAL THEOLOGICAL INSTITUTES AND UNIVERSITIES.

The first attempt to organize an institution to train colored men for the ministry was commenced in January, 1865, by Rev. Edmund Turney, D.D., a Calvinist Baptist clergyman of some eminence in the denomination. Dr. Turney came here in that month, and through his activity a meeting was held in the First Baptist Church, on the first day of February, to discuss the subject, and at an adjourned meeting on the 13th of the same month the plan of a seminary, under the name of the "National Theological Institute for Colored Ministers," was completed, and Dr. Turney was elected president. It was chartered by Congress, under that name, May 10, 1866; and by an amendatory act, March 2, 1867, the institution was expanded into a University, embracing in its designs of culture "others than those connected with the Christian ministry." This enlargement produced a rupture in the association. The Boston Baptist people, mostly clergymen, wished the institution to be confined exclusively to the education of ministers and teachers, and a portion of the executive committee of the corporation, claiming to be the executive board, and acting in harmony with the Boston friends, met at Newark, New Jersey, in May, 1867, and by formal vote resolved to hold the new powers "in abeyance," to transfer the "institute" and the seat of its operations from Washington to Boston, which transfer in a circular they subsequently announced had been done. The portion of the executive committee in favor of the "university" plan resisted the Newark movement, and carrying the question to the Court of this District were fully sustained by its decisions in their resistance, the Court deciding that the corporation by the terms of its charter, must reside here, and ordering the funds of the corporation, which had been transferred to Boston, to be returned. The decision of the Court is as follows:

"The corporate functions of said corporation were, by said act, intended to be exercised in said District, and that the books, funds, and assets of said corporation should be within the jurisdiction of this Court," and it ordered that "the defendants, or such of them as hold

or have control of said books, funds, and assets beyond said jurisdiction, return the same to the said jurisdiction, to the end that the same may be subject to the further order of this Court," May 26, 1868. The Court has no knowledge at this time, January, 1869, that the order has been obeyed.

In March, 1867, the Freedmen's Bureau turned over to the institution ten thousand dollars from the refugees and freedmen's fund, under the act of Congress authorizing the Bureau to assist in the establishment of institutions of learning for the benefit of the colored people. It is understood, however, that the Bureau took the ground that it was authorized so to do under the amendment, which transformed the institution from a Theological Seminary into a school of general culture. This donation is the bone of contention between these two rival parties, who are aiming at the same beneficent object.

Meanwhile the Boston section of the double-headed University, which, like Dr. Turney's, claims to be "The National Theological Institute and University," completed their organization. This new school was put into operation last autumn, under the instruction of Rev. G. M. P. King, a young man of excellent qualities, from the State of Maine, and, with a female assistant, he has now in his school upwards of 40 men, ranging from 18 yea. of age up to 45, and a small class of girls who are preparing to become teachers. The Soldiers' Free Library Building, on Judiciary Square, is their school house, and a large barrack building on I street, near Seventeenth, is the home of the young men—serving for dormitories and study rooms, with cooking quarters and dining hall attached—all fitted up in a comfortable manner, capable of accommodating 35 students. Sixteen are studying for the ministry.

The first two years of Dr. Turney's work in this District attracted much attention, and the success with which he trained his theological class received the marked commendation of all friends of the cause here and elsewhere. His operations, down to March 1, 1867, gave the Boston friends special satisfaction, as appears from the very high encomiums which were at that period accorded to him by nearly all the leading Baptist clergymen of Boston and vicinity, in a circular issued by the managers of the enterprise. Dr. Turney's University scheme embraces the plan of a central school in the District of Columbia, with subordinate institutions of a normal, preparatory, and industrial character, established at desirable points throughout the south. During his first year his work here included a series of night-schools for men and women, who were intending to teach or preach, and this work he prosecuted with great assiduity, showing faith in his cause and in the mode chosen to promote it. In March, 1868, his second year, he opened a day school in a large building on Louisiana avenue, near Seventh street, and continued it till September, 1867, when it was removed to a spacious government structure, corner of Twenty-second street west and I north, where it has been to the present time. This school was large, some 45 in number, at its opening, and has so continued. About thirty-five young men are pursuing Theological studies. The system of subordinate schools in the region bordering upon the city and District has been maintained from the beginning with persistency, and his friends here and abroad are firm in his support. This University is the first one, designed specifically for freedmen, ever incorporated in the country. In August, 1867, he published a plan of a "Female Collegiate Institute," with a full board of instruction. Dr. Turney has an evening school in his school building of about 30 scholars, not including theological students, and in February, 1869, he opened another evening school in the Fifth Colored Baptist church on Vermont avenue, commencing with 30 men, many of whom had been his pupils. This school is under his personal instruction. In the same building a school for colored women, now numbering 25 scholars, is held two afternoons a week, under the management of Dr. Turney, but taught by Miss Lavinia Warner, colored. On Capitol Hill he has established an afternoon school, numbering about 25 scholars, including some of his theological students, one of whom, Washington Waller, has the personal charge of the school, which is taught five afternoons in the week. This same teacher has an evening school of about 15 scholars in the small colored Baptist church on Fourteenth street, at "Murder Bay." John Johnson, another of Dr. Turney's scholars, has a small evening school in the Pennsylvania Friend's building, on Nineteenth street west, near the boundary. Dr. Turney has also a school five evenings in the week at Freedmen's Village, Arlington, under his direction. Robert S. Laws, a scholar in the Wayland Theological Seminary and who preaches at Arlington, has the