

1846-95 script

THE CHURCH OF OUR FATHER

LeVellyn Berry

Richard Allen  
this theme already  
probably overworked

throughout  
christened  
born

The church into which our father was born and labored as a minister was one in which his parents <sup>had</sup> pioneered <sup>by</sup> propagating its truths and doctrines in the State of Virginia. It was the one in which the girl he married was born. He met her when they both were in their teens at Kittrell College, Kittrell, N. C., a boarding school operated by this church of their heritage. <sup>we</sup> Their offsprings <sup>also so to speak</sup> were born into this church. Four of us received five academic degrees (three earned and two honorary) from Wilberforce in Ohio, another college of this church. It is known as the African Methodist Episcopal Church. Essentially its doctrines are those prescribed and taught by John Wesley, the English Protestant leader and his followers who separated themselves from the church of England because of certain restricted liberties in the worship of God. It is <sup>however</sup> singular <sup>paradoxical</sup> that the church of Wesley should itself eventually impose upon some of its members certain discriminatory restrictions of freedom and liberty in the worship of God. The Methodists became guilty in principle of the same grievances for which they cast aside the church of England.

the  
After that incident  
of the church  
wrote

Richard Allen, along with Absalom Jones and a small group of others of African descent, separated themselves because of racial discriminatory insults from old St. George's Methodist Episcopal Church in Philadelphia. History records that <sup>the</sup> final act was that of forcing Allen and Jones up from their knees while in the act of prayer and directing them from the main auditorium to the gallery. They then organized the African Methodist Episcopal Church in a blacksmith shop in the year 1816. Its <sup>creed</sup> motto since the beginning has been "God our Father, Christ our Redeemer, Man our Brother." <sup>consequently</sup> Nothing in its creed or practices has ever been racially discriminatory. <sup>Borrowing from the motto</sup> To borrow the words of Dr. C. V. Roman <sup>by-laws</sup> in writing the preamble of the National Medical Association, <sup>founded on these democratic tenets in</sup> note:

The name African Methodist Episcopal Church was chosen at a time when



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there were only about 100,000 free men of African descent in America (quote Am<sup>e</sup> Review late '54 early '55), and the Republic itself was in its earliest infancy. The concept of Negro American<sup>CONSISTING</sup> of an inseparable segment of the total American culture was <sup>yet</sup> unborn. The Church that our father knew had little to justify the etymology of its original name, yet in a 100 years of its existence the Church had paralleled almost the total growth and development of America. <sup>Nevertheless,</sup> Yet the history and progress of the Negro contribution to the American culture is synonymous with the history and growth of the African Methodist Episcopal Church just as surely as the history and development of modern civilization is synonymous with the growth and spread of the Christian religion. <sup>CLERGICALLY</sup> The name African Methodism may be out-moded, but it is fixture and almost legendary, having spread its tentacles to many parts of the earth. It <sup>W</sup>as source of a great loyalty and pride. - A sister as women members of the African Methodist Church <sup>family</sup> that asked why don't you join the Catholic Church? The answer "can't change now - <sup>I</sup>ts in the blood - <sup>I</sup>t even affects my walking <sup>for as</sup> I tread thru life <sup>when</sup> I walk the rustle of my skirts seem<sup>s</sup> to say African Methodist Episcopal Church."

Pop used to tell the story how an A.M.E. Sister was told about the Catholic Church, its glittering symbols, and elaborate rituals etc.

~~Amel Samin Shred~~

(in 1896) The U.S.A. was making plans to celebrate the 100th anniversary of its birth. It was also the year that included officially the Reconstruction Period? And that Political rights were restored to all Confederate States when Pres. Hayes (see Negro hist. book <sup>miss</sup> Horsh) when Post War Republicans were selling negro back into an economic <sup>miss</sup> slavery. (I was to remain another century.)



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*Cont'd from reverse page:*

*Seeking to bring the Confederate States back into the Union, "locked" the reconstructed program denounced by Abraham Lincoln in his Memorial Address toward world policy which had ended a Leninist Assassination at 1865. Political Rights were restored to All Confederate States in 1876 by Rutherford B. Hayes. He withdrew Federal military forces which had been in control of all Dixie elections. This withdrawal meant that the white South was again Supreme. It was the death knell to the aspirations of the Negro people below the Mason & Dixon line. It marked the beginning of rigid Segregation, begging for tax, disfranchisement, Shoe Copping, Lynching, official Mob Rule -*



# BIOGRAPHICAL NOTES *Script 1896-95*

Here and elsewhere is fragmentary evidence of the fact that my father was thrilled and inspired by the life stories and experiences of his own father. Born as he was on a plantation in southern Maryland, probably of West African ancestry, destined to be a bond servant for life but seeing and recognizing an opportunity, at the age of <sup>twenty</sup> 20 years, to escape to freedom thru the swamps and fields of St. Mary's County. He boldly launched out by the light of day and courageously turned his back forever <sup>on</sup> to the well-guarded plantation of Tom Gardiner, leaving there the shackles which until now had chained him inescapably along with his mother, step-father, brothers, sisters and fellow servants. The youthful John Miles was determined to effect his own freedom and to join the <sup>cause</sup> ~~course~~ against the slave states in the <sup>war</sup> of the <sup>R</sup> rebellion.

THE FIRST NEGROES BROUGHT BY THE ENGLISH INTO VIRGINIA IN 1619 WERE NOT SLAVES BUT SERVANTS FOR A TERM OF YEARS. WHEN THEIR SERVICE EXPIRED THEY WERE GIVEN LAND. SOME OF THESE NEGROES WHEN FREED IMPORTED WHITE SERVANTS. ONE OF THEM, RICHARD JOHNSON GOT 650 ACRES FOR IMPORTING 13 WHITES; ANOTHER, BENJAMIN DOLE, GOT 300 FOR IMPORTING SIX IN 1650. SLAVERY DID NOT BEGIN UNTIL 1680.



*Childhood in Hampton*

1804 PHILIP M.D. 1874  
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T H COOPER M.D. 1874  
N A BOWEN M.D. 1874  
A H BOWEN M.D. 1874  
WILLIAM STUBBS M.D. 1874  
1874 PHILIP M.D. 1874  
1874 PHILIP M.D. 1874