Washington, February 6th, 1867.

We, the undersigned, members of the First Congregational Society of Washington, this day acknowledge, that we have been duly notified of the first meeting of said Society, to be held, in conformity with the provisions of an Act of Congress incorporating said Society, on Tuesday next, the 12th day of February, 1867, at 3 o'clock P.M. at the office of Maj. Gen. O.O. Howard, Commissioner of the Freedmen's Bureau, on the cor. of 1 and 19th streets, in said city of Washington, D.C.

H. E. Marsh
R. G. Morris
L. Beauce
E. L. Salmon

Daniel B.
O. S. Matthews
C. H. Biddle
11th Annual Course.

LYCEUM LECTURES,
AT THE
First Congregational Church
TUESDAY EVENINGS,
At 8 O’clock.

FEBRUARY 22.—“Personal Recollections of Gen. Grant.”
   Maj.-Gen. O. O. Howard, U. S. A.

MARCH 1.—“Savonarola; or, The Florentine Struggle
   for a Theocracy.”
   Rev. Dr. C. D. Barrows.

MARCH 8.—“Scottish Traits.”
   Rev. Dr. Robt. Mackenzie.

MARCH 15.—“When I Was in Jail; or, The Bright Side
   of Life in Confederate Military Prisons.”
   Col. Homer B. Sprague.

MARCH 22.—“The Ascent of Mont Blanc;” prelude on
   “Why Men Want to Go Up Mountains.”
   Rev. Dr. J. K. McLean.

MARCH 29.—“Walks and Talks in Florence and Pisa.”
   Stereopticon.
   Miss Sarah D. Hamlin.

MUSIC—Instrumental or Vocal each
   evening.

DOORS OPEN AT 7.15.

Course Tickets, $1.00.  Single Lectures, 25 cts.
Delegates' Certificate.

This is to Certify That

C. O. O. Howard has been

chosen Delegate of the First Congregational Church of Portland, Oregon
to attend the Association of Cong. Churches to meet in this City on Thursday June 15th, 1876. Attest:

J. P. C. cannon
Clerk of Church.

Portland June 1876
Statement of Principles

The law of Christ admits of no distinction on account of race or color. Therefore, the colored man is entitled to all the rights of a proper humanity, and these include of course all the civil, political, and social rights that other men enjoy.

The black man differs from the white man in many particulars, but he is not to be regarded on that account as an inferior type.

The whole field of human effort and enjoyment should be open to him as to others, and his social rank and position must depend upon his own exertions and upon those usages which apply to other men.

He should not be excluded from business, parent or places of amusement, nor from our schools, colleges, theological seminaries, or our churches or benevolent associations; in a word, he should be freed from every disability and hindrance, and then left free to work out his proper destiny, with such assistance as
the fellow men can give.

The applications of these principles require that no person seeking application to our church, should be rejected on account of color, because the Gospel rule admits of no such distinction. Let colored men have the same right and privilege in this respect that other men enjoy.

Then colored people have no suitable church organizations of their own which they can enter, they should be advised and encouraged to come as other persons.

The same rules however of Christian courtesy and propriety which forbid me to attempt to draw Methodist, Baptist or others from their own organizations to ours, should also prevent us from making any effort to induce the colored people to leave their own churches or wards, in order to come to ours, nor would their best interest and highest happiness be promoted by such means.

But if a Methodist or a Baptist or one from any other sect, or a black person prefers nevertheless to unite with us, he should of
course be welcomed. The colored person should be treated as the white one would be in similar circumstances.

(signed) W. B. Boynton.