Education of the Colored Man

original at Howard University

more power brought to bear from

Education of the Colored Man.

Introductory remarks.

Cochin, in his resumé of the results of emancipation, asks —

"How is a slave raised to the rank "of a freeman? By three degrees: religion, "family, property. How does the freeman "descend to the level of the slave? By "losing property, family religion."

Now these three "essential goods", as he calls them, imply education. It is not enough to establish the rights of men to the exercise of these important elements of civilization; there must be motive power brought to bear from

within or from without to secure the proper sanctity of the family, to secure the establishment of a pure religion free from the debasing influences of superstition, and to render property in any degree permanent or valuable in its possession. This motive power, this awakening, living, preserving force is education

2. Historic view of his education.

After emancipation in the several West India islands a colonist wrote thus:

"Great indulgence is needed towards those who have experienced in their

lives both the weight of the chains of slavery and the boundless joys of freedom. Their memories are not sufficiently effaced, [their sentiments not sufficiently changed] for them not to continue to seek the enjoyment of idleness after a long day of labor; but it will be the fault of the colonists if the children of those men are suffered to grow to become a reproach and danger to the country."

So it will be our fault if the children of the late slaves are not educated. Education has accomplished in the West India islands, and has brought to pass everywhere, in process of

time succeeding emancipation the greatest results. The emancipated have themselves been benefited by it, but their next succeeding generation have especially exhibited the fruits of educational work. Wherever this work has been neglected, or in any way hindered, by the governing classes the degrees of progress have been very small, [and the predictions of those who advocated the continuance of the evil of slavery for the greater good they claimed for it, seem to have had some verification in fact.]

The history of Africa, till within

sixty or seventy years, presents a gloomy picture, [scarcely relieved by any rays of light or hope]. Historians settled down upon the conviction that the difficulty was organic, and the great mass [of speakers and] writers who based their reasonings solely upon the material wants [and material interests] of men, constantly enunciated the doctrine of the actual inferiority of the black man, and the utter folly of attempting to raise him to positions that God never fitted him to occupy. Race after race, people after people, have had the chains of slavery stricken from their limbs, and have had

the appliances of civilization brought to bear upon them, until they have been raised from superstition, ignorance, and crime to high plains of development, yet with reference to Africa it could all the time be said —

"Darkness covereth the land, and gross darkness the people".

The supposed causes of this perpetual night are traceable to the neglect of the exercise of the same appliances that gradually brought England from barbarism to civilization. These appliances had not till recently been resorted to in the case of Africa — I mean the usual appliances

of Christian civilization (as Missions, colonization, commerce, with their schools, churches and press) ever quickened by the fostering sunlight of constitutional liberty. Possibly this view is not altogether tenable, for there is a seed-time as well as a harvest. Seed may have been scattered all along through the slow moving paths and doubtless within the last century the fields have been whitening for the harvest.

Drawing their inferences from the almost endless night of Africa, men declare to me frequently that if the negroes in this country could be separated completely from all contact with the whites they

would gradually descend in the scale of civilization, give birth to new superstitions and idolatries, and, in process of time, become what their ancestors were, a most unhappy and degraded people. If this be true, it proves nothing, unless it can be demonstrated that such will not be the result with other races and people. How is it with all those nations that have risen to pinacles of grandeur, and then declined in every essential of civilization, and now are only known in past history?

How is it with Church organisms that once had the pure, simple gospel, but now exhibit but faint traces of it, merely a wraps of

superstitions and heathen rites.

If it be true that they would gravitate downward by themselves, so much the greater is the necessity of never cutting them loose from the civilizing influences that have now become their portion. Fortunately they are so thoroughly intermingled with men from every part of the world, they are so thoroughly in possession of the English language, so well moulded and developed by our Christian systems, so deeply imbued with the grand spirit of our liberty-making institutions, that a separation, an isolation like that spoken of, is an absolute impossibility, a mere hypothesis. They are among us, they

are with us, they are of us, and they will no doubt continue with us to the end, so that the sooner we trample upon mere prejudice and folly the better.

Abolition of the Slave Trade.

Missionary efforts and other means of enlightenment.

Within seventy years the slave trade has been abolished. Civilized nations have taken active measures to reclaim captives from mid-ocean, missionary efforts have been unremitting from Europe and America; the Republic of Liberia has been established, and emancipation has transpired in the British (1833), French (1) (1800) (2) (1848), - Danish (1848), Swedish (1846), and Dutch (1862). colonies,

and lately in the United States. In Liberia, and at the English and American stations along the coast, the people have the advantage of the English language, and the English literature, ~~together~~ with the good influences which must always flow from ~~from~~ ~~accrue therefrom~~. These places are now becoming not only the nuclei of every kind of positive Christian work but also the centers of trade, so that commerce too is bringing out and exercising its wonder-ful civilizing forces.

Progress of Education in Africa.

Most remarkable facts are brought us from Africa: the establishment of schools and colleges, the inflowing of

people from the interior brought under the influences of already civilized people, and the out-flowing of thousands of streams of civiliza-tion, more or less pure. We learn that the eagerness for Gospel instruction is so great in interior towns that the people restrain the missionaries from leaving them to visit other places (fearing they will not return), and give them the greatest attention. [Stand upon the shores of Africa to day, and from that out-look can we not rejoice in the name of the Master, at the grand work that is going on to redeem the millions of His people - redeeming them from the miseries of barbarism to the glories that are

blamable through that liberty wherewith Christ makes men free.

We have seen that for ~~centuries~~ ages till the beginning of this century there was a deep impenetrable gloom hanging over the African people.

During this century those who have been torn from their native shores, and carried away to different quarters of the globe, and sold to American and European masters are through their children blessing those who have injured them; and these children are turning to the land of their fathers laden with knowledge, with language, with the Bible to carry good tidings of great joy to their friends in the very regions of darkness.

Now what further part are we Americans to ~~play~~ exact in this great work that is being accomplished? We brought the Negroes here as slaves; we have wounded ourselves by slavery; yet, in the Providence of God, in spite of laws to the contrary, in spite of prejudices and hatreds growing out of a false system, in spite of the evil passions and appetites that Slavery has engendered, sharpened and fixed upon its victims; great benefits have been conferred upon the slaves, so that it is but a wound which liberty will probe, which education, good management, and good government will heal.

Status from an educational point of view.

In an educational point of view what is the present status of the Negro in this country? To give any tangible idea upon this subject it would be necessary to enter extensively into details, giving the number of schools ~~scholars, teachers~~ of every class that have been established, showing the work of the teachers, and what has been accomplished by the scholars]. Even this would give no complete view of the educational work, for in freedom men and women learn what they could not know in slavery. More mechanics are learning trades. They are fighting against the terrible exclusion of trades-unions com-

posed of all races but theirs. The school of poverty is leading thousands and thousands to self-reliance, to frugality, to the saving of their small earnings. They are learning to traffic, they are purchasing lands, and ~~learning how to~~ providing for their cultivation, and they are learning how to govern as well as to be governed. Very many Churches, every Southern legislature, every convention, every political club, must be regarded as a positive source of knowledge. Newspapers from the North, that a few years ago could not penetrate into the Southern States, are now read night after night in rooms filled with colored-men. No doubt prejudiced men even in

Washington can point you to idlers, can entertain you by the day with stories of the listless, careless, habits of some negro and of his general worthlessness; yet the fact that there in a population of upwards of 30.000 colored people, less than one-thousand are indigent ~~and~~ or dependent, is remarkable. In three years a wonderful change has passed upon the surface of this portion of our society, — a change like that which comes upon the youth when passing into manhood; yet, notwithstanding these hopeful signs with the highest possible estimate of the number of pupils brought within the influence of instruction, still the fact stares

us in the face that only about one-tenth of the colored population has yet been reached by the schools, and those who have been reached are still far from being sufficiently taught.

We know from experience that 3 years of training cannot produce scholars. Few, comparatively few, are able yet to pass the ordinary primary college examinations. ~~Three~~ two millions at least of ~~ignorant~~ people (within the boundaries of a Christian land) cannot to day read the word of God.

While we claim for them every right that belongs to men, while we claim that the Government is for the governed and

should be for the weak as ~~much~~ well as for the strong, for the poor as for the rich, still we cannot help pondering upon the dangers to liberty, to Christianity, to civilization necessarily wrapped up in such a mass of ignorance. Knowledge is obtained, of course, from other sources than from reading and writing; still what must be the state of society in some counties or Districts where our Officers tell us there scarcely can be found a man who has Knowledge enough to exercise the duties of a justice of the peace or a Notary public? The enemies of education, the enemies of freedom, the enemies of man never cease to harp upon this string: "the

ignorance of the masses of the colored people".

I know (these enemies) they are largely responsible for it and they strive to perpetuate this ignorance by burning school-houses, by ostracising teachers, by a perpetual effort to establish their theory of the absolute inferiority of the negro; by the very tones of voice they address to him which deny him the right of manhood, by every species of intimidation and opposition, from malicious lying to open blows, often culminating in riot and murder. Still the hard fact (of this ignorance) remains - How plain then is the duty of the friends of humanity to acquaint themselves with the situation as it is, that they may bring every possible influence to bear to

multiply the means of Knowledge.

Education, its necessity –

In order to feel forcibly the necessity of educating the masses of the negroes one should travel considerably through the South, and visit different assemblages. The contrast between those schools which have been in operation for the past three years under good teachers, and those recently established is sure to attract his attention. Schools like the one in Atlanta Ga. under the direction of the American Missionary Association, exhibit remarkable fruits. The modest, quiet, and orderly deportment of the pupils, their culture in singing, in

reading, or reciting indicate the fact not only that they are rising, but that they have already ~~risen, already~~ ascended partway up the hill (staircase) of knowledge far enough to exhibit fair acquirements and good promise for the future. The effect of such a school is remarkable upon the people. The families from which the scholars come have gathered in a little of the "line upon line" and "precept upon precept" which have proved so beneficial to the children.

Where schools have never been established where neither parents nor children have ever been gathered into any kind of school, these poor people exhibit far less intelligence.

Their religious meetings are apt to afford noisy exhibitions of mesmeric excitement, instead of sound and joyful Christian demonstrations. Many ministers assume to preach who impart little or no information, but merely, by their manner, work themselves and their people into a sort of frenzy, difficult to describe, and very objectionable.

Colored Men in Legislature.

When visiting three of the Southern Legislatures I listened to speeches from colored men that subjected them to ridicule, not from a want of good sense in their speeches but from their inability to speak the English language correctly. Every

good man sympathizes with them, and makes all due allowance for the errors exhibited, but still one cannot help pondering upon the fact that illiterate men are sent to make laws which are to govern thousands of people, and to lay down ~~sound~~ principles that ought ~~to~~ to be sound so as to stand from generation to generation.

Education; necessity as protection.

At Bastrop, Texas, a colored man came into the office of the Bureau Agent, and begged the Agent to go with him and help him sell his cotton. He could not read the figures on the scale-beam, and said that unless the officer was with him

trader was sure to deceive him, and allow him too little for his bale. A modicum of Knowledge would have afforded him protection. The case of this man is that of many of his neighbors and friends, and we know from experience the disabilities arising from ignorance that enter into every trade or calling whereby a man must support himself, his wife, and his children.

Bad men, ~~besides~~ not including the technical carpet-bagger and scallawag, have gone into the Southern States for the purpose of robbing these poor people of their honest earnings. Sometimes in one way, and sometimes in another, successful efforts to defraud colored

soldiers of their bounties after they had received them, are coming to light.

Associations and partnerships are formed to buy land, ostensibly to give them homes. The money of the poor people is paid in, and nothing is ever heard of it afterwards. Every species of fraud is resorted to, and too often with considerable success. In some of the Southern States gambling and lotteries accompanied by unusual attractions draw in the unwary poor. I noticed an establishment of this kind in Atlanta! and another in Augusta Ga. In some places, as for instance at Natchez, licentiousness abounds. The family relation is not respected; husbands and wives are not true

to each other, nor children to their parents, nor parents to their children; homes have no separation, no sacredness, no purity. A colored minister told me the preceding Sabbath, his Church had expelled 13 members for this sin. One may study society in the schools, in the churches, at the places of trade, on the plantations, in the houses, in political gatherings, on the steamers, or elsewhere, and from every possible point of view the necessity of education is constantly exhibited.

Mentally, morally, and spiritually this need makes itself seen and felt.

Northern men who are generous in their contributions wish to know why the Southern people, white and colored, can not provide for the education of their own children.

The answer is simple. On the part of those willing to educate them, there is an inability; and on the part of those able, there is an unwillingness. With regard to the first — those who are willing but unable to sustain a general system of schools — when we take into account the exhaustion of the war, the loss of their property in slaves, the actual inability to realize anything in the sale of their lands, and two years failure of the crops, we can not wonder at finding this class very large. With reference to the latter — those who are ~~un~~able but unwilling to give — they have no faith in universal education.

they are like all monopolists, unwilling to surrender their monopoly. They believe they do enough for society by educating their own children. But it is said the Southern States are now mostly reconstructed; systems of education have been established; Superintendents of education have been appointed; and what is the hindrance in the way of the loyal legislatures so taxing the property as to carry into execution a thorough system of common schools in each State? Why should northern people be called upon for voluntary contributions to carry forward the work of education, when this is the case? The answer to this is that it is the people that make up the State. If they are impoverished, the State is

impoverished. The political condition of these several States has been such as to prevent capital and capitalists from moving in that direction. Therefore any system of schools is at present but a skeleton without sinews or muscles. Under a quiet and orderly national administration, which we now expect, we shall see a marked change in a single year. The land, the climate, and the boundless resources of the South, will soon attract a tide of immigration from its accustomed highways. Men and means will give a new life and energy to that country, and established school systems will gradually be set in active operation.

Then why not wait until this state of things shall be brought to pass, without endeavoring to

do for the people what they ought to do for themselves? The answer is, if we wait, we will be likely to wait forever.

To bring property-holders to put any faith in the education of negro children, it requires a practical demonstration, first of its possibility, and next of its utility to the recipients and to themselves. This has been done by the actual establishment of schools that are at present accomplishing what we claimed for those children.

K.R.

Such schools have been established in nearly all the cities and villages of the South, and prejudice and opposition are now giving way. Yet, my friends, we are still <u>in medias res.</u> To stop now is to waive an unhappy surrender.

During the war, in '62, when I was wounded, and when my brother was carried home on a stretcher, a copperhead lady said to my staunch old step-father, who never ceased to support the army and the country, "Now, sir, I guess you have got enough of it." Such is the cry of the weak and the wicked in the midst of every battle. This battle for education is a great struggle for human rights; it is a war of great cost and of great sacrifice; but, as my patriotic step-father answered the lady just referred to, "though the cost and sacrifice may be great, still the work must be done".

Those of my hearers who may be unacquainted with the present prospect of our educational work may enquire how goes the battle.

We answer there is every prospect of a successful issue. When I say we, I mean those of us who are engaged in the struggle, who are of a sanguine temperament, who see in obstacles only halting-places, and in opposition only new opportunities for activity, for vigor, for sacrifice; and who have faith in the black-man, faith in the white-man, faith in the family, the school, the church, faith in the past, the present, the future, faith in God.

Mason and Dixon's entrenched line, breasted closely on the north with schools, and bristling with opposition on the South, had to be broken up. The war did it. Schools followed closely on the heels of the army. The army broke through and seized the land; the schools have been left to occupy it.

the school line has advanced from Maryland and Missouri to Florida and Texas.

Evidences of Practical Success.

The prospects of an extensive work are illustrated by Mr. J. W. Alvord, in his interesting report. He says of the American Missionary Association:

"At the opening of the rebellion, this Association found itself by experience of 15 years struggle with the spirit of slavery north and south, singularly prepared to enter upon the work of educating and elevating the colored race. Accordingly, when emancipation followed the march of our armies, this Association was among the first to meet the little bands of escaping slaves with clothing, schools, and the Gospel of Christ.

"By a noteworthy ordering of Providence, its first

school was established at Fortress Monroe, Va., near the spot where the first cargo of negro slaves was landed in 1820. From this small beginning, the Association has gone forward until its corps of teachers and missionaries laboring among the freed people, numbered at the date of its last annual report, five hundred and twenty-eight, with over 40.000 scholars. In central localities its schools are rapidly advancing to the higher grades.

"The Association has recently devoted a large share of its resources and attention to the normal schools.

It has purchased lands for this purpose, and, by the aid of the Freedmen's Bureau, erected permanent and commodious buildings. Its oldest school, founded before the war, is Berea College, Ky., a peculiar feature of which is that of its 200 pupils this year, a little over one-third are

white. Many of its scholars are in the normal department.

"Fisk University, Nashville, Tenn., another of its institutions, has a corps of ten instructors, and 413 pupils; 88 in the normal department, 85 in the grammar school, and the remainder in the lower departments. Atlanta University in Georgia has a large number of pupils in the earlier stages of study, and is destined to exert a wide influence over the state.

"At Hampton, Va., the Association is making the experiment of an industrial school, with a three years course of study, including a normal department. It is located on a farm of 120 acres of choice land, in the cultivation of which the young men defray a considerable part of their expenses; the young women lessening theirs

by doing the work of the boarding-house.

"The Association has also normal schools at Charleston, S.C., Macon, Ga., Talladega, and Mobile, Ala., and high schools at Wilmington, and Beaufort, N.C., Savannah, Ga., Memphis, and Chattanooga, Tenn., and Louisville, Ky.

"Its receipts have increased from $143.000 in the year preceding the rebellion to $334.500 in cash, and $90.000 worth of clothing and supplies; total $424.500 in the year '67. Its funds of late have come liberally from all classes and denominations, and in considerable sums, and from other countries.

"All the labors of this Association have been greatly blessed in the material, educational, and religious improvement of the freedmen who have come within its influence."

The American Freedmen's Union Commission, with its numerous branches, also affords striking proof of a great work existing and in prospect. Mr. Alvord remarks:

"This Commission unites the Freedmen's Aid Societies of the country which are undenominational, except the American Missionary Association. A general desire to act for the people of the South without reference to color had originated what was called the "American Union Commission". It aimed largely at benefitting the ignorant white population, and commenced working with great and good effect.

"A central Commission for all these societies was also felt to be desirable, and in January '64, the friends of the freedman in New York united with the Union Commission in forming the "American Freedmen's Union Commission." The Western societies did not at first coöperate; but on the 16th. May

'66, a convention of delegates from all parts of the country met in Cleveland, O., and founded the present American Freedmen's Union Commission. Its object, as stated in its constitution, is to aid and coöperate with the people of the South, without distinction of race or color, in the improvement of their condition, upon the basis of industry, education, freedom, and Christian morality.

"This Commission has been of great service in stimulating the efforts of the various societies, while they, as branches, have acted through this common centre, with great unanimity.

"The central office in New York has done much to draw public attention to the work, and gather funds from all parts of this and other countries.

"The gentlemen of the Board of Officers at New York deserve special credit for their untiring labors. Their last annual report from all their branches gave 458 schools as sustained by this Commission".

The Commission of the Methodist Church, the Episcopal Commission, the Presbyterians Friends, through their yearly meetings and many other societies, ~~too numerous to mention in this discourse~~ have been doing an educational work more or less extensive. Several of these associations by delegates recently met (the Commissioner of the Freedmen's Bureau) at Washington, and engaged to put as many teachers in the field the coming year as in the past, provided certain assistance could be rendered. Now considering the fact that the schools in Baltimore, Washington, St. Louis and New Orleans have been assumed altogether by the City Governments, the Associations

that have been working at these places can press forward to other fields. In Texas there is plenty of school money, and if it can be properly directed no considerable help will be needed from outside.

I will say further that the prospect brightens in view of the eagerness of the colored people for knowledge. I will illustrate this point from an official record:

"When the collection of the general tax "for colored schools was suspended in Louisiana "by military order, the consternation of the "colored population was intense. Petitions began "to pour in. I saw one from plantations across "the river 30 feet in length, representing ten

thousand signatures". (J. W. A.)

This eagerness for education finds an exponent, clear and decisive, in the large amount ($360,000) contributed by the colored people themselves for schools. This amount is ever increasing in proportion to the ability of the people to pay. Of course there is opposition from covetous colored men and ~~often~~ at times from the extremely ignorant who care not if their children delve as they have been accustomed to, and fare no better. Opposition like that spoken of in the Hon. T. D. Eliot's Congressional pamphlet rather intensifies the desire for knowledge on the part of the colored people.

His informant says "A member of

Where it crops out merely in slurs and

the Legislature in session in New Orleans passing one of the schools at recess saw the ground about the building filled with children. He stopped and looked intently and then earnestly inquired —

"Is this a school?

"Yes.

"What — (of niggers)

"These are colored children evidently.

"Well, well', said he, raising his hands, "I have seen many absurdities in my life "time, but this is the climax of absurdities".

This kind of opposition could be illustrated by hundreds of just such examples. Where it crops out merely in slurs and

ridicule its effect has been to spur on the newly-emancipated to exhibit the folly and absurdity of those unbelievers who lack faith in the capabilities of man however circumstanced, and in the Providences of God however startling.

As I passed recently through the South from State to State, and from city to city, many newspapers heaped abuse upon me and cursed my theories

about to issue extracts on prospect briefly in a few express

as puritanical [illegible] dities: yet colored schools came out to meet me with banners flying, with songs, acclamations and speeches, testifying a generous appreciation of the work they believed I had been doing for them. The gratitude of the lowly is precious, and their side is a good one to take "for (we read) the Lord will plead their cause, and spoil the souls of those that spoil them."

The Normal School Superintendent, in his report just about to issue, exhibits the prospect briefly in a few expressive

words:

"We are happy to report that,
"notwithstanding events so prejudicial,
"obstacles apparently insurmountable
"and opposition in many quarters
"increasing in virulence, the
"schools during the year, even as to
"number, have more than held their
"own, and in attendance and efficiency
"have advanced far more speedily
"than during any other six months
"of their history."

He reports schools of all kinds, 4.026, - pupils in the same 241.819, an increase for "expired" 42.019

the year in schools 331, pupils 5291.

A comparative table shows the advance of the pupils into higher studies:

In 1868 –

Advanced readers –	39.578
In Geography	31.213
" Arithmetic	48.268
" Writing	46.113
" Higher branches –	5.712

In 1869 –

Advanced readers –	33.368
In Geography	23.957
" Arithmetic	40.454
" Writing	42.879

in Higher branches 11,461

Making an increase for the year over 1869 of 6,210

advanced scholars, 7,256 in Geography,

7,814 in arithmetic, 3,234 in

writing, and 1,051 in the higher

branches."

The amounts contributed by

benevolent associations, churches,

and individuals are estimated

at $700,000 for the year past.

The contributions of the freedmen

in all ways, towards their education

amount to about $360,000. The

crops were generally so good, except

upon the Sea Islands, that, the

coming year, the freedmen will be able to contribute more largely to the education of their children.

From the foregoing considerations and record I believe you will agree with me that, judging by the past, the prospects for the future are very encouraging, provided our generous contributors can be induced a little longer to make great sacrifices. If all who are able will help a little, the

fact.— Again as the columns of ~~General~~ Wm T. Sherman's ~~Blair's~~ corps were passing ~~Midway~~ (near Cheraw) South Carolina, the colored peoples gathered at the corners of the streets, and holding their hands horizontally, the palms upward, they commenced shouting and cheering, and continued this demonstration for more than an hour while the troops were passing.

Sometimes, when you go into a religious assemblage of colored people they will strike up a peculiar song, which has immediately a powerful effect upon the people. In the midst of their singing it ~~frequently~~ sometimes happens

apportionment of the burden will be small.

The bearing of the educational work on the prosperity of the country &c &c

I will now dwell for a few moments upon the bearing of the education of the blacks upon the commercial prosperity of the country. First, its direct influence is to promote order in the family, order in the Church, and order in the community. This is observable all through the southern country. Had you been present at the Head quarters of the Army of the Tennessee the night before it entered Savannah, Ga., near at hand you might have noticed one of those peculiar wild scenes that

you have doubtless seen pictured or heard described. The negroes from all the neighborhood had gathered within the deserted house of a planter, and were having a jubilee, singing, dancing, leaping and screaming for hours together.

This demonstration was to give vent to their emotion of indescribable joy at some good news unknown to the army until the following day. By some secret communication across the lines, these people had discovered that Savannah would be ~~secreted~~ assaulted by the armies of slavery, and their wild, noisy, uncouth demon-
-strations evinced their knowledge of the

that some of their numbers commence jumping up and down until they finally fall back insensible, and the excitement then becomes intense, till the whole assembly is involved in the confusion. These curious results are imputed often to "the coming down of the Spirit".

These few examples indicate something of the manners of this people when uneducated. Now enter a School, even recently established, and the manners of the pupils will strike you ~~from~~ for their modesty and good behaviour. I attended an Episcopal

Church in Raleigh N. C., composed of colored people, and the rules of decorum were never once violated. While there was a life & animation in the responses seldom witnessed. I attended a Congregational Church at Atlanta Ga., where the people were not only quiet and orderly, but they gave strict attention to a calm and dispassionate discourse. Such examples are not isolated. Wherever there are good schools, or an educated ministry; the same observation may be made. When an educated colored minister first went to Norfolk, Va., certain of the people who had been accustomed to powerful appeals and noisy speaking came out to hear him,

they were indignant and declared they would never go again, for "he had preached no better than a white man".

Now, it is perfectly clear that education is gradually breaking up the old extravagance and folly, and is promoting a healthier condition of society. Colored men have been already taken into the body politic, and their franchise is an established fact. It is perfectly plain to every thinking man that in a country where suffrage is so nearly universal as it is here, where people retain the sovereignty in their own keeping, it is absolutely necessary for

shipbuilding interest, and the lumber

self-preservation, for a respectable performance of the functions of office, for an intelligent choice of sides upon the questions at issue, that the people should have a fair knowledge of our constitution and laws. Nothing but education can accomplish this. If the colored men can read, they soon learn what their true friends demand of them, and are soon able to determine what to do. If they cannot read, they can easily be deceived by false doctrines, and be influenced by bad men. In business relations of every kind and description, education is a

protection against deception and fraud. Many sharp traders take advantage of the ignorance of the blacks, and laugh at their simplicity, while they get their money without rendering them an equivalent. Where there is a possibility of doing this, where the temptation is strong to such mean avarice, society becomes corrupt, and vice rules. These corrupt places, in whatever part of the body they may be, are putrifying sores which must be cleansed and brought into a condition of healing, else the whole body suffers and approaches decay and death.

Shipbuilding interest, and the lumber

The pure streams of knowledge constantly flowing, afford the cleansing and renovate the system. But says a wealthy man in the State of Maine, for example, "Of what possible use to me is the education of the blacks?" The education of the blacks enhances the prosperity of the South, developes its resources, multiplies every article of trade, especially the staples of that portion of our country; commerce ceases to be apathetic receives new life and energy, and demands additional vessels upon the high seas, and consequently the shipbuilding interest, and the lumber

trade of Maine received a corresponding impulse. These industrial operations call forth others by their innumerable bonds of union. This is but one link in the endless chain of connections and dependencies, which will be suggested to the thinking man. The bones and muscles, the sinews and veins of the complete body, are all so intimately connected with each other, that the good of the one, becomes the good of the whole; an injury to one is an injury to all. So it is with the internal trade and commerce of this, as it is of every other country. Schools starting

up simultaneously from Delaware to Texas, from Ohio to the Gulf filled with the same books; the same purity of literature, the same religious sentiments, and inculcating the same doctrines of thorough loyalty, will produce a bond of sympathy that cannot easily be broken. Similarity of knowledge will beget a similarity of taste. This will unite our country North and South, closer and closer in the bonds of that peace which we ~~are~~ are all earnestly hoping for.

This work of education should be <u>christian</u>. This is a point which it seems hardly necessary to elaborate;

yet there are some who advocate the entire separation of school work from missionary work. The object is not anti-christian, but for the purpose of making the school work universal. But practically no school can be separated from christian influence, unless it be taught by an infidel. Practically the christian teacher, others things being equal, is most successful, and with the colored people it is almost indispensable that the teacher should believe in and love the Saviour. In whatever small degree the colored people may

possess

other gifts they certainly possess minds and hearts wonderfully receptive of religious teaching. The Hymns and Bible precepts are quickly learned and strongly held in their memories. The teacher who notices this fact has the key to the heart, and the heart unlocks the understanding. Education should be christian in view of the <u>practical</u> <u>work</u> to be accomplished. Each little pupil instead of bringing his pearls <u>from</u> home must gather them at the school and carry them to his home. He is to be the missionary, the reformer of the household; he is to be the light in the dark places to

dissipate ignorance, superstition and vice. What but christian teaching with its regenerating influence and power can possibly effect these results? I believe every association at work in the Southern States has found

it utterly impracticable to put a teacher in the field who, without love, without sympathy, without religion goes simply for gain. A few have been tried who declared in the beginning that the negroes could not learn. Their experience, however, has been short, for where they have not abandoned their schools their schools have abandoned them. The same principles that apply to all missionary work will apply to this. Establish your stations and as soon as possible your christian schools so that the pupils may quickly drink

in the pure word of God which is admitted to be the fountain head of knowledge, the test of all real progress, the germinating force of all true civilization.

I know there is rivalry among different sects; I know that one ~~with~~ may try to trench upon another, and often anything but a Christian spirit grows out of the overlapping

and interferences; but this only proves the necessity of Christian institutions like the American Missionary Association, who aim so as to secure teachers of a Catholic spirit. The effect of proper christian teaching has been everywhere to open up the narrowness of simple sectarian feeling and to increase the sympathy and union of different sects and the common work of christian training.

¶ This subject assumes grander proportions when we pause and ask ourselves what is the ultimate object of all education. It is partly to fit us to fill our ~~the~~ niche here

man: "The fear of the Lord is the

in such way as to honor Him who gave us breath; but principally to fill the place allotted to us hereafter. We dare not as christian believers begin writing upon the tablets of tender-hearted children any other letters than those having a tendency to make them perform well their part in preparing themselves for that endless life of which this is but the beginning. When they look to the future certainly Christian people cannot forget the words of the wise man: "The fear of the Lord is the beginning of knowledge."

Now, my friends, in view of the remarkable history of that race left for hundreds of years in pagan darkness, treated by their fellow men as chattels, captured and shipped to different ports of the globe and sold into hopeless slavery, worked like the mules and oxen to save the white man's labor and to accumulate his wealth, used for his luxury and his convenience, without the rights of manhood, and without even the privilege of instruction - in view of their present efforts, their struggles I may say, for knowledge, shall we

not extend to them a helping hand? In spite of every disability and degradation they have gradually become from ~~an~~ objects of strife and hatred, ~~an~~ in the world objects of Christian interest and sympathy. As the effects of divine truth have become more and more observably felt among civilized nations these nations (they) began to see their iniquity. Agitation, first giving a cloud no bigger than a man's hand, spreads and spreads until it envelops the whole heavens. Even persecution, criminal indulgence, insatiable avarice, murder, riot and rebellion

having been made instruments in God's hands to enable them to borrow blood, knowledge, wealth, civilization ~~and~~ and their adium energies christianity from the nations where they were captives, their children turn back to the land of their fathers laden with these precious spoils. In full view of the schools, colleges and universities that have sprung into existence in this country, where they are actually drinking from the very fountains of knowledge, as we contemplate our own work; as we contemplate the part we have performed in an

enterprise too gigantic for the mind to compass — an enterprise where evidently the hand of the Almighty has shaped its beginning, has fashioned its proportions and has guided to completion — what can we say? Shall we say "stop", and count the cost? Shall we sigh over the taxes? Shall we reckon what we have done for churches and schools at home, and enunciate the anti-Christian and anti-Bible doctrine that charity begins and ends at home? Shall we say "Let them take care of their own children", forgetting that we

have had a hand in creating weakness instead of strength in the past? Shall we say "Am I my brother's keeper"? Shall we trust this work to the narrow-minded, the prejudiced, the vicious and unbelieving, or to the careless and the indifferent, to those who, drinking in the bitterness of their own sin, are so full of gall that it neutralizes all their gratitude for past favors? Shall we even commit this work to those who are willing to educate, but who with every line and precept perpetually dim into the ears of their

pupils ideas of inferiority and incapacity? Shall we not rather put our hands to the plow and look forward? Shall we not press on with energy and with persistency 'till we shall have won the battle for humanity beyond peradventure? - Yes, upward and onward. In the light of past achievements, in the full blaze of present successes, under the triumphal archways covered with laurels, through the winding pathways, beside the graves of 300.000 companions laid upon the altar of sacrifice; beholding in

the distance the torches and banners of that innumerable procession which encountered and overcame the organized host of rebellion and opened the way to universal liberty and education, which was just ~~and~~ ~~to~~ to secure the fruits of victory in a civil contest, following still the old leader, him upon whose banner is written "Let us have peace"; what will <u>you</u> do, you who fed and clothed the soldiers - you who followed them with constancy, with love, with prayer - <u>you</u> who called loudly and long for the emancipation of the

slave and who have never advocate the cause of humanity without regard to condition, race or color? Let your answer be "We will go forward; by the glimpses we get of the purposes of God, by the precious memories of the past, by the glorious light of the present, by the bright bow of promise spanning our future we solemnly resolve never to surrender while we have strength to do and to sacrifice in the work of a universal Christian education.