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Education of the
Colored Man.

See also

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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 colouist 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

6.
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

7.
of Christian civilization (as Missions, colo-
nization, 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 ^{past} 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

8.
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 pinnacles 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, ~~and a mark~~ ^{merely a mark} of

superstitious 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,

11.
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 them} ~~arise 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 bring^{ing} 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

~~X~~ 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

Obtainable 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 ~~of every class~~ ^{of scholars, teachers} that have been established, showing the work of the teachers, and what has been accomplished by the [scholars]. Even this would give us 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 provide 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~~ 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. ^{Two} Three 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

19.

should be for the weak as ^{well} ~~much~~ 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 the ^{some countries 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 limited 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 ^{stair} (staircase) of Knowledge far enough to exhibit fair acquirements and good promise for the future. The effects 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 them-
 selves 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 ^{to be sound so as to} ~~sound~~ principles that ought 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~~s~~, and said that unless the officer was with him

the
 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, ^{not including} ~~besides~~ 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 establish-

ment of this kind in Atlanta! ^{and another at Augusta Ga.} In some

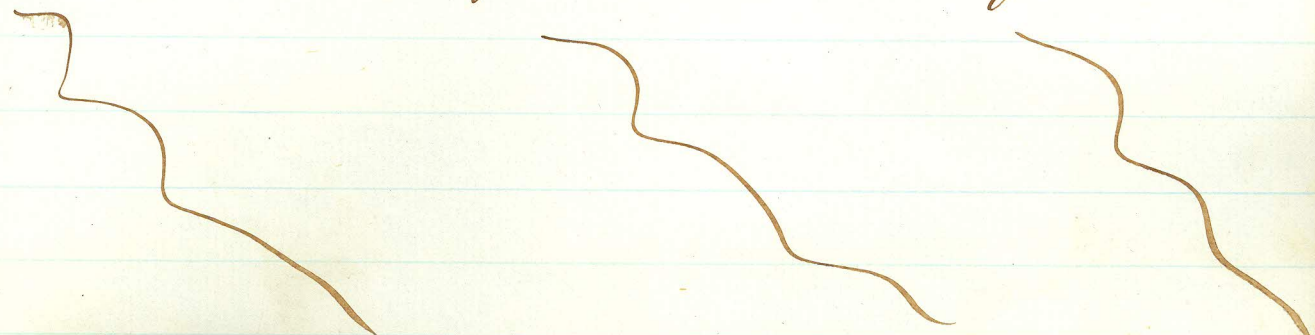
places, as for instance at Natchez, licentious-

ness 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 ~~unable~~ 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.

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 in medias res. To stop now is ^{to make} 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~~ the battle.

The 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 their

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 \$43,000 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. Alford remarks:

"This Commission unites the Freedmen's Aid Societies of the country which are un denominational, 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 benefiting 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 cooperate; 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 cooperate 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} the Friends, through
 their yearly meetings and ^{in 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} ^{me} 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 ^{at times} often 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. A. Eliot's Congressional pamphlet rather intensifies the desire for knowledge on the part of the colored people.

His informant says "A member of

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,

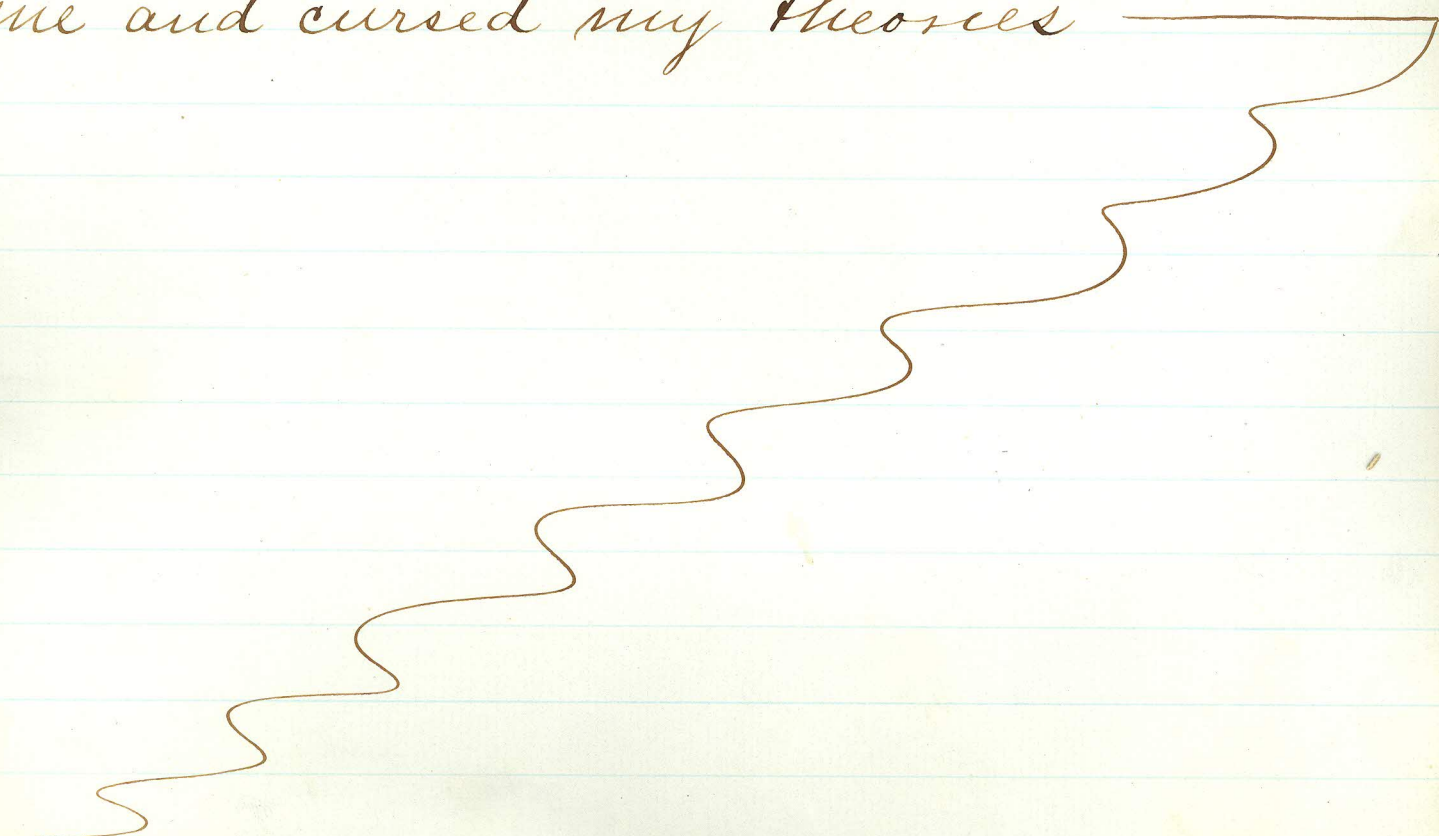
"I have seen many absurdities in my life

"time, but this is the climax of absurdities."

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

ridicule its effect has been to spur on the newly-emanipated to exhibit the folly and absurdity of those unbelievers who lack faith in the capabilities of man however circumstanced, and in the Providence 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



as puritanical absurdities: 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 General 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 attention 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

the year in schools 351, 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 1867-

Advanced readers - 33.368

In Geography 23.957

" Arithmetic 40.454

" Writing 42.879

In Higher branches 4,461

for the year over 1867

Making an increase of 6,210

advanced readers, 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

apportionment of the burden will be small.

The bearing of the educational work on the
prosperity of the country, ^{at large}

I will now dwell for a few moments upon the bearing of the education of the blacks upon the ^{general} 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 mild 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 ^{evacuated} ~~evacuated~~ by the armies of slavery, and their mild, noisy, uncouth demonstrations evinced their knowledge of the

fact. — Again as the columns of General ^{Blair}
^{(my} ~~Blair~~ ^{sons)} were passing ~~the~~ ^(name of officer) midway South.

Carolina, the colored people 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 ^{now} 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 ^{sometimes} ~~frequently~~ happens

that some of their numbers commence jumping up and down until they finally fall back insensible, and the excitement then becomes intense, till ^{others fall apparently lifeless} 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 with them was a life & execution in the responses seldom were never once violated. 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 d'ans 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

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.

The pure streams of knowledge constantly flowing, afford the cleansing and renovate the systems. 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, develops 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 seas, and consequently the shipbuilding interest, and the lumber

trade of Maine receive 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 ^{have} all ardently hoping for.

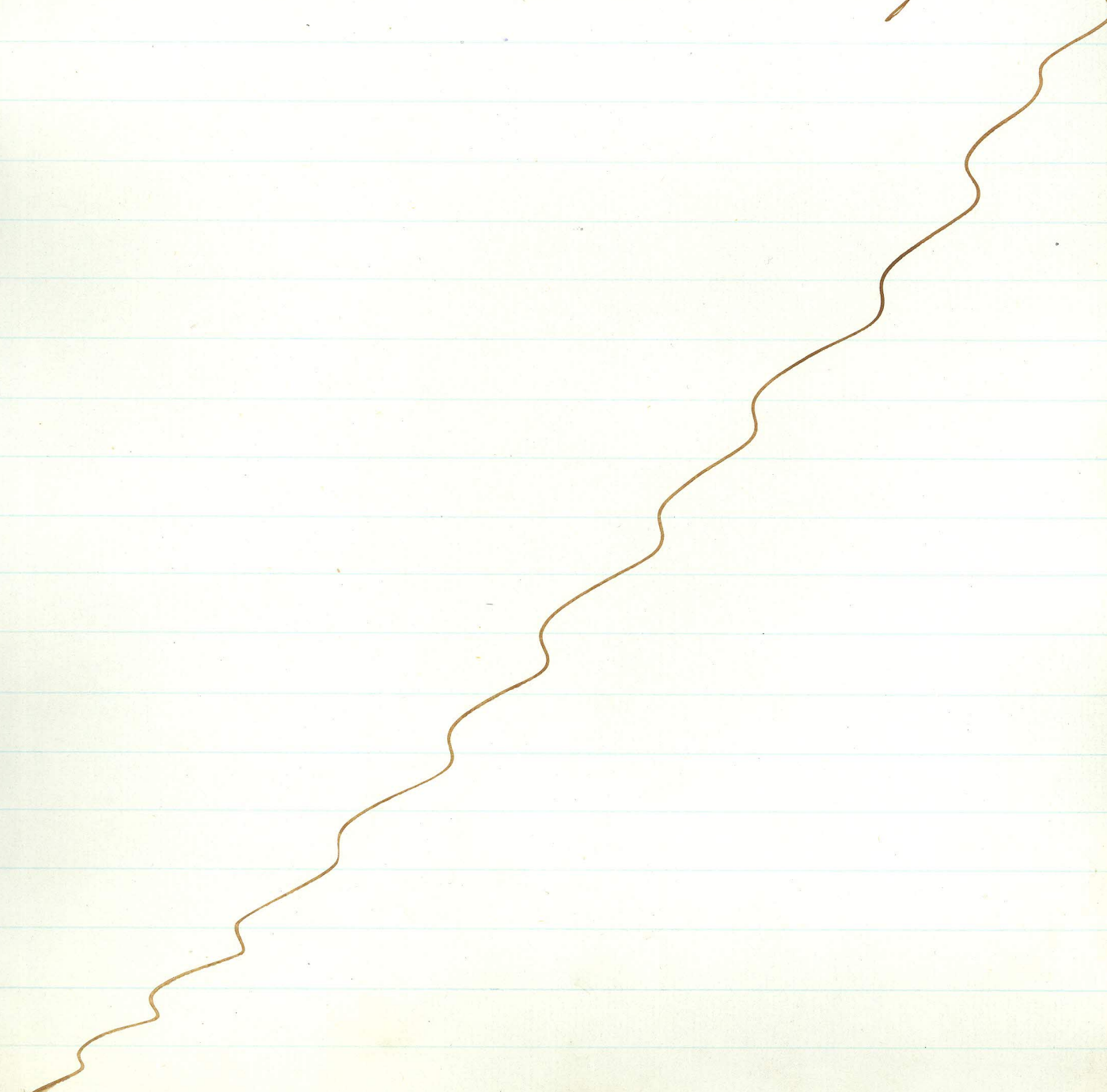
This work of education should be Christian. This is a point which it seems hardly necessary to elaborate;

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, other 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 practical work to be accomplished. Each little pupil instead of bringing his pearls from 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 best} of all real progress, ^{the generating force} of all true
 civilization.

I know there is rivalry
 among different sects; I know that
 one ^{may} ~~will~~ 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 ^{union &} 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} allay
 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 pro-
 portions when we pause and ask
 ourselves what is the ultimate object
 of all education. It is partly to
 fit us to fill our little niche here

in such way as to honor Him who gave us breath; but principally to fill the place allotted ~~for~~^{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 parts 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 ~~in~~ ^{in the world} hatred, ~~an~~ ^{as} objects of Christian interest and sympathy. As the effects of divine truth ^{now} 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 their active energies} ~~and~~ 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 din 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 has just} ~~now~~ ^{been} tramping on and
~~us~~ 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 you do, you who fed and clothed
 the soldiers - you who followed them
 with constancy, with love, with
 prayer - you 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.

