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## The Education of the Colored People.

BY AMOS GERRY BEMAN.

The colored race is an element of power in the earth, "like a city set upon a hill it cannot be hid." Thanks to our friends—and to our foes—and to the providence of God. Priest and politician, author and editor, orator and essayist, thinker and traveler, East and West, North and South, call us up for discussion, in church and state, in social life, and in the marts of trade and commerce—by every tongue, by every pen—the question is, what of the colored race in this country, and in all lands? More and more, this must be, will be, the topic of remark and examination. Dr. Cox did not cap the volcano, "the sun and moon" the pen and press, did not stand still at the bidding of Calhoun; Webster's voice is not obeyed; New England's prejudices remain unconquered, and will so remain while there is a rock in her mountains or a wave on her shores. Clay's doctrine of two hundred years of legal sanctification of the "sum of all villainies," does not awe into silence the righteous indignation of a fearless examination into the evils of American slavery; a pro-slavery pulpit has thundered in vain; legislative enactments are powerless; the murderous hands of Brooks causes the blood of Sumner to cry from the floor of the Senate Chamber, "sleep no more:" the United States Court adds fresh fuel to the flame in its Dred Scott deci-

sions; so that the agitation, like the ghost of Banquo, will not down, any more than the waves of the ocean would roll back, though "Canute gave command." The omnipresent spirit of liberty, of justice, and of truth, for the race, cries out in every one identified with this people on all the face of the globe. The noblest hearts of humanity have responded to this call. Elizabeth Herrick, Wilberforce, Clarkson, Brougham, Thompson—a mighty host of the purest and best sons and daughters of England—with the Garrisons, the Phelps, the Greens, the Phillips, and Cheevers, and a multitude which no man can name or number, on this side of the Atlantic, are pledged to God and humanity for the overthrow of the gigantic monster of iniquity, and for the elevation of its victims to all the rights and immunities of a Christian civilization. Every colored man is suggestive, wherever he is seen—in the street, in the town, in the village, in the city, in the country. Around him the central thought of the world is revolving; on his brow the gaze of civilized man and Christianized philanthropy is burning; he is thus the centre of a deep and mighty, of a far-reaching and living, thought. Crushed, embruted and oppressed he may be, ignorant and debased, all unconscious of what he is, of the race to which he belongs, he

your spirit, till I fear that your health is almost a hopeless wreck. Now, my dear friend, permit me to say to you, forget that there is such a thing in the world as a book, go into the country, make acquaintance with nature, fall in love with every little squirrel darting lithely before you; instead of books make companions of the pigs and chickens. Instead of burning your midnight oil, get up early in the morning, when the crystal lays heavy on bright flowers; go among the haystacks and hunt for fresh eggs, pick vegetables, fresh vines and stems, luscious fruits from well-laden boughs; send the fresh currents of life gladly through your veins; liberate the pent-

up electricity of your life, by healthy exercise, and thus take care of the casket in which such glorious gems are enshrined."

I paused in my speech; the student looked grateful, more, perhaps, for my sympathy than advice. I thought some of the girls were a little annoyed, and the next day my well meant effort was construed into a design to fascinate the student, and rumor said that I was dying in love with him, but he did not care anything about me. However, just as I finished speaking, I heard a buzzing noise, mingled with whispers of admiration; the marriage ceremony had commenced and the loving hearts were made one.

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## The Great Conflict Requires Great Faith.

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BY J. W. C. PENNINGTON.

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Our religious duties and obligations, like those of all other people, arise out of our relations to God, the Wise and Supreme Ruler of the Universe, and His peculiar mercies to us. Our trials, as a people, have been peculiar and severe. The mournful fact, that three millions of our brethren are in cruel slavery, is, of itself, oppression enough to make the wisest of men mad.

But in addition to this, we are ourselves crushed as prisoners with them, our right is turned aside, and we are subverted in our cause.

Influences are constantly bearing upon us strongly calculated to affect us unfavorably towards the institutions of religion. Those institutions, professedly for the benefit of all classes of the family of man, are perverted to the vile uses of oppression. Men professing the faith of the meek and lowly Jesus, are lending their countenance and aid to the powers of oppression in their cruel work. The Bible, the Holy Book of the Great God, is misinterpreted by the ministers; and the church freely opens her

bosom to the oppressor, but at the same time closes it against the oppressed; and outlaws God's poor from the shelter which His own hand has built for them in the earth.

But while these evils may be recounted, and their baneful effects upon us deeply regretted, we are called to render the most devout thanks to God, that we, as a people, have been preserved from that general skepticism to which they have been so well calculated to lead; and that impiety is not general among us. We are called upon, therefore, to discriminate between the professions and practices of men, and that piety towards God, which is solemnly binding upon all men as subjects of His moral government.

One thing we may freely urge upon our people as a bounden duty: To maintain unwavering confidence in God, as the Eternal, All-powerful, Wise and Merciful Ruler of the world.

An intelligent view of His character will enable us at once to see that He hates all oppression, resists the proud tyrant,

that He loves the poor and has promised deliverance to the captive.

In these features of the character of God, there is sufficient ground for that confidence which we now urge as a duty.

We assume no ecclesiastical prerogatives, nor would we prejudice ourselves by reference to any of the various sectarian forms of religion in this land, from which we have suffered so many evils.

Without intruding offensive topics upon the conscience or private judgment of any, therefore, we may assert that the highest obligation of an oppressed people, is fidelity to God and firm trust in Him as the God of the oppressed. To those who are fully acquainted with the history of the conflict between liberty and slavery, it is obvious that every means and agency have been tried, without success as yet, to overthrow the monster, slavery.

He has fortified himself in the church, and in all the high places of power, wealth and influence; and along with the millions of bleeding victims. The Bible, Truth and all sacred things are under his unhallowed feet. Knowledge, the great element of mental power, has been wrested from his victims. Government, designed for the protection of the weak as well as the strong, has been revolutionized and totally subverted: He has spurned the voices of the wise and just, who have spoken in rebuke of his murderous deeds. He has shed the innocent blood of the advocates of the slave, and has defied the judgment of the civilized world. But the time is rapidly approaching when another agent will measure strength with this foul monster; that agent is the right hand of God. Let us rally ourselves on the side of this great power of the universe, and prepare for a triumphant result.

God has not forgotten how to use His right hand for the deliverance of the poor and oppressed. If tyrants have forgotten the history of the doings of that right hand in olden times, He is able to write a new one for their especial benefit.

Let it be with us, then, as it was with Israel of old. Let every eye be directed to God; and let there be faith among the whole people. God must soon work, and and let us not doubt it. Every department of His moral government is desecrated, and the earth is full of blood; the cries and groans of murdered victims long since have

filled the courts of heaven. There is not an angel in the celestial courts but has heard these cries and groans; the souls of thousands of murdered slaves are now making their own pleas before God; all heaven is filled with feeling, and God will surely soon visit the earth.

Situated as we are, then, and related to God as we are, nothing can relieve us of the solemn obligation to carry the burden of our cause to the throne of a just God, who will do all things right.

It is not assuming too much to say, that the issues involved in our cause are by far the greatest that now occupy the attention of God or man. They are issues that must be met, or God is dishonored and man is disgraced; they are issues that involve the integrity of God's moral government, and man's best happiness. Shall man continue to trample upon his fellow man? Shall the religion of the Cross continue to be corrupted from its purity? Shall the Bible be desecrated in the unhallowed use of defending slavery? Shall the glory of one race of men stand reared upon the shame of another? Shall the monuments, towers and palaces of one race stand upon the bones and muscles of another, and these boasted volumes of political economy, literature and theology too, stand written in the lives' blood of the weak? Shall all these abominations be done and ratified among men on earth, and the Mighty and Holy God remain inactive upon His throne?

It would be a foul censure upon His pure throne to believe that those things can long continue. These great issues have gone the rounds of the world, and have tested the strength of some of the most powerful thrones and chairs of state. And there is no doubt that they are about to be tried in our land. The conflict is to be between the powers of heaven and the powers of earth.

There can be no doubt of the result. The hands of God and good men have met, and already overthrown, in nine-tenths of the globe, the curses against which we war. Another grand onset and the world will be free from the dominion of tyrants, and purged from the innocent blood which they have shed.

Holy courage, then, holy courage and devout trust in God; trust like that which

Israel of old had while bleeding under the hoof of the oppressor.

To be destitute of these qualities we should not be reckless to ourselves and dear brethren in bonds only, but also to God, and to the cause of truth and justice in the world. The strongest weapons we can use against oppression are moral courage and trust in God; trust in Him as the unchanging foe of tyrants, the fatherly protector of the oppressed. Let the tyrants of this land, then, expend their small remains of strength in the work of oppression; they can do no worse than they have already done; their day is almost drawn to a close, and the year of jubilee is at hand; the year ordained of God, when He shall come "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, . . . to give unto them beauty for ashes; the oil of joy for the spirit of heaviness."

In conclusion, we urge these sentiments upon all, believing, as we do, that the highest possible ground that we can take is to stand with God, that the most omnipotent principle that can animate our hearts is, faith in God; and that the most weighty and efficient character we can acquire, is that whose chief element is high and holy fidelity to God.

On the wheel of Providence has ever been a dangerous place for tyrants to play their pranks, while to those who act in concert with God, the higher they ascend on its great circle the safer is their position.

Acting, therefore, as we believe, with God, for the establishment in the earth of those great principles that lie at the foundation of His moral Government, and which contribute equally to His glory and the best good of man, we have the best reasons for urging these sentiments upon our people, and we sincerely hope they may be received in the same spirit in which they are expressed.

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## Lines.

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BY GRACE A. MAPPS.

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Oh harvest sun, serenely shining  
 On waving fields and leafy bowers,  
 On garden wall and latticed vine,  
 Thrown brightly, as in by-gone hours.  
 Oh ye sweet voices of the wind,  
 Wooing our tears, in angel tones;  
 Friends of my youth, shall I not weep?  
 Ye are still here, but *they* are gone.

I see the maples, tossing ever  
 Their silvery leaves up to the sky;  
 Still chasing o'er the old homestead's walls,  
 The trembling light, their shadows fly