Pittsburgh Gazette.

VOLUME LXXXIII. PITTSBURGH, MONDAY, NOVEMBER 23, 1868. NUMBER 280.

THE FREEDMEN.

Meeting of the Freedmen's Aid Society.

AN OVERFLOWING ATTENDANCE.

What the Society has Accomplished.

INSTRUCTIVE STATISTICS.

Addresses of Major General O. O. Howard, J. L. Langston, Esq., Rev. J. B. Bittinger, Prof. Henry Highland Garnett.

Last evening an exceedingly interesting meeting, in behalf of the Freedmen's Aid Commission of Western Pennsylvania, was held in the Third Presbyterian Church, (Rev. F. A. Noble, pastor) Sixth avenue. The meeting was called at the instance of the Home Missionary Society of the New School Presbyterian Church, into which the Commission had been merged, and attracted an immense audience, which filled to overflowing the commodious edifice in which it assembled.

The exercises commenced at 7½ o'clock with a voluntary by the choir, after which Rev. J B. Clark invoked the Divine Blessing upon the enterprise and the ministers, officers and members of the church which had assumed the responsibility of carrying out the object for which it was organized.

Rev. F. A. Noble read the nine hundred and thirty-second hymn, in the singing of which the choir and congregation joined. At the conclusion of this service, Rev. Mr. Noble, in a few pertinent remarks, introduced to the audience Maj. Gen. O. O. Howard, Commissioner of the Freedmen's Bureau who delivered the following address:

INTRODUCTORY REMARKS.

Cochin, in his resume of the results of emancipation, asks: "How is a slave raised to the ranks of a freeman? By three degrees—religion, family, property. How does the freeman descend to the level of a 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 to secure the proper sanctity of the family; to secure the establishment of a pure religion, free from the debasing influence of superstition, and to render property in any degree permanent or valuable in its possession. The motive power, this awakening, living preserving force, is education.

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 for them 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 it 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.

The history of Africa, till with sixty or seventy years, presents a gloomy picture. Historians settled down upon the conviction that the difficulty was organic, and the great mass of writers who based their reasonings solely upon the material wants 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 coverth 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. I mean the usual appliances of Christian civilization, as missions, colonization, commerce, with their schools, churches and press. 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 mass of superstitions and heathen rites? If it be true that they would gravitate downward by themselves, so much 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 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, (1860) 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 with the good influences which must always flow from them. 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 wonderful 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 influence of civilized people, and the outflowing of thousands of streams of civilization 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.

We have seen that 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 returning to the land of their fathers laden with knowledge, with language, and 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 act in this great work that is being accomplished? We brought the negroes here as slaves, yet, in the providence of God, in spite of laws to the contrary, in spite of prejudices and hatred growing out of a false system, in spite of the evil passions and appetites that slavery has engendered, 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, etc.

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 trades-unions composed 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 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 entertain you by the day with stories of the listless, careless habits of some negro, and of his general worthlessness; yet the fact that in a population of upwards of 30,000 colored people, less than one thousand are indigent is remarkable. 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. We know from experience that three years of training cannot produce scholars. Few are able yet to pass the ordinary primary college examinations. Two millions, at least, of people cannot to-day read the word of God. While we claim for them every right that belongs to men, still we cannot help pondering upon the dangers to liberty, to Christianity, to civilization necessarily wrapped up in such a mass of ignorance.

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 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 that 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 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 attention. Schools like the one in Atlanta, Ga., 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 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 in such places 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.

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.

I am glad to be able to state that many colored members of the Legislature exhibited not only fine native talent but no small degree of culture as displayed in the poor language which they used.

EDUCATION—ITS 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 the trader was sure to deceive him. A modicum of knowledge would have afforded him protection.

Bad men, not including the technical carpet-bagger and scallawag, have gone into Southern States for the purpose of robbing these poor people of their honest earnings. Every species of fraud is resorted to, and too often with considerable success.

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, cannot provide for the education of their 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. But 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 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 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 an unhappy surrender.

During the war, in '62, when I was wounded, and when my brother was carried home on a stretcher, a competent 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 stepfather 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 inquire 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.

[Here the General gave a multiplicity of examples of practical success in the educational work, referring to the American Missionary Association, with its forty thousand pupils, the Union Commission with about as many, the Methodist, Episcopal, Presbyterian and Friends Commissions and their labor. Then he demonstrated the eagerness of the colored people for knowledge; they contributed last year some $360,000.

Next he spoke of the opposition on the part of some ignorant and depraved colored people. Also of the ridicule and hindrances on the part of certain whites. He referred to the abuse of the southern press and preferred the grateful plaudits of those who thought he had helped them. Notwithstanding all opposition the prospect is most favorable. Schools of all kinds 4,026; pupils 241,819; amounts contributed for the year by benevolent societies $700,000. For a few moments Gen. H. demonstrated the necessity of education in view of the welfare of the whole country, promoting order in the families, the church, the community.

Now is given some interesting anecdotes of uncouth and superstitious customs on joyous and solemn occasions. Then, the speedy effects of the school work is illustrated by striking examples—at Norfolk, Raleigh, Atlanta and other places. He compares the body politic with ignorant masses to the human body full of sores. The cleansing power is instruction, streams of knowledge.

Gen. H.'s next point is, "This work of education should be Christian." The necessities of the field demand the highest Christian character of the teacher, the closest walk with God. The Christian teacher has the key to the heart; others to the mind. The word is not for time alone, but for eternity. "We dare not, as Christian believers, begin writing upon the tablets of tender-hearted children lessons that do not tend to prepare them for that endless life of which this is but the beginning." The General then says:

Now, my friends, in view of the remarkable history of this race, left for hundreds of years in pagan darkness, treated by their fellow men as chattles, 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 struggle, 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 object of strife and hatred in the world, object of christian interest and sympathy. As the effects of divine truth may become more and more observably felt among civilized nations, these nations began to see their iniquity. Agitation first giving a cloud no bigger than a man's hand, spreads until it envelopes 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, christianity, and their active energies 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 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 its 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 in the ears of their pupils idea 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 success, under the triumphal archways covered with laurels, through the winding pathways, beside the graves of 300,000 companions laid upon the alter of sacrifice, beholding in the distance the torches and banners of that immeasurable procession which encountered and overcame the organized host of rebellion and opened the way of universal liberty and education has just now been tramping on and on 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 slaves and who have never ceased to 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.

At the conclusion of Mr. Howard's address the congregation sang the 1277 hymn, commencing—

"My days are gliding swiftly by,
And I a pilgrim stranger."

After which Rev. Mr. Noble introduced

REV. J. B. BITTENGER.

Mr. Bittenger said: I imagine that there may possibly be one person here who is asking himself this question: Are we never to be done with the negro business? I answer that when we learn to act upon the principle taught by the scripture, that of one blood God made all nations, and we deal with the negro as with our fellow man, we will be done with it, and not until then. I ask that if for two hundred years there has been imported into this government an element which shook the country to its foundation, and that element having now become a part of the government, if we should not consider the propriety of educating it and making it a strength in the nation.

In this country the one-eighth of the population are negroes. If the colored people were equally distributed throughout the land, every eighth man would be a negro, or have negro blood in his veins. What are we to do with five millions and five hundred thousand men in this country if we keep them in ignorance? The question is asked, both North and South, can we make anything of the negro? We should at least give him a trial. We ask nothing for any of God's creatures, but that they may have a chance to exercise the faculties God gave them.

The negroes were brought to this country heathens, and have been dealt with as slaves. They had no rights, owned no property. We sold their liberty and sold their virtue. They have been here two hundred years as slaves, and they have now suddenly and unexpectedly found themselves freedmen. Not freemen yet, but freedmen. The sword came down and cut the manacles, and Abraham Lincoln put upon paper that which freed four millions of people. We have them with us and what are we to do with them. Their advancement within the last five years is really remarkable. In three years from the time of the establishment of the first colored school for contrabands we have placed a crescent of light clear round the Southern States. In 1865 the Freedmen's Bureau was established. In the first report there was seven hundred and fifty schools; and now it reaches four thousand schools and four hundred and fifty thousand pupils, and in addition to this we have twenty-five normal schools, three or four colleges and a university. And if you were to cover the faces of the teachers and pupils, you would not know whether they were black or white. Five thousand of these scholars are in high schools, studying the same branches taught in the Pittsburgh high schools. The African mind has been so long kept in ignorance that it has folded itself up and only awaits the cultivation which God intended it should have to make it open out and spread forth its branches in all strength and power. The speaker referred to the manner in which the negroes had been treated by the whites, and attributed the want of intelligence to that treatment.

He only asked for the negroes a chance to obtain an education, he did not ask for any extraordinary aid. He held that it was to the interest of the business men and manufacturers of the North to educate the freedmen in a business point of view and it was their christian duty to do so.

After some further remarks, in which the speaker made an eloquent and touching appeal to the christians especially, he closed his able address.

Rev. Mr. Noble then made a most eloquent appeal to the purses of the audience, and while the cards for receiving the subscriptions were being circulated, the choir sang,

"Nearer, my God, to thee."

Rev. Mr. Noble then said he was pleased to introduce to the audience

PROF. HENRY HIGHLAND GARNET,

who said:

When I was invited, my Christian friends, to come here this evening and take a part in the exercises of this meeting, I must confess that I felt no small degree of hesitation, for I remembered that the gentlemen who were advertised to address this audience had distinguished themselves at all times during their public services, whether fighting beneath the banner of the cross or under the flag of the country. I remembered that one beloved and gallant friend—the friend of a long injured race—was to claim your attention, I mean Major General Howard, and that also you were to be addressed by Dr. Bittenger and by Dr. Clark, and then, too, I remembered that I was to stand in this grand and magnificent temple. I thought that these gentlemen could do better service in our good cause than I could do. I remembered also, however, when I became emboldened, that if the audience could stand what Gen. Howard could say to them; if they could withstand the argument of the advocate of my race; if this church would throw open its doors for our cause, that probably they might be willing to hear a simple plea from one as humble as myself in behalf of myself and my proscribed race. The Rev. Dr. Bittenger said in his address he appealed to this assembly and asked if you are willing my friends to visit upon us the fate that has fallen upon the red man; that is, are you willing that we should be swept away by the heel of the conquering and the ruling race, I would say to my worthy and excellent friend that he need not fear on that point. The colored people can not be treated so. Any other race oppressed as we have been for two and a half centuries, would to-day have been blotted out of existence. It is said of a certain pet domestic animal that it has nine lives. We black people have more than that; we do not intend to be crushed out; we do not intend to die beneath the oppressors' heel; we feel that we have God and all good men on our side; we have in us the Phœnix spirit, which, though it may be burned to ashes, it cries from those ashes, "I will arise," and springs up to new and vigorous life.

There are some people who have always been finding fault with the greatest and grandest act of the Nineteenth Century, the abolition of slavery in the United States, and since that great event has taken place they have been grumbling and complaining, and I suppose they will continue to complain all through their lives; they will grumble when they are passing over the stream which divides time from eternity; but the work has been accomplished and slavery can never again be re-established in the United States. I do not believe that the American people desire it, and to-day if a vote was taken with the American people as to whether slavery should be re-established, that the overwhelming majority would decide in the negative. Again, the emancipated people themselves, now numbering five millions, have very serious objections to the re-establishment of slavery; having tasted the sweets of liberty, it would be a very large undertaking to say the least, to bind them again and fasten the chains upon their limbs. But above all, I believe that the eternal God, He who has no attributes, to use the words of Thomas Jefferson, that would lead him to take sides with the oppressor, he will never permit this foul blot and this crime to be again fastened upon our country. There are some people, who were not exactly in favor of slavery, believed it always to be a crime and a sin, and yet they were not prepared for immediate emancipation. They always held that the thing should go down gradually; no doubt it was a sin, but it should have been done away with gradually in ten or twenty years, or during the present generation; that men ought to have a license to commit sin for one generation, on condition that the next shall work righteousness and fear God and proclaim liberty throughout the land. They hold that there should have been proper time for preparation; that these people were not qualified to enjoy freedom, it came upon them too suddenly. Their views are the same as those which are said to have been entertained by a number of commissioners in a certain country on the other side of the ocean, to superintend the building of a new jail. The commissioners went together and passed three resolutions. The first was:

Resolved, That we have a new jail, and that it be built upon the site of the present jail. The resolution was passed unanimously.

The second was: *Resolved*, That we take as much of the material as possible of the old jail to build the new jail. This was passed unanimously.

And the third was: *Resolved*, That all the prisoners be kept in the old jail until the new one is built. [Laughter.]

And thus these gradual emancipationists would have these men kept by the million in slavery, crushed beneath its iron heel, until they would become prepared for emancipation. And when would that day come? I think it would be just a little after Gabriel's trumpet would sound. There is another class that believes in God's mode of dealing with sin, and God has but one mode of dealing with sin. He has given but one order to convey it, and that is that it is a man's duty to cease sinning at once, to do so this very instant. In it he therefore says, "cease to do evil, relieve the oppressed, undo the heavy burthened, and let the oppressed go free." And I thank God the nation was at last forced to adopt God's mode in abolishing slavery. It was first considered by military men as a military measure, so said Mr. Lincoln, that slavery should be abolished, politicians began to see by and by that it was a political necessity, that this curse should be swept from the land, and the church saw at last that it was a moral and a religious necessity that it should be destroyed, and the foul system was smitten as by the hand of God, and it fell like lightning to rise no more. Little did the friends of freedom know what they were doing. They did not know how far their benevolence was reaching when they were extending the hand of kindness and sympathy to the panting slave. I well remember when the fugitive slave law was passed, which made it a crime for a man to be governed by the dictates of his own conscience, and to be moved on by his own humanity; made it a crime even to give a cup of cold water, or a night's lodging, or a bit of clothing to a panting fugitive who was fleeing before the blood hounds which were pursuing him. I thank God that there were many, thousands upon thousands who disregarded that law, and who to in the language of one of our statesmen, who was once great, and still is great in his past history, that there was a higher law that was binding upon us and that law was obeyed. They could not in the face of that as represented to us in the scripture, shall, take place in the last day, when the Savior shall say, I was hungry and ye fed me; I was thursty and ye gave me drink; I was naked and ye clothed me; I was in prison and ye visited me; and if the inquiry should be made: "When saw we the Lord?" in their circumstances the answer would come, "Inasmuch as you did it unto the least of these, my brethren, ye did it unto me." And so it is here. I know the history of this grand city, situated at the base of the mountains, and on the banks of these rivers, that meet here, I know how the love of liberty always filled the bosoms of the people of of Pittsburgh, yet the fugitive was dragged away from your midst, loaded with chains and carried back into a life worse than death. You disregarded that law, and you took the fugitive to your homes and gave him employment, and your daughters and your sons taught him at night to read the Word of God; you taught them to revere the name of God in years past, and some of those very men and women have gone back to the South, carrying good tidings of great joy to their brethren. Some of them have gone back ministers of the Gospel, educated in your Northern schools; gone back as school teachers, although it was said when you were agitating these questions, just as sure as you abolish slavery, the streets of your Northern cities will be filled with negroes, and labor negro will be introduced until the white mechanic will starve. They even fixed the wages that in that time would be given, ten cents a day would the wages be reduced to. Well slavery has been abolished. Do you see your streets thronged with black men coming up from the South? There are a few who came here when the thunder of the Union artillery was first heard. Some came up with the soldiers and the officers of our army—noble men who advised them to come here and find a home. The highways are crowded with men leaving their homes and seeking new ones, and sometimes the white man and the black man meet upon the highway, and while the white man, with his bright eye turned to the heavens says, "Ho, Westward the Star of Empire takes its way," the black man, with his beating heart, and an eye not less bright, says, "Ho, Southward the Star of Empire takes its way." And the black men of the North, who have been here for years, have gone back with all the higher experience of a higher civilization to, benefit their brethren. I recollect—I shall never forget it; pardon me if I refer to it, as I do not wish to be egotistical—when I was a boy eleven years of age, the first school I visited was in a little town called New Hope. My father and my mother took me by the hand and fled from the Southern shore of Maryland. I had never entered a schoolhouse until that age, or seen an open book. Now a few years have past, I have been permitted to visit my native city, and have visited the scenes of my nativity, stood beneath the tree that used to stretch out its arms over me in the days of my childhood, I searched in the graveyard for the names of those I once knew, and found that all had passed away, for thirty-nine years had elapsed. And now I am permitted, upon the other side of the river to have the privilege of teaching bright boys and girls, and when they look up in my face and say, "when I have completed my studies, if God permits, I mean to go back to the South to instruct my brethren—to carry education—to carry the gospel—it makes my heart leap within me. We say to our brethren in the South, "you must accept the results of the war," and I believe that they must do so, and it will be proper for us to say to our brethren in the North "you too must accept the situation and the results of the war," and if the people be free they must be educated. All that we ask is, as Dr. Bittinger says, to have a chance. We do not desire to be encouraged to indifference in matters pertaining to our interests. All we ask is, that when our little frail barks are launched upon the ocean of life, exposed to the winds and tempests, give us charts and compasses, give us oars and sails, and if by our indifference we fail to reach the shore, the haven of peace and rest, the fault will be ours and not anybody elses. All we ask is fair play and half the road. We want education for our children; we want the bible; we want liberty; we want every right that belongs to the American citizen—nothing more nor nothing less. And I believe that the American people will do this. I trust that friends will not be discouraged. Let it be remembered that we have mortgaged our property, our houses and our lands. Slavery has done this. Now we must pay the debt. Give them these advantages, my brethren, education and the Gospel of Jesus Christ, and we will take care of the rest. Let our minds be enlightened; this is all we ask. Give us schoolhouses, give us churches, and if this shall be done, if the Northern people shall do this, then, and not till then shall your light break forth as the morning, and your darkness be as the noonday; then, and not till then shall you be like springs whose waters fail not, and the blessing of God will rest upon the church, upon the State, upon the family and upon the individual.

At the conclusion of Mr. Garnett's remarks, Gen. Howard introduced to the audience

J. L. LANGSTON, ESQ.

Mr. Langston said:

My Friends: Of course I would not attempt anything like a speech before you at this late hour, although the General is always afraid that I would make a long one. I would not say a word to you on this occasion at all, if it were not that I have listened very attentively to those gentlemen, and have been profoundly interested in all that they have said. But they have not said one word about the poor whites. I happen to have three bloods coursing through my veins; a fair proportion of Anglo Saxon; something of the negro, and a portion of the Indian. When I was in the office of one of the agents of the bureau, in Corinth, Mississippi, a respectable looking white woman come in and asked provisions for herself and for five or six families living in the neighborhood about twenty miles from Corinth. The agent filled a blank and said to this woman, "sign your name, if you please, to this paper madam." The woman drew back and said, "I cannot write sir." "Take hold of the pen," said the agent, "make your cross here." She took hold and made her cross. After she took her seat I said to the agent, "may I ask this lady a few questions?" I asked "if she had any objection to answering a few questions?" She answer, "no sir." "How far do you live from here?" "About twenty miles." "Where's your husband?" "He is dead, sir. He was taken prisoner during the war and died in a Northern prison." "Where is your eldest son?" "He is dead sir. He died in the same prison in which his father died." "How many children have you at home?" "Five, sir." "Can any of your children read and write?" "Not one, sir." "Could your husband read and write?" "No, sir." "Could your eldest son?" "No, sir." "Can any member of your family read or write?" "No, sir." "How many families do you represent in this application for provisions?" She named and numbered them. "How many men among the men named by you, who live in your neighborhood can read and write?" "Not one, sir, to my knowledge." "How many of the women whom you represent in your application can read and write?" "Not one, sir." "How many among the children?" "Not one, sir." "Madam, have you a school for the poorer whites in your neighborhood?" Have you a church in your neighborhood?" "No, sir." "Madam, let me trouble you with just one more question." "Certainly, sir." "Have you, in all your life, ever heard, in the neighborhood in which you live, a sermon by any one, white or black? have you ever attended a prayer-meeting?" "No, sir, never." Standing in the presence of that man, in the presence of that fact, I said to myself,

(Continued on Eighth Page.)