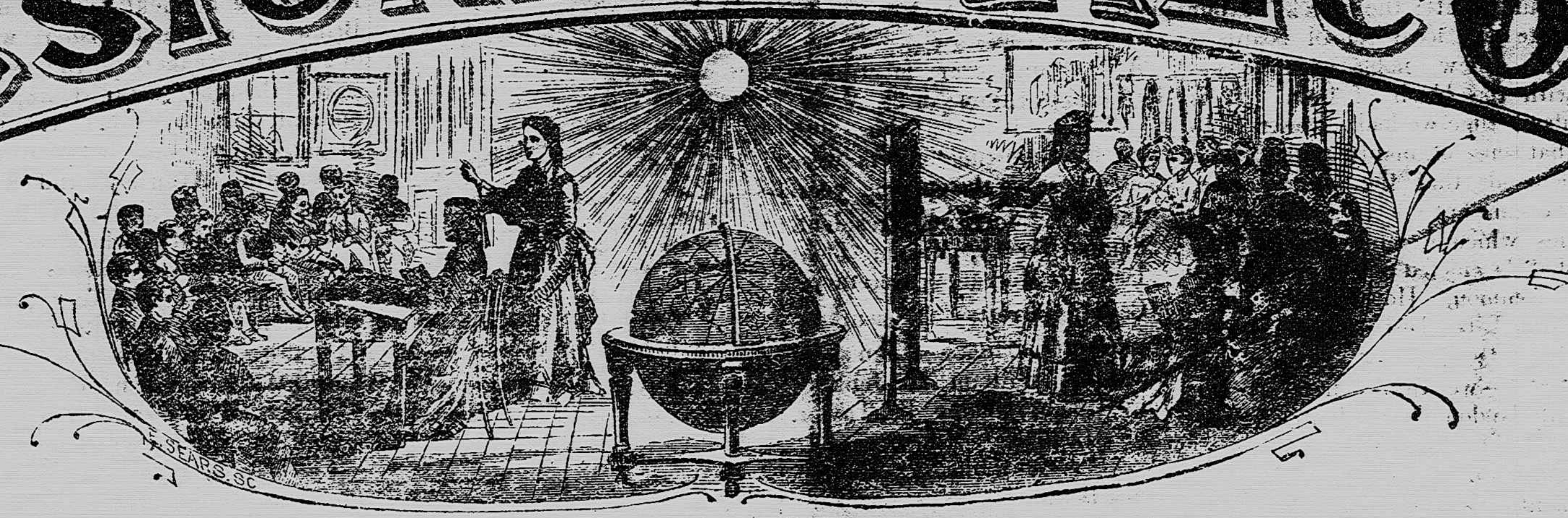


MISSIONARY RECORD



Devoted To Christian Graces, Literature, Arts, Sciences, Politics, And The Progress Of Civilization.

Therefore All Things Whatsoever Ye Would That Men Should Do To You, Do Ye Even So To Them.—Emmanuel.

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CHARLESTON S. C. JULY 5 1873

ON EDUCATION.

THE IMPORTANCE OF EDUCATION.
The subject of education is only second in importance to that of Godliness, and as members of the despised race, so long shut out from the benefits and ameliorating influences of a refined culture, we ought to have a deeper sense of its necessity to us and our obligation to those dependent upon us for its acquisition, than it is possible for those to have who are members of the most favored class of mankind.
The history of our fathers will show that in the days when darkness brooded over our race and hung as a mighty pall upon the very spirit and aspiration of those earlier times, they were not unmindful that education was a priceless boon, to be required at the risk of life in the waning hours of night—by the lighted pine knot torch, on the dying embers, or the mission's hearthstone, and if its importance was thus recognized by our fathers, and the intensity of their thirst for knowledge in any degree transmitted to us, what then is our duty in the work of education?
We are accountable beings and each one is responsible for the safety of the others entrusted to his keeping by the Master of us all; and in the work of education we owe a duty first to ourselves, and secondly to those around us.
It is incumbent upon us, that we should (each one for himself) do all in our power to cultivate our own intellects, to look upon and study the great work of education as both a science and an art. That is to say on the one hand, we should investigate as far as human reason can, the deep things of God. We should ruminant in the wonders he has made, and as ministers of the Gospel of Jesus Christ, we should know all that is useful and good, and should be thoroughly established in every good word and work, and for the reason that our calling is more varied and difficult in its application than any other in the work.
This getting, and being stored with useful knowledge, this studying all useful books, especially the Book of all books—the Bible, and those books laid down for the guide of candidates for, and the more mature student in this ministry, in our book of discipline, is what we mean by studying education as a science.
On the other hand, as an art, we advise that every man should strive to possess himself with the happy faculty of applying this knowledge to the work of the ministry, in other words, we need working men rather than intellectual men—men who having

been furnished with knowledge, will give the people the benefit of it, not only in sermons and lectures, but in building up the waste places of Zion both spiritually and temporarily—men who have ideas above and will labor for else than the "leaves and fishes" supposed to be contained in this Gospel of Christ—men, good men who will seek to infuse light and life and Christian culture into their people wherever they go, rather than be seeking after the "Golden Fleece" of Argonautic fame.
This then is the duty in education, first to prepare, second to make good use of our preparation. Our connection having an eye to this great necessity, has established for the formation of these objects.

WILBERFORCE UNIVERSITY.
This institution appeals to us to day, in the first place because it is ours; it is the child of our own creation, and if we forsake our own, the world may well call in question the existence of any paternal feeling in us.
It appeals to our sympathy for money, in the second place, because it is in great need of funds. \$30,000.00 annually is less than any college in America or Europe could live on, of the same grade as our own Wilberforce University, and yet our institution has been compelled to exist, we dare not say live, on a sum much less than this, and utterly inadequate to its demands. Another reason still comes why we should support Wilberforce, viz, that stronger and becoming more interested in the welfare of the institution and consequently of us, than we are ourselves.
Lately the United States Government granted us \$25,000.00 and still more recently, the late Hon. Salmon P. Chase.

THE DEPTH OF THE OCEAN.

The ocean is not a "bottomless deep," except to the poets and to young ladies, neither of whom are familiar with the modern improvements in taking soundings. Not only have skillful seamen known how to reach the bottom and fetch parts of it up to the top from great depths, but mathematicians have given themselves the trouble to calculate theoretically its average depth. Balfour gave this at 249 fathoms, or 1440 feet; Lacaille gives from 164 273 fathoms; Laplace, erroneously estimating the mean elevation of the land at 3280 feet—three times the height now allowed by physical geographers—thought the waters of the sea must be of about equal depth. Young assigned a depth of 2735 fathoms to the Atlantic, and about 3800 fathoms to the great South Sea. According to this estimate, other mathematicians add, the Pacific must be at its deepest point fifteen and a half miles in depth, which is scarcely probable. But though little is known of the greatest depths of the oceans, we do know that their bottoms are of unequal depth, and that they contain mountains as well as vast rolling plains; and Mr. Reclus takes advantage of such soundings as have been made to illustrate in a striking manner the inequalities of the bottom. "If," he remarks, the waters of the Mediterranean were suddenly lowered about 110 fathoms, it would be divided into three distinct sheets of water; Italy would be joined to Sicily, Sicily would be united by an isthmus to Africa, the Dardanelles and the Bosphorus would be closed, but the outlet of Gibraltar would remain in free communication with the Atlantic Ocean. If the level were lowered by about 550 fathoms, the Aegean, the Euxine, and the Adriatic would wholly disappear, or only leave in their beds unimportant pools; the remainder of the Mediterranean would be divided into several seas like the Caspian, either isolated, or communicating with each other by narrow channels, and the terminal promontory of Europe would be joined by the isthmus of Gibraltar to the mountains of Africa. A depression of about 1109 fathoms would leave nothing but three inland lakes; to the west, a triangular basin occupying the centre of the depression between France and Algeria; in the middle a long cavity extending from Crete to Sicily; and eastward, a hollow lying in front of the Egyptian coast. The greatest depth of the Mediterranean, exceeding 2200 fathoms, lies to the north of the Sytes, almost in the geometrical centre

of the basin.—Hager's Magazine.

Eating Without an Appetite.

It is wrong to eat without an appetite, for it shows there is no gastric juice in the stomach, and that nature does not need, and not needing it, there being no fluid to receive and act upon it, it remains there only to putrify, the very thing of which should be sufficient to deter any man from eating without an appetite it is a mistaken course, for its only result is to cause one to eat more, when already an amount has been eaten beyond what the gastric juice is able to prepare.
The object to be obtained is a larger supply of gastric juice, not a large supply of food; and whatever fails to have any efficiency toward the cure of dyspeptic diseases. The formation of gastric juice is directly proportioned to the wear and tear of the system which is to be the means of supplying, and this wear and tear can only be the result of exercise. The efficient remedy for dyspepsia is work—out door work—beneficial and successful in direct proportion as it is agreeable, interesting and profitable.—Holt's Journal of Health.

Punctuality.

We admire punctuality, and we can have but little patience with those persons who are so regardless of it, even in little things, as to continually break their word, under the impression that "it is of no consequence, it will all be understood, and amount to the same thing in the end," as many often say, to excuse their everlasting habit of being false to their word. There are some people—who seldom or never do as they promise. They habituate themselves to promise anything and everything without the least thought of fulfillment. We could name some persons of this sort, who in other respects are worthy people; but they cannot command confidence, because their word is not regarded. We can mention young men of promise who are constantly losing ground with their acquaintances, solely by being inattentive to their obligations and promises in little things. A man will soon run him, self in this way. In all business transactions in all intercourse with friends, in all engagements, let all do exactly as they say—be punctual to the minute. That is the way to make other people so, and to make them trust us.

PHYSIOGNOMY.

There is no science in their pretensions to which mankind are more apt to commit previous mistakes, than in the supposed very obvious one of physiognomy. I quarrel not with the principles of this science, as they are laid down by the learned professors; much less am I disposed, with some people, to deny its existence altogether as an inlet of knowledge that can be depended upon. I believe that there is, or may be, an art to "read the world's construction in the face." But then, in every species of reading, so much depends upon the eyes of the reader; if they are clear, or apt to dazzle, or inattentive, or straitened with too much attention, the optic power will infallibly bring home false reports of what it reads. How often do we say, upon a cursory glance at a stranger, what a fine, open countenance he has, who, upon second inspection, proves to have the exact features of a knave. Nay, on much more intimate acquaintance, how a delusion of this kind shall continue for months, years, and then break up all at once.
Ask the married man, who has been so but for a short space of time, if those blue eyes, where, during so many years of anxious courtship, truth, sweetness, serenity, seemed to be written in characters which could not be misunderstood—ask him if the characters which they now convey be exactly the same; if for truth he does not read a dull virtue (the mimic of constancy), which changes not, only because it wants the judgment to make a preference; if for sweetness he does not read animal tranquility, the dead pool of the heart, which no breeze of passion can stir into health? Alas! what is this book of the countenance good for, which, when

we have read so long, and thought that we understood its contents, gives us a countless list of heart barking errata at the end.—Charles Lamb.

My friends, if there is any man whom, from the bottom of my heart, I pity, it is the man who believes that all mankind are cheats and swindlers, and who considers life merely a game of grasping and gripping. If there is any young man for whom I feel a deep regret, as for a man sure to fail, sure to live and die wretchedly, it is the young man who goes forth into the world, believing that the only motives in this world are selfish motives. Depend upon it, that selfishness is not the only motive in this world—nav. It is not even the strongest motive.—President Andrew D. White.

That is a spurious goodness, which is good for the sake of the reward. The child that speaks the truth for the sake of the praise of truth is not truthful. The man who is honest, because honesty is the best policy has not integrity in his heart. He who endeavors to be humble, and holy and perfect, in order to win heaven, has only a counterfeit religion. God, for his own sake, goodness because it is good, truth because it is lovely—this is the Christian's aim. The prize is only an incentive, inseparable from success, but not the aim itself.—P. W. Robertson.

AMERICAN MORALS.

The grand evils which menace the people of America now are not to be found in the corruptions of municipal or national rule. The reign of the rings is broken, or tottering to its fall, and vile men are hastening to relieve themselves of the odium which attaches to it. Even those who seek to form new combinations for personal power and profit find it uphill work, and fail to make their intrigues fruitful. The wrong which now fronts us, and wait with desperation or trembling to be righted, are connected with the great Railroad corporations and their combinations and monopolies. The people by whose consent, and for whose benefit, these railroads were built—railroad to which have been devoted enormous areas of public lands and stupendous prerogatives and privileges—are determined to have something to say about their management, and determined that their power shall be curtailed. The corporations which have built them and are administering their affairs are manipulating or controlling legislatures, and superfluously enriching all connected with them. While the farmer cannot get a paying return for his wheat at his door, and the consumer buys his bread at an exorbitant price. The fight of the people with these monstrous powers is begun, and is to be the great fight of the next twenty years. The issue is not doubtful, though it may be long delayed. Little Vermont finds to her surprise that she has been imposed upon, and hastens to do her people justice; and it is safe to predict that in five years the railroad kings, and the overbearing monopolies, and the corporations which run railroads for the benefit of their managers, will be so thoroughly "investigated" that they will find it for their interest to conduct their operations with a degree of deferential reference to the interest of the people whom they have cheated and oppressed.
It seems to us that there is at this time a very healthy public sentiment. No public iniquity lives without protest. No wrong does sit easy and unopposed in his place. The old apathy under wrong and misrule is passed away. The od elements in society and politics are full of hope and courage; and we believe it to be acceptable of proof that no European country is less dominated by corrupt men than ours, or more willing and efficient in the demolition of all forms of wrong. If there is an apparent difference against us, it is simply because we advertise our sins more widely than our sister nations in order that the people may take intelligent action against them.—Dr. F. G. Holland, Scribner's for July

A NEW PARTY.

Since the advent into Louisiana of Senator Matt. H. Carpenter, we observe symptoms of a movement having for its end and object the formation of a new party. The basis of this organization, at this time, is rather vague. Its beginning is heralded by "Roundabout" of the Time in a supposed interview with a prominent colored and white man. Taking it from his standpoint of view, and from his trying to write down one class of colored men, and fraternizing with another, his plan is only to divide the colored voters, and make such selections from them as are not obnoxious, ill-behaved, troublesome, or "pestiferous" to his kind of politicians.
Now it may be that the time has arrived when a political union of the two races in this State can be consummated, but we must be slow to state our opinions why we do not believe it will succeed at this time.

First We are satisfied that any attempt, as proposed by "Roundabout" to divide and depreciate the remainder will only result with disaster and defeat.
It will be impossible for him or any other man, or party of men, of either color or political creed to limit this divide it to any select circle or class of either color. To be successful it has got to extend over a greater area than even New Orleans or its little coterie. Neither can it be manipulated or controlled by those who have but little experience in such great and important matters.

Second This movement must include the whole State and not simply New Orleans. True, there it might start, but it must not be confined to its limits nor to its citizens alone. The whole State must be included and the people—nor fifty—must be consulted.
We see it stated that a committee of fifty (white) citizens propose to meet fifty colored citizens, and together, propose some plan for a political union.

Now it strikes us that this is a curious way to start this movement. Where will the fifty white citizens derive any authority to act for so large a voting population as is in Louisiana? Again, How will fifty white citizens pave the way for the fifty colored citizens to meet with them? We heard what we were in New Orleans lately, that certain prominent white gentlemen were about to give a splendid dinner at Moreau's to some certain colored gentlemen of a certain persuasion. At this dinner the matter would be broached, and steps taken to put the plans into execution. Again we have been informed personally by certain white gentlemen in New Orleans, that there will be an open recognition of our civil rights accorded to us. That we will have access to all places of amusement, cafes, theatres, steamboats, saloons, public houses and in fact every civil right which is now enjoyed by the Caucasian. This is the written, public plan of the authors of the new party. What the unwritten and secret part of the programme is, has not yet been developed, but we would here remark that in our opinion, neither the dinner nor the acknowledgment of our civil rights will be accepted by the colored men, unless it be in the full letter and spirit of the law, and untrammelled with any degrading contingencies. For instance, of the colored man is asked to ignore, and form a combination against men born in the North, to curse and revile some of his own race to go for certain men; and measures, to have held up to him the acknowledgment of his civil rights only if he will give up his adhesion to Republicanism and its principles, and follow blindly the course of his new allies, without hesitation or full enquiry. No, if civil rights is to be accorded to the colored men of Louisiana; let it to them as free as the air of heaven untrammelled as the raptures upon his native desert, and with the fullest acknowledgment of the Constitutional Amendments, striking down and ignoring all distinctions on account of race, color, or previous condition, and such acknowledgment should be based upon an enlightened sense of justice, patriotism, and love of humanity and not for the sole purpose of party policy.
I will be perfectly useless for our Democratic, Fusion, or Liberal friends to undertake any intriguing in this matter. Every-

thing must be clear to the most careless observer. There are several rocks on which the new party ship will undoubtedly precipitate itself upon. Fairly speaking, Democracy depends a good deal upon latitude for its degree. It often agrees to try all plans before it does the only safe one, and generally goes through the whole catalogue of blunders before it will accept the only feasible and reasonable method of setting a difficult problem. We have observed lately that there is a contemplation of flitting one portion of the colored people, and an evident intention of getting along with them only in the new party movement. Consequently we see the press interviews, orators, &c., speaking in the highest terms of those upon whom they have designs, and using the most coarse, and repulsive epithets towards portions of the same, whom they propose to ignore. This looks more like dividing the colored people than making a political union. Such plans will never succeed. Neither one party act for all. There must be a fair, open understanding, especially in the eyes of the colored man. The fifty white men will have no right to select fifty colored men nor will they, if so selected, express the sentiments of their race. Let the white men select their representatives, and the colored men theirs, and then the sentiments and opinions of each will be better arrived at and expressed. Let such a spirit, predominate honesty, squareness, and truth, correct all errors, and all errors of all parties, and if union can be effected, place it upon a more secure basis than party policy, or by producing a loss of people against the other, or appealing to any class by disunion, or acknowledgements of rights upon contingencies. All the colored people of this country ask for is a fair chance in the race of life, a fair impartial administration of wise and equitable laws, a full and unrestricted enjoyment of their religious, educational and political civil rights. When these are attained, it matter not how, peace, prosperity, and harmony will prevail, where now it is confusion, strife, and almost chaos.—

THE ANTHONY VERDICT.

Judge Hunt in his decision against Miss Anthony's right to vote, has set at rest the foolish claim of these crazy women who claim the right to vote under the 14th Amendment. The Judge very properly decided that the State and not the United States has the power to decide who are voters. After rehearsing the power conferred by the 14th Amendment the Judge says:
The rights of citizens of the States as such are not under consideration in the 14th Amendment. They stand as before the adoption of the 14th Amendment, and are fully guaranteed by other provisions.
The right of privilege of voting is a right or prerogative arising under the Constitution of the State and not of the U. S. If the right belongs to any particular person, it is because such person is entitled to it as a citizen of the State where he offers to exercise it and not because of citizenship of the U. S. If the State of New York should provide that no person should vote until he had reached the age of 31 years or after he had reached the age of 50 or that no person having gray hair, or who had not the possession of all his limbs, should be entitled to vote, I do not see how it could be held to be a violation of any right derived or held under the Constitution of the U. S. He might say that such regulations were unjust, tyrannical, unfit for the regulation of an intelligent State, but if rights of a citizen are thereby violated they are of that fundamental class derived from his position as a citizen of the State and not those limited rights belonging to him as a citizen of the United States, and such was the decision in Corfield vs. Carryell. If the Legislature of New York should require a higher qualification in a voter for a Representative in Congress than is required for a voter for a member of the Assembly, this would, I conceive, be a violation of a right belonging to one as citizen of the United States. That right is in relation to a Federal subject or interest and can be guaranteed by the Federal Constitution. The inability of a State to abridge the right of voting on account of a race, color, or previous condition of servitude is a Federal guarantee.