

July 4, 1844

Crummell, Alexander

*The Necessities and Advantages of Education*

*Considered in Relation to Colored Men*

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Gentlemen of the Hamilton Lyceum,

I am happy to meet with you on this the Eleventh Anniversary of our society. It is more than a common pleasure to me, to come back from the scenes and toils of life; to visit the home of my parents; to recall the associations, and to mingle with the friends of my youth. It is by occurrences of this nature, where we can pour forth our warmest feelings, and express our heartiest congratulations, and good wishes; that we are enabled to obtain no small measure of human good and blessedness. The desire we have for our own comfort and satisfaction, causes us to anticipate events of this character, with highly pleasurable emotions, ~~and to enter into~~, and participate in them with unusual zest.

But self-love, however natural and genuine, is enhanced and ennobled, when passing beyond mere personal regards, it is mingled—say rather—~~lost~~, merged in a more elevated feeling:—in the disposition to lose one's-self in high and noble objects, —to promote good; to lessen the power of evil; to diffuse intelligence; to strengthen souls in truths and principles;—in fine to give ourselves up to all those generous emotions, and humane endeavors, wh are calculated to advance the best and most abiding interests of man, and to promote the glory of GOD. We are made better in heart, and holier in character, in the same measure as we forget ourselves, in remembrance of, and regard

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for humanity; and in our earnest devotedness to GOD and HIS truth.

I hope it is with sentiments akin to these, the we celebrate this, our Eleventh anniversary:—that whatever delight we may have in the past; whatever satisfaction may arise in reviewing the events wh have marked our career as a society since its origin; however much pride we may feel when we contemplate results already attained, or when we look at the worthy men that have passed from our midst, & have already done themselves, and our association, honor;—that still we are free from selfish feeling, and so devoted to our high purpose, that we can easily pass from individual satisfaction, and become absorbed in the great objects we have placed before us, and have ever endeavored to keep in view.

Trusting that these feelings are predominant in yr hearts, and fully sympathising in them myself; I venture to present to yr consideration, a trite, but interesting subject; one wh has a vital relation to the great cause of our people:—"The necessities and advantages of education mental culture, considered in relation to colored Men[.]"

Omit I shall use the term Education in its fullest sense, referring not only to the development of the mental powers; but likewise as it respects the treasures of science wh it bestows upon those who enjoy its advantages. (It is my design to state the results of past thoughts & reflection—to present, if possible, truths, wh shall commend themselves of their own truthfulness[.]

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I shall be able to present but a few of the more important views in this address[.] My aim will be first to shew the necessities and advantages of ~~Education~~ mental culture; ~~next~~ to consider its ~~features~~ and chief [elements]; and then, briefly, to notice the manner in wh this Edu[-]cation culture can be made common among us[.]

Before entering upon this subject let me premise one remark: ~~Education~~—the cultivation of the intellect, is a Duty. It is not a matter wh is left to choice; nor a subject wh can be eliminated, as one of the fancy or of pleasure. It arises from the very structure of our being; it is involved in the endowment of life and mind. The whole matter is contained in a simple universal principle, easily understood by all, namely—"That in the possession of powers there is involved, not only a commission, but also and an obligation to use them." The man who is endowed with any talent whatever, may know, solely by the possession thereof, that he should exercise it. He need not wait for any extraordinary command, or Divine mandate; he need not look for the wonders of Sinai, with attendant lightnings and Earth=quakes. The command to use his powers is within him: the commission to exert himself is also there. The Duty in this matter and the possessed talents, are coincident.

A very few considerations will make this duty evident. 1<sup>st</sup>. The supposition that the ~~et~~ Almighty ever created any thing without some certain end in view, is entirely excluded

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from our idea of HIM. HE made all things to subserve some purpose. The existence of mind, therefore, is declaratory of some divine intent[.] And he who possesses intellectual endowment may know thereby, that GOD instructs him to put it to its proper use, that it may bring forth its appropriate fruits.

This duty is again suggested by a consideration of the evils that result from a neglect of the minds improvement. ~~It is a great evil~~ The waste of intelligent power is a great evil. In the same ~~power~~ degree that the intellectual power ~~become~~ [...], is left unappropriated; so much is taken away from man, and subtracted from the amount of human good. A mind filled with wrong principles—a mind given up to ignorance; a mind wandering in the misty mazes of superstition and error; is an affliction to itself, and an ~~affliction~~ injury to society:—An affliction to itself, because it is lost to the glorious purposes and objects of the wide, ~~world~~ [...], of the human heart, of its own nature, and of the Divine will and providence: An affliction to society, because every such being, to a certain extent, is a creature of prejudice and passion, and, as such, a barrier to the advancements of truth, and the progress of man. Now this is a serious calamity; the avoidance of wh is a duty, and herein is made apparent the obligation imposed upon us, to improve, and expand the gift of mind wh GOD has bestowed upon us.

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It is the same in the great community of nations. Superiority in intelligence and Science, gives pre=eminence in standing and influence[.] We have seen this illustrated in the recent collision of two nations, wh, in many, but diverse, respects, stand out apart from all the rest in the community of nations. I allude to Great Britain and China. What makes the former of these, so much more powerful, so vastly superior? It is not the number of its population, nor the extent of its territory: for in both these respects, China is in the advance. Her population is ten times as great, and her territory is incomparably more extensive. But the wisdom, Science, and Learning of Great Britain, give her facilities, and impart to her a might by wh she far surpasses the feeble "Celestial Empire", and marks the foremost of all the great nations of the earth.

It may thus be seen that in cultivated mind consists the true elements of success and advantage. It is not physical force that gives solid and enduring prosperity

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and decided superiority: for there are inferior and even obscure nations, where more physical power is concentrated, than in others their superiors. It is not the accumulation of the precious metals, or the increase of wealth that imparts power. It was this reliance that humbled—yea, almost prostrated the once proud monarchies of Spain and Portugal. It is only where intellect is cultivated, and the moral powers fully developed, that we may look for the largest advantages possessed; the fullest resources gathered; together with the most vigorous furtherance of all noble objects.

It was doubtless a general induction from facts like these I have mentioned, wh originated the well known aphorism—"Knowledge is power." And indeed there is a power in Talent, Wisdom, Intelligence, or whatever you may term it, wh gives it a mastery, where mere physical force [and] powerless & authority [vain]. The cultivated intellect asserts its own superiority, and commands respect from inferior minds[.] The learned man is regarded as a sort of Prince. Upon matters wh require unusual concentration of mind, or enlarged comprehension: and upon those topics wh demand an extensive research, or, a rare and profound insight; such a man is immeasur-

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certain of all lessons of military History—  
is the superiority of discipline to [enthusiasm]" \*  
In proof of this assertion he refers to several  
facts from the history of modern warfare,  
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Now, this principle is not peculiar to the art of  
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cultivated, though vigorous common sense. My [de] =sire is to convince you, my Brethren, if possible, that nature, Nature aided by science and art, always has been, is, and always will be superior to na=ture, rude and unrefined. I know I shall be met with the great names, & the distinguished career of many self-made men. Yet with assurance do I repeat the assertion:—"Discipline is superior to Enthusiasm[.]" The history of the human mind from the earliest times warrants this asser=tion. It was discipline that has given gave to the world those names, so bright & peculiar in their spheres, that they stand out like suns, each in their own systems. What established Moses at the head of the Israelites, and centered in his person, the States=man, the Judge, and the Commander? Mental "Discipline[.]" "He was learned in all the wisdom of the Egyptians[.]" What, besides the common endow[-]ment of grace upon the Apostles,—made St. Paul, chief of them all? Cultivation and "Disci=pline." HE was brought up at the feast of [Gama]-[lie]—the most learned of the Jewish Rabbies. It was discipline that made [Demosthenes] the prince of ancient orators, and inces= =tant discipline made Cicero ~~almost~~ his almost equal. It was discipline that placed Burke, Pitt, and Fox, the foremost in the field of modern eloquence. Unwea=ried discipline in their art, ranks Phi=dras and [Canora] the chief among the sculptors of all times. Raphael and [Rubens] in the kindred art of painting; and Mo=zart and Hayden in music. And it is this

\* Lectures on Modern History, by Thomas Arnold, D. D. Sect. 4<sup>th</sup>

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wh has [enveloped] in a cloud of glory the names of Bacon & Locke, of Galileo and Kepler and and Newton, the bright lights in Science and Philosophy[.]

The considerations thus presented will be found to have a peculiar bearing upon the condition, and the interests of our people, as a poor and suffering class.

As a people, though not in the extreme of poverty, yet we are poor. Though in the midst of labor & service honorable in themselves, yet we are esteemed but as menials. And although I believe a lowly condition has its advantages, in that it subserves the development of the humble and gentler traits, yet there is a vast disproportion between the development of these, and the higher ~~development~~ elements of mind and character,—so great indeed as to degenerate into a slavish spirit, to wh humility is by no means akin. For these reasons I think the higher occupations, and the more respected offices of life, sh<sup>d</sup> not be despised, but rather sought after, especially as we can carry with us, into them, the commendable traits to which I have referred[.]

So much have we been accustomed to lowly duties and humble occupations, that they have become almost identified with us as a class, and we with them. The influence of this has been an unfavorable association in our own minds, and in the minds of those who are in fact no more than our equals: on our part, regarding ourselves as underlings and in-

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=feriors; and held as such by those in whose hands is centered both power and employment[.] Hence has resulted to us the deepest degradation and the saddest debasement, affecting our well-being in all its social civil and moral ~~es~~ ~~pacities~~ aspects, discouraging ~~all~~ manly sentiment, thwarting all elevated purpose; and wresting from us us the privileges and rights of American citizens.

Now if we glance at the industrial occupations in wh we are mostly engaged, in contrast with the elements wh are adapted to produce success, we shall clearly perceive what great advantages and high consideration we sh<sup>d</sup> command by the ~~general~~ possession and general diffu[-] sion of Education.

1. The offices in wh we ~~are~~ serve are generally the more lowly, such as impress a man with a sense of dependance—those in wh others gladly seize the opportunity of looking upon us as mere instruments. They are offices also where the greater labor is required, and where the smaller remuneration is received. Are we not made the drudges of the land?

This is the position of our people—of our race as a class in this free land country, both at the North and at the South, tho mitigated here by some of the immunities of that glorious

“Mountain nymph, sweet Liberty”

Now how has this been occasioned? [You] say —By the force of servile condition. True. I choose however to ~~attribute~~ employ other language[.] I attribute it to the lack of knowledge,—the need of Education:—those being in my opinion

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the foundation of all servitude. We have not risen to higher positions in industrial pursuits, because ignorance has been forced upon us; and, therefore we have not been fitted for more elevated spheres of enterprise and intercourse[.]

But how are we to emerge from beneath the burden of these apparently overwhelming circumstances? By those means most certainly; wh are alike adapted to the elevation and improvement of every human being.

2. What these means are, is clearly ascertained by a reference to the elements of success, among wh ~~are~~ industry surely ranks the foremost. But in civilized life industry, if not associated with a high intelligence, will not suffice. This is evident from the fact, that the smaller results of labor, are generally the portion of those, who put forth the greater amount of physical effort. Besides industry, then, there are other essential conditions to secure success.

With that intelligence wh Education never fails to impart, colored men n<sup>d</sup> become qualified to discharge with honor and profit to themselves, the duties of every department of business. They n<sup>d</sup> have an intellectual fitness for any situation in life. To secure this [result] they must be able to appropriate to themselves the advantages of mechanics. They sh<sup>d</sup> acquaint themselves with the scientific aspects of agriculture, and not rest satisfied with the ordinary information relating thereto. They sh<sup>d</sup> understand the operations & requirements of mercantile life in its various relations. Hun[-]

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dreds, and I might say thousands, for they are needed, should diligently fit themselves for teachers, not only for the common, but al[-] =so for the higher [...] [branches], and take a final exit from the [hustlers] stable and [the barters] shop. Give colored men but a partial acquaint[-] tance, of the respective natures above descri= bed, and penury and slavish servitude w<sup>d</sup> depart from us, and an almost Eden-like prosperity, w<sup>d</sup> soon spring up on every side.

Second. It follows from the preceding re=marks, that Education is necessary in or=der to avert much of human ill and mis[-] =ery.

The ignorant man finds himself una[-] ble to take any other than ~~the~~ a lowest place in Society as a human being. There is a degrad=ation in ignorance, wh detracts from our worth and estimation among those, who are our superiors in these respects[.] Mental inertness, has originated the [impeded] natural inferior=ity of large classes of our fellow creatures. Their weakness of mind, their lack of thought, their incapability of long continued and unbro=ken thought investigation; has been regarded as evidence of a difference of nature; and thus ~~from this~~ it has been inferred, that such crea=tures were designed, the instruments and the tools of their Superiors. Hence in some parts forms of society the existence of slavery, and in oth=ers that degrading, menial, almost unrequited domestic servitude, in wh, altho a man may claim individual freedom, the claim neu= =tralized by a most servile position; and he is made to feel a most ignoble and dishonoring

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This meanness of mind, this lack of thought, this incapability of long continued and unbro=ken thought investigation; has been regarded as evidence of a difference of nature; and thus ~~from this~~ it has been inferred, that such crea=tures were designed, the instruments and the tools of their Superiors. Hence in some parts forms of society the existence of slavery, and in oth=ers that degrading, menial, almost unrequited domestic servitude, in wh, altho a man may claim individual freedom, the claim neu= =tralized by a most servile position; and he is made to feel a most ignoble and dishonoring

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dependance;—a dependance for wh GOD nev[-]  
er designed so noble and exalted a thing as the  
human soul[.]

How much of such ill and misery, has been the  
lot of our afflicted race! To say nought of  
the system of slavery and its wrongs, just  
glance at the torture and anguish concentered  
in the system of Caste, wh permeates every  
form of society and life in this land. Every in  
dividual, it is true, has the undoubted right to  
choose his own companions, and to elect his own  
circle of friends. We have no right to interfere  
with the social or domestic relations of any one.  
But a regular system, wh shuts out a whole  
people—a large people, from the ways, the  
fellowships, the sympathies and the regards  
of their fellow creatures, is a soul-crushing  
system, and a murderous. The right of choice  
in companionship, or domestic regulation, exten  
deth not to this. GOD never designed it thus. It  
is in opposition to the benevolent intents of the  
maker, for the whole race, for entire humanity[.]  
It is at war with our common human nature.  
We sh<sup>d</sup> protest against it; for every man has a  
claim upon the fellowship and the heart of his  
fellow man. We sh<sup>d</sup> strive by all proper means  
to destroy it; for this we owe to our allegiance  
to truth, and to duty to subserve our own well be  
=ing.

These are two of the most grievous results of a bar[-]  
=ren uncultivated intellect—Servitude and Caste.  
The antidote against them, is the general dif  
fusion of intelligence among ourselves. As we become  
intelligent, and wise, they must, and will certain[-]  
=ly recede. Prejudice, of whatever character, can

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no more withstand the light of intelligence & morality  
than mist walk, [twin]=like, the pathway of the sun.

Caste has its origin in wrong opinions or false  
impressions, suggested oftentimes by outward cir=  
cumstances. Let us get the general ability among  
ourselves to dissipate these errors, and uproot  
these falsities, with their stout fibres; and it must  
die[.] The existence of color, is not a contingency  
in this matter. It is intelligence, reflection and  
conviction, that are to produce the desired change[.]

There must be a thorough and extensive self improvement on  
our part, and the undeniable persuasion of our  
improved condition, on the part of others; those,  
whose minds are prejudiced, in order to its e=  
radication. Caste is a wrong state of the mind  
and heart; and "as the diseases of the mind  
are invisible, invisible must the remedies like=  
wise be. Those who have been entrapped by false  
opinions are to be liberated by convincing truths." \*

Another very common distress produced by  
ignorance is that a lack of intellectual cul=  
ture, is that it generally throws men back upon physi=  
cal excitement, as the sources of blessedness and  
delight. Now he who relies upon his senses for  
his well being, degrades himself; for this is an  
approach to bestiality. The man who relies upon  
his senses for his highest true life, takes the  
first step downward toward the brute. Sense is  
the proper element of the mere animal, in its  
search after pleasure. Spirit, reason, and a  
moral nature, are the fountains of excellence to  
man. It is true that during a considerable  
part of our life-time, we can obtain gratifi[-]  
cation in the indulgence of sense. But after

\* Petrarch. Quoted by Coleridge in the 'Friend.'

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a while gratification and surfeit pale. And then ensues that saddest of all physical states —the intense lust of the appetites, and the impossibility of satisfying them. And of all spectacles, this is one of the most repulsive;—an old man with a barren unfurnished mind —the slave of his passions—those passions blun[-] =ted and diseased—yet active and preying upon him[.] A fire destroying his inmost vitals yet unquenchable!

Now it is entirely the reverse with the cultivated and the intellectual. Thought, Cultivation and Knowledge, never cloy. The most learned of all men, can never say, that his mind is replete, and that he can receive no more[.] The objects of the intellect are unlimited, unconfined and infinite in extension: and let the mind proceed to the farthest possible advances; it will still behold, far beyond, untrodden fields, rich unpenetrated regions, inviting active labors, and offering untold glorious rewards. There are hidden recesses, where the eye of Philosophy has never pierced. There are depths and profundities, wh have never been fathomed[.] And there is a shoreless ocean of truth, whose limits the boldest and most adventurous navigation in thought has never explored, and whose virgin waves have never been rippled by the passage of an intellectual keel[.] \*

≠ We need, therefore, never fear that the field of intellectual life and existence will ever be wholly pre-occupied to our exclusion; and the personal

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distresses wh have fallen upon us from the lack  
of ~~is~~ mental culture, can be extenuated, and ul=  
=timately removed, by intelligence[.] Let the sun rise, and  
the night departs[.]

Third. There is no place more appropriate than  
this, to introduce another idea, namely, that  
Education is necessary, if we n<sup>d</sup> secure to ourselves,  
the highest, purest, noblest sources of enjoyment  
saving one, wh earth can afford[.]

I am not one of those who have faith in the dogma  
conveyed in the oft=repeated line of Pope—

"Happiness our being's end and aim[.]"  
I do not think that the grand object of existence  
is solely self enjoyment. I do not believe that  
GOD placed us in this world, with this as the lead=  
=ing end and purpose—our own blessedness and  
bliss. Individual good is not the first design  
of being. Self is not the end of existence. We  
were placed in this world to subject ourselves to  
the divine will,—to yield obedience to the divin[e]  
commands, and to devote ourselves, heartily and  
unreservedly, to the promotion of the grand  
and august purposes, contemplated by the Deity.

These are the primal purposes of being. It  
is true that in ~~order~~ our endeavors to fulfil them  
we shall add to our own well being here, and se=  
cure bliss hereafter. But the happiness wh is the re=  
sult of a true life, sh<sup>d</sup> not be made the end of it.  
When we thus reverse things natural, we miss our  
aim, and harm our souls[.] ≠

It is the religion of the Cross that guarantees  
man the highest and purest enjoyment and the  
most enduring comforts[.] All other means of blessed[-]  
ness are partial[.] The Religion of Jesus, on the contra=  
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and transcendent. He who appropriates its offerings and lives up to its privileges, has a ful[-]ness, that can be derived from no other source[.]

Next however to the satisfaction wh religion affords, are the delights of literary pursuits, and the exquisite gratification, wh accom=panies the acquisition of knowledge. The pleasures of appetite, the gratification of sense are not to be spoken of in connection with it. They are as immea[-]surable inferior to intellectual delights, as the body itself is inferior to the soul.

This gratification is of various kinds and has divers aspects, but it is shared in different degrees by all persons who have any relish for in=tellectual effort, from the humblest schoolboy to the profoundest philosopher.

It is the gladness of the child with its heart joy=ously throbbing, upon its first successful attempt in reading. It is the delight of the youth, who hav=ing passed through many scholastic perplexities, at length, with unassisted efforts, feels himself capable of mastering abstruse problems, ~~and of solv=ing~~—It is the pleasurable emotion wh comes over the soul when the unexpected revela=tion of some great truth relating to life society

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or duty, in all its beauty and authority[.]

It is the content & satisfaction, when ~~the connection~~

some ~~of~~ great principles, before [isolated] in the mind, appear before us in their true relations & connection, or when the secret causes of phenomenon ~~be~~ long inexplicable to ~~the mind~~ us are unfolded to the [understanding].

There are particular topics, also, wh from their very nature are especially calculated to fill the mind with sensations of delight.

Astronomy is one. The glorious canopy of ~~the hea[-]~~ even, when illuminated with the splendor of its king or at night, when bespangled by hosts of stars is an interesting, yea, an exciting spectacle to any soul who hath an active perception of the beautiful. Much more is this interest heightened, when we are acquainted with the situation of the planets—know the laws wh govern the revolution of the heavenly bodies,—can compute their distances, and understand their mutual influences.

There is ~~is~~ Mental Philosophy. This is one of the most exalted as well as the most difficult of all the Sciences. The investigation of the [first] principles of knowledge, as offering as a more intimate acquaintance with mind and the processes of thought, has been found a source of solid gratification[.]

Moral science is another subject of inquiry, and the most important of all. Connected ~~with~~ as it is with Religion—its parent; related to the Revelation wh has been given by Infinite Love; informing us of our condition, as moral and accountable beings, in our relation to each other and to our Creator; it is ~~related~~ calculated to be the most sublime of all studies, to the pure heart, and the well balanced intellect.

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There are also many other branches  
of Science, all of wh are calculated to impart  
more or less of enjoyment to the ingenious mind,  
in its pursuit of truth[.]

But O! the sylvan groves, the shady al=  
coves of Poetry! What rich treasures, what glo=  
rious creations, do they ever offer, as an inex=  
haustable and sumptuous feast, to the beauteous  
soul. Here are the most verdant fields, the  
sereenest skies. Sweet airs and gentle breezes  
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vista of truth ~~and~~ of love, and of beauty, to un=  
bounded depths is unfolded to view; where the imagination never  
tires in threading its mazes, and never cloys [in]  
feasting upon its luxuries.

"Blessings be with them—and eternal praise[.]  
Who gave us nobler loves, and nobler cares—  
The Poets, who on earth have made us Heirs  
of truth and pure delight by heavenly [lays] [.] \*]

abbreviate      ≠ Another remark may be ventured in this con[-]  
these [heads]      =nection, illustrative of the enjoyment intellec[-]  
                      tual pursuits can impart. It is, that ~~every~~

~~right directed effort of mind~~—every earnest  
and genuine endeavor to discover truth, is atten[-]  
ded with superior delights. And this aside from  
the issue. If success is the result of investigation  
the joy is unalloyed. On the other hand, al=  
though there is ever dissatisfaction in all failures  
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~~thought~~ vigorous effort, and untiring assid[-]

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For, ~~for~~ 1<sup>st</sup> the effort gives him the conscious  
=ness of power, superior to what he ever thought he  
possessed. And the consciousness of power is a  
source of delight in itself.

~~Second~~ It is frequently the case, that although a man  
may fail in reaching the goal he has set before  
him, yet he makes discoveries almost priceless  
wh he had not anticipated[.] Thus in Chemistry  
the Alchemists, though in a vain pursuit, made  
invaluable revelations in science[.] Now this is an  
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a discovery, experiences emotions of the most  
exquisite nature.

Fourth. In addition to the pleasure Education  
imparts, it has another influence of equal im=  
portance. It ennobles and dignifies. It produ=  
=ces an elevated tone of mind. It infuses a portion  
of its own excellence, into the sentiments and hab=  
=its.

This to us, is a most important matter. The  
influence of servile condition has been to produce  
servile and ignoble character. It cannot be de=  
= nied, that as a people, we are sadly wanting in  
manliness. We appear to be unconscious that we  
are men. We do not seem to be fully aware of  
our humanity and the high dignities, therewith  
connected[.]

The idea seems as if indelibly stamped up=  
on too many our minds that we are colored  
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nied, that as a people, we are sadly wanting in  
manliness. We appear to be unconscious that we  
are men. We do not seem to be fully aware of  
our humanity and the high dignities, therewith  
connected.*

*The idea seems as if indelibly stamped up=*

*on too many our minds that we are colored  
men; and we have been too willing to admit*

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the point as settled beyond controversy, that  
the color of the exterior physical man, is  
decisive of the total eclipse of the interior in-  
tellectual man. Hence, in most of our rela[-]  
tions we are too content to hear ourselves as the des[-]  
=pised class.

We need to advance from our present hum= bling and degrading self=valuation, to a self one estimation more ennobling, and better [comfor]= ting, with the dignity of that nature stamped up= on us in common with all other men, by the hand of our Creator. We must throw off the servile notions, too, which have been entertained of us by others, and wh have been forced by a constant repetition of [...] inferiority, upon our own souls. We must rise to clearer to clear= =conceptions of our manhood, and to a more proper appreciation of human worth[.] Divesting ourselves as much as possible, and as speedily as we can from old and stale prejudices of condition place power, and all the more out ward circumstances of life; we must endea= vor to look inward upon that mysterious exis[-] tence—the human soul—to acquaint ourselves with its rare capacities and its matchless abil= ities, so that we may become deeply impressed with the sublimity idea of the native dignity common to every human being, and thus arrive at correct opinions concerning man, regardless of external circumstance. When

When such a view of our individual and our common humanity becomes general among us, we shall respect ourselves and honor our neighbor[.] And the same respect we have for ourselves we shall have receive from our fel= lows. The price we set upon ourselves, we chal=

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lenge[.] \*

Now one of the best of all means to produce these impressions and make them common among us, is to diffuse intelligence, and make Education a general possession[.]

I have already remarked that to a considerable extent, we are creatures of impression. The nature of human influence is such that our character is chiefly formed by the communion we have with each other[.] This is the great feature of moral beings[.] How important, how sublime, when this communion is with the loftiest mind and the purest character—when the human being is brought into acquaintance & familiarity with the noblest thought and the most extensive observation.

It is the privilege of the cultivated man to live in such society and to hold such high discourse. The great ones of the ages come to his habitation. The noble and the grand of the ancients enter his dwelling, and sit down under his roof. Humble though he be in name and circumstance, yet Isaiah and Plato, Solomon & Socrates, will not scruple to solve his difficulties, expand his ideas and give him the riches of their wisdom and sage experience. He is surrounded by a host of invisible spirits, who, without the infirmities of sense and flesh and the burdens of mortality, will come to him in

\* 'We all do stamp our value on ourselves.  
The price we challenge for ourselves is given us  
There does not live on earth the man so station'd  
That I despise myself compared with him

Man is made great or little by his own will[.]' Coleridge's [Wallenstein...]

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their vigorous and manly thought or their gay and lively fancy, and disburse to him from forth the rich treasury of their noble sense, and their high and majestic intellect:—men of all times and of every aspect of genius and =talent and learning:—men who have lived in the world's grandest eras, and amid her most stirring and momentous events; and have caught up from each and all the impressions that are living and enduring; and sent them down to immortal life, in terse and vigorous and glowing forms of expression.

Now if we are influenced by the society we keep,—if our characters are in any measure fashioned by our associations; how ex=alting, how ennobling must be the influence derived from intercourse with the master minds of antiquity, and the majestic thinkers of modern times.

The cultivated man has the most distinguished associations. He discourses with Prophets and Philosophers, and communes with Apostles and Historians; whose fame has been proclaimed through many ages, and whose authority is established beyond question. Can he resist their influence? Can he withstand their power? He listens to the sage reflections and the clear deductions of States[-] =men and orators. He seizes eagerly upon the rich lore and the varied treasures of scholars; and he ardently grasps the rare offerings of Anti=quarians, gathered from the world's infant days[.] Beneath the influence of these, can he remain unmoved? Shall their visits prove powerless

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and unheeded. It were wonderful if such sh<sup>d</sup> be  
the stolidity of man.

~~Is not a child ennobled in the society, and  
under the influence, of wise and thoughtful  
parents? Is not a youth made manly and  
reflective, placed under the control and exam-  
=ple, of dignified and thoughtful superiors?  
Is not a low mean man, made to lift up his head,  
and open his heart, and exert his powers;  
when brought under the influence of continu-  
al goodness, noble effort, and humane endea-  
vor?~~

Look for a moment at such a writers as

Butler Barron & Coleridge[.] How [t]hey sweeps along in glory and  
in joy, scattering darkness from before him  
and revealing light—Bringing forth error from  
its subterfuges; and unfolding the attractions  
of Truth and the majesty of Reason. How pon-  
derous his tread! How vigorous & mighty his thought!  
How stately and majestic his bearing!

Look at Locke and Bacon and Burke [Burke is a Butler] [South] & Burke  
—men who thought and wrote and spoke  
in a manner that no others have since—  
there were giants in those days”—Are low ideas  
and meagre thought, compatible with such high  
converse? Is it possible to breathe such an atmos-  
phere, without retaining somewhat of its strength  
and its vigor? Can leanness and imbecility  
be the result of such a regimen? This n<sup>d</sup> be  
in direct opposition alike to all experience and  
all analogy. The result of such liberal studies &  
such high associations; cannot but tend, to im-  
=prove character ~~ref~~ refine the sensibility, [impress]  
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—“fix in calmer seats  
Of moral strength, and raise to loftier heights  
Of love divine, the intellectual soul[.]” \*

Fifth. Education is necessary if we wish to make improvement and progress.

The human mind was made for improvement and for progress. This is the prerogative of no particular portion of the great human family: Man, was made for advancement[.] This applies then to that large part of it to [wh] we belong[.] It was never designed by the great architect of our nature, that the African mind sh<sup>d</sup> ever remain exactly in one position[.] GOD never intended that the black man of Africa, or his unfortunate descendant in this country sh<sup>d</sup> be limited in thought to servile ideas, & circumscribed to the round of lowly duties & menial offices.

Too long have our thought, character, and de[s-]  
=tiny, been under the control & influences of condit[-]  
=tion. It is time now that the soul sh<sup>d</sup> determine these great interests for us.

It is one the distinguishing traits of high and true humanity manhood, to mark out its own course and decide its own lot. In all the great characteristics of the humanity, it is our duty to show oneness and identity. We sh<sup>d</sup> therefore dare to be and to do, all that may become men[.]

The constant round of servile feeling and lowly effort will yet, I fear, run out our intellect & produce insanity. The common mind must be aroused, and effort must be put forth[.]

\* Wordsworth.

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The higher avenues [above] must be trodden[.] The a=  
bounding treasures within our reach must be sei=  
zed upon and appropriated. There is a ~~path~~  
~~way~~ a glorious ~~pathway~~ ladder reaching beyond the  
atmosphere of thought and reason, even to the  
highest heaven of love. Let us take the company  
of men and steadfastly pursuing that upward  
course at length. Join the Society of Angels.

[The Heads]

#

How eminently adapted is Education to this  
progressive advancement of man! For ~~first~~  
1. a full and proper training of the mind, is adap=  
ted to free a long degraded people from the bur=  
den and the control of slavish associations.

We are too much creatures of impression[.] Our  
life comes not so much from within its proper  
source, as from external circumstances. This is  
peculiarly the case with those who lack mental  
training, whole ideas have been circumscribed  
to a narrow sphere—hemmed in by the wall of  
social subjection, and forbidden to ascend  
some lofty position whence thy might appropri[-]  
=ate the advantages of an extended observation[.]

Education, however, breaks ~~through~~ down these lim=  
its and bursts through these bonds. The cultured  
=mind spurns the base control of the external[.]  
It becomes [restive] under an authority infe[-]  
=rior to itself in nature and in dignity; and  
aspire to a sphere where it may fasten upo[n]  
objects commensurate with its native worth an[d]  
excellence[.]

2. Education promotes progress by introducing  
the mind to higher and to nobler thoughts. The  
dormant intellect has no proper objects of

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Such a being is happily illustrated in a character of Wordsworth's.

"A primrose by the river's brim  
    a yellow primrose was to him  
        And it was nothing more"

And Bunyan also mentions one, with mind so fastened upon a worthless much=rake, that his attention c<sup>d</sup> not be attracted toward a glorious immortal crown, held before him, althoug[h] it was offered by an Angel.

But when a mind is withdraw from low objects, is relieved from degrading pursuits; and ~~is withdraw~~ makes but short advance ~~indiv~~ ~~ue~~ in the avenues of thought & knowledge; and feels that there is no law in nature that dooms it to dwell with the ignoble; then a deeper consciousness of being than even before, fills that soul, nobler objects burst upon its vision, and it becomes at once aware of its noble capacity and high destiny.

It becomes aware of its own nature, its own powers, and the intents of the Maker therein. And next to that of GOD, there is no nobler revelation that can be ~~to~~ made to benighted man than himself. Hence among the Greeks the fame of the great aphorism—"Know thyself." Which they regarded [as] heaven =descended:—and it is indeed a great acquisition after having long dwelt in ignorance & soul=

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=less inactivity, to become at last aware of the glorious endowment of mind and soul, with wh we are endowed gifted, and of the great ends of being.

The intelligent being thus awakened, begins to seek the purposes and the ends of existence. The ~~dut~~ idea of Duty full-formed and majestic, starts up into activity. It is led to inquire concerning the various responsibilities of existence, in regard[d] alike to GOD and to man. The religious sentiment perhaps, is thus started into life and activity. And thus begins a new and beautiful life, full of "beautiful regards", kindly deeds and grateful charities, and continually [disposed] to Faith and Love and pure devotion ~~wh advance was by the most rapid forgiveness to the attainment of his chief end.~~

#

Sixth. We have to prepare ourselves for the responsibilities of enlarged , impartial American freedom, as well as for its blessings.

That is a solemn as well as a [joyful] period, when a numerous people pass from ser[-] vitude and wrong and enter upon the pleasant realities of freedom. To them the past has been a blank[.] Their pathway has been through shade and darkness, and unnumbered burdens have rested upon their hearts. To themselves, their [own] being has been an enigma[.] Who they were and what they were;—Whence they came and whither they were going, have been dubious questions, deeply by agitating their minds[t]

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souls. The perplexities pertaining to the soul have imparted a sad and sombre cast to the world and to life. Both are inscrutable problems. The purposes, and the ends designed in them have been unrevealed. How miserable their state! How deep their abasement!

But now a glorious transition takes place from ~~in~~ a dark career of wretchedness. They are to strike off forever, the chains of a most gal= ling servitude; and henceforth run with un[-] fettered ~~limbs~~ powers, in the exalted path= way of freedom and humanity. Truly and in deed this is a joyful event!—an event la= den with smiles and comforts, with delights and blessedness.

But it has its serious aspects too: for all the sa= cred realities of Duty—its relations to man and to GOD.—all the responsibilities ~~of~~ wh are con= nected with human life and enlarged privilege and weighty obligation; now, for the first time, fall upon them, in their full power and deep solemnity. What a high vocation is to this to wh to be called! What a responsible position in wh to be placed!

To this vocation are we called and in this position, shall we—the children of Africa in this land— be placed, before a very distant period. The time is not very ~~distant~~ remote, when our people hitherto degraded and disfranchised, shall stand up, invested with all those immuni[-] ties of freemen theoretically proclaimed in that immortal Declaration of man's birth= right inheritance, but so shamefully ~~& hypocritically~~ falsified, in the historical prac[-] tice of this our native land. The voices of the

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united civilized, ~~and even some of the semi-~~

~~barbarous world~~, have proclaimed, that

such a high destiny awaits us in the future[.]

Yea more, the same hand and finger that

wrote upon the wall, in characters blinding

by their ineffable brightness, the doom, wh made

Babylonian revelry and tyranny, smite its

knees together in quivering agony; now, in=

scribes over the whole arch of the blue vault

of heaven the same living truth; wh in like

manner, quick and powerful, strikes a death

=terror into the very joints and marrow of thos[e]

who are desperately struggling to perpetu=

ate our oppression. But in vain "Let the

[potsherds] strive with the [potsherds] of the Earth

but wo, WO to him who striveth with his maker"!!

The agents of oppression are passing away.

The difficulties in the way of freedom are being

removed. The sentiment of the land in regard to

us, our rights and our character, is rapidly chan=

Omit =ging. The barriers of Caste are rapidly falling

down:—that most odious form of it—'Caste

in the Church'—wh is most hateful to GOD

and most pleasing to Satan—that too is fast

losing its inveterate spirit.

abbreviate Our own people too are making progress,

and putting forth successful endeavor. Their

exertions elicit admiration, and induce thought

& investigation, as to what we are, what we are

X doing and to what we are capable capacitated. This scru[-]

=tiny generally results in good to our cause, and

in detriment to long=fostered prejudices[.]

Omit The civil condition of the people is improving.

In one state slavery is entirely destroyed. From a

=nother we have tidings of the our enfranchisement

*united civilized and semi-barbarous world, have proclaimed, that such a high destiny awaits us in the future. Yea more, the same hand and finger that wrote upon the wall, in characters blinding by their ineffable brightness, the doom, wh made Babylonian revelry and tyranny, smite its knees together in quivering agony; now, in scribes over the whole arch of the blue vault of heaven the same living truth, in like manner, quick and powerful, strikes a death terror into the very joints and marrow of them who are desperately struggling to perpetuate our oppression. But in vain "Let the potsherds strive with the potsherds of the Earth."*

2207.

*Set we, WO to him who striveth with his maker"!! The agents of oppression are passing away. The difficulties in the way of freedom are being removed. The sentiment of the land in regard to us, our rights and our character, is rapidly changing. The barriers of Caste are rapidly falling down:—that most odious form of it—'Caste in the Church'—wh is most hateful to GOD and most pleasing to Satan—that too is fast losing its inveterate spirit.*

*The own people too are making progress, and putting forth successful endeavor. Their exertions elicit admiration, and induce thought & investigation, as to what we are, what we are doing and to what we are capable capacitated. This generally results in good to our cause, and in detriment to long=fostered prejudices.*

*The civil condition of the people is improving. In one state slavery is entirely destroyed. From another we have tidings of the our enfranchisement.*

July 4, 1844

Crummell, Alexander

*The Necessities and Advantages of Education*

*Considered in Relation to Colored Men*

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from brethren. In some places the colored school is discontinued, for our children have unrestricted impartial admittance & impartial privilege with with white pupils in the Common school & Academy[.]

The doors of numbers of Colleges are opened to our entrance. We also hear that the colored man is admitted to practice at the Bar, where [not] long since he was esteemed, but fit to polish the lawyer's boots. And surely it will not be denied that there is an advance upward, in the labor of brushing brains, as compared with brushing boots.

In our ecclesiastical relations there is much and cheering advance. The interest in behalf of ~~our~~ people—the most mindful of any all in this land—is a deepened interest and a healthy[.] Religionists are getting ashamed of their scorn and neglect of the lowly ones for whom Xt died. The changing sentiment of the land leads them to consider their duties to the poor, and to exert themselves for their benefit. And it will soon be a rare occurrence for any Ecclesiastic to oppress a man on account of his color, for the act will be to attach disgrace to his name and pave the way to [...] in.

All these concurring changes and these increasing advantages, are so many indications to the colored man, to prepare himself, for the many rights and duties to wh as a free man, he is soon to be introduced.

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I know that with many, thoughts like these, are but sheer rhapsody of the flightiest kind. There are many who can see nothing auspicious in the future for the

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subjects of Caste oppression & bondage in this land[.]

Grave and accomplished men have predicted  
that the most disastrous consequences awaited  
our determined continuance in this, the land of our  
nativity. It has been declared,—that we  
sh<sup>d</sup> be “driven to the wall[.]”

“Driven to the wall!” Such a sage prediction might  
have ~~done~~ been uttered by Nero or Caligula with=  
out incongruity. It /might have done during  
feudal times and the sanguinary scenes of the mid=  
dle ages. It w<sup>d</sup> have suited the times of the inquisition  
and the days of bloody persecution. Powerful and  
self=confident heathenism, even now, might pro=  
claim it against the weak, the injured and the in=  
offensive, with brutish purpose and with dread  
intent.

But it cannot be thus here; the utter destruction  
of a whole race of people cannot take place in  
this land.

I know that the most shameless acts have been  
committed in this country. I see the land filled  
with blood. I behold the rankest tyranny uphold[.]  
I see foul and villainous conspiracies formed, a[-]  
gainst GOD and man, against truth and free=  
dom, in State, and, alas! oftentimes in Church.

Notwithstanding all this—“driven to the wall” [...]  
cannot be[.] The land is not wholly vile. There are  
yet men in the country, who have not lost [entirely]  
the “breed of noble blood.” Nor have they altogether [for]=  
=gotten GOD[.]

The men of this land are of a most noble lineage[.]  
They have sprung from that glorious stock whose  
smallest finger, has been stronger than the loins  
of the whole world beside, for man and for free  
=dom[.] The blood of these men is like to that wh [cor-]

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= [sed] the veins of Coke and [Hampden] and [Sid-]  
= ney and Milton. Monuments of their humane [endeavors]  
are universal; they—

—“have titles manifold”

The religion of this land has flowed down through the  
high and noble channels . It is the religion wh  
cheered Ridley, and [Latimer], and [Crammer],  
in times of trial, and suffering, and of death,  
and consoled many a holy martyr in the  
days of Mary—and the fires of [Smithfield].]

It is the religion of Bacon and Locke and [Vecote]  
—of Howard and Wilberforce—of Jay and  
Washington. It is the religion wh has given free[-]  
dom to thousands in the West, and to millions  
in the east; and wh has sent the heavenly  
rays of Xtianity to every quarter of the globe.

And shall it be that this glorious stream, from  
such ancestral sources, wh hath flowed for ages  
in such pure current—shall now be lost in “bogs  
and sand,” in shame and blackness. Shall the men  
of this land forget whence they have sprung, and give  
themselves up to blood? Shall all the glorious mem= =ories of the past be forgotten by them ? Shall they  
disgrace immortal sires? It cannot be! The [same]  
shall not be our lot, ~~destruction is not~~, nor destruction our destiny!

Again; it has been declared that the children  
of Africa, in this land, although born here, and  
knowing no other home; yet have no right here  
—that their presence is a nuisance—and that  
they must take up their march, and set their for= =ces toward Fatherland!

But Colonization is no more our destiny, than is  
destruction. The indications of divine providence  
have made this clear, distinct, and evident. For  
(1) we cannot be driven from the country. This has

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been tried, and it has failed. We have been vi=  
=tuperated and maligned. Labor has been with=held  
from us, and given to others foreigners. Stat=utes have been passed designed to force our remov=al[.] In some cases the lash has been inflicted, in  
order [flicted] to quicken the will. And these, and ma=ny other expedients; how futile have they prove[n]  
and how vain!

Gentlemen, there are two elements of African character, peculiar to it, and distinct from no other races; wh place us beyond disastrous [conta-] =gies wh are their ruin. I mean [the] extraordinary vitality, and unyielding tenacity. We live in the region of death and yet seem hardly morta[1]. Burdens under wh others expire, serve only as fuel to rekindle as new and vigorous life in us[.] Persecutions and outrages like to those wh have been heaped upon us have "driven" one race "to the wall"; but as yet they have produced nei[-]ther our destruction nor expulsion. We cling to the soil, and we hold on to life in the midst of [any] distresses; and our [nervous] grasp on these, cannot easily be relaxed.

2 Colonization is impracticable[.] In twenty years 27 seven years these have been transported about 5000 five thousand persons. The yearly increase of the col[-]ored race in the United States is upward 60,000—5000 per month. In 27 years then, the Colonizati[on] Society, with almost the entire patronage of the land, has been able to transport to Africa the increase of about one month. At this rate, for the Colonization of the whole people, we shall have to wait, until the ingathering of the Jews.

3 We will not go there[.] This has been plainly spoken and explicitly declared.

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These facts show that we are to remain in this land; and they point out our duties, as an integral part of its inhabitants. Their declarations are likewise equally explicit, to the maintainence of this quixotic scheme. With all these indications of the Divine will before them, for Colonizationists to declare and determine, that all colored Americans shall leave this country, and emigrate to Africa; is folly, is weakness. It is more—and worse. It is presumption. It is sin.

Colonization then is not our destiny. Oh no Africa with all her joys. Africa with her blessings and her gifts. African with her palms and groves, with her diamonds and her gold—and those, "spires glittering all along the coast," of wh Mr. Gurley has so often ~~speak~~ of sung—shall never meet our eyes. Colonization is not Divine providence has determined other ends for us, in this land: and man cannot reverse the execution of them. We are to remain here, on this continent, inhabitants of this soil, citizens of this land, integral portions of this republic, down through all the vicissitudes of change, disaster, and prosperity, with the latest periods of time[.] We are to participate with this great people in all the joys and consolations vouchsafed to needy souls, by the blessed Covenant of grace, in the same Church of Xt, through the blood of the Redeemer. We are to mingle with the men of this land in al[1] the immunities and the gifts, wh are afforded by improving knowledge, and high and noble thoug[ht.] Whatever advantages they may reap from [ap...] constitution and enlarged political privileges, we shall likewise enjoy. And, in the onward progress of the race to a higher & more noble de-

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I look back upon the dark centuries [of...] blood, and murder, wh have been ours, since our Fathers, were first brought, "chained capti[ves] to this land; and I look around me, now, in th[e] present; and see the steady and the noble ad= vance we have already made. I see that the[re] is no law in nature or religion to hinder our progress—to repress those strong, unquenchable aspirations, those intense yearnings, wh n<sup>d</sup> pain rise to the high earthly eminences of thought cultivation and refinement, yea e= ven seek the highest heavens of excellence and lig[ht.]

I look into the future—and the past with its shades and its gloom recedes from view[.] By Faith, I behold glorious privileges, enlarged advantages, springing up all along the crowded avenues of coming times. I see the power of in= telligence fall with might upon all the forms of Error—crushing her in the strongest vantages[.] The authority of Reason is resumed in the soul of great nation[.] Prejudice is expelled, with its hate and its fogs. Religion in her glory and her might, makes majestic advance upon the scene; and Caste falls back abashed, and returns shorn and enfeebled to the oblivious shades.

Yes, there are glorious days ahead. The early rays of the opening day already shine through the clouds. Glimpses of foreshadowed brightness even now meet our eyes. O glorious futurity unfold thy mystic revelations wonders, to our straining sight!

// I now proceed to speak of the chief elements of the Education wh sh<sup>d</sup> is needed to prepare us for our responsibilites[.]

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First[.] The Education of Colored men sh<sup>d</sup> be ac= =curate and profound; not imperfect & superfi[-] cial[.] When I say this I do not mean that they sh<sup>d</sup> be expected to know everything, or that they sh<sup>d</sup> aim at ~~superi~~ superiority over the sa[-] [rans] of Science and Literature. It w<sup>d</sup> be the height of folly to require scholars superior to [Personate] [Parr] in the languages; to surpass Locke or [Ba-] =[con] in Philosophy; Newton in Mathematics; Edwards in Theology. Such expectations w<sup>d</sup> be ex[-] =travagant.

What I mean is, that colored men sh<sup>d</sup> en=deavor always to understand fully, what they profess to know,—that they sh<sup>d</sup> be acquaint[ed] with the pursuits in wh they are engaged,— that they sh<sup>d</sup> be competent and skillful in what ever Professions, they may assume:—Men =calmly secure in their attainments, and mo[d-] =estly confident of their own capacities. Unqu[al] ified Ministers, quack Doctors, and superfici[-] al Teachers; are only adapted to rest heavi[-] ly upon the soul of any people. ~~and to~~ They e[x-] =ert and influence of the most hurtful na[-] ture; and instead of diffusing light abroad, they help to deepen the darkness already en[-] =shrouding the illiterate and the benighted.

How much we have been injured in these re[s-] =pects it is not possible to tell. How long freedom and equality, have been hindered in their approach to us, cannot be estimated. How much deeper ignorance has struck its roots, and fas= =tened itself upon the fibres of being; cannot be dis= covered. How wide superstition has become, and ungodliness [rioted]; is not revealed to us. These, the natural results of incompetent Teachers and

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Leaders; are enclosed in the folds of Omniscience,  
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The Education of colored men sh<sup>d</sup> be general and critical[.] The youth sh<sup>d</sup> be introduced into the whole range of the Sciences, into Mathematics, both pure and mixed, into the treasures [hoarded] upon in the languages, and into the recondite avenues of Morals and Philosophy. In fine, whatever goes to make learned and wise men among others of our fellow creatures: sh<sup>d</sup> be seized upon and appropriated by us to the same great purposes. We sh<sup>d</sup> be unwilling to take an inferior rank in those attainments, wh depend upon industry and application. The great platform of scholarship is ~~before~~ and erudition is before us. We sh<sup>d</sup> aim to tread it with as firm step, and as much conscious ability as any men.

Second. But what I n<sup>d</sup> insist upon most strongly is, that the Education of Colored men sh<sup>d</sup> [have] a Xtian Education. The old haunts of heathen literature—the Academic grove—Parnassus—but with all their excellencies and their [...] beauties sh<sup>d</sup> not be the chief channels of culture, to our learned men. Rather let them [be...-] ded to the sweet retreats of piety,—led to climb the glorious hill of Zion—to quaff healing wa[-]ters from—.

—“Siloa’s brook that flows  
Fast by the Oracle of God.”—Milton

I feel deeply upon this subject. It enlists the intent[-]  
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With the rapid growth of our people, and their increasing intelligence, there is a proportiona[te]

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demand for Teachers, Instructors, and mini[s-]ters. It is inevitable, but that we shall be flood[-]ed with a host of ~~shallow~~ superficial and unthin[k]ing men. And this ~~too~~ will be [sore] calamity e= =nough of itself. But GOD forbid, that in ad= dition thereto, they sh<sup>d</sup> be immoral ~~and~~ unprinc[i-] =pled and sceptical men. Learning, Science an[d] scholarship, are almost indispensable aids to growth and advancement, and the cultivatio[n] of a vigorous manhood among us. But not with[out] God. However profound, however masterly they may be; we want no Voltaire's nor Hume's, no Diderots' nor Gibbons' among us. However gene= =ral learning and erudition may become among us, let it not be polluted by that poisonous stream, wh inundated France, and swept away with a fury earth saw never before, every thing fair and lovely and of good report. Far—far distant be the day when the wise ones and the learned a= =mong us, shall be influenced by any other spirit than that of Jesus;—or shall have any other aims and purposes than those wh fill the Di= vine mind. Instead of such advance let us rather recede from the partial freedom of the present, and go back again to chains and Slavery[.] Better, far better for us, with faint gleams of divine light, to walk amid the gloom of ignorance, and the dark[-]ness of oppression, than have a literature commin= =gled with skepticism, seperated from GOD, unblest with the sanctifying influences of the Spirit of Grace. I do not hesitate to say that a state of servitude and oppression, till the day of doom, sh<sup>d</sup> be far preparable to the most prosperous successes, alienate from GOD!

An unsanctified literature is not merely power=

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Crummell, Alexander

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less for good, but on the contrary, it is potent in the extreme for evil, is surcharged with the mos[t] poisonous influences.

I recollect well a thought advanced by Cole[-] =ridge, in these words.—“Often have I reflect[ed] with awe\*” says he, “on the great and disprop[or-] =tionate power, wh an individual of no extr[a-] ordinary talents or attainments, may exert, [by] merely throwing off all restraint of Conscienc[e.]

This undoubtedly is true of the influence & pow[er] of one unprincipled man, upon the character and the lives of those, ~~upon~~ whom he operated upon, and [di-] =[rects]. What a stream of deadly ~~justifiable~~ [influ-] =ence course through a people’s midst, when instead of one weak bad man the Leaders of a people—the men of learning and influen[ce] —the men who can sway a Continent by their words, are of the vicious character described[.]

And can such a people, and so influenced, ex[-] =pect successful advance and divine favor? [...] great learning and vigorous thought, [disconnec-] =ted from the Bible and its truths, guarantee, [...] id substantial good, and a glorious career ~~Centuries ago~~ Centuries ago, the [...] declared that the people who w<sup>d</sup> not serve him and obey his command he w<sup>d</sup> blot ~~the~~ out their name and remembrance[.]” This [...] =ming of Jehovah, comes [sounding] to down to us, thro the ages, and falls in terrible emphasis, and sol= =emn warning, upon our ears. Destruction— a [blank] is the lot of the godless people. “Blotted out” shall we be if seporate from GOD.

The religious element, then, diffused through all the de= =partments of human research and effort; will be the

\* Coleridge’s Friend page 92.

2397  
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[...] influential if all agencies, for elevation; alike in its results among [men], and in regard to God, to the favor of God.

And the reason why I n<sup>d</sup> have the literature, wh is to mould & fashion the mind of colored men, baptized in a sacred element is, that such a literature is best adapted to the development of the intellectual powers.

It is very common with us all to cry up the intellect[.] To such an extent is this carried, that men almost idol[-]ize exalted power of mind, and great reasoning capacity. And there is a power, a glory, a majesty in mind, that wherever exhibited, and however developed, attracts attention and draws forth admiration.

Mind, wherever it may develop its greatness or its power, whether in relations morally attractive, or under circumstances, where its capacities are prostrated to evil; ever, has something about it wh unveils somewhat its pristine nobleness[.]

I read the oracular sayings of Prophets and Philosophers; I contemplate the practical wisdom of Sages; I view with admiration the humane endeavors of the noble and philanthropic; [...] —yea I scan the mighty deeds of the brave, heroic, and the warlike, all sanguinary as are; and in each and all I behold the words [infinite] capacity of mind—that glorious endowment of GOD. And it is wonderful!

But, however much we may reverence the intellect, we must never exalt it above the moral Principle of our being, wh is far superior to it; more influential; more GOD; [...] on wh too, the intellectual is conditioned.

“Whoever” says Channing, “desires that his intellect may grow up to soundness, to [health and] vigor, must begin with moral discipline[.]” [...]

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"Love" says Carlyle "is the foundation if [thou...]

And Coleridge declares that "in the moral [...] =ing lies the source of the intellectual" †

III. I wish now in the last place to point out, [one] or two modes, by wh Education may be genera[lly] diffused among us.

First, then, I remark that the children and youth among us sh<sup>d</sup> receive the best and the [high-] est mental training. Here sh<sup>d</sup> be the commenc[e-] ment. I n<sup>d</sup> prep this not from motives of expedie[nce.]

It is a duty, and one of the most serious nature[.]

With the gift of every infant to a parent, GOD has coupled the duty of expanding its powers and enlarging its spheres of acquaintance. Besides this ev[-] ery child has rights wh cannot be violated with impunity. It is the natural and inalienable right of every child to have its physical powers developed. It was the violation of this right wh caused such universal indignation, when the long imprisonment of the German youth, Casper Han-[ser], was made known. The like right pertains to the intellect. Every child is endowed by its Creator with certain inalienable rights, among wh, that of mental development, is among the most im[-] portant. And that parent who has the means, and then neglects the thorough expansion, and the rich [storeing] of his child's mind, commits a grievous wrong, and inflicts a sore injury—more serious indeed, than if he sh<sup>d</sup> withhold from him a large patrimony, or even make him a cripple, by pac-

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\* Channing's "Self-Culture  
† The Friend.

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=turing an important limb[.]\*

In reply to this, it may be said that there is no need of so highly educating the youth as a general thing because they cannot [all] be Doctors ministers or Lawyers. To this I answer, that there is no need that every educated man should enter the Professions, while on quisitions of such an endowment as mind—mind, which finds earth too contracted a sphere which after expatiating in boundless space, is still[!] unsatisfied until it is lost in the infinitude of GOD[D.]

Besides, it is yet to be proven that a high orde[r] of intelligence, may not be made as available to important ends by him who engages in mecha[n-]ical effort, as by men in the Professions[.] It is cer[-]tain that Education will not make a Blacksmith, o[r] a Carpenter less skillful in their trades. While on th[e] other hand, it is evident, ~~it is evident~~, that intelli[-]gence and learning, in many respects, wil[] prove of great advantage to them, in strengthen[-]ing their minds, in acquainting them with m[a-]ny details of their business, in enlarging the spheres of their acquaintance, and in refining their manners[.]

Second. Another great means of improvement[t] are Literary and Debating Societies. The advantages of such institutions are many and inestim[i-] ble; especially in the opportunities wh they offer for conflict of mind with mind, the [free] utterance of thought and sentiment, the cultivation of speech and eloquence, and an acquaintance[ce] with ~~with~~ mind and character. Associations, in [...] institutions, enables the members to purchase and collect books, wh individually, they c<sup>d</sup> never per[-]haps get a [glimpse] of; and they are often able

\* For the thought advanced in this paragraph, I am indebted to the work of the late [Rev. B.G. Peers]; on Education.

in the other house; no benefit of it to add to the education of such an important instrument as mind—mind which finds earth too contracted a sphere, and after expatiating in boundless space, is to re-orient itself with its lost in the "four walls of life." Besides, it is yet to be proved that a highrank of intelligence, may not be made available to our best ends by those who singe the moral effluvia of man in the Professions at our gates, but broaden wide not take a Blacksmith, a Carpenter, a Tailor, &c. their tools, while on other hand, it is evident, that intellect, knowledge and learning, in many respects, are prior to, and a passport to those, in enlarging the mind, developing it, so as to bring the elements of their being, in balancing the sphere of their circumference, and in defining their mission.

Thus another great means of improvement are literary, and debating Societies. The advantages of such institutions are many and ineffable, especially in the opportunity which they offer for conflict of mind with mind, the pleasure of thought and judgment, the cultivation of speech and eloquence, and the acquaintance with sound and character, & specieities, in addition, enable the members to form close and intimate bonds, which necessarily they can never lose, though the parts of said bonds are often scattered.

For the thought advanced in this passage, see also his  
Letters to the work of the late Dr. S. D. South, on Education.

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the other hand, no limits sh<sup>d</sup> be set to the ac[-]  
to make efforts in science and Literature, wh  
generally are the privilege of but a favored few[.]  
Another advantage & [gratification] is also obtain=  
ed in this manner, namely, the delivery of Ad=  
dresses and Lectures, tending to diffuse knowledge  
and to start ingenious, yet modest mind, to man[-]  
ly effort.

Gentlemen of the Hamilton Lyceum.

I have per=  
=haps detained you much too long—much too  
long on this occasion. But I c<sup>d</sup> not avoid lin=  
gering, as I have, upon the several topics and  
the trains of thought wh they have suggested, wh I have  
presented to [yr] consideration. In our history, in our  
condition, in our duties and our responsibilities; there  
is a fullness of thought and consideration, from  
wh even the inactive mind cannot escape. The cause  
and the interests of our poor, wronged yet loved  
people; must ever rest heavily upon the mind  
of all thoughtful men among us[.]

To them I trust, we are all most heartily devo=  
ted. We are called upon continually to be active and  
vigilant, in effort to throw off their [disabilities]  
remove their burdens and make clear the[ir]  
pathway to freedom and equality. (We have  
those of past memory and bright name,  
to quicken us to those exertions. The example of  
the late Mr. Hamilton, not to speak of any oth[-]  
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important period in our particular History[.]

By the vigorous use of the opportunities of our partial freedom, we have been enabled, with the Divine blessing, to reach a position of respectability and character. We are yet behind our oppressors, in most of the means of power and the agencies of advancement. At the same time our oppressors have not ceased to press. On the contrary, at times, they give intimations, that cannot be mistaken of a disposition to turn us from our vantage [ground and] annihilate, in a moment, the monuments of our past labors, and send us suddenly back again to the regions of chains and slavery—to ignorance and darkness[.] \* What a calamity if so it shd be, thro our neglect and carelessness! Let us see to it that by intelligence effort and watchfulness, no such disastrous results are produced, to the disappointment of the friends of man, and the ruin of our own. The whole civilized world stand looking with [intense] anxiety upon the freed sons of Africa in [...] the United States. May we be [men enough] not to disappoint the expectations of the [freed & free born]. May [we be strong enough to]

to show capacity for [freedom & civilization.]

[O]ur course Gentlemen is clear our duties plain, our advantages mostly fortunate. It is ours to press "right forward" to intelligence and freedom with the strictest faithfulness to our cause, with earnest self-reliance, and with the most trustful faith in GOD[.]

It is not ours to be bewildered with indefinite aims and undefined purposes. We hence set before us, most

\* Of this Mr Calhoun's Secretaryship, has been a most noted exemplification.

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explicitly, the elevation the enlightenment, the enfranchisement, of our benighted race on this continent, and we expect, if not, to see, yet to aid in bringing about, the day of their freedom and equality, in this the land of their thralldom.

With the strongest confidence let us cling to these aims and hold fast these expectations. Let no casual mishap no unfortunate ~~eirsumstance~~ events no seeming ~~casual mishap~~, adverse circumstance, no [use] even for a moment, [drive] us from them. These are no times for colored men to feed despair, or "nurse the [dread]-ful appetite of death." The rank of vassals is no longer our assigned place. Stolid ignorance is [no] longer affiliated as by necessity, with a sable face. No class of men can now claim, on accou[nt] of particular blood or lineage, to give us chains and stripes, as our elevated portion; or to doom us ever to unmixed brutality and hopeless tyranny. T

Those times are past. We have now reached a different era. We live in better days. The [gr...] effort of these times to give the spiritual, th[e] mastery over physical events and [outward] circumstance—to make principles pred[om]-inant alike between man and man an[d] between nation and nation. The distinguish[-]ing characteristic of this age is, the effort to annihilate the sentiment of Caste—to produ[ce] a community of sympathies and feelings betw[een] all the creatures of the same common Father [in] heaven:—To consolidate if I may so expres[s] myself, the universal heart of man. This is th[e] age of brotherhood and humanity; and in a[ll]

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Cast off this body no longer to irritate Caste and Color, no longer to claim for this our skin for a moment, this is your time. These are no times for colored men to feed despair, or "nurse the [dread]-ful appetite of death." The rank of vassals is no longer our assigned place. Stolid ignorance is longer affiliated as by necessity, with a sable face. No clod of earth can now claim as a claim of particular blood or lineage, to give us chains and stripes, as our elevated portion; or to doom us ever to unmixed brutality and hopeless tyranny. By degrees, as the world is consolidated, these times are past. We have now reached a different era, and live in better days. The effort of these times is to give the spiritual, melting over physical, events and outward circumstance, to make principles predominant alike between man and man, and between nation and nation. The distinguishing characteristic of this age is, the effort to annihilate the sentiment of Caste—to produce a community of sympathies and feelings between the creatures of the same common Father [in] heaven:—To consolidate if I may so express myself, the universal heart of man. This is the age of brotherhood and humanity; and in a[ll]

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the blessings and the gifts it may vouchsafe, we cannot but participate. We have been one with humanity in suffering and in wrong; and so must be we be, in blessing and in joy. By the potent contact of the human heart with its kindred, we shall have our souls gladdened by all the happy influence breathed forth in this age of freedom and reform, upon the face and heart of distressed humanity. Shut out from the great human family, in any manner, we can not be.

This feature of the times is most advantageous for us. It gives us a strong vantage ground. It furnishes us with many effective instruments of reform and progress. We have no need then to plead the excuse of unfortunate condition, in order to extenuate neglect of duty or indifference to [injury or] oppression. Our condition, sadly unfortunate in most respects, is greatly fortunate in this;—in its adaptedness to produce great and noble character—to bring forth a vigorous hardiment of soul,—to suggest thought worthy the heroic ages of the world,—to exhibit endurance of a martyr-like character—a virtue and a manliness strong and tenacious as that of Cato—and a religious sentiment, at once, healthful and active, ardent and primitive in its characteristics. May we be equal to these opportunities! May we live up to our responsibilities! And GOD grant that when some future day our ransomed cultivated posterity, shall recur to these times of trial of their struggling fathers, they may have the [pr...] satisfaction of discovering that we their ancestors, uncultured and unlearned—struggling against accumulated ill, for[r]

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that might induce inaction, or might force u[s]  
to timidity and fear, still possessed all the hig[h]  
instincts of manhood. Were enabled to resist  
the seductions of [ease] and the intimidations of  
power. Were true to themselves, the age in wh  
they lived, and the periled cause of man[.]  
Shrunk not from trial nor from suffering[.]  
But feeling conscious of responsibility, and im[-]  
pelled by duty; gave themselves up to the vindication  
of the high hopes and the lofty aims of  
true humanity.

Note. We copy the following paragraphs from the  
Address of Ralph Waldo Emerson Esq. on the 1<sup>st</sup> August  
1844, with the earnest hope that with their deep [& full]  
significance, they [...]

I have said that this event interests us because it came  
[mainly] from the concession of the whites: I add, that it part[-]  
[ly is] the earnings of the blacks. They won the pity and respect  
which they have [rec'd], by these powers and native endowments, I think this a circumstance of the highest importance. Their whole future is in it. Our planet before the age  
of written history, had its races of savages, like the generations of [sour] paste, or the animalculese that [riggle] and  
bite in a drop of putrid water. Who cares for these, or for  
their wars? We do not wish a world of bugs or of birds; neither  
afterwards of [Leythians], [Caraibs] or [Feezees]. The grand  
style of nature, her great periods, is all we observe in  
them. Who cares for oppressing or oppressed blacks, twenty  
centuries ago, more than for bad dreams? Eaters and food are  
in the harmony of nature, and there too is the germ forever  
protected, unfolding gigantic leaf after leaf, a newer flower,  
a richer fruit, in every period, yet its next product is nev[-]

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But feeling conscious of responsibility, and im-  
pelled by duty; gave themselves up to the vindication  
of the high hopes and the lofty aims of  
true humanity.*

We copy the following paragraphs from the  
Address of Ralph Waldo Emerson Esq. on the 1<sup>st</sup> August  
1844, with the earnest hope that with their deep significance, they [...]

*I have said that this event interests us because it came  
mainly from the concession of the whites: I add, that it part[-]  
[ly is] the earnings of the blacks. They won the pity and respect  
which they have [rec'd], by these powers and native endowments, I think this a circumstance of the highest importance. Their whole future is in it. Our planet before the age  
of written history, had its races of savages, like the genera-  
tions of [sour] paste, or the animalculese that [riggle] and  
bite in a drop of putrid water. Who cares for these, or for  
their wars? We do not wish a world of bugs or of birds; neither  
afterwards of [Leythians], [Caraibs] or [Feezees]. The grand  
style of nature, her great periods, is all we observe in  
them. Who cares for oppressing or oppressed blacks, twenty  
centuries ago, more than for bad dreams? Eaters and food are  
in the harmony of nature, and there too is the germ forever  
protected, unfolding gigantic leaf after leaf, a newer flower,  
a richer fruit, in every period, yet its next product is nev-*

July 4, 1844

Crummell, Alexander

*The Necessities and Advantages of Education*

*Considered in Relation to Colored Men*

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er to be guessed. It will only save what is worth saving; and it saves not by compassion, but by power. It appoints no police to guard the lion, but his teeth and claws; no fort or city for the bird but his wings; no rescue for flies and mites but their spawning numbers, wh no ravages can overcome It deals with men after the same manner. If they are rude and foolish, down they go. When at last in a race, a new principle appears, an idea,—that conserves it; ideas only [save] races. If the black man is feeble, and not important to the existing races; not on a parity with the best race the black man must serve, and be exterminated. But if the black man carries in his bosom an indispensable element of a new and comeing civilization, for the sake of that [event], no wrong nor strength, nor circumstance, can hur[t] him: he will survive and play his part[.] So now the ars[e-]  
nal, in the world of such men as Toussaint, and the Hayti[an]  
heroes, or of the leaders of their race in Barbadoes and [Jamaica]  
outweighs in good men all the English and American hum[an-]  
ty. The Anti-slavery of the whole world, is dust in the [hole]  
before this—is a [poor] squeamishness and nervousness: the might & the [...] are here: here is the anti=slave: here is man: and if you have man black or white is an insignificance. The intellect,—that is miracul[ous.]  
He who has it, has the talisman: his skin and bones, though they [were] the color of night are transparent, and the everlasting stars shine with attractive beams[.] But a compassion for that wh is not and can[not] be useful or lonely, is degrading and futile. All the songs, and [news-]  
=papers, and money subscriptions, and vituperations of such as do not [...] with us, will avail nothing against a fact. I say to you, you [must]  
save yourself, black or white, man or woman[.] I esteem the oc[ca-]  
=sion of this jubilee to be proud discovery that the black ~~man~~ race can contend with the white; that in the great anthem wh we [call] history, a peice of many parts and vast compass, after [playing] a long time a very low and subdued accompaniment, they [per-]  
ceive the time arrived when they can strike in with effect, [and] take a masters part in the music. The civility of the world has [he-]

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=ld that pitch, that their more moral genius is becomeing inde[pen-]  
=[sable], and the quality of this race is to be honored for itself[.] For  
they have been preserved in sandy deserts, in race swamps,  
kitchens and shoe shops so long: now let them emerge, do the [...]  
and in their own form. pp 31.

