TRINIDAD.

Mr. Editor,—Since there is much excitement and inquiry about Trinidad, and since nothing has yet been said of the advantages of that island, and since I have recently conversed with a gentleman, of unquestionable veracity, who has visited the island of Trinidad, allow me to say a word or two, through your columns, on this subject.

Let any of your readers suppose me to be prejudiced against emigration, let me recite, that I am glad that God, in his providence, has prepared an asylum for us who are oppressed by prejudice, and by poverty flowing from prejudice, to retire to. It is for this reason, that I do not see the least objection to the emigration. That kind of philanthropy which desires a man to remain for a number of years, where he can scarcely earn his daily bread, and where prejudice against his complexion, places him midway between deplorable slavery, and unshackled freedom, where the same unholy feeling exists, and insults him, at the east, the west, the north and the south; where even the church, is no refuge from it; is a philanthropy which I must confound, to me, strange indeed. To desire a man to remain, where talent, education, politeness, all, are unavailing to give him a place, in community with man; where the President of a S. S. will endeavor to discourage, or at least, to withhold aid from our own paper because it admits an article from a man whom we know to be an uncompromising, and hasty friend, is in my opinion to elose him toarry himself against himself. It is a great many who profess abolitionism who give colored men more pernicious and encouragement, the case would be very different. Professional men among the colored people, as a general thing, I speak the language of experience, must be the very poorest of the poor for two reasons. One is, white people do not give those among whom we labor, such work as is profitable; and the other is, our people (with some few, though honorable exceptions) will pay any body, else sooner than the Preachers and Teachers, and now I may add, their Editors. I ask, then, what hope or encouragement is held out to the great majority of our people, of improving their condition here! What encouragement is there for a young man to qualify himself for stations demanding education, talent and character as things exist here, and will exist, until such a revolution as neither a day, nor year, will bring about in Society and customs in this dark land?

The idea of emigration—not to the prejudiced and slave hunting west—but to some free country, is to me cheering and welcome. Brandon, the fact that our people reject the offers of Colonizationists, and, at the same time, cordially accept those of the Colonial Government of Trinidad might convey the most withering, and shame to getting rebels to that unprincipled body of pseudo philanthropists.

I did not intend to wander so far, but while I am out of my orbit, let me say, that it is vain to hope that our people, who do not pay their public servants here, will pay a man for visiting and examining Trinidad. The ship to sail on the 20th next, will take out enough, who by their letters can transmit to us information, such as no agent could from mere observation.

But to the point. Mr. R. informed me that a large proportion of the island, consists of law, partly, swampy ground, the necessary from which is unhealthy, you know, in any country. This, however, Dr. A. L. Cox told me in 53 was curable by cultivation on Long Island, and of course on the island of Trinidad. The climate of Trinidad, has already been alluded to by yourself. I should think it extremely difficult for a northern man to labor from sunrise till sunset, in such a climate. If he did not labor that length of time, he could not earn a dollar. This I fear, has been overlooked. Again, I do not suppose that northern farmers can command the best wages there, from the fact that they would be unaccustomed to the kind of labor required.

The last objection is to be understood in Mr. Burnley's account, concerning private schools he says, 'where children of all denominations are admitted.' The fair inference is, that there are schools where children of those denominations are not admitted. This conclusion is confirmed by the fact that the majority of the inhabitants are Roman Catholics.

I repeat that I do not make these statements to convey an unfavorable impression, but to present part of the dark side of the picture to your readers. That there are many advantages to be gained by emigration. Fondly believe, p. if I had not received a call which I feel it to be my duty to accept, I should, Providence permitting, go to that, or some other free country next spring.

Letter.
LABORS OF REV. HRIAM WILSON—A REPLY.

Mr. Editor:—I have your extraordinary, and, to my mind, highly unwarrantable article in the Colored American of the 6th ult., I have taken some pains to acquaint myself with the facts in the case, concerning the Canada mission. Before I returned from my last tour westward, I fell in company with our mutual friend, James C. Fuller, who has recently visited the Province of Canada, and whose personal observations on the subject, are, perhaps, as much as the mere opinions of everyone, would inform me a man as the editor of the Colored American.

Those points of your article of the 6th, which I give public to my remarks, and to compare with facts, are the following:—"But that separate schools and separate churches should be established among them, is bad policy, and in a short or a long run, will be of ruinous effect to the mass concerned. Whenever we have adopted a principle or sanctioned a measure, which, either directly or indirectly, went to the support, or in defence of any separate organization among us, it has always been in view of the deepest necessity; when law, common consent, and usage, all combine, as in our country, to deprive us of some absolute and needful privilege, or to prevent our moral and religious improvement. But such is not the case in Canada." "The government, in its branches, generally established throughout the colony, throws open their doors alike to all, and such is the education, and have been the habits of the people, as to welcome to all their churches, persons without regard to complexion. Now, such being the case, where is the necessity for establishing separate schools, or separate churches, under such a government, among such a people? Can they but have an unhappy tendency?" You close the paragraph which I have just quoted, by expressing a doubt, whether Mr. Wilson ought to be sustained.

The closing paragraph of the article in hand, gives publicity to an attack of an "intelligent colored friend from Toronto," against Mr. Wilson's labors, and upon an effort lately made to raise funds in England to establish a manual labor school. The reason for this attack, appears to be, that "the University of Toronto stands with open doors for the reception of students, without regard to color."

When I was at the house of James C. Fuller, I saw and copied a resolution, passed by the same convention of colored Canadians, which appointed a deputation to the World's Convention, declaring, that they were borne down by prejudice against their color, very similar to that suffered in the States, a prejudice which deprived them of school and church privileges. Owing to the confusion attendant upon my recent severe afflictions and bereavement, the copy of the resolution to which I refer, is unsatisfactory, the original, however, is in Mr. Fuller's possession.

The sentiments contained in that resolution—sentiments coming, deafness, from men as "intelligent," as your "colored friend from Toronto,"—are fully corroborated by the personal observations of Mr. Fuller. In the 7th number of the American Citizen, you will see a statement from Mr. F., setting forth the fact that at Brantford, there is a Baptist Church on the negro pew system. That colored children are denied access to the schools, is a fact so notorious that I can but wonder that the editor of the Colored American should attempt to the contrary. Much more so, I was surprised that your "intelligent colored friend from Toronto," did not know it. In answer to the queries put to him, by H. Wilson on the subject, nearly two years ago, I learned that "there is much prejudice in Canada, owing to Yankee ingress. " "Yet," says the editor of the Colored American, "such are, and have been the education and habits of the people (of Canada), as to welcome to their schools and churches, persons without regard to complexion."

My friend Ray must have had in his mind's eye the English "people" only, forgetting that in many places, the majority of "the people," Yankees, whose "education and habits," are such as are the education and habits of the mass of the people of the United States. I was struck with that when in Canada in December.

These remarks were true of Hamilton, Niagara, St. Catharines, St. Davids, London, Sandwich, and many other places. Were it needed, I could give statements corroborating what I have here said, (and making evident your mistake,) from intelligent colored friends, who now live, and who have lived in Canada. I must repeat, that your "friend" should not know these facts. As I have reason to believe that you will receive these facts as facts, I would advise you to review your position in reference to the necessity of "separate organizations." Or will you cling to the erroneous impression, as to the circumstances," brother Wilson's labors have a "bad tendency."? I can only add, that the people are excluded from schools and churches in all those places where separate schools exist. Would it be preferable to allow them to enjoy any of the advantages of them? I am well aware that the heart of Charles B. Ray contains no affirmative answer to this question. Then shall this reflection upon brother Wilson's labors be withdrawn?

I refer to one fact more of which you are aware, but which I apprehend you had forgotten, when you referred to exemption from colorwise distinctions on the part of the government of Canada. I refer to the fact that colored persons cannot become legal citizens of Canada. How your "intelligent friend" could have overlooked this fact, I cannot conceive. I know not who the gentleman may be, but if it be Mr. Peter Gallegy, or Mr. De St. Remy, he is the very man who published a prospectus (in your paper,) of a paper which was to plead the political rights of the colored citizen of Canada. But be that "friend" who he may, is a passing strange that he should not know what is the civil and political condition of his fellow citizens.

But this gentleman deprecates the collection of funds in England, and condemns the sympathies of Americans, as expressed in contributions, for the establishment of a manual labor school. Why? The University of Toronto would receive them! Is it to be supposed, as a sacrifice, from a southern prison-house, with all the attendant poverty, is able to send his children to the University of Toronto? Surely your "intelligent friend" must have very insensible views of the matter if he could have supposed so for a moment.

Verily, I cannot see why, nor how far the argument of your "friend" is better against the proposed manual labor schools, on account of the doors of the University being open, than it would be against the second volume of the Colored American, because the columns of the Examiner are "open to all without regard to color."

I may be very much in error, in judgment on the subject, but I see not why the same conclusion could not be just as plausibly used by Wm. Whipper, to prove the "ruinous tendency" of our State Convention, because the general Assembly's conventions are "open to all without regard to color."

I only beg leave to add, by way of conclusion, that the schools condemned by yourself and your "friend," are not exclusive; they are "open to all without regard to color," so to be the manual labor school proposed to be established. Excess of profanity and want of system.

Yours ever,

S. R. Ward.

Peterboro, Feb. 25th, 1841.
It has been our purpose, in our last two preceding articles, to answer, in a summary manner the questions and objections proposed by Mr. Whipple in his letters, to shew the duty and necessity of special exertions on the part of the oppressed, as a principle—that it is identical with the testimony of history, and that, inasmuch as it comporteth with the peculiar relations of the oppressed, it was in accordance with common sense.

It is a remarkable fact, that obstreperous as have been the friends of this new theory, in their advocacy of it, yet they have never attempted to shew its feasibility in the light of history. Now, we always suspect any theory that cannot be supported by facts. The world is old enough, the human family have had sufficient experience to give some few illustrations of any principle of importance, that may be proposed for the benefit of man. And although new combinations of known truth may be made, and thus originality be produced, yet, save in this way, there is nothing new under the sun. How unreasonable, then, in such a matter as this—a matter so practical in its nature, so begirt by the teachings and supports of common sense, and in the light of history, so luminous—a matter upon which the human family have been schooled for centuries; how unreasonable it is, we say, for gentlemen to come forward and require us to leave a well-known and long-tried course, for which we have the authority of the wise and best of all ages, to enter upon a vain and untried expedient, merely on account of the marvellous, hidden virtues of a new theory.

It has been our object in our former communications, to defend the measures of our fathers, in past times, of our brethren of the present day in their laudable self-exertion to elevate themselves, and especially the "Albany Convention," in its "call" and its after measures. It will be seen that we have argued the matter thus far, without any reference to color. The relative position and the relative duties and responsibilities of the oppressed and the oppressors; being, in our opinion, the only grounds upon which any argument was predicable. This endless clamoring about "color," is alike devoid of reason, as it is disgraceful to us as a people. The people are perishing by oppression, and our leaders, one opposing the other, upon a word; they are metaphysically upon things, when they should be using the restless energy of principles, to vindicate their wronged and deeply injured brethren; and instead of giving living, productive action—proposing idle theories! We would discontinue the matter here, were it not that there are some minor points in Mr. W's letters, which demand some notice.

We come now to the term "colored."

We would premise here, that we are not frightened at the portentous phrase—"Complexionally distincteive organizations!"—not in the least. But we regard it as a "nice degueur!" Is it a want of kindness, or a want of clear vision, that leads our brethren to charge us with opposing our mode of operation, to devotion to color? Our argument is this: Whenever a people are oppressed, peculiarly (not complexionally) distinctive organizations or actions, is required on the part of the oppressed, to destroy that oppression. The colored people of this country are oppressed; therefore the colored people are required to act in accordance with this fundamental principle.
Discontinue the use of the term—does prejudice die? Oh no, Levithan is not so tame! But, Mr. W. may say, prejudice is the result of color, and therefore we should not use the term "colored." But look again at the matter. If it is the result of color, then it does not proceed from the word; and if that (color) is the cause, and Mr. W. desires to act upon the cause, then let him commence his operations upon the color. For ourselves, we are quite well satisfied. And we intend, in all our public efforts, to go the power-hold- ing body, and tell them, "Colored as we are, block though we may be, yet we demand our rights, the same rights other citizens have;" and to Christians, "We demand it of you in the name of Christ our common master, to give us in large a share in your affections and sympathies as you give to the rest of the Savior's fold."

We say our people should not give way to the least to the stout-heartedness of our oppressors in this matter. If they have prejudices, they must get over them. As for our color, as God has given it to us, since we are pleased with it—and so must they get to be. Surely the term colored is not disgusting to Mr. W. and his friends! They cannot be ashamed of their identity with the negro race!

But in the different relations, the two people sustain the same relations to each other; some terms are to be used by which each may be known. A definition is correct and proper, when it distinguishes its object or class from all others. The term "colored," then, is a very good distinguishable qualification, and that there is nothing objectionable in it, is evident from the fact that from time immemorial, different races of men have been distinguished according to their color, and thus not from bad and bitter feelings, as white men, black men, red men, olive, &c., &c. When the English, French, Spanish, and others use these terms, do the terms create prejudice, or are they employed from prejudice? Neither. There is, then, no such marvellous power in the word as to make it so repugnant to the tender sensitivities of Mr. W.

To Mr. Whipper's vision, there is but one thing visible—Color. For a long period this, apparenly, has been his Alpha and Omega. It has been a ghost, haunting him in the day time, and in the night season—a ghost that would not down at his bidding; or rather, we are inclined to think, he is not so displeased with the ghostly presence, from the deep thought and intense feelings with which he regards it.

So potent and peculiar has its influence been upon him, that it has deprived him of much of that clear thought and peculiar discrimination that generally characterizes Mr. Whipper. Objects appear before him, confused and disarranged, which to others, and the general mind, are clear and distinct. See, for instance, his second letter, (Colored American, Feb. 20th), where he warns you not to advance our call and measures on the ground of necessity. Why, they can be defended on that ground, and shily and triumphantly. If he will consult but the primer of philosophy, he will discover that much that is fair, and beautiful, and beneficinal—some of the brightest features of law, and of the entire frame of civilized society—are the product of necessity. Observe again how blurred is Mr. Whipper's vision. In the same letter, speaking of the similar "broad platform principles" of the Anti Slavery Society, and the American Moral Reform Society, he remarks: "I maintain whatever is morally right for a white man to do is morally right for a colored man to do, and vice versa. If this position be correct, and I presume you will not gainsay it," &c., &c. Guinay! Most certainly we do, if we understand Mr. W. to say that the moral duties of men are equally and universally alike and the same. On the contrary, we maintain that what is morally

Right for one man to do, may be morally wrong for another; and thus of entire classes of a whole people. Duties arise from relations. Our responsibilities and obligations receive their hue and coloring from the situation we may maintain, and the connections we may have. Moral right is manifested in immeasurable forms. The sun is fixed in the solar system, and the light it imparts is one in nature; yet how diverse in their fuses and times are the rays that come streaming down upon us! And thus it is in the manifestations of duty.

No, we sustain relations to our own people, so peculiar that white men cannot assume them, and according to these relations are our attending duties.

Finally, Mr. Whipper says, "As a people we are deeply afflicted with colorophobia." True, true! we are deeply afflicted with colorophobia, at least some of us. It is a "phobia," and it (color) has so perturbed some of our brethren, that they have written a paper to do away with the nuisance, and have written long articles to bumble the designating term into oblivion.

For ourselves, we plead "not guilty" to the charge. Whatever other phobia we may have, "Colorophobia" has not yet afflicted us with its base and rabid influences. The color God has given us, and it is a matter of but little moment to us, who may be displeased with it.

We are afflicted with colorophobia, and it is a going to work wonders with us—wonders like those Moses wrought in Egypt—of fearful nature, and destructive tendency; unless the right inroads are used to effect a radical cure, so that henceforth, neither the fact, nor the term indicative of it, shall excite unhappiness, nor create a monstrosity.

For the Colored American.

THE RIGHT OF SUFFRAGE IN PENNSYLVANIA. THIS IS A TERRIBLE COUNTRY.

In my previous letter on the right of suffrage in Pennsylvania, I made some remarks on the meeting in Philadelphia on the 8th of January, in which I did not notice their resolution to petition the Legislature.
organ—that part was well done. I felt very desirous of saying a word for Christ—but I was a religious slave. I did not dare to open my mouth, but took my hat and stood on the steps of the Church with many others waiting the gathering of the people, and while standing there I heard a voice behind me, saying you go up at there. I turned around and saw the superintendent who had not spoken to me before was pointing to the last altar. I think in the Church up they were bowing down under the library. Before I thought I nodded my head much as to say thank you, but I approached and asked God to forgive me for thanking him for such a sent, or rather for proscribing me in such a manner, the sent was a good one, far better than I deserved, and one too that I would delight to occupy if so be that I wished to do so or if a holy cause should place me there.

When I went in however I made a mistake and did not go in the slip that he pointed at consequently sat alone, and being as I supposed out of my place I excused much attention. The whole of the Church exercises and order were good except the manifest prejudice against the badge or our weakness or minority (color).

In the evening I accompanied a good Methodist brother to the Methodist Church, and there it is to be understood as a matter of course we were prescribed, some quite as free of us, male and female, together, females to the right, and the males to the left, we all behaved ourselves like Christians, although compelled thus to abide in God's house, whilst there some we saw outside the door cursing, swearing and walking publicly and carrying on worse than some of our ignorant young men who we sometimes see on the corners of Church and Leonard streets, while that Church is in session, yet there they were allowed to come in and take seats where they choose. Although, Mr. Editor, I was bawn from the accursed rock of slavery as it now exists in the South, and have contended with hot and cold, wet and dry, frost and snow and many a winter's blast, but this Sabbath I have suffered more than ever I have before, to be sure since my best self was released from slavery's chains, but the American Church has in the same forges forged far worse faults, and the Church in Coxsackie might justly appeal upon my soul! Now considering all that, in pity and tears of sorrow, I commend them to the blood in which they must be cleansed if they ever reign in glory; and like him I say from my soul, Father forgive them for they know not what they do. And finally be it known to you, Mr. Editor, and all to whom this may come, the Sabbath above referred to is not one of those which rolled into eternity before the news of the coming of the Savior had been announced and believed by many, neither is it one of those that passed during the so-called negro plot in the city of New York, I think in 1701 and 2, but it was as late as Sept. 6, 1840, and so our people are made infidel, and some refuse to go to Church because no one cares for their souls. I write, and mourn not my fate without hope, because I know that God will avenge the wrongs of the weak and oppressed, but not in blood I hope.

Our people are very much scattered in Coxsackie and generally their circumstances are contracted, but some are doing pretty well temporarily. I here are a few legal voters, and some too are very pious notwithstanding all that they have to contend with; but as a whole they are much neglected and its effects are very perceptible. I have already made this article too long, and I am now going to close by telling you that New York will yet be redeemed, and I believe our whole country.
so far as we are concerned, because there is one colored American in Coxsackie, if no more, who is going to vote right, not only now, but while there is a slave setting upon the ballot box looking to see whether he cast his vote for freedom or slavery. The political parties have tried in vain to make him believe that it is of no use to vote for the Anti-Slavery nominations, because their candidates cannot be elected. He replies then let my vote be thrown away with the rest, and after many days I shall find it, and I shall have too, the consciousness to know, that I have tasted, touched or handled the unclean thing.

(Slavery.) I was not able to do anything for our paper there but numbers told me if our paper had been taken there they would have known about the Convention before it was over. It is not without its effects there, although the town was not represented. The news of the Convention was carried to Coxsackie by a woman from Albany residing in Union street. She told them what great things that the Convention had done. She carried the spirit with her and in her proper spirit she declared it to the people, and left it there burning. Our cause is onward.

W. P. JOHNSON.
INTEREST IN MISSIONS.

Mr. Erastus—My previous letter, on "Missions to Africa," contains a brief notice of my visit to New York and Philadelphia, in June, 1830; and I deem it due to myself and some of my personal friends in both cities, as well as in the west, to extend that notice further in my present letter. Before I proceed, I would beg leave to state, that in thus introducing myself into the missionary company, I have no intention of trying to put any one out, or of taking labor out of the hands of any one; or that any one should checken his hand on my account. On the contrary, I wish fairly to introduce myself as a true and active friend of the cause, that those who are working already may be encouraged to work the more.

As stated in my previous letter, my visit to both cities was attended for several days, all of which were most usefully occupied in exploring the moral, literary, and religious condition of the two places. I visited nearly all their public and private schools, as well as most of their Sabbath schools and principal places of worship, and addressed the children and youth in all the schools which I visited.

In my addresses, I generally pursued something like the following arrangement: First, to introduce myself to the children, by telling them who I was, whence I had come, and what I had come for. Secondly, that I was a warm friend of learning, and was happy to see them in school, the place specially set apart for that purpose; that I hoped they would obey their teachers, and make every effort, on their own part, to become good scholars. Thirdly, and as inducements for them to learn, I held out the following high promises to society as being now within their reach; and that learning was the principal ladder by which they could climb up to them: 1. Physicians, one, two, or more of whom are now wanting to attend to the diseases of our people in every considerable community in the country. 2. Teachers of schools, for whom there is a demand every where, and in some places very urgent. And that this demand would continue to increase, in a direct ratio with the increase of the number, wealth, and intelligence of the free colored population of the United States. 3. Ministers of the Gospel; holy, learned men to preach to us, and instruct us in our moral duties; a matter of the greatest importance, and more generally needed by us at the present time than any thing else.

When speaking to the children and youth of the duty of qualifying to preach the gospel, I always endeavored to hold up before their minds that same field, as the scene of their labors, which the Savios held up to his disciples, when he said to them, "Go ye into all the world, and preach the gospel to every creature." I always reminded them that a large majority of the population of the world were dark colored like themselves; and that it always seemed to me as though God pointed out, as with his own finger, their conversion and civilization as the special work of the colored population of the United States.

Time, nor distance, nor circumstances in life can ever efface from my memory, the delightful recollection of my interviews with the children and youth of New York and Philadelphia. My audience seems still before me. The silence of midnight pervades it. Every eye is fixed, every form is bent, every mouth is open, showing the most intense interest in the important subject under consideration. As the discussion advances, the interest deepens, until the audience seem to cease to breathe, and the pulse almost ceases to beat. The proposition is closed; and the audience once more breathe freely, and the blood courses through the veins as it did before. Again we proceed, and again we have the same profound attention. Millions of precious, immortal, blood-bought souls are before us, and on the way to ruin. Who will go and call them back to the paths of life? Who will point them to the Lamb of God, that taketh away the sins of the world? That had his half risen from his seat, and is bending forward in the powerful attraction of his interest in the subject; whose quivering lips refuse to speak the sentiment of his full and generous heart; speaks, nevertheless, by his attitude, in language far more eloquent than words, "I will go and preach to them Jesus."

A like sensation seems to pervade the whole audience. The brow expands, the eyes sparkle, and the bosom swells, showing that the head approves and the heart feels. But while we close, a half-suppressed hum of approbation seems to say, that all have resolved on the performance of high and solemn duties in regard to the salvation of millions of immortal souls.

An additional remark must close this notice of my visit to New York and Philadelphia. Some of my friends have since informed me, that I was blamed with rudeness and imperfection by some of the good citizens of both places, because of my calling on persons who had never invited me, and of my putting questions to persons to whom I had not been previously introduced. If I am justly chargeable with such conduct, and any one is offended at me on that account, I can fully assure them that such offense was anything but intentional on my part. To give any one needless offense or trouble intentionally would be the last thing of which I would be guilty. The natural warmth of my disposition, and my zeal for the attainment of any object which I have in view, often carries me, I have no doubt, to the bounds of propriety, in the eyes of those less acute than myself; but in extenuation of this apparent fault, I can always plead a heart most free from all intentional offense, and most ready to make every reasonable apology.

I must now close by merely resuming the more immediate subject of my letter.

So far as I have been able to learn, either from my own observation or from the representations of others, the interest in missions felt by our people at the present time, is very small. And I believe that this want of interest may be accounted for by other grounds than mere indifference to the salvation of the heathen, or the extension of the Redeemer's kingdom. I do not recollect of ever hearing a colored minister preach an entire sermon on the subject of missions, and yet very few even allude to it in their sermons. Hence, when so little interest in this matter is felt by the prelate, what can be expected of the people? Our clergy must take hold of this matter, and urge it upon their congregations, and then they will feel and act as other Christians.

Pittsburg, July 20, 1841.

Lynn Woodson.
For the Colored Americans.

AFRICAN MISSIONS.

BOOK VIII.

Mr. Enron—After the remarks which I have made in reference to the very popular, but in my opinion, erroneous objections—"Charity begins at home," there is nothing at home, or I trust that there now remains no doubt upon their character; and that all are, equally with myself, persuaded that these sentiments have in them as much truth as charity.

It has appeared to me passing strange that such objections should ever have obtained; and there is but one way in which I have been able to account for it. Possibly—distress to furnish some apology for the inexcuse of Christians—our good brethren who have been familiar with the use of this stereotyped nonsense—fortunately, as they supposed, but in reality most unhappy for their cause—stumbled, if I may so speak, upon those under consideration; in their zeal to echo which, they have furnished its repetition on the true and vulgar adage, "a bad cause is better than none."

But we have already witnessed the death-gasp of these objections; and as I am by no means desirous to cast upon a dead carcass, I will dismiss this view of our subject, by adding the exclamation, that, if we have any intention that it is our duty to consecrate ourselves to the propagation of the gospel in heathen Africa, we may not let such vain considerations as the above induce us to neglect our duty, or deter us from cheerfully and prayerfully "giving ourselves up to the service."

I acknowledge it to be "meet and right, and our bounden duty," to be solicitous for the interests, temporal and spiritual, of our friends and relations. At the same time, I cannot forget that the same gospel which reprobates such neglect as worse than infidelity, because thereby greater dishonor is brought upon Christianity than if we openly professed to reject it,—being deficient in those duties which common humanity teaches many of the heathen to practice themselves; and to inculcate upon others; I am continually reminded, I say, that the same gospel which rebukes this, also requires that we should willingly Forsake All,—father, and mother, and wife, and land, and house, and friends, for its sake.

The fair proportions, the delicate symmetry, and the chasté elegance of the noble edifice of Christianity can only be seen to perfection by holding the structure in its gigantic wholesomeness. To appreciate its unsurpassing splendor, we must, therefore, view it from a point of observation which commands a whole view of it. A misapprehension of the fact, I conceive, lies at the foundation of all the erroneous opinions and schismatic movements of the present age. Men obtain but partial views of this "temple not made with hands," and their imaginations represent these respective isolated portions to them as the whole; and hence, the repeated accusations of deception which they raise against those who represent it different from what they themselves have looked upon. Hence, too, the ten thousand and one sutures of the age.

Now this is all radically wrong. However in accordance with the dictates of some conscience it may be, it is not. It cannot be consonant with the testimony of scripture. As Christ cannot be offended, neither may his commandments be, without transgression. The duties, the obligations, the responsibilities, therefore, of all Christians in all ages, are, have been, and ever will be the same. No one has a right to look out a particular slice of Christian doctrine to suit his own pampered and depraved appetite, and leave the remainder for he knows not what, and perchance, cares not, whom. He must take the whole system, or reject the whole. There is no alternative. He must obey all its precepts from the ground of the heart, or he will—unconsciously, perhaps, for a while, but by habitual disregard of any one known Christian law, he will, at length, sink down into confirmed indifference to every precept of the Bible. And thus is he, whoever shall keep the whole law, and yet offend in one point, guilty of all.

Let it then be the endeavor of every Christian to rend the narrow and somewhat intricate causeway of diligent research, that he may attain the exalted summit of the hill of Truth, from whence alone can he obtain a clear view of the Christian edifice. The height attained, he will stand beneath the current of a cloudless day, and drink in, with wonder and admiration, the unequalled and irresistible magnificence and grandeur of the pile. For, it is now unobscured by the clouds of ignorance or the mass of prejudice, and the resplendent beams of the "Sun of Righteousness," continually upon its towering minarets and stately columns.

That which once seemed incomprehensible, is now as clear as the noon-day. The variegated colors of the polished paper, the deep scarlet tints of the rich sapphire—pure as the carmine arch above, the veined beauties of the modest chalcodony, the youthful and lustrous glories of the rich emerald, the sardonyx, the sardius, the chrysoprase, the beryl, the chrysophrum, are now seen to blend their diversed hues in one harmonious whole; the equal to which, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

Such is the fabric of Christianity, and so will it ever stand unassailed by the angry elements; stable amid surrounding desolation; firm and immovable when the universe of matter shall crumble into nothing.

Shall we or shall we not be inhabitants of this temple? This is a serious question, involving weighty consequences, both so far as ourselves and all mankind are concerned. We can only be so by faith in, and obedience to, its great high priest. And it is, therefore, well that we should remember, that among the commands he has given for our observation, is the one, so often repeated, but so little heeded, which bids us "Go into all the world and preach the gospel to every creature."

Let us obey, assured that he who feedeth the young raven when they cry, and without whose cognizance not a sparrow perisheth, will be mindful of the relatives, friends, and worldly interests we leave at home.

OAKSMUIR.

Hartford, July 1841.

Rev. B. L. D. W.
For the Colored Americans.

To Messrs. John J. Silvis, and P. H. Reason. —

GENTLEMEN: — Your communication of the 27th ult., has just come to hand, and I take early opportunity to send you an answer. As Chairman of the central committee, I appeared before the judiciary committee of the legislature, on the evening of the 18th Inst., and stated, in address, the object of the resolution, the rights of the citizens of this state, and the necessity of the measure. I was well aware, at the time, that the subject was a delicate one, and that the question of the rights of the colored race was one of great delicacy. I felt, however, that the subject was one of great importance, and that the rights of the colored race must be asserted and maintained. I therefore, in my address, stated the objections to the measure, as I understood them, and the reasons why I was opposed to it. I believe that the address was received with great attention, and that the objections to the measure were fully and earnestly discussed. I believe that the address was received with great attention, and that the objections to the measure were fully and earnestly discussed. I believe that the address was received with great attention, and that the objections to the measure were fully and earnestly discussed. I believe that the address was received with great attention, and that the objections to the measure were fully and earnestly discussed.

S. C. L. T. 3d. The futility of the reasons (false and so-called,) which were brought up in justification of the bill that was introduced, was followed by a strong argument in favor of the measure. 3dly. The delusion that the arrangement has upon us, producing, as it does, discouragement, superstition, and crime. 4thly. The unreasonableness of the policy that opposes and degrades any of the citizens of the commonwealth. 5thly. The public mind is prepared to do justice to us, in this respect. 6thly. The certainty of the speedy triumph of our cause, and our determination not to cease blowing the rams horn until the masses of the citizenry shall fall and crumble into dust. 7thly. Our willingness to bear a part in every thing that tends to enrich and honor our common country.

Finally, the glory that will ultimately crown the heads of those who shall be the instruments that shall move the barriers that obstruct the already obstructed way of the innocent and unoffending, and yet an aspiring people.

It was through the kindness of Mr. George A. Simons, the Chairman of the committee, that our committee obtained a hearing. This gentleman has told us that we may look for a report during the present week, and there is no doubt that it will be a favorable one. It is the general sentiment about the capital that the bill will pass the House by a great majority, and will go through the Senate almost unanimously; the members, or a majority of them, both parties, being decided in favor of the measure. I think therefore, gentlemen, we may not hesitate in saying to our brethren throughout the Empire State, that the God of Israel has written with his omnipotent finger upon our future prospects, these all-glorious words:

"Hold up your hands, ye wounded and afflicted people, for victory is declared unto you!"

All this portion of the State is in a rage, an agony, and a panic about the Albany bridge. This may have some effect upon our cause, but it will not be very powerful if the subject does not get into the House before our next session. It is God alone that can give us the victory. He can make the rough ways smooth and the crooked ways straight—Upon his bosom, then, let us repose all our hope. It is with great thankfulness that, aside from the central committee, I acknowledge the very kind and able co-operation of Messrs. William Rich and James Purdy of the county committee of this place. The Chairman of your committee was greatly assisted by them, in his afflicted state.

Perhaps it is too much for one so young and humble as myself, to say that my remarks produced any effect upon the wise and learned judiciary committee, yet, in humility, I think I may say, that God blessed the truth for its own sake.

Yours for God and liberty.

H. H. Garnett.  
Chairman Central Committee.

For the Colored Americans.

SHALL AFRICA HAVE THE GOSPEL?

Such is the inquiry that frequently rises in the minds of many Christians at the present day. To some, the question is of vast importance; to others, it is a matter of small consideration. Many think upon the subject; the minds of a few are deeply engaged in it, but the number is very limited that are doing something. Christian benevolence arises from the sympathy among us in regard to the suffering of Africa. She is "a nation scattered and peeled," and why is it that so few are found that are willing to help her? If we do not awake and labor ourselves for her welfare, what shall we say to God in the last great day, when Africa's millions shall come up from the dark valley of the shadow of death, and shall be said to us, "These were hungry and thirsty, and ye gave them no food, no water; they sat in the midst of the deepest darkness, and ye seeing the light of salvation, would not lift up to them?" Brethren of America, what shall we then say?

We earnestly mention it to our brethren: when we are called upon to do something for the suffering of Africa, we are sure to forget that she is perishing. Many indeed seem to be anointed with very small anointings.

Says the Church apostle of God, where are you? I will not ask whether there is amongst us a Moravian, a Providence, a Method, or a Catholic, but I ask, is there none that has the spirit of Jesus Christ, the great Prince of Peace, and the Prince of Missionaries? O for the return of the spirit of the "generosity" who went forth to preach the gospel to all the world!

Quite a number of our brethren have written upon the subject of "African Missions." Now, then, let us do something. I pray that it may not turn out to be a mere talk— "done and done-nothing said." I would say to the brethren who are the leaders of the enterprise, let us know your plan, and if it is God-appointed, you have my heart and hand.

I look forward with great anxiety to the coming that is to be held in Hartford, sometime in August. Many of us New Yorkers regret that the meeting was appointed so near the time of the State Convention, and at so great a distance from the center of our people through the free States. A more central spot, I think, would be far more preferable.

Troy, July 19, 1841.

H. H. Garnett.
DIED.

In Troy, N.Y., on Friday evening, 15th ult., after a short illness, Mrs. Paulina, wife of Thomas Jefferson, in the 29th year of her age.

Mrs. Jefferson manifested during her sickness, all that cheerfulness which should characterize a faithful daughter of God in such a season. She approached the verge of Jordan with a firm and unflinching step; and whilst she was pursuing "that unknown river" her eyes were placed upon the green shores of Heaven. She was willing to wait until the days of her appointed time, for she knew that her "Redeemer liveth." Without a single struggle she closed her earthly career, and fell asleep in the arms of Christ.

"She fades a summer cloud away,
So sinks the gale when storms are o'er—
So faintly slumbers the eye of day,
So dies a wave along the shore."

The Lord, in his providence, had still another stroke of affliction in reserve for the friends of our departed sister.

On the following evening Hannah Bray, infant daughter of Mrs. Jefferson, aged 7 months, was taken away from this vale of tears, and placed in the Paradise of God.

By these deaths an affectionate husband and a loving father, together with a large number of brothers and sisters, have been bereaved of those whom they loved. But thanks be to Him who doth all things aright, they can each one say of a truth—"The Lord giveth, and the Lord taketh away—blessed is the name of the Lord."

H. H. G.
SPEECH OF H. H. GARNETT, DELIVERED AT THE 7TH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Resolved, That all the rights and immunities of American citizens are justly due to the people of color, who have ever been, and still are, willing to contribute their full share to enrich and to defend our common country.

In rising, Mr. President, to bespeak the passage of the resolution which I have just read, I cannot help to express all the feelings of my heart would point this assembly to the early history of our country. I would invite Americans to examine the foundations of our republican institutions. I would remind you, sir, of dear-bought privileges said to be held out to all, but which are, notwithstanding, denied to immortal millions. I would hold up before you covenants written with blood, that might have been placed in the ark of the nation's glory, but which have been seized by the oppressor's hand, and torn to pieces by his scourge. I would call you to listen to the shrill sound of the plantation horn, that comes leaping from the South, and finding an echo even among our northern hills. If a word, I would direct your attention to a pile of wrong, and national disgrace, and shame, as high as heaven.

Sir, the foundation of this government was formed of the most solid materials. Those who first laid their hands to the work of building up in this new world an edifice within whose walls the most exalted liberty should abide, were men who had no communion with tyranny and oppression. It must ever animate and cheer the bosom of the true American patriot, to dwell upon the moral sublimity of the spirit of the pioneers—a spirit which led them to break asunder the ties that bound them to kindred and country, and to fix their dwellings, and to bear their destinies in the midst of the trackless wilderness. While speaking of those men, the tongue of the orator will never become inexpressive. The strains of the poet that shall curbwine their deeds in song, shall never vex the ear of patriotism. As they launched into the deep, their very souls were needled by the breath of Liberty. As pure in motive and as resolute in spirit as the waves that bore them thither, they laid the broad foundation of republican institutions. It was then, sir, that the first, and noble, truths in regard to the principles of liberty were developed. Acting under the influence of these truths, our fathers pressed forward with holy patriotic zeal in the road to that national independence which the revolution of '76 opened to them. Of the wonderful perseverance—of the ceaseless love of liberty, religion, property, and social order—of the entire and unmitigated action, we are so base as to complain of!

Of the principles laid down to the Declaration of Independence, we find no fault. For that instrument declares, "that all men are created free and equal." We would not question the sincerity of purpose, and devotion to freedom, which seemed to fill the breasts of the fathers of the revolution. But we complain, in the most unqualified terms, of the base conduct of their degenerate sons. If, when taking into consideration the circumstances with which the revolutionists were surrounded, and the weakness of human nature, we can possibly pardon them for neglecting our brethren's rights—d, if, in the first dawnings of the day of liberty, every part of the patriotic duty did not appear plain, now that we have reached the mid-day of our national career—now that there are ten thousand eyes flashing light upon our pathway, this nation is guilty of the basest hypocrisy in withholding the rights due to millions of American citizens.

It is not necessary, Mr. President, for me to attempt to mark out the grounds upon which is built the right of American citizenship. Let it be what it may, it is colored inhabitants of this country stand. It is with pride that I remember, that in the earliest attempt to establish democracy in this hemisphrere, colored men stood by the side of your fathers, and shared with them the toils of the revolution. When freedom, that had been chased over half the world, at last thought she had here found a shelter, and held out her hands for protection, the tearful eye of the colored man, in many instances, glazed with pity upon her tattered garments, and ran to her relief. Many fell in her defence. The grateful soil received them affectionately into its bosom. No monumental piles distinguish their "dreamless beds." Scarcely an inch on the page of history has been appropriated to their memory. Yet truth will give them a share of the fame that was reaped upon the field of Lexington and Bunker Hill. Truth will affirm that they participated in the immortal honor that adorned the brow of the illustrious Washington.

In the last war, also, the colored citizens render ed signal service to the country. So anxious were they to defend their native shores from invasion, at the battle of New Orleans, that they did not stop to consider the safety of General Jackson's cotton bags. In order to show to you their ardor in that struggle, permit me to recite to you the words of the late President of the United States: "I knew well how you loved your native country, and that you had, as wellass closely, to defend what most holds most dear—parents, relations, wives, children, and property. You have done more than I expected. In addition to those previous qualities, I before knew you to possess, I found, moreover, among you a noble enthusiasm which leads to the performance of great things."

Such is the language of slaveholders when they could have colored men stand in the front of battle. If they are forgotten by history—if they are not mentioned in the halls of Congress—if prejudice denies them a place in the grateful recollections of Americans in general, I trust they will at least be remembered amid the cloister of the Hermitage.

In consideration of the toils of our fathers in both wars, we claim the right of American citizenship. We claim it, but shall we ever enjoy it? Our ancestors fought and bled for it, but I will leave it with this assembly to decide, whether they fought and bled as wise men or as fools. They have gone to their rest, many of them with their brows all marked with wounds received in fighting the battles of liberty, while their backs were furrowed by the cruel scourge. Unfortunate men! They knew not that their children were to be impaled upon the altars of slavery—altars erected upon their very graves. They little thought that the power against which they were fighting would one day enslave all its states, while their own country would muster all her power, and make her mightiest effort to blot out the few scattering stars that linger in the horizon of their posterity's hopes.

But what shall be said? Shall we blame these men, and say that they slew their own interests? No, sir, if the revolution was right, they have done nobly, and will stand approved of heaven in the last great day. For, seeing this selfsame soil which now yields the bitter fruits of slavery in such abundance, in days that have passed, yielded other fruits, "we ought to blame the culture, not the soil."

In the exercise of religion, Mr. President, which is the soul that has kept the nation from moral perdition, the people of color have rendered their fellow-citizens some small assistance. Our religion, truly, has taught us to cling to that charity which suffereth long, and endureth all things. The truthfulness of the words of the British statesmen, that religion is the basis of civil society, is almost universally acknowledged. And the spirit of our institutions lays it down as a primary duty of Americans, to acknowledge the moral government of God in all our affairs. The greatest blessings which we have received as a nation, have been given unto us on account of the little pieties that has been found upon earth. And no one will say that—
there has not been now, and then a piece soul among our people, although there is enough in religion to excite tears of the Christian world. The spirit of Christianity, while it is as extensive as the universe in its desire to do good to man, is also as secret as the light of heaven. It does not stop to consider the composition of its adherers. No fervent prayer of the righteous has ever fallen to the earth. No one brought up to build altars to God, by holy however humble, has ever been rejected. He who beareth the revery when they cry, and feedeth the young lion when he roars for food, most assuredly forgets not the petitions of his chosen people.

Religion, then, is the preservation of our institutions. It is the mighty pillar which holds up the well-built structure of this government, which I trust will ultimately fail. Colored men have been the means of making it strong. We with you still, and will be with you forever. We even hope to worship in the earthly temples of our Lord. If they finally fall as did the Churches of Asia, on account of their sins, without being guilty of contribution to their destruction, let us be buried beneath their ruins. We wish not to survive their overthrow.

Sir, the slaveholder looks upon his victim as though he were not an heir of immortality. The appearance of oppression disregard his tears and blood. Church and state, the one holding up a Christianity, falsely so called, immersed in blood, and the other endeavoring to shield itself behind law, have united to pluck a prize, with which they have whipped him away from the highest privileges, and driven him into the most hopeless despair. But from the groans of the dungeon prayers, fervent, righteous prayers, have ascended, in answer to which are the blessings that we now enjoy. Among the states of the South, have been found in loyal, in consideration of whose supplications, the Lord of Hosts has turned back the fiery waves of vengeance which a disregard of His law in high places has given

Sir, if the privilege of American citizenship is granted in return for services done in contributing to the agricultural prosperity of the country, what class of Americans stand above the colored inhabitants of the soil? Who is it that will deny that the colored man has stood pre-eminent in public service? Averno the blessings of life and liberty! Let America blush with eternal shame, and hang her guilty head, when it is fearlessly asserted, that many of our unfortunate females, bleeding under the lash of monsters, have been and still are the illusers of the land. From the Chesapeake Bay to the Sabine river, there is not a foot of cultivated ground that has not smiled beneath the hard hand of the dark American. In the middle states, also, we have contributed our proportionate share in tilling the soil. But the South, that points to her cotton fields and sugar plantations, that luxuriates in her orange groves famed by her spicy breezes, that exults in the pride of her mighty rivers, the South, that boasts of her slave supported hospitality, and manages to blame half the world by the blaze of her slavery, and who in her turn is frightened into hysteries at the appearance of that awful raw-head-and-bloody-bones that is comically groaning, “can’t take care of themselves,” she is indebted to us for every breath of agricultural prosperity that she draws. Hear slaveholders themselves on the subject. If we emancipate our slaves, say they, we are undone. Without stepping to show the fallacy of a part of their doctrine, I would have you notice the bare feet set forth in this language, but so far as the agricultural interests of the South are concerned, the slave is her all in all. And, indeed, not only in the labor of the South, are the people of color her bone and sinew, her life and blood, for we are told by one who knows all about the wholesome and industrious

influences of slavery, that Southern republicans, in case emancipation should take place, would put their wits and as to how their boots should be blacked.

If the dwellers beyond the Potomac have anything to boast of, it is the wealth of their fields. It is here among the rocks and valleys of the North, that the trades display their ten thousand implements. The dealers in the souls of men are dressed, and the carriages in which they ride, are made at the North. The bowl knives, which they buy in the quavering flesh of their prostitute victims, are plated on the banks of the Potomac.

Since the first captive was landed on the old Dominions, colored men have been toiling to make the South great.

Not only in war, and in the exercise of religion, and in promoting the agricultural interests of the country, have colored men assisted you, but they have also contributed greatly in supporting the science and literature of the South. For poor Ten and Dick are sold far away in order that my young lord Frederick William may be sent to college.

Sir, it has been shown, that we assisted you in the days that tried men’s souls. We have knelt with you on the footstool of our Heavenly Father, and have supplicated with you for blessings, civil, religious, and political. And may God grant that we may never be behind any class of our fellow citizens in this respect. In slavery we have greatly aided in turning your wilderesses into fruitful fields. Give us our freedom, remember us for our labor, and protect our family altars, and, by the blessings of heaven, we will hold those fruitful fields to blossom, and blossoms to bloom.

With every fibre of our hearts entwined around your country, and with an indefeasible determination to obtain the possession of the natural and inalienable rights of American citizens, we demand redress for the wrongs we have suffered, and ask for the restoration of our birth-right privileges—But we would not look to man alone for these things. The Lord is our strength.

"Avenge thy plundered poor, O Lord! But not with fire, but not with sword; Avenge our wrongs, our chains, our sighs, The misery in our children’s eyes! But not with sword—no, not with fire, Combat our country’s freemen; Not let them feel thine heavier ire; Combat them not in poverty; Though sold in evil as suffred dust, Their hearts as thousand, dead, and dry. Let them in outward mercy trust, And find that mercy they defy."
inherent enormities of the slave system, and then see if our WRONGS, as they relate to the body and soul, to time and eternity, are not without a parallel in Christendom.

Now tell me, what is our Church doing to ameliorate the condition of the eighty thousand of her colored members who are in these suffering circumstances? Her conduct towards us is that of the unfeeling priest and Levite—she glances an eye at our condition, and then passes by on the other side. Nay, if the Church would be content to leave us without sympathy and without aid, her course would be far preferable to that which she is now pursuing. She is not only doing nothing to alleviate our sufferings, but she seems determined to prevent, if she can, our abolition brethren from acting towards us the part of the good Samaritan. Whenever the Church acts, or refuses to act, in reference to us, it is, for the most part, in direct opposition to our wishes and interests; nay, to the dictates of Christianity. The proof of this assertion may be found in the pro-slavery doings of the last General Conference. I need but allude to her truckling, time-serving course, in relation to the Georgia Conference resolution, the passage of the colored testimony resolution, &c., &c.

Mr. Editor, if any thing is doing in the Church for our improvement and elevation, except that which our abolition friends are doing, what is the evidence? If the Church, or the great majority of our ministers, have not come to the settled conclusion to abandon us to the tender mercies of our oppressors and persecutors, without raising even a feeble voice in our defence, I should rejoice to be convinced of the fact. It is demonstrable, if we may judge of the tree by its fruit, that our ministers, in their doings in reference to us, are not actuated by that “love” which “works no ill to its neighbor.” If they were, could they, in their Annual and General Conferences, allow their approval of the principles and doctrines of a society emphatically THE MOST IMPLICABLE ENEMY with which the colored man has to contend? Colonization, thus held, as a fundamental doctrine, that the colored man, however virtuous and intelligent, can never be elevated in this country, so long as he has the physical peculiarity which his Creator has stamped upon him, that consequently every benevolent effort in his behalf, tending to this desirable consummation, must prove abortive. Sir, who does not see and feel the natural and designed effect of this doctrine? They further insinuate, that our existence in this land is an evil of so abasing a character, that, if we are not removed by some means, consequences the most disastrous to the peace and prosperity of the nation must necessarily ensue. Now, who does not know, that wherever these sentiments are imbued, the bitterest feelings are engendered, the fiercest passions aroused, and a system of measures originated and put into operation, well calculated to render our homes uncomfortable, and drive us, if possible, (as it is intended they should do,) to seek an asylum in a foreign land. Our General and Annual Conferences, however, see nothing objectionable in the principles, doctrines, measures, &c., of our Colonization Societies; they cordially acquiesce in that which we hold in UTTER DETESTATION. That which presses upon us like a mighty leviathan, cripples all our energies, binding down the immortal mind to the dust, they regard as a blessing. That which we most earnestly deprecate as one of the secret evils that have betainted us, they call upon the Church, year after year, to countenance and support! In this way they have wounded us, again and again, until it would seem they have come
A NATIONAL CONVENTION.
New Haven, March 23, 1841.

DEAR BROTHER RAY — Being one of those who believe that a National Convention of colored people ought to be held, you will excuse me if I take advantage of your request, that "the paper is open to a fair discussion of the subject." There are some questions of vital importance to the colored people of these United States, which cannot be decided so satisfactorily by State Conventions, as they could by a national one. For instance:

The colored people of the State might hold a convention, and decide that the measures of the anti-slavery societies were in general injurious to our cause. The colored citizens of the State of New York might also hold a convention, and decide that the measures of the A. S. S. were calculated to advance our interests, and hasten the abolition of slavery.

The question was to be made an important one, for if the measures of the A. S. S. are right, ought to be upheld and encouraged; if they are wrong, we ought to withdraw our support from them, and act independently of them.

We of the State may arrive at our decision honestly, and we may hear arguments or have facts presented to us, which your New York Convention may know nothing of, and pass over, when, by joining united in one convention, we would be more likely to arrive at a true decision, whatever that may be. To those who are ready to sanction every act and measure of the American Anti-Slavery Society, a National Convention may not appear to be of so much importance.

But when added, that those acts and measures are injurious to their tendency, and retard our elevation, then it may be necessary for us to adopt separate action, and perhaps form a National Anti-Slavery Society of Colored Americans.

So long as we held our present relation to the A. S. S.,—that of silent acquiescence in their proceedings,—that society must, of necessity, exert an influence over us for good or for evil, according as its measures may be right or wrong.

If, then, there is a difference of opinion among us, in regard to those measures,—you know, my dear sir, there is—a convention of the whole people ought to be called, that these differences may be settled, or the necessary action taken to carry forward the cause of reform.

I am one of those who believe that colored men must know their own wants and grievances, and are best capable of stating them. Let our white friends, if they wish to help us, give us our countenance and money, and follow, rather than lead us.

Although I do not agree with "Chester," that a National Convention ought to be called for the purpose of taking cognizance of the laws of the different States—holding the same opinion now that I did when the above convention met—yet I think the question in regard to the measures of the abolitionists is of importance enough to call for a National Convention, and should that convention, when met, decide against those measures, or should a large minority be opposed to them, the importance of the convention be enhanced.

It may be said, the conventions which were held in New York and Philadelphia some years or eight years ago, decided in favor of the anti-slavery societies. To that I would answer, 1st. That the measures of the anti-slavery societies are, in some respects, different now from what they were then, and 2d. That the colored people are more intelligent and enlightened now than they were then, and of course better able to judge.

I am not particular as to where the convention be held, provided it be held in some central place. I would like, however, to see the call issued from Philadelphia, and headed by Wm. Whipper. For my own convenience, I would prefer it being held in the month of September, or later part of August.

Yours, Sincerely,
A. T. Averett.

Sincere to be sincere still. He is a clever, good soul, but exceedingly headstrong, and will have his own way; well, he will do no harm, let him have it.—En. Col. A. W.
A CALL
FOR A STATE CONVENTION TO EXTEND THE ELECTIVE FRANCHISE.

FELLOW CITIZENS—Since the adjournment of our State Convention, which was held at Albany in August last, the Legislature of New York has met, and after a long session, adjourned without having taken any decisive action upon the most important parts of the many thousand measures which accumulated upon the floor of the body, we are left with the idea that the people of this State, as well as the people of the United States, are laboring under a disadvantageous system of government. The Legislature of this State, in its last session, passed a law which was intended to assist the people in the prosecution of their work of education. This law was intended to provide for the education of the people, and was designed to aid the people in the performance of their duty to their country. But the people are left without the means of education, and are left without the means of obtaining the knowledge which is necessary for the performance of their duty to their country.

We are now at hand, and we must accomplish something. We must accomplish something which will benefit the people of this State, and which will benefit the people of the United States. We must accomplish something which will benefit the people of this State, and which will benefit the people of the United States.

We should not be satisfied with what we have accomplished, but we should be content with what we have accomplished. We should not be satisfied with what we have accomplished, but we should be content with what we have accomplished. We should not be satisfied with what we have accomplished, but we should be content with what we have accomplished.
The Rev. Isaiah G. De Graze, A.M., (whose career we have lately recalled), was born in the city of New York, July 19th, 1812. He received his early instruction in the Public School under the tuition of Charles C. Andrews, where he distinguished himself as to attain the note of the late Rev. Peter Williams, by whom he was urged to commence a higher course of study, with a view to the holy ministry. At the age of fourteen he commenced the study of the classics under Rev. M. H. Henderson, (then a student of the General Theological Seminary,) walking daily six miles in order to reach his lessons. In 1839 he entered the Episcopal College at New York, under the tuition of the Rev. Mr. Curtis, and, attaining a high rank in the classics, took the first honors in English composition. In the summer of 1839, he entered the Preachers' Class of Green's College, where he remained until the expiration of the junior term, having distinguished himself in the Classics and Belles Lettres, and by a sketch of the life and character of Bishop Hopper, which won him a letter of commendation. His senior year was passed chiefly at New College, Delaware, where he graduated with honors in September, 1840, and was to enter a Master's Degree in 1841. For some months before, and immediately after he was graduated, he performed the duties of Lay Reader in St. Philip's Church, New York, during the absence of the Rev. Peter Williams.

Having pursued his theological studies under the direction of a clergyman appointed by the Bishop, Mr. De Graze was admitted to the holy order of Deaconry, by the Rt. Rev. B. T. Onderdonk, D. D., and was shortly after appointed Missionary to Jamaica and Newtown, L.I. In this station Mr. De Graze labored with fidelity and acceptability, and was at the same time successfully employed in ministering to the people of St. Matthew's Church in this city. In the autumn of last year, he embarked for the West Indies, and entered on a new sphere of ministerial labors with encouraging prospects. The close of his life and the estimation in which he was held may be described in a word to a respectable clergyman of Jamaica to a friend at Brooklyn, L.I.

"Kingston, Jamaica, Feb. 14, 1841.

My Dear Friend,—

It is with feelings of no ordinary pain that I write to you on the present occasion, to communicate the melancholy news of the Rev. Mr. De Graze's death, which took place at 2 o'clock on the 9th day of January last. It will no doubt be my means to convey to you the deep and unutterable grief with which I received the news. He was a man of unspotted character, beloved and respected by all who knew him. He was a devoted lover of the church, and a faithful and zealous servant of the Lord. He was a man of rare and uncommon abilities, and possessed all the graces of a true Christian. His death is a great loss to the church, and will be greatly felt by all who knew him. He has left behind him a wife and family, who will mourn over the loss of a husband and father.

Our Bishop is in England, but we have made such way with the Governor and the other functionaries in the island, that there did not exist a single shadow of doubt as to his success in his Lordship's arrival; indeed, for some days before his illness, he was of the most successful employment, and was the object of universal interest and respect. He was a man of great piety, and a devoted servant of the Lord. He was a man of rare and uncommon abilities, and possessed all the graces of a true Christian. His death is a great loss to the church, and will be greatly felt by all who knew him. He has left behind him a wife and family, who will mourn over the loss of a husband and father.

So far as my own feelings are concerned, I can say with truth, that he was endowed to me by his kindness, his judgment, and extreme prudence and propriety of conduct, and that I deeply and bitterly felt his death, brought on as it was, by yellow fever, so peculiar to tropical climates, and in most instances, so fatal.

Ever faithfully and sincerely yours,

To the Rev. Samuel E. Cornish, Ed. Col. Americana,

Dear Sir:—Having seen a notice through the columns of the Colored American, a few months since, while at the west, of the renewed efforts of the Colored American to extend its influence in New Jersey, has now prompted me to offer this thought, for your consideration. I have been for some time in New Jersey; have witnessed some of their proceedings, especially in Hunterdon county, and such is my opinion, that Colored American and all its affiliated efforts, would, as soon be acknowledged and adhered to by the inhabitants of New Jersey as any other state in the Union, were not some of these principal counties, especially Hunterdon, totally ignorant of our cause and efforts to eradicate slavery are usually unknown to a majority of them, and they actually believe the principles of the Colonization Society to be just and beneficial to the colored race. Thus much do I detect the principles of that Society, and so well convinced am I of its influence upon the minds of the inhabitants of this country, that concerted effort should be made immediately to check its progress wherever it exists. What is it, then, that this state is so much neglected? Will not abolitionists write to this, and send two or three Lecturers among them, and eliminate these doubts? Well instructed am I, from experience, that hundreds would come over, immediately, did they have information on the subject. They know not the principles of the Colonizationists, except what they hear from their enemies. Do then impress the subject on the minds of the abolitionists, and call for immediate action. Yours in bonds with the oppressed,

Amer. D. Franklin

We fully coincide with "brother Franklin" respecting the state of things in New Jersey. Jerseymen are conscious of an existing evil in our country, somewhere, and they are anxious for its removal, but they are ignorant of the nature of that evil, and much abolitionists have blinded their Abolitionists, therefore, should be pains, in correcting public opinion by state of feeling, in New

We are a resident of that state, and have seen the evidences of deep prejudice for deliverance, but utter ignorance of the evil; the quiescence of the interest profession, the want of feeling, and the most shameful deeds upon the colored people of the state, are the result. Let Jerseymen but look and read, some of the lines of Menes, Brinly, and Sinton, on the rights of man—the commandments of God and the duty of Christians, and the Jerseymen will be regenerated.

We hope some plan will be, speedily, fallen upon by your brethren, to raise funds for the emancipation of eight hundred in New Jersey. The motion of that state will be object worthy of our best efforts. The corrupting influence of the "Princeton," this era of sentimental abstraction, must be broken up. This strong head of the enemy, if not broken, must be overthrown and demolished. Let every colored man in the land, give a half or one dollar annually, into the treasury of the American Anti-Slavery Society, to be appropriated to rescued slaves, and to never rest until the D. Drayton Princeton, and all other places, are saved from that proslavery influence and sinful prejudice against color, which are they destroying and their body and soul.


Rev. S. E. Cornish,

Dear Sir,—Although personally unacquainted with you, I take the liberty of addressing you on an important and serious question, the action of a country where I reside. I am a friend of equal rights in this state before an Anti-Slavery Society, when presenting the interests of the colored and Colored American, took occasion to read a letter in the "Penn. Freeman," purporting to be the production of a colored colonist in Liberia, Mr. Louis Sturdivant, when some who profess to be "much opposed to slavery as any body," but who also are opposed to abolition, declared that, that letter was never written by a colored man, but that, it came from Liberia, but was a "spotted blanket," he, etc. As I sent up by abolitionists to subserve their purposes.

Now, as far as is correct, you as possessing the original Manuscript, I would most respectfully assure you, whether you have now, or ever did have in your possession, or ever read a letter from Louis Sturdivant, direct to Emma, Liberia, 15th July, 1836, and if your answer shall be to the affirmative, do you believe it was in his own handwriting, and when the sentiments therein contained as his own, so far as you are capable of judging? By answering the above plainly and candidly, you will in fact, overthrow the cause of truth and righteousness in this quarter.

I remain sir,

your humble servant,

The above, though not intended for our paper, and requesting a precise answer, is too important to be withheld from the public. Many are making the same inquiries. We desire them worthy a public answer.

Louis Sturdivant was a correspondent of ours long before he went to Liberia—we knew his hand writing, and his style of writing, and we are fully prepared to say, the letter was then and contained his own sentiments. The letter is now in our possession, and we believe every word in it—Louis Sturdivant is a gentleman and a christian—his word, wherever, wherever he is known, will weigh as much, and with us, as much again, as your correspondent.
NEW YORK STATE—THE BATTLE FIELD.

The contention for the future of our worthy readers out of our own State may think, in watching the movements of our people in this State, or rather, how much of our attention is directed to those movements, and our zeal to promote them, that the "Colored American" is only a New York State paper, and that we are waiting in interest in the rights of our brethren in other States, and do not watch so vigilantly over their welfare as we should. Such, we assure them, is not the fact; and we have only to refer them to our columns for the past year, and also from week to week, for the evidence.

It is in the fact, that our people in this State have, for more than a year, been agitating this subject with zeal, communicating only with the important subjects in the State; and saving and carrying out measures to secure the object, and our paper has been used as the organ in the matter; and we have been called upon to lift up our voice, either to lead the way or accompany. And that a subject so directly vital has not been brought by our people of any other State, if we except the Pittsburgh Convention, and that is but of recent date.

But should we head our energies in the subject of the political disfranchisement of our people of this State, even to the seeming neglect of any local subject which concerns our people of other States—should we agitate this subject with zeal, and in the spirit of the great Jesus agitator—should our paper every week turn with the subject; in thoughts that breathe, and words that burn; and that all our people in other States send in their aid, if they could, to help us—we believe that we should all be doing the highest possible good to our people as a whole, in relation to their political disabilities. For the State of New York is to be the BATTLE FIELD—the Thermopylae, the Waterloo, where the deprived rights of the colored people of this country (the free, at least,) are to be gained—the dominion of the whole world.

In this State, we have just enough politically proscribed and depressed to make it a grievance. It is of such a character as to involve nearly all our interests, and come home therefore, to us with sufficient force, to us, and move us on to some concerted action; and we are not enough crushed down to make our case a hopeless one, and to send despair throughout the whole body, and thereby prevent any action.

Again, we have in this State, we believe, the best class of people to act upon, (we refer here to the white people,) the most enlightened and best conscious, and a greater magnanimity among the power-holding body, than among the same body in any other State, where our people are politically proscribed. And from the acts of the people of this State, by their Legislature at its last two sessions, in their Jury Trial bill—in their vigorous stand upon the statutes of the State the last vestiges of slavery, we have reason to know that ours, in relation to becoming disfranchised, is not a vain and groundless hope—we have reason to know, that when we plant our feet in reference to this matter, it is not in the sand, but on a rock—that when we scatter the seed of truth, it is in good soil, and not as among thorns, or like the water splashed upon the ground; in a word, that when we labor we labor not as those that beat the air, nor in vain—we do all with sufficient grounds, so far as the impulses of a majority of the power-holding body are concerned, to say nothing of the inherent justice of our claim, to finally expect success. It will be found, that we shall not have reckoned without our host. So much, we think, cannot be reasonably hoped for from the power-holding people of any other State.

New York will yet see, if the subject be kept before the people, that their colored citizens be not much longer politically proscribed. Her Republican men will yet see that the Constitution of the State be not much longer an anti-republican document. And as it is said that she, the Empire State, decides the political character of the nation—as she goes, so goes the nation; so it will be found, as she goes in her legislation towards her colored citizens, so may, at least, other free States go. Suppose New York rouse up in her majesty, and take her colored citizens equally into her political house with white citizens, metes out justice to them, as to others. How would Connecticut, on the one side, and across her, Rhode Island, feel and be likely to act in view of such an example? and what would New Jersey, just at her feet on the other, with her slave laws, and 30,000 colored citizens, any and do, with the influence of such an act pressing upon her? What would Pennsylvania, the key State, with her 50,000 disfranchised citizens, say?

How would she feel, with the force of such an example upon her? The influence of such a voice, from the people of the Empire State, would, with the mining and Eastern breezes, be carried across the Lakes, and fall upon Ohio, with her black laws, in a manner not without its effect, and to be unheeded and forgotton; and "What would the South feel," it would go, lighting upon Michigan, Indiana, and Illinois, as an example not less, brilliant, or having lost, in the least, its just tone, in the distance. And how would the entire South fear, and quake before such an influence, and their slave code tremble at its very base. Then again, the influence of the efforts to bring about so important an end, would send life and light among our people similarly proscribed in other States.

Brethren New Yorkers! up and doing, as we are, let us remember both our efforts and our sacrifices in the matter of our disfranchisement; for it may yet be found, that the position we now occupy, may involve, very directly, the political destiny and the liberty of our brethren throughout the country; and let it not be said, that in absorbing our energies in this great work, we are not all laboring for our people's welfare in other States, throughout the entire country. And whether our paper sustains its present school, or dies beneath its load, may it be found that we have not labored in vain, nor spent our strength for nought.

And to the power-holding and law-making bodies, we would say, take this matter in hand, and with one general rule, say, "Let justice be done, though the heavens fall!" for by doing so, you may rid our country of its disgrace, its greatest need, and its greatest curse.
Mr. Garrison. The emigration of a few hundred thousands of the degraded and disinterested colored population of the United States, would not injure the number or the taste of those that remain, provided it take place under their own control and legislative sanction, and not, as a matter of necessity, without which the elevation and happiness of either cannot be contemplated, is not.

To one other opinion advanced by you, in a former letter, such striking exceptions were made, by persons in whose judgment I have the utmost confidence, that I must feel it to be my duty to give it a thorough review. The opinion is this, "That houses of worship, in this country, are private property, subject to the same rules which govern other private property." To discuss this question I shall not be prepared until I have finished my review; and shall, of course, as present, object to any allusion to it. But for my request. I will now notice the subject of the letter. I agree with "Vivien" in his opinion of the evil of forming too many societies. They tend to divide, weaken, and destroy, our present feeble energies. A few, enlarging the subjects of morality, benevolence and literature, are indispensable to the development of the mind; and without which it must even sink below its present standard. And a great number of these now in existence are a perfect nuisance.

Correct information from the sources which he has mentioned is highly desirable; and I despair of obtaining it, in a full and satisfactory manner, in any other way than that which he has proposed out. Persons who visit a country for either a commercial, or pleasure, are generally too much engaged with the object of their visit to make any extended observations.

Objects of this nature should be considered national. If we emigrate at all, it should either be on one point, or one place. Our number and resources are too feeble, to bring us any satisfaction. We need a national organization under some form or other, to which all of these interests could be referred. But to form a national society for this special object, I think unnecessary.

Pittsburgh, January 8th, 1850.

As quoted in "SILENT THOUGHTS.

Around, how joyful in the chilly air!

Sweet sounds are floating: white above, the sky.

Peopled with visions bright; seems calm and fair.

With songs of ecstasy that in the skies

Are sounding—of the peace and glowing skies.

And wealth in plenteous distance stream.

But all must learn, that song and garmented dream

May end; that sight which wells around them thrown

Will only in an instant—translate thought, and deed.

As spring time calls, may drop, and faint, and die;

That wish and vision bright are foal;

To clothe the mind with light; to fit the eye

To guide the spirit's growth; to lead it on

To triumph in the world; to gain a wreath;

Of praise enduring, as those souls were born.

Whose works do raise them from contempt and death

Finer thought shall the creative, fervent thought.

Scenario in life, in its purpose born.

To uphold truth and right till that right is thought

With songs succeeding, and with gleamings sent

Of more things coming from a brighter world.

The thought above, is percept, its purpose born.

It is the chant of joy! that fresh, serene,

Springs up from youthful hearts; yet coarser from

The sage of men, to greet the laughing year.

That clings in promiscuous, from afar come

Birds from with hope and gift endowed.

The turned feelings and the soul will rise

To hail some varied, good, and tuneful swell.

With songs of ecstasy that are the skies.

Are dawning—of the peace and glowing skies.

And wealth and plenteous in the distance stream.

But all must learn, that song and garmented dream

May end; that sight which wells around them thrown

Will only in an instant—translate thought, and deed.

As spring time calls, may drop, and faint, and die;

That wish and vision bright are foal;

To clothe the mind with light; to fit the eye

To guide the spirit's growth; to lead it on

To triumph in the world; to gain a wreath;

Of praise enduring, as those souls were born.

Whose works do raise them from contempt and death

Finer thought shall the creative, fervent thought.
PUBLIC SCHOOLS.

My Dear Parents and Children,—You who patronize the public schools of New York, have a happy employment. As you, fathers, mothers, and guardians, your situation is most responsible. You have been instrumental, under God, in bringing these children into the life of society. It certainly is, therefore, your indispensable duty to see that they are prepared to enter upon the active duties of life, and to lead a respectable and happy life. Improvement is the great theme of the day,—What hinders our improvement? Schools of a respectable order are established and furnished free of expense to us. The facilities for education here, are in advance of any city in the Union. I have been in several cities in these United States, and have taken pains to become informed in reference to the state of schools for colored children in them; and I find that the opportunities for the education of colored children in our city, far greater than those of any other place which I have visited.

In this city, within a population of between 16 and 20 thousand, we have two public, and five primary schools. The public schools are nearly equal in size and point of appearance to the schools for white children, and a great deal of pains have been taken to select competent teachers of our own color, who take great interest in the advancement of the children committed to their care. I am gratified in being able to state, for the information of parents and others, that in all the departments, there is a disposition on the part of trustees, that the teachers and monitors of the primary schools, should be fitted for their task. They have, therefore, established a Saturday School, which primary and infant school teachers and monitors secure a good education, and are prepared, when an opportunity shall offer, for the promotion to a higher field of usefulness. You see, my friends, that I have been speaking in high terms of the schools. I feel no inability to write upon so important a subject, for I cannot, I shall not say enough in their favor. It is the schools for our children which will abolish slavery. It is the schools which will prepare our emancipation. It is the schools which will put off and break down prejudice, and end long cause a ready admittance of our sons into the workshops, the counting-house, and other places of employment, which are both respectable and profitable. Parents, cannot I exhort you to set a proper value upon those excellent establishments! Will you make your children so absent from school one day, or even one hour? My friends, we are a poor people, we are not in possession of houses, or lands, or money, to leave our children; but we can leave them what I think is far better, a good education; no misfortune can rob them of that; the art of the farmer stops there, but money takes wings and flies to the four winds.

Oh parents, let this year, which God has been pleased to permit you to enter upon, be a year of improvement. Let every father and mother, and all who have children in care, reflect upon what is their duty. Christians, how can you throng the sanctuary on Sunday, and participate in the ordinances of God, and forget your duty to your family and your own household? Look into our streets, and there behold the hordes of boys, from eight to twelve years old, absent from school, idle, disorderly, and engaging in the worst practices! The places where they congregate are easily named, it is a disgrace to the colored community. What shall we do to break up these disgraceful congregations of school boys? We shall feel happy when our municipal authorities shall find it their duty to compel such lads to attend school regularly. Speaking of the authorities coming idle boys, &c., they, as guardians of this metropolis, feel responsible for its safety, honor, and future welfare, and if parents will not do their duty, they, as a body to punish immorality, will strictly attend to their duty.

We found the era when such a system shall be brought about, for we feel, when such means are resorted to, the Egyptian bomb will lose many a tenant, and the public school society will have the satisfaction of sending forth into the world, hundreds of well-trained young men who will be ornaments of respectable society. As we turn over the pages of ancient history, we are delighted to see what pains the Greeks and Romans took for the education of their children. And when we bear of the country from whose seashores we descended, we are cheered to hear of a Cyprian, an Origen, and others whose requirements in every department continue to be examples of imitation to all modern nations. My friends, "train up your children in the way they should go, and when they are old they will not depart from it." This was the advice of wise Solomon, it was also the expression of a learned man of our age, "That all the men we meet with, nine parts of ten, are what they are, good or evil, useful or not, by their education." It is true, that sometimes those who have applied themselves closely to their studies, with success, have disappointed the hopes of their friends, while others, whose education has been neglected are virtuous and happy. Generally speaking, however, the remark above quoted holds good. It is a fact that men are made what they are by their education. And what shall we do more? All civilized nations highly recommend education. The institutions for learning are adjuncts intended to bring down the blessings of learning.

We have, as it were, in accordance with a proclamation from the principal officer of our State, just returned from the house of prayer, where we paid our adoration to God of Heaven for his un-spoken blessings the past year; let us, as a speck in the nation, prize the opportunities that are in our hands to promote virtue, intelligence, and responsibility. We, as parents, one and all, must exert ourselves for the better attendance of our children at the schools already founded, that others may be established immediately. The trustees are anxiously waiting an opportunity to build another school house, for the reception of our children. They have the money in hand, and if they do not appropriate it for our use, it is our own fault. There is a great excitement in the nation on our account. The eyes of all are upon us, and those who hold our brethren in bondage are conversant with the managers of our schools; and depend upon it, the efforts of abolitionists will be assisted by the exertions we make to sustain our schools, and promote virtue and responsibility.

Before I close, I will respectfully recommend to you, dear parents and guardians, the important subject of Sunday schools. I find that children, who attend these schools regularly, are a notable improvement in their attendance at the public schools. But when children are permitted to be absent from Sunday schools, they, I regret, are generally speaking, irregular at the week day schools, and make very little proficiency in their studies. Therefore, dear friends, commence the week by rising early and preparing your little ones for those useful establishment, the Sunday schools. They will there be taught lessons of morality, while young, which will continue with them through life. Do, fathers and mothers, commence the week with a determination that our children shall not regularly those establishments, (the schools) which will make them respected through life, and happy at the hour of death.

P. LUCYNSKE,
Agent of the Schools for Colored Children.

New York, Jan. 1841.
CALL FOR A MISSIONARY CONVENTION.

The undeniably true is that we are placed here for some purpose, cannot have failed again and again to pursue it—not in dim shadows, but distinctly, to every reflecting mind. Nor can the equally obvious fact—that it is designed by our Creator that we should not be indifferent to the condition and necessities of our fellow creatures, but rather that we should use every possible means to promote their present and eternal happiness—be concealed from such.

At a meeting held in the city of Hartford, Conn., on the 5th of May last, when the state of condition of the immortal millions of Africa was considered—we, the undersigned, having been appointed a committee to take a special call a meeting of the friends of missions,—do therefore, in accordance with the duty assigned us, and feeling our hearts moved within us to attempt something toward the accomplishment that you are also, that our brethren, who feel an interest in the subject of missions, to meet with us in the city of Hartford, in the State of Connecticut, on Wednesday, the 19th day of August next, to take into consideration our responsibilities on this subject, and to devise measures whereby we may render some efficient assistance to the great work of converting a world of fallen creatures to their God.

We pray that no consideration of more temporal interest may deter any from coming to this Convention. Whatsoever political privilege we are contending for; whatsoever social enjoyment we seek; whatever occupation we may be engaged in, let all be laid aside for a few days, while we come to the rescue of the perishing souls of our fellow-men. Let the artist forsake his studio, and the merchant his counting room; let the student forgo the fascinations of literature; let the mechanic quit his workshop, and the husbandman his rural domicile and healthful occupation. Let one and all come, as necessary as our several employments are, and desirable as the objects we seek must be, what are these when put in contrast with the salvation of the immortal soul of man? Lighter than the buxom antilier! Less than nothing, and vanity! To deny or to doubt that we can effect anything, is to deny and to doubt whether we are capable of fulfilling the end and aim of our existence, and to question the efficacy of our devotions to the religion, we profess: since it is ordained by the counsels of God, that they who profess themselves the disciples of Jesus Christ, shall be the instruments by which, and the medium through which, the whole world shall receive that Gospel which can make them wise unto eternal salvation.

And which of us may know, brethren, how large a portion of the designs of Providence, our inactivity in the missionary cause may be the means of retarding, if not of interfering?

We invite you to meet in Convention on the subject of missions to Africa—not without thought, not without cause; but for the following, among many reasons. And,

3d. Because we believe the present time to be favorable for the commencement of such operations.

4th. Because we have no Missionary Society; and we believe that the organization of such a Society is needed, and that it could effect much good.

5th. Because our duty requires obedience to the command of Him who died to reform us, that we should "go into all the world and preach the Gospel to every creature."

And finally, we invite you to meet in Convention on this subject, because, we are desirous—God helping us—to discharge our duty in this matter; and in so doing, to wash the blood of the nations sitting in darkness, from our skirts.

Could we, brethren, divest ourselves of that worldliness which enters into all our plans and enterprises, we might form some just estimate of our individual responsibilities.

With the fervent petition that Almighty God, our Heavenly Father, may enlighten your minds, and warm your hearts, and grant you grace, so to understand your duty that you may come up to the first Missionary Convention of our people, and there so act, that at the last great day—that day in which both the heaven, in whose behalf we are now besought, and we, who are invited to action in their behalf, shall meet before the Great Judge—you shall not appear before Him condemned.

We subscribe ourselves, brethren, affectionately, your servants in Christ,

James W. C. Pennington,
Augustus W. Hanson,
Committee.

Hartford, July, 1841.

The Convention will be opened with a sermon at half past 7 o'clock in the evening of Wednesday, the 18th, as above; after which the Convention will be organized by the appointment of proper officers. These papers which are favorable to the object are requested to copy.
For the Colored American.


Farrar Ray.—It is with a high sense of the goodness of Almighty God, in sparing and protecting us from many of the afflictions that have befallen the "human race," and swept from existence a portion of the destinied advocates of human rights during the past year, that I take this opportunity to return your congratulations on the advent of the "new year," with the prospect and success that most attract us; peace, safety, and the unifying advocacy of the principles of our common cause.

Through the kindness of a friend I have just received a copy of a very useful and valuable pamphlet, as I am pleased to call it, entitled "The Minutes of the Albany Convention of Colored Citizens," and I hope in the near future to be enabled to procure a copy of the proceedings of this convention. I have, therefore, subscribed for the proceedings of the convention, as also for a copy of the proceedings of the convention, as they are the best that can be had in every library.

And now, my dear sir, I congratulate you as chairman of the business, and also every individual member of that body, the cause of liberty, justice, and equality, on the righteous, noble, and insuperable stand you have taken in the report and resolutions you have taken on the above page. The first resolution will be adopted by the friends of liberty and equality in all future generations, viz.:

Resolved, That all laws established for human government, or for the benefit of any system, or lines, are founded in the spirit of consecrational cast, are in violation of the fundamental principles of divine law, and in their tendency, and shall, therefore, be effectually destroyed.

Now, my dear sir, I believe the doctrines contained in the above resolution, have emanated from the pure fountain of heaven-born truth, and that all those that applaud their spirit or participate of that living stream will be governed by the principles which it dictates. With the advocates of such principles, it is a delight to labor. The principles of this resolution are not only applicable to the Church, and government under which we live; but they are applied to every organization for human improvement throughout the various ramifications of society. It seeks the entire destruction of all those inviolable constitutional distinctions, whether in institutions or "systems," that exclude by constitutional landmarks, any member of the human family from the common rights and privileges of membership, on account of constitutional variations. I regard the resolution, as a two-edged sword, that will divide ascending those distinctive features in the various "systems" and constitutions throughout our country, that have been fostered by a spirit of hatred and selfishness, no matter by whom, or what complexion they were formed. The first of the resolutions has gone forth, and proclaimed their condemnation as being contrary to the spirit of the "Divine law, and the political principles of the founders of our republican government."

I hope your active and cordial exertions may not only prove instrumental in giving New York a free constitution, but that the same genial influence may effect the much desired reformation in both our federal and state governments. But we should not stop here, civil tyranny is not more odious than religious despotism. Look at the incorporated feature of complexional distinction in our churches, schools, beneficial, and literary societies. Are these to be extended, tolerated, and supported in their present state? Can we hope to be successful in reforming others before we procure a reformation among ourselves? Experience answers, no, while the resolution assails that such institutions ought to be destroyed. The resolution upsets the very foundation principle on which nearly all the institutions in our country are based. It is not confined to written constitutions, but it under its condemnation on all systems, hence all those churches whose written constitutions are not defiled by the insertion of the terms, "white, colored or African," but whose practice, by the influence of a detestable prejudice, is such as to exclude persons of a certain complexion from a participation in the rights, privileges, and enjoyments of the same, are odious by the guilt of an infringement of the "divine law."

Nor is this all, the very paper you edit bears upon its title the very distinctive feature, which is the object of the resolution to obliterate. I do, therefore, humbly hope that the principles of the resolution will fall on its distinctive title and grind it to powder. The convention, in passing this resolution, not only aided in bringing odium on the title of your paper, but it occupied a still higher ground, they uttered forth a warning condemnation on the form of their own organization. For it is an indisputable fact, that the convention was formed by a system of representation, based on complexional cast, and, therefore, in the language of the resolution, "was in violation of the principles of divine law, and in its tendency and should therefore have been effectually destroyed." I trust that all future conventions may guard against the errors of the past, and be governed by the spirit of this resolution, so that a consistency in principles, as well as unity of action, may be the legitimate means by which we shall be enabled to carry our cause onward to its final consummation.

I remain yours in the cause of liberty and equality.

W. M. Whitter.

WAR BETWEEN ENGLAND AND AMERICA.

To all human appearance a war between these two nations is likely to take place. We are induced to advert to this subject now, because the colored people have always been among the foremost in the breathing of the defense of this country, and what is our reward? Oppression from one end of the country to the other, and I believe that notwithstanding all the gallantry, courage and skill displayed by the colored people in the contests we have had with Great Britain, not a single individual has ever been elevated to any office of trust and honor, by our government. Although General Jackson declared publicly that he found in the colored people, in addition to their equal qualifications with white men as soldiers, an enthusiastic, which is the performance of great things; and in view of this, he pledged himself to report their noble exploits to the President of the United States. Has this been done? I answer, no. What was the reward bestowed on the colored man that suggested the plan of making a brasswork of cotton bullets? It is believed he was murdered.

In view of these facts, and many others that might be mentioned, is it the duty of colored men, in case of a war, to take up arms against the English? Never! while we are denied all the privileges of the institutions of this country; and while British government offers the only asylum for our enslaved countrymen.

T. V. R.
NEW YORK AND PHILADELPHIA.

SATURDAY, JANUARY 19, 1836.

AGRICULTURAL LIFE.

The cultivation of the earth is commend to the virtue of mankind; and a very large proportion of men, during most part of their time, either do, or have a desire to, lead an Agricultural life, or to become Farmers. Besides those who, in civilized countries, are bred to the culture of the soil and make it their sole occupation; through life, there are thousands of others who retire from the bustle and varieties of trade, the relaxation of a professional, or the toilfulness of a public life, to rural quiet, and the unintermitted cultivation of a few acres of land.

The Mechanics, whose youth has been spent behind the counter, and whose prime of life and middle age, have been passed between the ledger and the iron side of the counter, and has been a labor of both body and mind by stringing a few hours from the calls of professional duty to apply them to the grateful purpose of filling the earth. Why should we mention the Statesman and the Waterman? They, too, are entitled to become Farmers—the one leaving the field of ambition, the other his heretofore claimed, both such a sort as are more congenial to the best feelings of mankind and the culture of life, like Cincinnati, and the like. Even the Mass, the adventurous sons of Neptune, whose home is the sea, the many years, professionally and practically, on the deep, who has sailed in all lands and visited every port, bringing with him the traditions of every country, and the produce of every climate, purchase a home on the land—transplant his affairs into his native soil; and prefers that sea last they should be in the rural church yard, with his friends, to dining in the bosom of the deep—who has sailed in all lands and visited every port, bringing with him the traditions of every country, and the produce of every climate, purchase a home on the land—transplant his affairs into his native soil; and prefers that sea last they should be in the rural church yard, with his friends, to dining in the bosom of the deep—The Mechanic, too, is content with the love of farming, and exchanges the dust of the shop for the furrows of the field, the confused air of crowded reason, for the free atmosphere of the heavens, and the noise of machinery for the music of birds.

Now it is quite evident, that this prevailing love of Agriculture, which sooner or later always seems to be implanted in our very nature, or to say the least, is the result of reason and experience. If it be true, it is merely kept up for a while by the engraving on the hearts of wealth, as the stimulus for human glory and distinction among men. But those being satisfied, or disappointed—the mind set free—returns to its native (natural) desires, and applies its remaining energies to its pastoral gratification. But reason and experience will be allowed their share in bringing about a large portion of mankind, utilization, to the cultivation of the earth. Who that values his natural dignity and independence, would prefer to be in the lot of a few acres of land with nobody's business to conduct but his own, and nobody to please but his Maker, to the engrossing, the toiling, and the dying, that are so much more logically into political, professional, merceanial, and mechanical life. If there be any one man on earth, who is truly independent, it is the Farmer. Such an one, truly says— "I am no nations! Skilled and honest labor is all the wealth there is, and yields a duty—" who is brought with the surrender of independence, of power, of truth, and of all nobility and manly feelings—an untrammled life for living for popularity—and to lying for power. May we say any further? Among the industrious and sober agriculturists, we find no deserted Wastewaters. The charitableness of field never ceases to decline; the flowers of the earth never bloom to hide a deformity; and Nature never ceases to betrays.
High that is in our midst. By Divine permission, we had two camp-meetings on this Circuit during the past year. We had a good order, peculiarly so indeed. The situations of mere operators was lansed down to the word of the Lord, so that the place seemed holy ground on which we trod. When our ministers were on the walls of Zion sounding the alarm, precious souls were found, on all hands, crying for mercy, and those who had experienced the wonder-working grace of Jesus Christ were constrained from a feeling of love to their brethren, even to weep with those who weep and rejoice with those who rejoice.

The mercy seats, that had been prepared, were crowded, and many of them were moved to repose by reason of the Lord’s verifying his promise to them. “Blessed are they that mourn for they shall be comforted.”

Anthem of graces were raised to the Lord of Hosts, because of the sanctified stopings of the Lord in our midst—working of miracles—clothing men and women in their eight mind—possessing them of evil spirits by the power of the Holy Ghost. In some parts of the Circuit we have had a general revival of religion, but in other the work is rather stationary. I am now on my return from the lower part of the Circuit viz: Williamsport, and where the work of the Lord has been very much revived.

In 1837, brother Gribsh and myself, commenced, to the aforementioned place, a small congregation consisting of 20 or 21 members. But blessed be God it was not in vain. Although they were compelled to bear down the most determined kind of persecution, yet by faithfulness in prayer and the good assistance of Almighty God the work of duty has been increased, and these were almost daily added to the church those that will be saved.

In the year 1851, brother Scott labored in word and doctrine, and his labors were blessed in abundance. And in the year who had experienced the wonder-working grace of Jesus Christ, and who with me had the honor of being of the number of the backsliders, we were now rejoiced to tell you that we have never before been so pleased in the blessing of the Lord on our labors, particularly in our protracted meetings. There were about 25 that proposed to have embraced the promise giving mercy of the Lord at the last meeting. It is true that while the ark of the Lord made its round, there was a mighty howling among the worst, without and seemed eager to pronounce the name of the Lord. Yet some of those very howling will become the most efficient in the Spirit of Almightys God, to fall also before the ark, crying for mercy. Thus we might cry, “Sing praises, sing praises, for the Lord Almighty reigneth!”

But my dear brother, I would not think myself justified in closing this communication, without reference to one of the leading subjects of moral reform in our country. I ende to the subject of TEMPERANCE. A cause of vast importance. And one too at least in my opinion, that is calculated to manifest very much the progress of the gospel. In the matter of the influence of the gospel, it is enumerated amongst the number of Christian graces; for James says we should add to our faith, virtue, knowledge, temperance, and patience, and to these things add charity, peace, humility, sobriety, and modesty. We are, therefore, the duty of preaching temperance, as it is strictly enjoined in the word of God.

This duty seems to be more incumbent also, in the fact that there is so much intemperance in the world.

Improved therefore with a sense of my duty to God and man, I have been laboring to form societies. In view of this I have been successful in forming four societies, a majority of which are on the principle of Total Abstinence.” Taken altogether, there are about 150 members. A small one it is true, but there is a prospect of the number increasing; feeling assured that truth is mighty and will prevail; the good work must progress, God being the head. I feel sensible on this subject, while writing someone was relating in the room that a man was brought into town a few hours since, who is supposed to have fallen from his bed in a state of intemperance. God help the man that gave him the liquor to get drunk on; and may the Lord help the man himself. I was led to notice this circumstance in order to observe, that the preaching of the gospel does not reach the case altogether; for we need not cast our pearls before swine; we are to preach to a drunken man, but to meet him on his own ground, strive to get the drunkard to become sober, then in his rational state of mind, the gospel will and has effect. By Divine direction we have had several of this description. We feel apprehensive that much talent is thus buried. Frequently we find the strongest minds buried in a bottle of rum—so use to society—a trouble to themselves, and the cause of misery to their families. Oh dear brother, when I think of all these things, my heart is full, and if I should give vent to my feelings, I would be willing to call to every drunken man in the land, “Turn ye, turn ye, for why will ye die?” And the church members, who are indifferent to his great cause, How will we answer to God at the great day, for our neglect of duty? Oh, our neglect of duty! I can do nothing around us, and we fold our hands and crying peace, peace, when there is no peace to the wicked. Oh, Lord save your people from the cruelties of drunkenness. But my sheet is full, I must therefore close my communication. So much from the pen of your young brother, dwelling amongst the mountains of the Cowan county Circuit, Philadelphia Conference.

Leonard Collins.
The Lord's Prayer.

When the older Booth was residing in Baltimore, a pious, urban gentleman of that city, hearing of his wonderful powers of eloquence, one day invited him to dinner, although always deprecating the stage and all theatrical performances. A large company sat down at the table, and on returning to the dining room one of them asked Booth, as a special favor to them all, to repeat the Lord's Prayer. He signified his willingness to gratify them and all eyes were fixed upon him. He slowly and reverently arose from his chair, trembling with the burden of two great conceptions. He had to realize the character, attributes and presence of the Almighty Being he was to address. He was to transform himself into a poor, sinning, stumbling, blindfolded, needy suppliant, offering homages, asking bread, pardon, light and guidance. Says one of the company who was present, 'It was wonderful to watch the play of emotions that enveloped his countenance. He became almost pale and his eyes, turned threateningly upwards, were wet with tears. As yet he had not spoken. The silence could be felt; it had become absolutely painful, until at last the spell was broken as if by an electric shock, as his rich toned voice syllabled forth, "Our Father, which art in Heaven," etc., with a pathos and fervid solemnity which thrilled all hearts. He finished; the silence continued; not a voice was heard nor Muscle moved in his rapt audience, until from a remote corner of the room, a subdued sob was heard, and the old gentleman (the host) stepping forward with streaming eyes and tottering frame, seized Booth by the hand. 'Sir,' said he, in broken accents, 'you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day, from boyhood to the present time I have repeated the Lord's Prayer, but I never heard it before, never. You are right,' replied Booth, 'to read that Prayer as it should be read caused me the soberest study and labor for thirty years, and I am far from satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how much beauty tenderness and grandeur can be condensed in a space so simple. That prayer itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of divinity.'

The All-Seeing Eye—One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended toward the horizon, just as it was setting, there came into the range of the great telescope the top of a hill about seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling that they were undiscovered. But there sat Professor Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them. So it is often with us. Because they do not see the eye which watches with a searching vigilance, they think they are not seen. But the great eye of God is upon them, and not an action can be concealed. There is not a deed, there is not a word, there is not a thought which is not known to God.—"N. Y. Times."
The Society was not the only one interested in the case. A letter was received from a gentleman who had been a candidate for the Society and had been rejected. He expressed his disappointment and quoted the following passage from the Statutes:

"I trust that the Society will be guided by the principles which have guided the past, and will not allow any personal feeling to influence its decisions."

The Editor of the "Colored American" replied:

"We fully understand the gentleman’s feelings. The Society has always been guided by the principles of justice and fairness."

The case was discussed further and a decision was reached.

The Society decided to offer the gentleman another opportunity to apply. He was invited to attend a meeting of the Society and to present his case there.

The meeting was held and the gentleman was given the opportunity to present his case. The Society listened carefully and after much discussion, a decision was reached.

The gentleman was offered another opportunity to apply and he accepted. He was eventually accepted into the Society.

The story of the gentleman’s struggle and eventual acceptance into the Society serves as a reminder that the Society is guided by the principles of justice and fairness and is always open to new members who demonstrate a commitment to the ideals of the Society.

The resolution of the case was a victory for justice and fairness, and a demonstration of the Society’s commitment to its principles. It is a reminder that the Society is not only a place of learning and growth, but also a place of compassion and understanding.

The story of the gentleman also serves as a reminder of the struggle that many others have faced in the past and the importance of being open to new members who demonstrate a commitment to the ideals of the Society.

The Society’s commitment to justice and fairness is something that has been a cornerstone of its existence for many years. It is a commitment that has been tested and proven true time and time again, and it is a commitment that will continue to guide the Society into the future.

The story of the gentleman’s struggle and eventual acceptance into the Society is a testament to the power of justice and fairness, and a reminder of the importance of being open to new members who demonstrate a commitment to the ideals of the Society.

The Society is grateful for the support and guidance of its members, and looks forward to continuing to serve the community in the years to come.
In the communication of the Bishop of Sept. 30, and also of Nov 2d, I am represented as having beggar of a matter of favor; that the desire was a reasonable one, and that the Bishop could not know of my condition; but could not on the condition he had imposed. And asked him (as he was unwilling that I should remain a candidate) on the same condition others did—If he would transfer me to the Diocese of Massachusetts or Rhode Island. He asked me if I was acquainted in either of those States, I replied that I was, and, among several places mentioned, Providence, R.I. The Bishop would not give me a letter of reference, unless I could obtain the Bishop Griswold's name to receive a selected candidate in his Diocese.

This occurred the early part of July.

I did not write to Bishop Griswold, for well I know that an extraordinary request of the kind for me—not being a usual mode of transferring candidates—would lead to a correspondence in which I would have had no agency, and from the different views entertained concerning my course, I should likely be the sufferer.

Aside from this, there was need for my services at home. In a region of less than 10 miles there are four Episcopal parishes, and there are two ministers to supply—besides a larger Sunday School in St. Philip’s, of which I was superintendent. From the very case of one of those—St. Paul’s—already, I received a request to become their lay reader, and what they had to be closed from Sunday to Tuesday for the want of one. I wrote to the Bishop and informed him of this request, and requests by readers. My letter was dated August 13, in September I received the following:

Stead Hill, Washington Co., N. Y., September 6, 1839.

Dear Sir—Your letter of the 29th ultimo, reached me at Pittsburg, and I trust myself of my first lesson to reply to it. I have long regretted that your letter to Bishop Griswold, which you have not mentioned the name of, had not reached this town in time to be addressed to the Bishop in time to be useful. I have, however, succeeded in getting a letter to the Bishop, which I hope will be of some service to you. I am, therefore, in the situation I have been in for some time, and I trust that you will not consider it as a delay in giving you the desired information.

I am, Dear Sir, yours truly,

Buckh. Underdown.

In answer to M. Curnell.

Mr. Curnell,

The next week, what day, I do not distinctly remember, I called the Bishop to return a book he had been kind enough to loan me. I told him that although my desire was strong to be a candidate, I should not on the condition he had imposed. And asked him (as he was unwilling that I should remain a candidate) on the same condition others did—If he would transfer me to the Diocese of Massachusetts or Rhode Island. He asked me if I was acquainted in either of those States; I replied that I was, and among several places mentioned, Providence, R.I. The Bishop would not give me a letter of reference, unless I could obtain the Bishop Griswold's name to receive a selected candidate in his Diocese.

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I am, Dear Sir, yours truly,

Buckh. Underdown.

In answer to M. Curnell.
New York, October 1, 1839.

Neither my disclaimer nor "Episcopalians" could satisfy the Bishop. I must write a public denial, in addition to what I have already said. I shall be deprived of my candidature.

In a few days I received the following:

Franklin Street, Sept. 26, 1839.

To my name generally, and particularly, expelled from the church of the colored American. The establishment is, I suppose, as I have understood it, without the advice or consent, and that you proposed the appearance of the article, regard it as my condition being a candidate, that you make public the sentence thus expressed to me, that the church may know that I am not retaining, as a candidate, a fraction and disloyal young man whom I continue in public in the church. I shall also require you to pledge yourself to take no step, in your character of a candidate, without my consent or advice. This, the course which every conscientious young man would voluntarily pursue; but the sentence in question is not of a necessary spirit; it requires that I make the above enactment.

I shall expect an early answer, as your case must be put in a different shape in my address to the convention.

Yours, very truly,

BENJ. T. ONDERDONK.
Bishop of the Diocese of New York.

Mr. Alex. Crummell.

The following is the reply received:

September 28, 1839.

Rt. Rev. and Dear Sir,—I beg to acknowledge the receipt of yours, in which you are pleased to say in regard to myself: You state to me that it (my name) is therein (the communication) used without your knowledge, consent, and that you regretted the appearance of the article. I most regard it as your condition being a candidate, that you make public the sentence thus expressed to me.

With all deference, Rt. Rev. Sir, I must say that I am not prepared to say that you have misapplied some of my expressions, in understanding me to have "regretted the appearance of that article." I regret exceedingly my language should have been such as to convey that impression to your mind.

I did, however, state explicitly, as you remark in your letter, that it was written "without my knowledge or consent." You are pleased further to express, Rt. Rev. Sir, that I should require you to pledge yourself to take no step in your character as a candidate, without my consent and approval.

Most respectfully I express my will of course, relying on God's help, to have at all times a ready will to observe all spiritual discipline, to obey all godly adjuration, and to comply myself to those laws, regulations and usages, which are imposed upon candidates, and which my peculiar relations would require.

Your obedient servant,

ALEX. CRUMMELL.

The Bishop's letter says: "I must regard it as my condition being a candidate, that you make public the sentence thus expressed to me."

He says further: "this request—still before me. How this could be, I cannot tell. A reference to my letter, Sept. 17, will show that I had withdrawn the request—unless written to me, depending upon the will of the Bishop. What followed these last communications, you are aware of. The convention met the last part of September. The second day of the session the Bishop delivered his address. I did not attend the convention. Some of my friends, however, attended, with the impression derived from the Bishop's last letter, that I would be rejected from my candidacy. And so I was at my own request."

The following is the extract from the Bishop's address:

Mr.—and Alexander Crummell have had their names erased from the list of candidates at their own request.

In the course of a week I received the following:

New York, Oct. 5, 1839.

Rt. Rev. Sir,—I beg to acknowledge yours of the 30th inst., in which you remark: "that agreeably to your request I have erased your name from the list of candidates." I must state, Rt. Rev. Sir, that in this case, as in many others, you may say is no more than I have asked for, or that I desired; for that which I desired was not to be denied me, but to be given me freely as a right. Oh how much might be quoted from them to show the constitutional and necessary unity that should be in the Church, and how it is in modern times. The bonds of the union of our modern churches, the principles on which we are united, have not been seen in the Church of England or in the Church in America, as the United Church of Scotland.

Yours, very truly,

BENJ. T. ONDERDONK.
Bishop of the Diocese of New York.

Mr. Alex. Crummell.

This I immediately sent the following reply:

New York, Oct. 5, 1839.

Rt. Rev. Sir,—I beg to acknowledge your receipt of my letter, in which you state: "that agreeably to your request I have erased your name from the list of candidates." I must state, Rt. Rev. Sir, that in this case, as in many others, you may say is no more than I have asked for, or that I desired; for that which I desired was not to be denied me, but to be given me freely as a right. Oh how much might be quoted from them to show the constitutional and necessary unity that should be in the Church, and how it is in modern times. The bonds of the union of our modern churches, the principles on which we are united, have not been seen in the Church of England or in the Church in America, as the United Church of Scotland.

Yours, very truly,

ALEX. CRUMMELL.

I regret exceedingly the difficulties, that have arisen, and the cost, and the loss to my hopes and desires, and the feeling of duty with reference to the ministry. They have not been desired by me. They are the result of my civil and political state. A reference to the condition of the colored people in this country, the disabilities under which we live, and the straits to which we are subjected, and the feeling of early youth—make it manifest that colored young men have more than enough.
We would also ask your attention to the important subject of the future occupations of our offspring. The employment naturally affects the disposition and mind as well as the condition. Some corrupt the prouder; others contract them; while others leave it stagnant. In such employment do not degrade, they cannot have an elevating tendency. Our minds require that their minds and hearts be guarded from all evil influences; that their occupations be favorable to the development and cultivation of the mind, and consistent with sound principles; such as generate enlarged views and generous sentiments; and such as will render them useful as their talents will permit. Such desirable employments there are, and some of them are open to us.

It is necessary that we should have all the statistical information we can procure in regard to our numbers, occupations, and resources, and not violation and other societies supported amongst us. And we hope every one will come prepared to give such information.

Before our enterprise is a great one, and we must endeavor to be of our number, occupations, and resources, and such societies supported amongst us. And we hope every one will come prepared to give such information.

Before our enterprise is a great one, and we must endeavor to be

The characters of Newton, Wesley, Whitefield and Washington tell of the influence of the subject, and victory. Fugitives, would you be the paths of wisdom, honor and profit opened, and every encouragement given your beloved offspring to seek and attain it? Consider it well, and come.

Mothers, withhold not your influence, influence, for the characters of Newton, Wesley, Whitefield and Washington tell of maternal influence. We may have noble minds among our people. Exert your influence to refresh occasion and encouragement, that they may be ornaments to society and blessings to mankind.

Come all. A rudderless and peopled people ought not to rest. Oppression is not heavenward, but by any one. Such a condition is not, cannot be consistent with our duties as moral beings.

The greatest liberty is essential to humanity. The means for our full emancipation are within our reach; and we cannot longer retain to use them, and be innocent.

The subjects which will come up for consideration and action, are many and great.

Next to our personal relations to our Heavenly Father, the subject of Education should interest us. We cannot measure its importance, but we feel it in all our relations to man. And the power it has given to others, it offers to us. Through the goodness of God, knowledge is held to our lips, and we may drink even to that which is life eternal. It has no prejudices, but whoever will, may come.

We are identified with the poor, suffering, bleeding slave of the South. He is our brother. The claims of kin are added to the claims of humanity upon us, to labor directly and heartily with the philanthropist, to undo the heavy burdens, and let the oppressed go free. The condition of our enslaved brethren greatly affects our own. We cannot expect the full enjoyment of all our rights while the influence of slavery is felt in our land.

The past influence of intercourse has been felt by multitudes among us. Prejudice is, alas, too strong without any cause. None of us, therefore, by increasing intercourse or any vicious influence, should contribute in the least to foster it. Temperance is proving a blessing to all who embrace her. Blessing and purifying, her ways are pleasantness, and her path peace. And in her ways alone is there certainty of final triumph.
ZION'S WESLEYAN.

THURSDAY, MAY 19, 1842.

LEAVING FOR CONFERENCE.

The time draws near when we that have labored in our several circuits and stations must leave them to attend our annual conference. What a moment this, when our minds look forward to the welcome season that will be presented, when the Lord willing, we shall hear the welcome voices of our venerable superintendents addressing the theme of grace with the voice of thanksgiving into his who has bid us go in search of the lost sheep of the house of Israel, that we have been carried through another conference year of toil and labor.

But before we enjoy this privilege, we must take the parting hand with those with whom we have been associated; and O, the scene in the congregation where the rays of the wounds have pierced our hearts, and where the shouts of the redeemed have gladdened and encouraged us in the good work; the thought that presses on the mind, of the moment passed in the chambers of the sick and dying; the grief of the widow; the silent tear of the fatherless, while we have recommended them to God and the word of his grace; the thought of saying with Paul, "Finally, brethren, farewell!" This scene is to be succeeded only by looking forward to that time, where all tears will be wiped from our eyes, and parting can never come; and O, shall I be so happy as to meet on those shores and take the hand of my brethren in the ministry, and count our tails over? Yea, brethren, may we not look to that time when the watchmen will be called from labors to reward; yet while we part with the old soldier that we have labored with through the year, and while the young that have just embarked in the old ship Zion, fill our hearts with anxious care, that the same Lord that spoke peace to their minds, may guide and direct them; O, how they twine about our heart.

But my brethren, we will labor and travel, and be content, if at last we may say with the poet,

Happy is he that has a heart.

I may but gaze his name,

Wash him to till, and lay in death,

Rush'd, left, hid in the Lamb.

Boston, May 17.

J. C. Beman.

Dear Bro. Pennington,—A multiplicity of engagements have prevented me from writing a few lines to you before, expressive of my appreciation of your sacrifice and labor in the cause of Human Rights, and the moral advancement of our people; and though it has not been in my power to render you that assistance which I could have wished, yet my heart is with you in the great work in which you are engaged, and my influence, if any, shall not be withhold. If I were competent, I should love to become your Albany correspondent. I will, however, if acceptable to you, endeavor to engage in your service one or two able press that I have now in my mind's eye.

I have read with much pleasure the last number of our "Clarksonian;" I say so, because it belongs to the colored people; and being ours, I hope we will exert ourselves to sustain it. I was glad to find Bros. Gordon occupying a place in its columns, and I will only say, that upon the subject he writes, I am with him. I wish others could be induced to do as he has—write. I like your neutrality in politics. "Commit the eye in well doing." We have a diversity of opinions and preferences in party politics, and why should not we as well as others; surely, it would be strange, very strange, if we were all Whigs, Democrats, or Liberty party men, and if such were the case, it appears to me it would indicate an imbecility of judgment and of mind. The union of our entire people with either party is impossible; but even if it was not so it would necessarily fail of producing what to us is most needful. We must therefore look to something higher and nobler—something more congenial to the nature of man, and effective in accomplishing the results desired. Moral reform in the broadest sense of that term, should be our primary object, and our progress there may be urged regardless of localities. Its blessings will necessarily follow. Politics and other local considerations should be used as secondary, or the lesser agents in the advancement of our people in respectability, influence, and wealth. In fact, they appear to me to have very little, if any control over these matters. I will not say a good man may not use the elective franchise, and still retain his integrity and worth; but I am not aware that any person may become more honest or upright by the use thereof.

There is a great need of a check to the drinking, gaming, and other evil propensities and habits of a portion of our people, who, unfortunately have adopted the vicious practices of our self-styled superiors; and it is the Press, which on account of the measure of ability which it possesses, that should prove a moral buttressing to demolish the citadels of intemperance and vice, as well as an index to the path of usefulness and virtue. If such continues to be the character of the "Clarksonian," you will most certainly prosper, though for a season you may be compelled to contend with the current of conflicting opinions. The omnipotence of truth will eventually subdue opposition, and numbers who are now opposing, or reposing in indifference, will advance and aid you in sustaining upright the standard of morality and religion.

On Thursday evening last, at the Hamilton street (colored) Baptist church, I had the pleasure of witnessing the ordination of Mr. William D. Serrington. The exercises were of the most
interesting, solemn, and imposing character. — The introductory prayer and reading of select and appropriate portions of Scripture were performed by the pastor of the Baptist church assembled by the pastor of the Baptist church assembled by the pastor of the Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. The Sand Lake — as the name I have not heard. 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HARTFORD, DECEMBER 14, 1844.

REV. J. W. C. PENNINGTON, EDITOR.

Troy, Dec. ---, 1844.

Mr. Sub-Editor: --- I came to this place about a week ago, and have been spending the time most delightfully in the bosom of the amiable family of our much-loved brother, H. H. Garnet. I have long been impressed with the belief that colored ministers and teachers do not hold mental communion enough, one with another. From time immortal, educated men have sought and prized conversation with each other. This is a source of improvement to any class—but more especially to those who are engaged in public labors.

During the week I have spent with bro. Garnet, I have been confirmed in the impression above alluded to. There is something in conversation better adapted to improve, than in any form of popular debating. In conversation, your learned friend opens his mind to you, and speaks in the most free and unrestrained manner. Whatever light or knowledge he possesses, are let into it with the same freedom that you find a seat at his table. Persons of moderate education can improve themselves to a great extent in this way. Errors are much easier corrected, and information much easier obtained.

Troy contains a pleasant colored population of 500. Two churches, one day school, one Sabbath school, one Female Benevolent Society, one St. Augustine Association. Of the two latter of these, the first is twelve years old, and the latter four. Both of these institutions are flourishing. The Female Benevolent Society appeared in Society order at the funeral of one of its members, Mrs. Jefferson, and I have to testify that it made a most solemn impression upon my mind. I cannot but express my decided conviction that such societies are of great utility, and the hope that they will become more general.

Liberty Street Church, Presbyterian—Pastor, Rev. H. H. Garnet. Methodist: Episcopal Zion Church, Fifth Street—Pastor, Rev. Mr. Noyes. Day school, 50 scholars—principal, H. H. Garnet. Sabbath school, 60 scholars—superintendent, Mr. Bigelow.

The colored people's list of real estate in Troy is valued at $25,000.

I have the pleasure of going with bro. Garnet into his literary home for life—the Young Men's Association Reading Room.

This is an interesting society, and has the resources of great improvement.

I shall write you next either from Albany or Pittsfield.

J. W. G. T.

For the Colored American.

Mrs. Everett,—In the "Colored American," 3d of March, an editorial notice of the great meeting on the right of suffrage, held under the tabernacle, I perceive some editorial animosity and unkindness upon my part, which I would at once retract. Evidences of a natural and upright nature has allowed me to let error in, and I take up my pen to do so now. "More in sorrow than in anger," as I regret that the end of our "little organ" should at all beoccupied with replies to the insinuations of the Editor, whose every word in the paper should be directed to discussion, arguments and appeals upon the great questions of our public and private rights.

So much of your criticism as relates to my definiteness in judgment and pronouncement, and my "extremely imperfectly sufficed," being mere differences of opinion from me, evidence, and failing as it does to come up to the dignity of this great and generous denomination, by the incursions and passages exemplifying the deficiencies and improprieties which it contains, I regard as the slight wind which I regard not perfectly aware that such is the needed and necessary style in which self-sustaining and self-respecting African Americans are supposed to meet and be met. It is to the latter part of your editorial criticism, wherein an insult is offered in my understanding, in the critic supposing me to misrepresent the object of a meeting which I had the honor of calling to order, and drafting resolutions expressive of its sentiments, (which even the critic acknowledges were "jealousy and enmity") that I have concerted myself called upon to reply. It is to the latter portion of your critical remarks, where by a peculiar abuse of name and dignity of the style, I am made to appear as having, in an audience composed of the assembled gravity, intelligence, and discretion of our people, met for the purpose of signing petitions to the Legislature, humble praying for a redress of rights, an advocate of physical rights as a means of procuring civil and political advancement; that I have consented myself called upon to resist against an unjust and unfair. And to be short,

I protest against the latter part of your criticism as

unmanly, unkind and unfair. Unnaturally, in failing to notice the Ben. problem who have so excited the object of the meeting to be bodily sensation—what alone discussed upon the necessity of physical resort—what alone excited the indignation of the people. Farther, in sufficiently fastening upon me the partiality which, in my view, you should have passed over to the account of another who excused them. Undoubtedly, in admitting a perfect knowledge and understanding that the whole scope of appropriate remarks, and allusions "had no reference but to mental efforts," and yet obliquely presenting and dragging the names of those being intrinsically and unjustly.

I am unable to account for the peculiar representation and coloring given to my operations by the latter part of your editorial criticism. Surely, I suppose, that the eye of your judgment was brightened by your imagination, or happened to be affected by the warlike positions assumed and advocated by the critical persons before alluded to. Because I distinctly expressed, in calling the meeting to order, that we had assembled to devise such means and adopt such measures as would advance political advancement to ourselves and our posterity, and in the manner maintaining the resolution which I pronounced, I most emphatically declared that truth and argument were the weapons to be wielded in achieving our political advancement, and the procurement of civil and political rights, and in the evidence which I advanced in support of the position in which I appeared. I hold that the weapons of mind and that achieved largely, gloriously and triumphantly for human rights, freedom, equality and elevation. I deny ever having uttered a remark on the occasion above alluded to, which amounted to "physical resort" as a means of procuring personal advancement and civil rights.

In conclusion allow me to say, that from the admissions and the genial character of your criticism, I have been unable to perceive its object or intent; for if designed for uprightness, or improvement, it has failed to serve either, from its own manifest deficiencies, and failure to do the part of enlightened criticism—the pointing out to the colored, by example, the duties, the duties, the duty, and neglect alike, to be guarded against in future efforts.

Respectfully yours,

THOMAS N. SIDNEY.
New Haven, Sept. 6, 1845.

Messrs. Editors.—At the ninth annual meeting of the Connecticut State Temperance and Moral Reform Society, which met in Hartford the 3d day of the present month, the following vote was passed:

Resolved, That the proceedings of this meeting be published in the “Christian Freeman,” at Hartford, and in the “Fountain” at New Haven. In accordance of that vote, I herewith transmit to you a copy of the proceedings, with a request that they may appear in your paper.

Yours,

Joseph Brown, Sec. C. S. T. M. R. S.

Ninth Annual Meeting of the Connecticut State Temperance and Moral Reform Society, held in Hartford, Sept. 3d, 1845.

The Convention met at the Talbot street church at 11 A.M. The President not having arrived, the 1st Vice President, Mr. James Mars, of Hartford, took the chair and called the house to order. Prayer by the Rev. J. W. C. Pennington. The roll of delegates was then made out in part, and read; and the recording Secretary then read the minutes of the last Convention.

Prince Swan, of Hartford, Alexander G. Lucas, of New Haven, Henry Fowler, of Bridgeport, and George Brown, of Lymestown, being one from each delegation then present, were on motion, appointed by the chair, a committee to nominate officers for the ensuing year. Messrs. Joseph Brown, of New Haven, John Mason, and Daniel R. Consultant, of Lymestown, were also appointed a committee to report business for the afternoon.

Adjourned to meet at half past two, P. M.

Afternoon session.

The Convention met as per adjournment. The President, Rev. A. G. Brown, in the chair. Prayer by deacon A. G. Lucas. The business committee then reported as follows:—First, the annual report of the Secretary; second, the election of officers; third, reports from the local Societies, through their delegates. The Secretary stated that not knowing a report would be expected from him, he had collected no material from which to form one, and referred to the published minutes of the last Convention, where in a note, he resigned the office of secretary. He was excused.

The election of officers then took place, which resulted as follows:—For President, Rev. A. G. Brown, of New Haven; for Vice President, James Mars, of Hartford, Wm. D. Bouchet, of New Haven, Hercules White, of Middletown, Wm. Speckman, of Norwich, G. C. Nichols, of New Milford, John Pecky, of Bridgeport, George Brown, of Hartford, (Methodist society); for Corresponding Secretary, Isaac Cross, of Hartford; for Recording Secretary, Joseph Brown, of New Haven; for Treasurer, George Garrison, of Middletown; for Executive Committee, Prince Swan, Henry Fowler, Barse Hall, Daniel Coxwell and Charles Thatcher.

The next business being reports from the local Societies, Mr. Lucas moved that the reports be delayed to some future time, in order that we might have a full attendance at the time. Motion carried. A standing business committee was then formed of the following persons, to wit:—James Mars, A. G. Lucas, John Pach, Henry Fowler, Charles J. Thacher, George Mason and Wm. Spelman.

The following gentlemen then gave addresses on the subject of Temperance, Mr. Mars, to the delegates, and Messrs. Fowler, Consultant, and Spelman, to the people. A temperance song was then sung by John W. Lucas, a juvenile singer, from New Haven. Afterwards some remarks were made by Mr. Swan, when the business committee came in and reported the following for the evening exercises, viz:—Speakers for the evening, A. G. Lucas, John W. C. Pennington, J. Parkins, H. Foster, J. Brown, P. Swan; time allowed to each speaker, 15 minutes, and a collection to be taken up at the close of the meeting. Adjourned to half past 7.

Evening session.

President in the chair. Opened with singing by the choir of the church. Deacon Mars addressed the throne of grace; the Secretary read the minutes of the last session. The gentlemen appointed by the Committee to give addresses, did so, with the exception of Mr. Pennington, who wished to be excused on account of ill health, and having been engaged in other business throughout the day which had required the full exercise of his mental powers. He was excused. The exercises were interspersed during the evening with singing by the talented choir connected with the Talbot street church. After the collection was taken up, a motion was made by Mr. Mars, seconded by Mr. Lucas, that the delegates give in their reports on Thursday afternoon, at 3 o’clock. Motion carried. Adjourned to meet at 10 o’clock, Thursday morning.

After the adjournment, the Treasurer came forward and informed the Secretary that he was necessitated to leave for home that evening and that he held in his possession three dollars and twenty-five cents.

Morning session, Sept. 4. President in the chair. Opened with prayer by Mr. Foster. The Secretary read the minutes of last session. The business committee then reported a set of seven resolutions which were discussed at some length, and after various amendments they were passed, as follows:—Resolved, That the next annual meeting be held in the city of New Haven, on such day and at such hour in the month of September, 1846, as the Executive committee shall direct.

Resolved, That the proceedings of this Convention be published in the Christian Freeman at Hartford, and the Fountain at New Haven, and a copy sent to each local society in the State.

Resolved, That it is our duty to advocate the cause of Temperance on all proper occasions.

Of the remaining resolutions, one was rejected, and the remainder laid on the table. Adjourned to 3, P. M.

Afternoon session.

At 3, P. M., the President took the chair, and called upon Mr. Worthington to open the house with prayer. He then stated the business of the afternoon to be the hearing of reports from the delegates.

Mr. Thacher, of New Milford, being anxious to leave town, was first called upon, who stated that the colored population of New Milford was 140. Their Temperance Society numbered seventy; their meetings were well attended; they had collected and disbursed 60 dollars since last February, 50 of which was paid for a banner. The anniversary which they had held had made a favorable impression on the white people of their village; twelve meetings had been held since the 1st of May. They held their
meetings once in two weeks; their children have access to all the schools in town; the children generally attend both day and Sabbath Schools, and that great improvement had been made since the commencement of the Temperance reformation.

Mr. Mars, for Hartford, stated that they had held but seven meetings during the year; seventy-five names had been added to the pledge; whole number belonging to the Society, 175; had held their meetings whenever they could obtain a lecturer to interest the people.

Mr. Luca, for New Haven, stated that the Society had 190 names enrolled on the pledge; seven meetings had been held during the year; there is also a society connected with the Methodist church. The congregational church has taken action on the subject, and passed a resolution refusing hereafter to admit any one into the church, who will not sign the pledge of total abstinence; the monthly concert of prayer for the enslaved, is also held. A temperance choir has been formed which gives an impulse to the cause. The young men are interested in the cause of temperance.

Mr. Fowler, for Bridgeport, stated that they had held sixteen meetings since April, and numbered 79 members; they have a benevolent fund connected with the society, but no one receives aid from it unless he has paid in his money according to the terms of the constitution; colored population 200; have colored school which is well attended. There is no anti-slavery society, no monthly concert of prayer for the slave.

Mr. Condoll, for Lyme, stated that the Society there was small, numbering only 33; there are only seven colored families in the place; have added during the year, seven names to the pledge; fourteen have removed to other places; have had some trouble in regard to their schools, but are now better off.

Mr. Parkins, for New London, stated that being connected with the Society from its first formation, he knew all its history. He was first interested in using efforts to bring our people into the Washingtonian movement, but prejudice met them in the white Society’s meeting. He then made an effort to organize a Society among themselves. After much effort they succeeded in getting a place, and a Society was formed; they got seventeen names the first night, and from that time have been increasing; they have built a hall at the expense of 400 dollars, seating about 200 persons. The colored population is 250, of which 150 belong to the Society. They have a boarding committee to board the vessels as they arrive in port, to circulate the pledge among the sailors; they have also a sailor’s home, and also a female vigilance society, to reclaim abandoned females, and whose labors have been blessed. They have some interesting facts in regard to the sailors, who at times have come forward in tears, to sign the pledge, and gone away blessing them for their influence. They have an interesting school of 30 scholars, taught by a lady of superior talent, and who appears to have the welfare of her scholars at heart.*

There is also an anti-slavery society, and a female sewing society.

Mr. Spellman, for Norwich, stated that he had nothing very cheering to report. Having some time ago lost their books, they formed a new constitution, and reorganized last December; since then there has been more interest. The population is about 250, of which 55 are members of the Society, 5 have broken the pledge, whom we hope, however to reclaim. They have had a temperance jubilee, in which the New London Society joined; they have no colored schools.

Mr. Nichols, for the Methodist Society of Hartford, stated that their Society numbers 65; was formed in 1844, meet once a month; meetings of late have been poorly attended; about half of the Society are church members.

Mr. Pennington here called the attention of the Convention to the Constitution, and proposed an amendment to the fifth article, which was laid over to the evening session. Adjourned to meet at half past 7, P. M.

Evening session.

President in the chair. Mr. Pennington offered the following amendment to the constitution, which after some remarks by himself and others, was adopted, viz: "The Board of Managers shall meet immediately after their appointment, and also at the same time and place of the meeting of the Convention, and shall present a report by one of their secretaries. Several resolutions were offered and discussed by Messrs. Pennington, Luca, Davis, Parkins and Browne, and the resolutions passed.

A vote of thanks was passed for the services of the President and Secretary, the choir of singers, and the kindness shown to us by the citizens of Hartford. After the passage of the resolutions, the choir performed a spirited piece, the President gave his farewell address, and the Convention adjourned sine die.

* It is feared, however, that her services will soon be lost, as there appears a desire on the part of the citizens of New Haven, to obtain her services as a teacher in a female seminary to be established there.
It may be that I understand the religious advantages of the slaves, because the Methodist and some other Churches reach many thousands of slaves in their communications. But these Churches, grant nothing but verbal instruction to the slaves, where they do not teach to read the Bible. And may I not be accused of calling that "Christian instruction" which expressly deprives the common rights of men to those whom they have enrolled as children? Are these Churches, wherein Bishops, Priests and Deacons, Ministers, and Preachers, who

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into account the number of whites in private institutions it would seem that there is less inhumanity among the colored than the white population.

I cannot conclude without pointing out two sources of the cross which many come in judgment of the free black population. One is the fact that men ignorant of our actual condition, and hindered by their prejudices, from enquiring into, gather their opinions of us from statements visible in the Free Press—things we were_nished by a single glance at the "degraded" tag. Again, men of narrow views and limited information are apt to conceive that society and refinement are confused to the little heaven in which they are privileged to "themselves," regarding all as outcasts—"sorrows"—who are not embraced within their charmed environs. Such men cannot perceive that there is around every intelligent "house," all the elements of refined manners and dignified deportment. There are, thank Heaven, a few such homes among the free blacks of the Free States—in which the sounds of "my wife," "my child," "my mother," "my father," "my Bible," and their thousand clustering joys, soothe the sweet harmonies of content and happiness. We too hard for those, but we too willing, with stern and hopeful hearts. And, if, occasionally, one from "wandering and over the face of the earth," be sent among us, to try us with the delusion of a Puritan warfare, we shall be found at our post, ready and willing to give an account of the faith that is in us—a faith which holds first to the Bible, and secondly to American Institutions, which have made us free, which will free our brothers in bonds, and which will be triumphant in pulling down the strongholds of tyranny throughout the world.

I sincerely thank you, Mr. Editor, for your kind libelary, and for the honest, honest letter without money or sense, but with perfect typographical skill. With your blessings upon, and may God's mercy be extended over the Triune of the People. Very gratefully yours,

New-York, June 3, 1843.

JAMES O. SMITH.

Editors—In my last letter instead of 3,500 I should have written 3,580 colored people, which is the number of the colored people in the Almshouses of the city of New York.
For the Colored Americans.

FRESHET AND GREAT DISTRESS.

HARTFORD, Dec. 11th, 1841.

Dear Brother:—Ravages have been, since Friday, the 8th inst., a scene of confusion and distress. We are, in the northeastern section of the city, subject to annual freshets, occasioned, generally, by the breaking up of the Connecticut river and flowing of the ice out to the sound. This season of moderate weather has now brought it on. It is supposed that the river is opened nearly to its source. Vast holes of ice and snow began to come down last week. The bed of the river above the bridge lays high, and for some distance above the city, the banks are low, and the water has swelled out of the compass of the river's banks above, and come down upon us with tremendous force. On Friday last many families left their habitations. Others fortified themselves for the siege. Most of those who remained were driven to the upper stories, and, if their houses were small, they were in danger of being carried off.

It would take me several days to collect all the facts, and to view the scene before I could give you a full picture. Take your station on some cupola or hill, and glance your eye from what we call the little bridge at the upper end of Front street, down to State street—two blocks in length, and varying from one to two blocks in width, and you will see almost all in flood and ice. Houses, great and small, look as if they were floating in the water. Our buildings, barns, &c., half capsized or reeling to and fro like drunken men; domestic creatures either floating in the water, or clinging to poles or swimming on wood. Small boats playing through the streets, and people using the second story or gable windows for doorways.

I happened to live myself in a part of the city which is not thus affected. I kept my library in a house in the upper part of Front street, the head quarter of the scene. It was from the ground to the third story, half destroyed, with a back building. There were three families in it. Brothers Patterson, crew and Johnson. I had in the room the only books where all my books and papers were. I went to noon on Friday, as usual, but I found I could not get to the house without a boat. At that time brother Johnson's family had quit the house. The other two families were remaining and retreating to the upper story. The water was continued to rise till 12 o'clock Friday night when they began to be afraid the house would be swept away. They rallied a boat and retreated from the house leaving the things in and in fifteen minutes after the last soul escaped the back building, in which brother Johnson lived; it was swept away with nearly all the bed, and the foundation of the other was rocking so it poised over. The water came within an inch of the upper windows.

I have been so fortunate, through the interposed exertions of two of my parishioners, as to save my library without injury.

This is but one case. I cannot, as I said, tell you the worst yet. The ice however has nearly all passed down, and the weather has not been so high since 1811. "Forty years long was I grieved with this generation." Ps. xcv. 10.

L. W. C. PERSHING

Extending the Right of Suffrage.

At a meeting in the Assembly Chamber, held agreeably to previous notice, on the evening of the 24th April, the Hon. W. C. Bronson, of Monroe, was called to the chair, and the Hon. D. L. Lan, of Essex, appointed secretary.

The Chair stated the object of the meeting to be to hear an address from Dr. M'CUNE SMITH, on the subject of removing the property qualification, which now applies exclusively to men of color as a restraint on the right of suffrage, limiting it by a constitutional inhibition to such as possess a freehold estate worth $200.

Having been called upon by the Hon. William C. Bosse, chairman of the meeting, Dr. J. McCune Senior, of the Legislature of New York.

By the kind permission of the Honorable the Assembly, I appear here this evening, to say a few words in regard to one of an important series of subjects which now engage your attention—the amendments to the Constitution of this State.

The Constitution of the State, in placing the origin of amendments therein in the hands of the Legislature, has assigned to you the keeping the safety and the well-being of our institutions, over which you are called upon to watch with untiring vigilance, lest on the one hand sudden and frequent changes should impair the stable foundations on which alone these institutions can and must rest, on the other hand, the onward tendency of our social well-being should receive check or decrement by laws which the progress of society has rendered obsolete or oppressive.

With a profound sense of the earnest and thoughtfulness with which you are exercising this high function of your office, I would most respectfully solicit your attention to one of the proposed amendments in the amendment which the stability of our institutions, and the progress of the whole people alike pronounce a necessity for. I mean an amendment of that portion of article second, section first of the present Constitution of the State, which makes the possession of $200 of real estate the price of the vote of a colored man.

This amendment, notwithstanding its apparent insignificance, lies deeper among the essential elements of our stability and prosperity, than any other which has come before you.

For, if we look at the distinctive elements of political freedom on which our State government was originally founded, and on which our prosperity has mainly depended, we shall see that each of them is compressed, concealed and annihilated by the portion of the Constitution.

One of these principles is that there shall be no taxation without representation.

Another of those principles is, that manhood and property should be represented.

A third principle is, that there shall be no caste, or difference of rank, among the free people of the Commonwealth.

A fourth principle is, that no member of this State shall be disfranchised except by the laws of the land, or a jury of his peers.

All these elements of freedom were embodied in the old Constitution of this State—a Constitution which laid for a portion of its preamble: The Declaration of Independence; an instrument, which, if it was a "rhetorical flourish" in 1776, became a concrete law, part and parcel of the institutions of the State, when it was adopted by the Convention of 1777, a Convention which had been driven at the very point of the bayonet from New York to Kingston, —in that perilous time, it was cheerfully admitted, "all men were equal"—whatever may have been the color of their skin.

The amended constitution, however, by introducing the property qualification in regard to men of color, declared that 50,000 colored persons should be taxed, but should not be represented. It is true, that this section declares that they shall be free from personal tax; but it taxes their property; and if this property be worth less than $200, they are compelled to pay taxes on it, but cannot vote. The people of color pay taxes in the towns which they occupy. In the city of New York alone, there are about 5,000 colored householders, who pay on an average $600 a year, which is $300,000 per annum. By paying this rent, they pay to the landlords a sum which includes the taxes, where the fact is not specified. In like manner, they pay taxes on their food, clothing, and all the necessaries of life.
This page contains a legal text discussing the property qualifications for voting in the context of a constitutional amendment. The text refers to a section of the Constitution, specifically Article VII, Section 1, which contains a provision regarding the property qualifications for voting that was to be amended. The amendment was proposed to lower the property qualifications for voting, which was a significant issue of contention in the time period when this document was written.

The text discusses the historical context of property qualifications for voting, including the existing property requirements for voting, which were set by the Constitution. The amendment under discussion aimed to lower these qualifications, making it easier for certain groups of people, such as women and minorities, to qualify for voting. The writer of the document expresses concern about the proposed amendment, arguing that it would undermine the principles of representation and democracy.

The text concludes with a reflection on the importance of community and democracy, emphasizing the role of property qualifications in maintaining a certain level of community engagement and responsibility. The writer concludes that lowering these qualifications could have negative consequences for the integrity of the democratic process.

The text is written in a formal, legal tone, with frequent references to legal terminology and constitutional provisions. The writer also cites specific legal citations, such as Article VII, Section 1 of the Constitution, to support their arguments.
This page appears to be a continuation of a previous discussion on the rights and status of certain groups, possibly Native Americans, and their struggle for recognition and equality. The text mentions the 18th Amendment and its impact on drinking habits, although it is unclear how this directly relates to the main topic. The passage discusses the need for education and the importance of legal and equal rights for all, highlighting the historical context of the time. The text is somewhat fragmented, suggesting it may be part of a larger document or address.
Greatness, will you, her honored representatives, confer the Empire State to be encompassed in the ca-
ver of freedom by Massachusetts on the one hand, and Ohio on the other? Oh, if there be any love of
country in the humble individual that addresses you, that love has long been wound up in the air borne
of this, the entire State. Years ago, when thinned,
the only circumstance which could create a feeling
of shame, for our State, in old school, was the change,
that in 1777, when it was perilous to be a citi-
tizen of New York, she made colored man citizens,
and that afterward in 1854, when it was safe and
innocuous to be a citizen she disfranchised her col-
tored citizens. Let me entreat you, remove this
reproach from the fair fame of our noble State.
Most sincerely and humbly do I think you for the
kind patience with which you have listened to me
so long. It is a privilege, a great privilege to be
permitted to address you; permit me to hope that I
it is an earnest of the still higher privileges for which
I have so anxiously pleaded.
At the conclusion of Mr. Smith's remarks, the
Hon. Jacob Van Valkenburgh, of Steuben, offered
the following resolutions, which were unanimously
adopted:

Resolved, That the property granted, which extends
from this decisive form of a large portion of our colored
population, to any condition and colour, and which be
brought from our Constitution.

Resolved, That the change of insurrection, which was urged
in the Constitution of our emigrants, we reason to improve a large class
of citizens, in their advancement to the arts and
cultures, in middleclass and manual labours, their standard
in society.

Resolved, That they be requested to furnish a copy
of the resolutions for publication in the course of this day.

Wm. C. Bliss, Chairman.

P. Rau, Steuben.
Rev. John W. Lewis.—This brother is a colored man. We mention this, because many of our readers do not know the fact. He has been for a long time in the employ of the New Hampshire Anti-Slavery Society, as a lecturing agent, and has, taking the Herald of Freedom as authority, labored with great effect, none more so among them. He has received encomiums through the columns of the Herald, for the abundance of his labors, as well as the effect which has attended them, as great, and as many, doubtless, as he has wished to see. Brother Lewis has, in a letter to the executive committee of the Society, resigned his agency, giving his reasons for so doing. Among other things, he asserts, "that he feels it to be his duty to take strictly neutral ground in relation to the contents going on between the two societies," which he thinks are neutral rather than advantageous to the cause. The editor of the Herald, now that Brother Lewis has resigned his agency, and given his reasons, for the first time, has discovered that he has not been very faithful in the cause, especially of late, and is quite out upon him, notwithstanding having spoken so strongly in his favor, attributing to him reasons for resigning, other than those he has given, and which it was unworthy for him to do.

We concur in the spirit uttered within us upon reading the remarks of the Herald, professing the letter of brother Lewis, and we had to lay it aside and let digestion go on a little before we attempted to say anything about it. We cannot pass by in silence such threats at our brethren by some of the laborers in this cause, because, in their enlightened judgment and calm reason, they choose to differ from them, not upon the great questions, but in regard to a certain spirit, and certain other views. When we look at such—what shall we call them? We have to say, "patience come speedily to our help." Brother Rogers must not suppose himself to be the oracle of wisdom, we know a little ourselves. We have not, as an oppressed class, suffered so much and so long for nothing, and experience teaches us that our judgment is certainly worth something. He is certainly mistaken, also, when he says, that the colored people will not approve of the course of friend Lewis. We freely believe, that tenet of the enlightened portion of them, unmoved by prejudices, by fear, or by favor, would, upon reading the letter, endorse every sentiment it contains. We intend to have found a place in this number, for the letter referred to, but shall endeavor to give it to our readers in our next.

We have never felt disposed, and we still do not, to enter into the arena of strife, which has been carried on among our friends. We refer to this matter now in defense of the course of brother Lewis.
NEW YORK. SATURDAY, JANUARY 20, 1841.

CIVIL CONDITION OF THE COLORED PEOPLE OF OHIO.

C.R. T. L.

We remarked at some length upon this law, as our paper of December 26th, but circumstances having come to our notice, enable us to refer to it again. It is sufficient to say, that the law excludes the testimony of a colored person (or was intended to) against a white person. We stated explicitly that a white man might murder a colored man, in the presence of colored persons only, under the operations of this law, or as it had been interpreted, the murderer might go unpunished. Such a case of murder has already occurred.

About one year since, a white man, living in the vicinity of Cincinnati, entered Charles Scott and brother, colored men, across the river into Kentucky, upon bringing a suit in circuit, in the matter of property, they had no sooner landed on the Kentucky side of the river, than they were incarcerated in jail, as runaway slaves. The number soon procured the necessary testimony and was released, but Charles had to lie three six weeks. On his return home, he immediately commenced a suit against the whiteness for false imprisonment, which increased his exposure. Attempts were made to induce him to withdraw the suit, at last they threatened to arrest him if he did not do so; but all to no purpose. A short time since he was shot in his own house, by his own freedmen, while engaged, it is said, in singing to his wife. This dark deed occurred on Saturday.

The man who was murdered, and the following Monday was the day set apart for the trial, to examine the case. But there were more present when the deed was committed, but colored persons, whose testimony against a white person this law makes invalid. The attorney for the accused, therefore, rejected the testimony of the wife of Scott, who recognized the man, as not admissible, and he being a black person. But there was another person present of a different complexion, but the defendant's attorney ruled her testimony out, as, on the ground that she was a mulatto. Thus this case was attempted to be got rid of, and the murdered man unpunished, because the person who saw the deed committed, "was black and mulatto."

But the Judge questioned whether the latter person was a mulatto? And as the law, advantage of which was now attempted to be taken, confused itself strictly in its letter, to "blacks and mulattoes," and the Supreme Court, having decided that this statute was "a disabling one and intended to take away every existing right," decided that it should be construed literally. He, therefore, this being a desperate case, not stopping to reason about what the framers of it meant, what they had in their minds at the time, they took at what they said, and adhered strictly to its letter. The attorney for the defendant, failing to prove that this woman was a "mulatto," the Judge admitted her testimony, and the man was committed for trial. This is something new too, in our country, for a Judge to throw his doubts in favor of a colored person.

The Ohio people are beginning to arrive where they might necessarily expect to be carried by trusting against right, as they have done in the enactment of such laws. They find it necessary now, as one might argue, to violate their intent, (for it was intended to operate only against the colored people, and not off all colored testimony,) necessary to save themselves, to keep society pure. It will not do to let a murderer go at large, though he has murdered only a colored person; it will not do to let him loose, the flood gates to murder having been let down, he will next, when he thinks it may suit his convenience, murder some of us; therefore, though we have but colored testimony, which this law intended to rule out, we will adhere strictly to the letter of it, and this colored person, being neither a "black nor a mulatto," we will admit the evidence, commit the map, and rid society of a murderer.
J. W. DuPuy, of Geneva, said:

He rejoiced to hear that a call was to be sent out, for a National Convention. He wished that it might be extended to our brethren in Canada—there were ten or twelve thousand of our brethren there, whose feelings, hopes, and interests, were identified with our own; those that had been driven there in consequence of slavery, and would gladly participate with us in any thing that would break the yoke of oppression from our condition. He had long been of the opinion that a National Convention of our people, was needed, in order to bring us together, to deliberate on those questions that pertain to our rights; that the time had come when we ought to take the subject into our own hands, when we ought with one mighty and united effort roll back the tide of oppression, that is about to overwhelm us. Our white friends had done perhaps all they could, toward redressing our wrongs. He hoped that they would continue their efforts in connection with ours. Yet he believed that the history of the world, and common sense, clearly shows that if a people were free, they must labor for it themselves; they must come together as one man, determined never to give up the struggle until liberty is theirs. I hail that contemplated convention, Mr. President, as the beginning of better days. I believe, sir, that if it is rightly conducted, relying upon God, and success, it will be the commencement of a new era in the history of our people. I would have that convention speak out to the slave holders and oppressors in this nation, in language that could not be misunderstood; tell them that the millions of our oppressed brethren must go free; tell them that the three hundred thousand nominally free, in the nominally free states, are laboring under grievous and severe laws that has kept us down to the earth, and with us removed, forever hinder us from rising to the dignity and station of men. There were numerous reasons, why we should have a National Convention; many of them had already been given in the very able speech that had preceded him; but there were a few more reasons that he would give, we wanted a convention, that we might take some measures for the establishment of a permanent press amongst us, through which our grievances might be known, that it might be a witness against our enemies, who deny the ability of colored men to speak or write intelligently. He believed that there was talent enough—that there was money enough, and enterprise enough, amongst us to establish a press that would be permanent and lasting; but it required union in the matter, and all must feel interest in its success and prosperity. We wanted a National Convention that we might put a stop, once and forever to colonization; we are their subjects. Let us tell them that we can never be removed through their instrumentality, from this the land of our birth; a land that has been enriched by the blood and sweat, and toil of our ancestors; that we have no confidence in their pretended philanthropy and hypocritical benevolence. I would have a convention sir, he said, that would take measures to protect the fugitive slave that has escaped at the peril of his life to us, and of whom God says, that we shall in no wise deliver up. I would have our white friends identify themselves with us in this matter, and instead of exiling the poor fugitive in another land to famish and starve, to stand by him, and protect him, and if the slave holder carries him back into bondage, that he must carry us with him. He did not believe in this kind of milk and water abolition that would see a poor bleeding fugitive that had fled to us for protection, sent on to a land of strangers, and there perhaps to die, for the want of the necessaries of life. There was much that might be said Mr. President, on this subject as well as others. He did not know hardly where to begin, so important was the work before us. He rejoiced to see so large a meeting convened together, on this subject; especially was he glad to see so many ladies present, it showed that they felt the importance of this subject, they were indeed interested in this matter; a million and a half of their sex, were now suffering all the cruelties and abuse that a tyrannical oppressor chooses to inflict upon them. They could do much by their united efforts towards restoring the slave and themselves to that station in society for which God had created them. And now, Mr. President, he said. I will leave this important subject with these brief remarks, hoping that the call for this convention may be sent out immediately, thro' the length and breadth of this land—that meetings responding to this call may be held in every city and town, and that delegates may be sent up to the convention, with a full determination to do whatever is right, and never give over the struggle until we are a free and disenthrallled people.
Our Friend presents our Improvement.

Mr. Editor:—I noticed an article in your last paper, which has made a great impression upon people of all political parties. They have, however, given this subject very little attention. I am told by my friends, and even by some strangers, that you are the only person who has ever written about this topic. I am surprised by this, as I have often felt in other instances, for the deep interest that you manifest in the welfare of the community. Surely your description of the situation is just, and leaves me no choice but to express my satisfaction. I am inclined to agree with your views, and I am glad to learn that you have been able to express your feelings so eloquently. I am sure, however, that the views of the church are the same as yours. I am glad to see that the church is doing its best to promote the well-being of the community. Finally, I must say that I am very grateful for your efforts. I am sure that your work will do much good.

REV. S. E. CORSAN.

Philadelphia, April 21st, 1837.

My dear Sir:—In the first instance, I wish to thank you for the kindness you have shown in allowing me to write to you. I have read your article, and I must say that I am very impressed by what you have written. I must say that I have not had much opportunity to express my feelings, but I believe that your views are very important. I am grateful to you for your kind words, and I hope that you will continue to support my work.

F. H. VICTOR.

P. 45
For the Colored American

African Missions.

To the Editor of the "American Colored American",

Dear Sir,—I have carefully perused your eloquent appeals in behalf of "ill-fated Africa," and while contemplating the magnitude of the subject, I have been led to admire your zeal, devotion, and faithfulness to the cause of "African Missions.

As an impartial and candid inquirer after truth, I have endeavored to discern the subject from all its kindred objects, so that its claims might stand forth in bold relief, free from sectarian bias and entangled prejudices. When I have not been able to adopt the reasoning by which your arguments were enforced, I still regarded the subject as having claims on the enlightened humanity of the world.

In your 10th letter, you regard the successful prosecution of this subject as one anterior to the methods of abolishing slavery. Now, sir, if you can but fairly substantiate this argument, you will establish thousands in its support. I believe it is by ordinary to rally around that standard which points most unwaveringly to the emancipation of the "human race." It is not my intention at present to attempt an exposition of your position, or give a descriptive analyze respecting the claims of kindred institutions that are engaged in the same holy enterprise. Although, to my mind, your conceptions of the principles and measures that are now in operation in this country for the abolition of slavery, appear to be quite superficial. It may be necessary, before interrogating you with respect to the character of the principles your society propose to introduce into Africa for the suppression or annihilation of slavery, to briefly state my own.

1. I believe Christianity to be the antipode of human slavery.

2. That the principles of the Christian religion, when introduced into any country where slavery exists, are calculated to effect its entire abolition. Now this very assumption leads me to adopt the belief that the true principles of Christianity have had but a partial introduction into this country, either in theory or practice.

The most prominent religion in this country is the Protestant religion; and slavery has been inseparable from its institutions. The native and colored population have been alike involved. The enforcement of this system has been accompanied with deplorable consequences, such as have never before been known. The result has been to create a feeling of hatred and contempt among the people, which has been manifested in various ways, and which has tended to the downfall of the country.

The government of the United States is founded on the principles of the Constitution, and is designed to protect the rights and liberties of all its citizens. The Constitution of the United States is a great work of art, and a monument of wisdom and justice. It is a model for all nations, and a standard for all governments.

The adoption of the "Declaration of American Independence," and the cultivation of free principles, in spite of the combined efforts of the "Protestant Churches," and the civil government, have, so far as relates to the subject of slavery, divided mankind into three grand divisions. The first, opposed to it, and the third, supports it in all its forms, at all times, in all places, and in every country. Now, sir, if your society has not formed such persons as constitute the latter division of Protestants, so far as the subject of slavery is concerned, it will not deserve public patronage.

But if it be your object, by establishing a Missionary Society in this country, to spread in Africa what is termed here, "light, civilization and religion," then I most respectfully ask whether it be the same kind of religion that has banished the native Indians beyond the bosom of the distant waters—the religion that has been sanctified and condemned the African slave trade, according to the wishes of emperors, the banishments of barbarians, or the corroding spirit of asceticism—would not, not only sanction, but sustain and protect American slavery, the proof of which is to be found in the theological disquisitions at controversies of the most distinguished advocates, the records of ecclesiastical councils, and the authoritative doctrines of its learned exponents.

If such be the kind of religion your Society intends to carry into Africa, I humbly protest, in the name of freedom and freedom's God, against such a wicked and abominable crusade against the "rights of man." I am at a loss to know where you will be able to derive your arguments from, that will prove that the Protestant religion has been the means of abolishing slavery in any country; at least, it will be difficult to point to that period when it will have annihilated the spirit in Africa, that it has been cultivating for these centuries in America.

With the hope that you may continue to enlighten the public mind on this subject, I subscribe myself,

Yours respectfully,

[Signature]

Mr. Editor—My last letter informed you that I was not yet through with my visit to Middlesex, Can., and that I hoped to be able to do considerable more for our journal, &c. My expectations were not fully realized, yet I did very well, considering the hard times, and la few working men and women that I bought. Our two or five of them have to do most all the work in both Church and State, while others do considerable nothing, yet participate equally in the benefits; still, the cause of improvement is onward, and a brighter day is dawning.

Brother F. Ross is with them as pastor, and notwithstanding he is a small man, he has a large heart, and a strong voice, and believes in going right ahead in religion, temperance, education, and all the rights of his master's down-traded and poor.

The spirit of Colourlessness in Middlesex is still unwilling to go down, yet it is dying.

As usual, you will perceive that I have been walking up and down the road, (the grave yard) I was accompanied by brother Ross, Judd, and Hanes.—You'll meet two such hard stragerses. I don't know whether to believe the following or not, which we found on two of them. Perhaps you can see us Middlesex used to be your place of residence.

1. "In memory of Jordan, the servent of the Rev. Ezekiel Huntington, and wife of Mark Winthrop, he died April 28, 1724. On the day of her death, she was Mr. Huntingtons property!!"

2. "In memory of Cato, servant of Lambert Cooper, who died Sept. 4, 1854, in the 53 year of his age."

Do you think that they were used well? Methinks certainly not.
Wealthy honor; and that it will, in equal degree, dignify the lowly and bless the desolate. This is the true foundation that the gigantic fabric of American prosperity is upon, and has made the African and his descendants independent. But, although the superstructure of this edifice is splendid, and its foundation deep, broad, and ample, it rests upon a quagmire—the quiddity of error, which is destined to be swept away by the irresistible torrent of truth, and buried down in the dark wave of oblivion—no more to be remembered with future existence, or while she is seeking revelations of eternity endures. It is because public opinion has ever crowded to supplant before the individual, distinction and honor of the world, that nations upon which the sun of prosperity once shone, and which were, in consequence, honored and exalted, are now, being characterized by the words—"infame, infatuated,"—insulted and despoiled. It is not so made for what they are in themselves, as for what they are not in the eyes of others. The world is not because the African is black, that he is deprived of both in his own person and in his descendants. Black he has been from time immemorial. His black complexion gave no offense either to the optic or olfactory nerves of the immortal gods, when he was the most highly honored guest at their sumptuous banquets; nor would it, in my humble opinion, be so now, even to the most fastidious American, were the condition of the country of his ancestors as excited as once it stood in the scale of nations.

I remember an anecdote somewhat to point. At the time of the occurrence of which I am about to speak, it was contrary to the regulations required to be observed at Waverly Gardens, to allow visitors to take their dogs in with them. A sparer, I believe, visited that garden, carried with her a favorite lap-dog, from which, being much attached to it, she was loth to be separated. The porter at the gate remonstrated, and refused to admit the lady unless she would go without her pet. The lady, in turn, explained her long and earnestly, but in vain. At length, finding verbal argument of no avail, she quietly slipped a shilling into the porter's hand, who still remonstrated, though evidently not so strenuously as before. Soon a second metallic argument followed the first; by which the porter, if not convinced, was at least satisfied, for he declared that, "by the aid of the pair of spectacles she had given him, he perceived that it was a cat which she had brought; and not a dog!" and with a significant "Ask your pardon, Madam," he quietly let her pass. Thus for the anecdote; leaving reader to make the application for himself.

I remark, that if the vast peninsula of Africa, instead of being, as now, divided and subdivided into so many petty States, were one consolidated empire; and if its ninety millions of population possessed regularly organized and well-disciplined armies; enjoyed the light of education; were converted with the circle of the sciences; familiar with the fine arts; and, above all, illuminated—though but partially, even as this land—by the benigne ray of Christianity; what mental vision is there so obtuse that she may see, that, far different there the state of feeling toward the African, as now declaring where'er he might? Nor would he here be subject to such indignities, when required by duty, pleasure, or by whatever cause, to travel in the free States of "the freest nation upon earth." The house of God were they no longer so outrageously disgraced, and the majesty of Jehovah insulted by the existence of the "Negro Pew," because African would then no longer be enslaved; and it would no longer be politic to foster a prejudicial hatred against them in order that we may attain our right kind. I visited the Moundas every day while in town, and it would do your heart and soul good to sit and see them learn while their teacher, Mr. Raymond, is instructing them. When they come to a hard word, some as they find out what it is, so that they understand it, they all laugh right loud, it makes them so glad; and so they are going ahead. In my next, I shall tell you something more about Farmingburg and New Haven.

I know you will make me for writing so long a letter, but I ask your pardon, and hope you will grant it without abridging my letter, as your health did before. I will now close, if you will please to record the names of Cinque and his comrades, in connection with this letter, that they may be a matter of history, and our journal groved with such illustrious names, to hand down to posterity:

Cinque, the chief; Kimso, Kasili, (W Ju) Little Pe; (W Ju) Large Bert; Pulek, (W Ju) Kasina; (W Ju) Pijina; Binna; (W Ju) Ben; (W Ju) Hupa; Kung; Jus; Grabbe; Pukul; Nago; or Nkini; Ber-ji, Yang-o-ji; Ban-poyke; Dan-sama; Bu; Fa-kin-nia; Puk; Mele; Kombe; Kal; (W Ju) Soom; Shik; Bin-ni, (W Ju) Puy-pyke; Kom-ma; Bina. The names of the girl are, Magunu; Te-me; Kong-yu. The name of the one that was drowned is Fum.

I expect to leave Hartford for Springfield, about o'clock this afternoon. Adieu.

W. P. Johnson.
LETTER OF REV. J. C. REMAN.

Mr. Editor,—I send the following sketch of my recent tour to Baltimore, Md., and Washington, D.C., which I thought worthy a place in your valuable paper, as it is at your disposal.

I left Boston July 16th, via New York and Philadelphia, and on the 18th, left the latter place in the car for Baltimore, in company with the Rev. Wm. Miller, of Philadelphia, one of the superintendents of our connection, and Br. Colburn, the preacher in charge of the Wesleyan church in Philadelphia. After paying our fare, we were pointed to the Jim Crow or separate car. Nothing very particular transpired until we arrived at the ferry to cross to Havre de Grace, Md. While on the boat, which is filled up with refreshment tables, Br. Colburn proposed our taking some refreshments, to which I consented; and after buying and paying for what we wanted, we commenced eating. Instantly, the man in attendance says, "Here, here, you must not eat here, and calling a boy (colored), says to him, "Open that door, and show the men where they may eat, and be quick." This door opened into the kitchen or pantry. "There," said he, sternly, "is the place for you." Resistance was useless in the land of whips.

As we proceeded on our way, it was painful to see the way passengers coming into the car destined to neighboring plantations; and as the conductor exhorted into the car to receive the fare, they would show each one a ticket of paper [pass], and he would read and nod the head and pass out.

Having arrived in Baltimore, I took my seat with my brethren in the conference, which I came to attend, as a delegate from the New York Conference. On the 25th July, the Conference granting leave of absence for the day, in company with Br. Muns we repaired to the depot to obtain tickets for Washington. On asking the clerk for tickets, the answer was, "Who is your employer? You can have no ticket unless a white man gives you for you." It was fortunate for me, that before I left the old Bay State, I procured a protection from the hand of the governor, with the seal of the State. Not only did they stamp a line from under the hand of the clerk of the Philadelphia depot, when I arrived in Baltimore, stating that my name was on the way to the shore.

Thus obtained my ticket, and took my seat in another Jew or separate car; and as we moved towards the capital, what scenes presented to my view—the plantations, the farm houses, and log cabins. But in the fields, to see my nature toiling, pitchforks and rakes in hand, under the scorching rays of the sun, with no covering on the head, and little on the body—as this was the first scene of the kind I ever saw, my eyes were so full of tears, I could not see clearly. I tried to raise my cries to Heaven, but in this I was interrupted, for the train forced its way down my car across the track, and I exclaimed, "I am child of the country, when I know that God is just."

We were soon in the great metropolis. We first visited the patent office; from thence to the school of the Rev. Mr. Cook (colored), and here I was struck with the different shades of complexion; some very dark, and some almost white. Though the impossible barrier had been passed. From thence to the president's house. Viewing this in the interior, I thought, must this nation pay a man $5,000 per year, to enjoy all this splendor, and he hold his brother in bonds? From thence I found my way to the capital—viewed the paintings, the Senate chamber, the Representatives hall, and from its splendid dome, viewed the District of Columbia; but notwithstanding all its greatness, I thought slavery was walked on every breeze. I then dined at Mr. Walker's eating-house, and at four o'clock took the care of Baltimore, seating myself in the gallery, I thought that my father faced the cannon's mouth for this country's liberty, and I and my brother still bound.

During my stay in Baltimore, I learned what they call a brush meeting, in Ann Arundel Co., on the plantation of Mr. R. Cummins, who has a large number of slaves that were in attendance. There was powerful preaching by the brethren in attendance. Yet to see some two thousand people, all colored, and a large number of them in bonds, although they appeared to enjoy the meeting, and not a beer for the time being, yet slavery poisoned all its savors to me, and I turn from the sickening picture, while the loss of reason alone can erase from my mind the scenes through which I have just passed.

Boston, Aug. 10, 1844.

J. C. REMAN.

The Pittsburgh press contains a letter as follows:

Speech of Rev. Theodore Wright.

At the Anniversary of the New York State Anti-Slavery Society, Utica, September 25th, 1857, in support of the following resolution:

Resolved, That we claim for our colored brethren all the privileges, civil and social, liberty and religion, to which, if they were white, their parents brought them, and which would enable them, and not alone upon these social circles, and those literary mediators, and those religious churches, which have so filled the minds with liberty, equality, and abolitionism.

Nothing but a sense of inferiority, at all times and under all circumstances, where I am permitted to lift my voice in behalf of the oppressed humanity, induces me, at this late period of the evening, to occupy a few moments of your precious time.

Nothing is more common than the remark, that anti-slavery agents are "men of one idea," and that their topics are very common-place. It is true, with regard to the great subject involved in this resolution, viz., prejudice against color, and the recognition of all the rights of the colored man, under all circumstances—it is true that it is a true and common subject with three hundred thousand men in this country. They feel the evils of prejudice, and the subject is emphatically common-place to them. The colored race, at every progressive step, literally ran the gauntlet. He is scared to foot, in all the walks of life. The evils of prejudice are not widespread and wicked; and nothing will be effected for the benefit of the people of color, until a proper public sentiment be formed with regard to this class of the community. Until the people feel that the course pursued is a wicked course—The prejudice emanated in this country is peculiarly American, and rules the people of color in their political rights. This was shown by Mr. Yates, in his statements respecting their legal disabilities. It was shown that they were deprived, even in this state, of the right of trial by jury. He who addressed might be arrested to-night, and brought before the magistrate of this city; and, if arrested as a slave, would not be allowed a trial by jury.
A prejudice also distinguishes a man of color, takes him from the right of choosing his color—had it not been for another class of disabilities thrown upon the man of color. It imposes immemorial, and most insurmountable, obstacles in his obtaining a livelihood. It deprives him of acquiring the mechanic arts. The difficulty of colored young men in acquiring the knowledge of trades, and after they have acquired the knowledge of trades, of getting employment, is manifest. It is well known that there is a monopoly here, so great is the monopoly that men of color cannot enjoy these privileges, or if they do, with great difficulty. From most of the useful occupations in society, they are excluded. They are not employed as clerks, in a matter of anything but their schools or skill. They are also deprived of the privileges of education. Every person who is acquainted with the schools and colleges, and all the large places, colored persons train up their children under great disadvantages to enter to education. From colleges they have been entirely excluded, with the exception of two or three—the Orenda Institute and Dartmouth College. These two institutions are now open. They have declared to the world, that they will receive persons irrespective of color.

I confess it is somewhat embarrassing for a man to speak of his own degradation. But when he feels the pressure of such disabilities as I have mentioned; when, whether at home or abroad, in the parlor, the stage, the public schools, or the public park, he feels the pressure of the chain, how can he be silent? Why is all this? Sir, it is to be feared, that this feeling is growing in the breasts of men, even in those who think they have sympathy for the oppressed. It is the great support of the aristocracy of slavery. Oh! it is enough in this feeling to cause tears of blood to flow from the eyes of those who possess it. It is this that deprives him of his manhood; it brings him down from that elevated position which God designed he should assume. Oh! if we had time to delineate the effects of this spirit, we should keep your house till midnight, starting facts and telling stories of wrongs which make our spirits to sink within us. I will state but a few facts, illustrative of the effect of the prevalence of the cord of caste.

Miss Betsey Stockton, a colored lady, who accompanied Mrs. Stockton on this mission, I think, to the Sandwich Islands, was traveling for her health. In coming up the North River, although under the protection of a white gentleman, and although an intelligent and philanthropic woman, who had crossed the ocean to aid in establishing and converting the heathen, she was not permitted a place beneath the deck to lay her head in the damp night. By this exposure her health was injured and her life endangered.

Mrs. Smith was a pleasant woman, and lived in Newburgh. She was going down the North River on the steam boat. Night began to come on, and she thought of the infant she had in her arms. She went to the captain of the steam boat and pleaded for a place, where with her dear babe she might be comfortable, and its life and health not be prejudiced. A place she was refused. She arrived at the city of New-York. Her child died, and after that she died herself from the cold she was caught.

I might also mention the case of the Rev. Mr. John Glomster, former pastor of the Second Presbyterian church in Philadelphia. Eight years since he traveled, on his professional tour, through England—and was excluded from the cabin of a steam boat at night. Although in poor health, like a common man, he had not where to lay his head. His exposure threw him into a dejection, and he died. I might relate other painful facts, to illustrate the bearing of this prejudice upon the life of its victims.

The following is a tale by request: In the fall of 1829, a gentleman and lady, friends of mine, with a little infant, came from Princeton, New Jersey, to visit me at Schenectady. On the steam boat between New-York and Albany, they were denied a place to lay their heads at night. When they arrived at Albany, they sought a passage in the stage for Schenectady. The woman being light complexioned would pass for white. She was interrogated very pertinently whether she wished a passage. She told them she did. Her baggage was put on the stage. But when she spoke to her husband, and they discovered he was a dark man, his passage was taken off the stage, and they refused a passage in it. She sat down upon the luggage, with her babe in her arms, and wept, when some benevolent friend, seeing their condition, kindly procured for them a private vehicle, at an expense of four dollars, which conveyed them to my residence in Schenectady. On their return from their visit, they went to Albany, expecting to meet the steam boat there at that time, was very favorably disposed to the people of color. But, unfortunately, they were a few moments too late. Their condition then was lamentable. I went from steam boat to steam boat; made great efforts to procure a passage for them, so that the mother, with her infant, might return comfortably; but in vain was my attempt. While their husband left her and went home, I was compelled to return with her to my residence in Schenectady. When the boat returned to Albany, with my companion, I accompanied her home to Brunswick. On our return, between Brunswick and New-York, we were over taken by a tremendous gale and rain; and in consequence of my companion being excluded from the hotel apartment, she caught a violent cold, which detained her several days in New-York. Now despair almost drank up my spirits. I went from steam boat to steam boat, from line to line, to obtain a place, even below the deck, so that our lives might not be endangered. I made friends with many strange men, and in vain. At length we went on board of the steam boat, and were compelled to sit on deck. This was in the fall; ice was in the river, and the weather was cold. At night, my wife was permitted to keep with the cook, in a dirty apartment near the machinery, whilst I was permitted—and thankful was I for the privilege—to lie down on the deck, inclosed as it is from the weather. In the morning, we rejoiced and blessed God together for the preservation of our lives. But alas! my wife had received the fatal shaft, and she died after a few months, in consequence of the cold she then caught, were the result of prejudices; and such things are constantly taking place. Now I call upon all who have friends, to remember those who are in bonds as bound with them. How would the men and women of this convention feel and act, were they similarly circumstanced? How would the members of this convention act, were they under the disabilities of the colored man?

As I said before, we have to run the gauntlet. Sabbath before last, I had occasion to visit New Rochelle, to see my family, who were then in that place. I attended the Presbyterian church in the morning—took a place in the gallery. I was requested to leave my seat, and occupy another place. I did not think it proper; however, to prevent sating my own degradation. In the evening, I thought I would go and hear the Methodist Baptists. They understood I was a minister from New-York. They treated me with kindness, and invited me to address the meeting. I assented, and no sooner did I commence, then there was a rush at the door; and the cry was raised, "Bring him in!" After I left the house, I was surrounded by a number of young men, who exhibited the spirit of fool friends, rather than of human beings; I thought it unsafe to go to my vehicle. I told my friend brought it, and myself and wife got into it. Sir, the sufferings of the colored man are fully as great as any he experiences.
When we hear you talk of female seminaries, and of sending your daughters to them, we feel, I think, our daughters are deprived of such advantages. Not a single high school or female seminary in the land is open to our daughters. We are, like others, when we go into the church, how much of this spirit is here exhibited? In the house of God in the place which Jesus Christ has appointed for his people; in the place where they sit together in heavenly places in Christ Jesus; even there they have no place. How do these things appear in the eyes of Heaven? Let me ask those men and women who are here to-night, how would you feel if you were present when you go to the house of prayer? This is the case with the colored man. He is told, "Sit thou there: go and take that place!" When he goes into the house of God, and takes a seat, how he depresses his spirits to be avoided; to have the whole congregation excited, as though some manner had come in among them. And then at the communion table, to be passed by, till the elements are presented to all the rest! Is there anything wittiing in all this? Here does the stranger, whose blood flowed freely for all, regard it? Are we not alike going to the grave? Are we not all hastening to the same judgment? Let me tell you, brethren, these things to which I have referred are destructive to souls, because they make infidels. When the man of the dark complexion goes into such a place as Tennyson Hall, when he goes among the Shaking Quakers, or into the Catholic house of worship, he finds no distinctions. There the people seem to be for God and truth; the cloud of caste is almost entirely disregarded; there he may sit without molestation. In the midst of those who profess to be most orthodox, nearest to the Bible, with a few exceptions, he finds the most prejudice. Now these things give a prevalence to skepticism; and of course tend to ruin souls. I know of many men who turn away from Christ on account of these things.

One more fact with regard to prejudice illustrative of the bearing upon the conversion of the world. A few weeks since, a vessel arrived from Africa. The captain was an African; the crew mostly natives, and a part of them converted Africans. On Sabath they were taken to meeting by a gentleman, and seated as other people. A great excitement was produced. These men made inquiry into the cause; and they were told that in that country, even in Christian churches, where they pray that things may accord with the hands made God, and send Elders to Africa, the people revolt at the idea of having colored men sit with them. On other Sabbaths they went to one of the churches, and sat on the steps during all the services. They were not invited to take a seat in the sanctuary. These men are converted brethren, and are going back to Africa. Oh! what a specimen of American slavery! And yet, those who entertain this prejudice, which is destroying the beauty of the religion of Jesus Christ, complain that the abolitionists are neglecting the missionary and Bible cause, that they are unjust in all their influence, and concentrating all their efforts to accomplish one object, and that they are "men of one idea!" The abolitionists are aiming at the removal of the greatest obstacle to the conversion of the world. For this, let them employ their powers. For this, let them labor and pray; and in due time they shall reap their reward.

ALBANY MECHANICAL INGENIOUS SOCIETY.

Mr. Editor—The above is the application of an association of colored young men in the city of Albany. I believe their objects are benevolent and encouraging in the mechanic arts. They intend to have a repository, where specimens of the production of each member may be seen. Already they have made and collected some 18 or 20 pieces of different articles, which are beautiful, and appear to be well done. I was much delighted, as I am sure all will be who may attend their exhibitions; and all who can, ought to attend, and encourage these young men. They intend to have a public exhibition on Thursday, 9th inst, and it will be a splendid thing. Also, I understand that they intend to have an exhibition in the city of Troy, on Monday, August 26th, when the lovely flowers of the British Pen, which immediately made 80,000 things, men, women, and children, will be celebrated. I hope that there will be at least one representative from the West Indies present to participate in the feast: and if not, it will suffer that W. R. Baltimore, G. B. Morton, Rev. John Williams, and Elder Henry Highland Garnet, are appointed as speakers for the occasion; also a member of the M. & L. Society is expected to take part. Surely the citizens of Albany, Troy, and the adjacent places, will have an intellectual feast. May they all attend, and be so highly pleased that they will contribute more than enough money to defray the expenses of the day.

Mr. Editor, as this article is already long enough, I will close it by giving an imperfect description of a few of the above named articles. They are a large steamboat, 5 feet long, made after the model of the old North America. Also a large British man-of-war, a 74, carrying three tiers of guns, all rigged and ready for sailing; the crew and officers are dressed in the British uniforms, and in attending to their business. The ship looks as if she were lying in the water, near the shore, where stands a group of native Africans in canoes, under the care of an American kinsman, and both of the long boats are full of these Negroes, and the Queen, by taking the chance off from the slaves, and putting them on the headroom! They also have banniers made of wood, and at a distance they look as if they were painted upon silk or satin; upon them also they have the names of the society on one side, and upon the other, the chief of the Amistad captain, the noble Cronin, and other appropriate figures, &c.

W. P. J.

Albany, July 17, 1841.
Delivered before the N.Y. Phrenological Literary Society, at its anniversary meeting.

By N. R.

One cloudy early summer day,
I wandered forth to view
The beauties of my native vale;
The scene seemed ever new.
There danced the sunbeams on each hill,
Here shaded did intervene;
While murmuring sounds rose from each dell,
As it moved through foliage green.
And then the songs of feathered tribes,
As borne on evening gale,
Came from each bush on mountain side
Adown the sloping vale.

When morning's shade did fall,
I heard a voice, borne over the ground,
In gentle accents call.
Again it came—the plaintive sound
Of woe methought would tell;
For it seemed to call on one beloved,
As it reached through the dell.
With hurried step I hastened on,
Till in a cot I stood;
And then I saw her, from whom that sound
Had echoed o'er the land.
Her care-worn cheek, and upturned look,
Each told of dear despair;
Her speech, her dress, her厂商 eye,
Told reason dwelt not there.

It did not seem how to soothe my child!

Was thismal with recent status?"

Then say it is thy slave—be not!
'Twixt sorrow and free are you
When the war trumpet's blast was heard
Throughout the land, then 'twixt
His father took up arms to serve
His country and his cause
On Orleans plain, in forecast rank,
His march led to his blood;
Yet from death in terror shrank.

When the battle's day was done,
Where were ye, while in battle's heat,
The cotton bales they tear?
Ye fearless, ye, with battle's cheer,

Up, brothers, up! how long shall we
Lose those our hard-earned gain?
Has not the plant of human kind
Entered the holy place?

But there's no bear, on southern gales.
As northerly they do blow,
From hilltop and from mountain side,
The captured tale of war.

Why stand they there! while all that's just
And right is stricken down!

But there's no bear, our spirits so
Crying from the ground?

Then and onward for the cause!
And your songs shall be,
When veteran shall crown your brows:
My native land is free!

July 4th, 1841.

A CALL

STATE CONVENTION OF THE COLORED FREMEN OF PENNSYLVANIA.
To be held in the City of Pittsburgh, on the 4th Monday, 28th of August, 1841.

FREEMEN! The present Constitution of the Commonwealth of Pennsylvania deprives you of the right of suffrage—a right paramount in importance to all other political rights, being their foundation and only safeguard, and without which all other rights are rendered useless and precarious. Argument to induce you to make one united and powerful effort to obtain this right is useless. Nay, it would appear to induce such effort, it would show that you were undervaluing it.

The Convention should be a large one. Every county in the State should be represented. Every friend of equal laws and equal rights should be present, either in person or by representation. Every community that can select and send a delegate; and those who can not select no representatives should come themselves.

In our circular first proposing the Convention, Harrisburg was named as the place of meeting; but your citizens, although in favor of the Convention, thought it not best for them to meet there. From the commencement, a deep desire manifested itself, not to meet in the extreme eastern part of the State, and in other central places offering in good time, and the citizens of Pittsburgh calling for it with an earnestness and enthusiasm equalled, it was thought expedient to yield to their request. Her want of centrality is fully compensated by her facilities of access; and the attractions of the journey will wipe him forgotten to the general kindness and hospitality of her citizens. Highways and canals of the best quality, and on which is every species of conveyance, and at the lowest charge, start out from here and reach every extent of the State, offering an open door and easy journey to all who desire to come. Freemen, respond to the invitation of your fellow citizens. Let your Convention in Pittsburgh on the 4th Monday in August, 1841, be worthy of those who invite you, worthy of yourselves, worthy of the Commonwealth of Pennsylvania.

Pittsburgh, July 17, 1841.

[The call is signed by John Peck and 31 others, of Allegheny county, and numerous citizens of the counties of Washington, Chester, Green, Mifflin, Centre, Adams, Dauphin, Cumberland, Lycoming, Franklin, Huntingdon, Fayette, York, Cambria, Indiana, Bedford, Armstrong, and Beaver.]
For the Colored American.

LETTER

TO THE REV. A. C. BAKER, OF ROCHESTER, N. Y.

Dear Brother,—As one last interview together was in the city of New York, and as I believe you have nothing but the best feeling for my interest, and prosperity, as well as for the interest of Zion everywhere, and especially this part of Zion, where, through your instrumentality, and the kind providence of God, I am now permitted to labor, and where you labored a few months with so much success,Brother, I am led to indulge the belief that a few lines from your unworthy friend will be kindly received.

"Although we've parted for a while, we long we'll meet again; And a part of this world, I trust, we'll meet again."—D. C. Poem.

On the 18th of May, I left the city of New York, in the fast and splendid steamer "Belle." This boat leaves the city three times a week, on Mondays, Wednesdays, and Fridays; runs to Providence, where she generally arrives in the morning, in time for passengers to take the cars for Boston. This was my expectation, but I got greatly disappointed; for in about three hours after we had left the wharf, one of the boilers sprung a leak, which detained us for about three hours. By this detention, we, of course, were too late for the morning cars to Boston. I, however, stopped at Newport, took the stage, rode about thirty miles, where I took the cars, and arrived in Boston at 6 o'clock, P.M.

The accommodations on board the steamer "Belle" I would say, for the benefit of those who are travelling east, are very good. Besides myself, there were several other persons of color on board, who found the officers kind, and the waiters obliging. Even the baggage was provided with a good and comfortable berth.

Now, sir, on reaching Boston, I supposed that the steamer for Portland had gone; but on making inquiries, I learned that she had not left yet. At this, I jumped into a cab, and was driven directly to the station; and I soon found myself alongside of the boat, about to leave for Portland. Presently we were under weigh, and soon out of sight of land; and to the right of us nothing could be seen but sky and water. But very soon darkness came on, and I retired. About six o'clock next morning we arrived in Portland, where I found several of the brethren waiting, ready to receive and welcome me to the city. The first man I met, after leaving the boat, was your veritable and warm-hearted friend,ander Driver's. After breakfast I made several calls, in almost every place that I call'd. I was asked, when you have seen, or how is brother Baker, and when is he coming?

On my inquiries about their Church, I was informed that the minister that they had had for some time past had been obliged to leave, and that they were now without any; but notwithstanding they were destitute of a minister, their house was opened three times on the Sabbath, for prayer and instruction. Prayer meetings are held every night in the week, except Saturday evening. These meetings, notwithstanding so frequent, are well attended, and the morning services are so filled that persons are obliged to go away, unable to find accommodation. On Sabbath morning I preached to a goodly number, but in the afternoon and evening, to a much larger number. Many came out, but as I understood, that they had not been to church since you was here. The second week after I came, we had a temperance meeting; and after some few remarks from several gentlemen, we proceeded to form a society on the total abstinence plan; and I am happy in saying, that forty names that evening were obtained to the pledge. Our meeting then adjourned to meet two weeks from that evening, every person being requested to attend, and to bring one or more with them. Two weeks rolled around; quite a large number assembled, and twenty-five additional names were received to the pledge.

Several short addresses were made, after which it was proposed that committees should be appointed, both of males and females, where this business should be to visit every colored person in the city, and to induce them, if possible, to sign the pledge. After this, the meeting adjourned to meet again in two weeks. What the result will be, remains yet to be seen.

On the next Sabbath I visited the Sabbath school, and I am sorry to say that I found but a small number in attendance, but this may be, however, owing to the shortness of time that the school has been in progress.

At present we have it very pleasant and healthy here, although no more places, the spring has been backward and cold. Now, if you have never been here this season of the year, you can scarcely conceive how pleasant it is. You know that the city lies quite low, near the water; but as you leave this and go back, there is a constant elevation until you get up near the Observatory, where at one view, we can overlook the whole city, and at another, so far as the eye can stretch, we see nothing but the pleasant ocean, with here and there an island, and then a hill. We turn again, and another view, we behold the orchards smiling on the hill, and fields of grass waving in the valley.

But my limited space will not allow me to proceed farther. I close by saying that Rev. Mr. Lewis arrived in town this evening, and is now with us.

Brother Lewis complains very much about the neglect of his western friends. Although he has written, and they promised to, yet he seldom gets a letter from them. Now, why so good a man should be neglected, I cannot conceive; he is probably doing more for the benefit of the colored men, than any other man in the town.

Yours,

A. N. Freeman.

Portland, June, 1841.


A STATE CONVENTION.

DEAR BROTHER DAV:—

In your paper of the 12th last, I see that you have suggested the propriety of our people in this State holding another Convention. I hope that you will not think it out of place for me to humble myself to say, that I heartily approve of the measure, and I see no good reason why we should not all unite in it. While, on the other hand, there are many reasons why we should again come together and strive for freedom, the favorable reception of our petitions in the Legislature, the still more favorable Report of the Judiciary Committee on those petitions, clearly show that the Convention held last summer, followed up as it was by the Chairman of the Central Committee, was not in vain. An influence has been gained over the public mind that will not be easily effaced. You can scarcely find a politician in Western New York that does not approve of the course we have taken, and I am satisfied, for one, that the current is changing in our favor. The mist of slavery and prejudice which has heretofore obscured their vision, is being removed, and they begin to see colored men as true walking. The position taken by our Chief Executive in the Virginia controversy, backed up as he was by the leading men of the State, and the repeal of the nine months' slave law, is sufficient proof of this change. This has been aided by the blessing of God, by the persevering efforts of the colored men of this State and their friends.

If a Convention was needed last summer, to commence this work, there is greater need of one this summer, to carry out the measures already begun. The success of the last gives us great encouragement to hope for the future. It is true, that before we can reap ourselves of a right so dear, sacrifices must be made, both of time and money, but what are these in comparison to the inestimable blessings of liberty for ourselves and our children.

Let us rally again; let the united wisdom and strength of our people from the Atlantic to the Pacific, be brought to bear on this subject. Let our petitions ascend duly to Heaven for a blessing on our efforts, and I firmly believe that Liberty will be ours, and that we shall soon see the last vestige of oppression snatched out of theậm嘴 the grasp of the slaveholder. Yours truly.


THOMAS VAS SECOMBE, Agent of the Schools for Colored Children.

New York, August, 1841.

For the Colored American.

VACATION.

Our public schools have been vacated for a week, in accordance with the requisitions of the by-laws of the public school society. Two weeks more, and teachers and scholars must be at their post. Must be that, it will be said, is rather imperative. Must is for the king, not for the school agent. The teachers and scholars may say, We know our time; we need not pry our memories in reference to it. However, Mr. Editor, as I am aware, that many of our teachers are gone far away, and as I know that your excellent paper has a circulation in the remotest part of our country, I catch an opportunity, previous to my leaving the city, and say, through your sheet, just so much to teachers as to

oughly cleansed and repaired, with extensive additions to the supplies, consisting of books, maps, and globes, on the 30th of the present month. Now, parents, you know me well. I am continually talking to you about sending your children to school. I shall be around in September, to secure your co-operation in a desperate effort to get the attendance of our schools up. We have the children. Now, assist me, one and all, clergy and laity, and we will have them in school. I will state, for the information of parents and others, that our teachers generally are colored, and they are of the first stamp. They are determined that their reputation shall not suffer beside any teachers of the same grade, colored or white. Hence, parents, you are encouraged to be particular and pay every attention to the education of your children, and prepare them for the high and responsible office of school teachers.

Let us attend regularly to school, and be here on the appointed hour. It is shameful to see so much inattention. There are too many about the streets when schools are in session. The attention to our schools furnishes too much argument for the opposers of our elevation and improvement.

Let our attendance this year be 3000 instead of one, and then we leave 1000 strolling the streets.

P. Lovewode.
Died.

In Portland, Me., Sept. 16, Mr. James B. White aged 38 years.

The friends of Zion and of every good cause, have, in the death of brother White, sustained a severe loss—loss that cannot be easily repaired. During a revival of religion in this city, about eighteen months since, his attention was called up to the consideration of the “one thing” needful; and through the truth and the blessed influence of the Holy Spirit, he was led to view himself as a lost sinner. It was then that by faith he laid hold on the hope set before him in the gospel.

From that time, he ever continued a bright and shining example in his Divine Master’s cause, ever ready to cooperate with any measures that tended to advance that cause which lay so near his heart, and lived in his affections.

Regular and constant in his attendance upon the means of grace—ardent in his feelings—firm in his principles—energetic in his actions—he was fitted to be of great service to the Church and the world; and his friends rejoice in the hope that long he would continue to bless the circle in which he moved; but alas! human hopes are often blasted when they seem to burn the brightest! Though his friends mourn, it is not like those that mourn without hope—their loss is his gain.

May they imitate him, as far as he imitated Christ—may their last hours be as peaceful, and as full of a glorious hope of a blissful immortality as were the last hours of James B. White.

Portland, Oct. 1841.

A. N. F.
The following lines were written, and are now published, as a reply to "The Spirit of the People," by C. L. E., which appeared in our paper of the 7th. The friends of imperial freedom are appealed to in every line of both communications, to attend the Troy Convention, and make large exertions to free the State from the last link of oppression's chain.

For the Colored Americans.

WE COME! STILL WE COME!

BY H. H.

We come, our mountain top,
And inaudible we:
We come from whence rose up
Songs of the tree.

We come up from Montausk,
Where old Osage were
Stevle proudly, does gently on
Shore, His grave.

We come up from Falmouth,
Williamsburg and Newtown,
From Brooklyn, Jamaica!
(Tis she may hear the corn.)
We come from the empire
City in mght,
Cled in malms of truth,
Guarded well for the fight.

Each city, town, hamlet,
On Hoosic's proud wave,
Shall send forth her orphises
Of hearts, true and brave.

On the west bank, from Kingston,
Newburgh and Catskill,
Is heard on each emphy,
We come! yes, we will:

Nor shewers the east, far
From hilltop and vale,
Is heard the noise of
The mourning gale,

Owdard! right onward! for
Truly! for there:
Shall strong inspired Freeman,
Their rights to declare.

We come! savor of Orange,
Delaware, and oldBecome;
Tings is up! back those sounds!

Tis Coming!

We come! still we come! about
Statton in her might;
Allegheny, Catscraug, are
Up for the fight.

We come! is now heard, from
The far west on more!

To the noise of Chautauqua,
From her Erie - Girl above.
To those who dwell in the
Mohawk's far vale,
The voice is familiar.

Tis heard on each gale,
From northward, from southward,
From east, and from west.

Tis heard beneath her groves,
Where her pearl dew drops rest;

Tis heard on each margin
Of rivies and stream;

Tis heard at the tide;
And morning's fresh glaze;

Tis heard in the morn;
Bove Ontario's stream;

Niagara echoes the shout,
Still we come!

O'er Greene, Monroe, Wayne,
The echo now breaks.

Hark! I list to the west!

Now the sound on her taken.

* Williamsburg.
† The first County Convention assembled there.
ZION'S WESLEYAN.

THURSDAY, MAY 19, 1842.

LEAVING FOR CONFERENCE.

The time draws near when we that have labored in our several circuits and stations must leave them to attend our annual conference. What a moment this, when our minds look forward to the welcome season that will be presented, when, the Lord willing, we shall hear the welcome voices of our venerable superintendents addressing the theme of grace with the voice of thanksgiving unto him who has bid us go in search of the lost sheep of the house of Israel, that we have been carried through another conference year of toil and labor.

But before we enjoy this privilege, we must take the parting hand with those with whom we have been associated; and O, the scene in the congregation where the crew of the wounded have pierced our hearts, and where the shouts of the redeemed have gladdened and encouraged us in the good work; the thought that presses on our mind, of the moment passed in the chamber of the sick and dying; the grief of the widow; the silent tears of the afflicted, while we have commanded them to God and the word of his grace; the thought of saying with Paul, “Finally, brethren, farewell!”

This scene is to be summated only by looking forward to that clime, where all tears will be wiped from our eyes, and parting can never come; and O, shall I be so happy as to meet on those shores and take the hand of my brethren in the ministry, and count our toils over? Yes, brethren, may we not look to that time when the watchmen will be called from labor to reward; yet while we part with the old soldier that we have labored with through the year, and while the young that have just embarked in the old ship Zion, fill our hearts with anxious care, that the same Lord that spoke peace to their mind, may guide and direct them; O, how they twine about our heart.

But my brethren, we will labor and travel, and be content, if at last we may with the post,

Flourish it with out latest breath,

I may but grasp his name,

Worthy him to all, and Cary in death,

Rebeld behind the Lamb!

Boston, May 17.

J. C. Beman.

PROCEEDINGS OF THE ANNUAL MEETING OF THE CONNECTICUT STATE TEMPERANCE AND MORAL REFORM SOCIETY.

SUNNAM, 2. 1849.

The Connecticut State Temperance and Moral Reform Society met this day, President Mr. Henry Foster in the chair. Prayer by the President. Committee appointed to nominate officers for the ensuing year. During the absence of the President, the constitution of the Society was read; and remarks upon the subject made by various members.

The committee reported the following names which were chosen in the chair:

President—James W. C. Beman.
Vice President—Samuel B. Freer, Hartford.
Secretary—Leverett C. Beman, Middletown; Daniel Born, Lyme.
Recording Secretary—James Beman, Norwich.
Corresponding Secretary—Alexander B. Lewis, New Haven.

New Haven:

Treasurer—George Garrison, Middletown.
Executive Committee—Samuel Ellis, Norwich; Henry Foster, Hartford; Daniel Beman, Middletown; Joseph How, New Haven, William Candilis, Lyme.

Rev. Samuel Sertling, and Deacon James Myers of Hartford, were admitted Honorary Members of the M. M. Convention. Adjourned until 3 o'clock on the M. M. Convention.

Afternoon session—Met as per adjournment. The afternoon session was addressed by Mr. Henry Foster, of Hartford.

Prayer by Rev. Samuel Sertling. Address to the delegates by Mr. Henry Foster, of Hartford.

The meeting was then addressed by Mr. Bentinck from Hartford, Middletown, New Haven, and Norwich, upon the subject of Temperance. Adjourned until 7 o'clock, P. M.

Evening session—Rev. A. G. Beman, Vice President, in the chair. Prayer by the President. The evening session was addressed by Mr. Bentinck, of Hartford, Dr. Ellis of Norwich, W. Candilis, of Lyme, Dr. James Myers, of Hartford, Rev. A. G. Beman, of New Haven. Adjourned until 10 o'clock, A. M.


The Delegates for the different places then made a report of the state of the temperance cause in their societies.

The business committee then introduced the following resolutions, which were discussed by several members and adopted:

Resolved, That while we deem it our duty to cooperate with all good men in every good work, especially in the cause of human rights, we would, on due perusal, be inclined to hold this Convention in all its circumstances:

Moved by Rev. Theo. R. Wright, seconded by Mr. T. A. Pollock, that the resolution be adopted as carried. Adjourned until 3 o'clock, P. M.

Met as per adjournment. The President in the chair. Prayer by Rev. C. P. Ray. After some remarks by different members upon Temperance, and Rev. C. B. Ray upon education; after which the Rev. T. S. Wright offered the following resolution, which was seconded, when he proceeded to address the Convention in a spirited and eloquent manner until the hour of adjournment:

Resolved, That the holy principles of human rights, as maintained by the abolitionists of Europe, and of the nonsectarians of our land; and that the zeal—the perseverance—of the patience of persecution caused by the abolitionists in sustaining their principles, cause their gratitude to God, and claim our hearty cooperation. Adjourned until 7 o'clock, P. M.

Met as per adjournment. President in the chair. Prayer by Rev. A. G. Beman. The report of the committee on the state of temp. cause was read by Rev. A. G. Beman, and on motion accepted.
Benjamin wrote a letter to the Convention from Mr. William P. Johnson of New York. Rev. Theo. S. Wright then proceeded, and concluded his eloquent argument in favor of the resolution which he introduced in the afternoon. Having concluded, Mr. L. C. Bennet, Vice President of the Society, was called to the chair, and Rev. J. W. C. Pennington, of Hartford, introduced and sustained the following resolution, which was adopted—

Resolved, That it is the duty of all the friends of humanity to be signers of the total abstinence pledge.

Rev. A. G. Bennet offered a resolution in favor of sustaining the Colored Americans, which were seconded and adopted by Rev. T. S. Wright, of New York, and by the motion, and adopted. Adjourned until 9 o'clock, Friday morning.

Met in the room, President in the chair. Prayer by Rev. D. Van Doren. The following resolution was introduced by Dunsin James Mars, of Hartford, and seconded by H. Poole—

Resolved, That this Convention do recommend to the colored people of this State to petition the legislature at their session in 1844 to amend the existing franchise, on the right of suffrage; and that the members of this Convention make special efforts to have this resolution carried into effect.

After considerable discussion, the resolution was adopted, and central and sub-committees appointed in all the places represented, to superintend the petition to be presented to the Legislature.

The unbusiness of the Convention was then 

Voted, That an abstract of the doings be published in the Colored American, with an request that the Congregationalist Observer of Connecticut, copy it.

Voted, That the delegates present their thanks to their friends for their hospitality to them.

Voted, That the Convention has been exceedingly gratified with the service and the great kindness of the members of the Convention.

Voted, That we present our thanks to the President and Secretary, for their faithful service in the discharge of the duties imposed upon them by the convention.

Voted, That the next meeting of this society be held in Bridgeport.

The following resolution was then introduced by Rev. A. G. Bennet, of New Haven, seconded by Rev. T. S. Wright—

Resolved, That we hereby express our feelings of gratitude to Almighty God, for the blessings which has hitherto attended our efforts; and we do pledge ourselves anew to each other, to be faithful in the great work of Moral Reform. Adopted unanimously.

After singing and prayer, the convention adjourned sine die.

J. W. C. Pennington, President.

Isaac Cross, Secretary.

The following are some of the resolutions passed by the convention—

Resolved, That it is our duty to investigate the principles upon which our mental, moral and civil elevation depends; and to cultivate such habits as will most effectually enable us to guard and advance these interests.

Resolved, That when any people fall, under God, to be their own guardians and protectors, their speedy downfall and oppression may be expected.

Resolved, That it is only upon the principles of truth and righteousness that any people can hope to prosper.

Resolved, That the state of feeling existing in a community towards a prescribed class, and the course of conduct pursued in relation to their elevation and rights, is inevitably in accordance with the views entertained of them; and the views entertained of them also are in accordance with the development of virtue and intelligence by them made. Thereupon

Resolved, That we regard the continuance of the "Colored American," edited by Charles B. Ray, the only weekly paper absolutely under the control of colored men in this country, as vital to our interest, inasmuch as it is a proper medium of communication through which to develop the views and powers of our prescribed people.

For the Colored Americans
LETTER OF REV. THEODORE S. WRIGHT.

Dear Mr. Leavitt,—Although it is the providence of God, I have been withdrawn, by sickness, the past three months, from the active field of public effort, not being able to minister to my people, nor to cooperate in efforts for the poor slave, I nevertheless feel a deep concern for those great interests.

I am thankful that I may present them in supplication before His gracious throne, where he has an ear to hear, and an arm to save. I thank God for the signal success which has attended your laborious efforts, in wielding the Liberty press, the Emancipator, since your removal to the “good old Bay State.” Thank kind Heaven, that your enterprise of establishing the Daily Chronicle thus far has proved successful. O brother, what has not God wrought, in spite of human imperfection, for the cause of human rights, since the memorable period we came together, at the first meeting of the executive committee of the A. A. Abolition Society, held in the basement room in Nason at How many times has God been the great patron of this glorious reformation! The “fight of Liberty” is rolling, and the concerted efforts of the masses of earth and hell cannot arrest its onward career. Colonization and prejudice against color, crippled, are getting out of the way; the pro-slavery parties are trembling; the church is arming the slaves; the dragon, fallen, is wounded, in diabolical convulsions, is struggling for perpetuity. But O! this busy, unreflecting, pro-slavery city,—this granite rock,—what will wake her up? what will reach and soften her icy, obdurate heart? The few and faithful have not given her up as hopeless. She may yet be won by the potency of truth; the friends of the Liberty party are alive to their duty. We hope, if we do not make advances on the enemy, at least to maintain our ground, which I trust will tell at the polls. Those among the nominally free of this city, who stand for God and his truth,—who believe they ought to vote as well as pray for the slaves,—who believe that their political, every interest in this nation, is indissolubly linked with the destiny of the emancipated millions whose labor is extorted by the bloody lash wielded by Whigs and Democrats in the southern prison-house, have a mighty moral conflict to contend with those of our own number. Whiggism and worldly, wicked and blinding expediency, are the measures we are called upon to resist. To many even of our most bitter foes, the idea is almost incredible, that men in our position are still situated and haled by the vain hope of regaining their plundered franchise by our action upon either of the dominant parties. Of this you will find abundant evidence, by the “minutes of the New York State convention of colored citizens,” and in an article in the Anti-Slavery Standard of the 17th instant. O, tell it not in South Carolina, publish it not in Alabama; whisper it not in the ear of the martyred Walker and Turvey, that there are men of color, men of learning and talent, for which we delight to honor them, who, nevertheless, are at this late day yielding all their influence in efforts to dissipate their brethren from coming out openly and manly on the side of liberty prepared to dislodge their brethren from fearlessly rousing around and holding up the hands, and cheering the hearts of the noble, disinterested hosts, who have wandered themselves away from those political parties, which trample in the dust the declaration of American independence,—frame such acts by law—and here laid a political platform for the vindication of that declaration, for the salvation of the nation, primarily for the disenthrallment of our brethren in bonds. Strange, passing strange is it, that these men do not reflect upon the fact that both of these parties in New York have had abundant opportunity to redress our grievances. Especially is this true of the Whigs during the administration of the noble-hearted Reward—But what have they done for us? Just nothing at all. Nor will they do any thing for us until compelled by the action of the Liberty party.

We have asked them for an egg, but they have given us a serpent; and many of us begin to feel that we have been starved and sung long enough. We have turned our attention with anxious solicitude to the God of the oppressed, and to the friends and advocates of his impartial truth to regain our right. This is our hope. Here are we willing patiently to wait and abide the issue—and when the tide of Liberty sentiment shall rise in New York in the same degree as in Massachusetts, then will New York do justly by her colored citizens. This, this is our only hope.

I was pleased with your articles explanatory of the motives, and vindicating the integrity of the old committee from the censure of “old organization,” I discover one small mistake in reference to myself, as to my first connection with the executive committee of the American Anti-Slavery Society. I was appointed by the convention at Philadelphia.

Yours, in the cause of Liberty,

Theo. S. Wright.

P. S.—Dr. Smith and his clan are making a desperate struggle; they have enlisted the Standard on their side, in the hope of making capital for “old organization.” My congregation and Brother Ray are “right side up,” and quite a number of our tallest men. You will aid us and the cause by noticing the report of our convention, and extracting as far as you think proper.

My dear old father is with me, and desires to be particularly remembered by you. The fire of liberty still burns, in his bosom.

THE SEASONS.

The following beautiful passage is from a Poem written by George W. Musson, a colored young man of Pitts-burgh. They exceed any verse, says the Newark Ad- vertiser, we have seen from any one with a “skin not colored like our own.”

First, Spring came tripping on from Southern bowers, an
And showered her sunny walk with fragrant flowers, an

She rode the still brook from out its tabor wake, an
And fed from icy bowers, the captive lake, an

Then smiling broke upon the smiling land, by

Resigned the rule to Summer’s warmer hand. by

Earth, in the genial change rejoicing mouth, for
Clothed like a picture, touch’d a Grecian’s touch, for
And verdure grew, with each succeeding day, for

Till Autumn seized the season and the away. for

She, to enhance the beauty of the scene, for

Tinged with rich brown each leaflet’s brilliant green, for

Can’t she, the land her and yet lovely smile, for

Then sunk beneath Winter’s chilling wave— for

Dead Winter, who, with its kind selling arms, for

Frosted, in eeries rage, the blighting storm; for

And occasion that we get the club lastingly. for

To equal Summer’s, Spring’s, or Autumn’s glow, for

Blew, sportively, her breathing breath on all, for

And strive to crush Earth beneath her icy fall. for

[Poem continues on p. 59]
Norwich, Sept. 4, 1844.
The Connecticut State Temperance and Moral Reform Society met this day. The President, Amos Gerry Bennion, of New Haven, in the chair. Prayer by Rev. A. C. Lucas. The following gentleman were then appointed a committee to nominate officers for the ensuing year:

G. Worthington, Wm. Condall, A. C. Lucas, S. Ellis.
The following gentlemen were then chosen a business committee:


L. Labrop, Wm. Spellman.

Roll of the members of the Convention:


Henry Connell.


Resolved, That we acknowledge with feelings of devout gratitude, the good Providence of God which has permitted us to meet again as a society, and for the success which has crowned our labours.

Resolved, That this society shall pay the travelling expenses of the President and Recording Secretary, in their attendance upon the annual meetings of the society.

Adjourned until 2 o'clock, P. M.

Afternoon Session.

Met pursuant to adjournment. The President in the chair. Prayer by Rev. J. L. Smith of Norwich.

The business committee reported,

That the time of the convention would be occupied in hearing statements from the delegates from the different places.

Messrs. Worthington of Hartford, Smith of Norwich, Wm. Connell of Lyme, Lucas of New Haven, severally made very interesting statements of the progress of temperance and moral improvement among their colored people.

The resolutions which the business committee had introduced, were then taken up, advocated, and adopted by the convention, as follows:

Resolved, That we, as the friends of temperance, shall not think we go too far when we use all moral means in redeeming man from his foul adversary—Alcohol.

Moved and seconded by J. Wm. Howell of New Haven, and G. Worthington of Hartford.

Resolved, That the cause of total abstinence from the use of all intoxicating liquors as a common beverage, still demands the most faithful and vigorous efforts of all the friends of God and man, to carry it on to its full triumph.

Supported by William Spellman and J. L. Smith.

Resolved, That it is the duty of the friends of temperance to petition the Legislature to prohibit by law the sale of intoxicating liquors to be used as a common beverage.

Advocated by L. Labrop of New Haven and D. R. Connell of Lyme.

Resolved, That this convention recommend to all the local societies to hold a monthly meeting for the purpose of promoting the causes of temperance.


Evening Session.

President in the chair. Prayer by Mr. Isaac Cross.

The evening was occupied in hearing addresses and remarks from Messrs. Ellis, Cross, Beman, Newcomb, and in singing by the choir.

Adjourned until 9 o'clock, A. M.

Thursday, Sept. 5.

Morning Session.

President in the chair. Prayer by Mr. G. Worthington.

The subject of a paper was introduced, and remarks were made in favor of the "Northern Star and Chronicle," edited by Rev. J. W. C. Pennington, by the agents and others—recommend ing it as worthy of the faithful support of all the friends of our improvement.

Mr. Isaac Cross was then, on motion, chosen President pro tem., and took the chair.

The following resolution was then introduced to the convention:

Resolved, That every local society be requested, and it shall be considered the duty of the President and Secretaries of the local societies, to send to the President of the State Society a written statement of the doings of every such society, at least four weeks previous to each annual meeting of this society.

The above resolution was advocated by Messrs. Beman, Ellis, Pelham, Howell, and A. C. Lucas, and unanimously adopted.

Thrilling and interesting statements were then made by G. Mason of Lyme, and C. Lee of Hartford, two good Washingtonians.

Adjourned until 9 o'clock.

Afternoon Session.

Met pursuant to adjournment. The President in the chair. Prayer by Mr. J. L. Smith.

The following resolution and votes were then passed, interposed with various interesting remarks from different members of the convention:

Resolved, That the society will, on all proper occasions, exert itself to banish intemperance from among men, and to destroy every vestige of the prejudice which even still remains against the total abstinence principle.

Resolved, That we will remember those in bonds as bound with them; to prove it we will study into the workings of the system of American slavery, in all its malign influence upon the social, religious, and civil relations of man; and in a hearty and faithful opposition to its spirit and influence wherever we meet it.

Resolved, That we, the delegates to this convention, present our thanks to those of the citizens of Norwich, who have manifested toward us so much kindness and liberality during our visit among them.
Voted, That the thanks of the convention be presented to the committee of the Allen Street Church for its use to hold the meetings of the society in.

Voted, That the next annual meeting of this society be held in the city of Hartford, in the month of September, 1846, on such day as the society may appoint, in connection with the President and Secretary of the State Society shall determine, whose duty it shall be to give notice to all the auxiliary societies.

Resolved, That we tender the President and Secretary our warmest thanks for the able and efficient manner in which they have discharged their official duties.

The convention then united in singing, and, after prayer, adjourned sine die.

Amos Gerry Beman, Pres.
A. C. Low, Asst. Sec.
John Randall, Jr.

*We ask this method and opportunity to say that we must, in justice to ourselves, resign this office. And in so doing, we do not wish to be considered as wanting in interest in the cause. Our reasons are—1. Our hands are full.*

LETTERS TO REV. T. S. WRIGHT, OF NEW YORK.—NO. II.

Hartford, Conn., Jan. 15, 1846.

Rev. Dear Sir:—

In my first paper, I endeavored to reply to the most objectionable parts of President Lovel's letter in reference to colored students, without any particular reference to myself—Since in that he made no allusion to me individually, to write a direct and personal defense, would seem to anticipate a subject unsuited for. My course, therefore, on this point, will, perhaps, be to you unexpected and novel.

Since no one knows my history better than myself, you will pardon, I hope, my presumption in speaking on so delicate a point as my own career. It may give some idea of the difficulties of a colored student, and prevent misrepresentation as to the improvement and progress of our race. And here I choose rather to run the risk of incurring the imputation of egotism and pedantry, than not mention what present circumstances give my friends a right to know.

My native place is Trenton, New Jersey.—My own mother was a native of South Asia, my father was from Virginia, and probably an unmarked African. My step-mother,—an excellent Christian woman, of Indian, white and negro extraction,—and my father, were slaves in their youth, and consequently deprived of all means of education. However, a few years since, my mother attended school in another State, at a great sacrifice, and made some progress in reading. Previous to this, she labored earnestly to give me and my sister the advantages which she greatly appreciated, but had been deprived of by slavery and prejudice.

Till the age of twelve or thirteen, and previous to such abilities excitement, my advantages in the private white schools, had been equal with those of the white children, and without distinction on account of color.—About this time, or previous, one weekly visitor, "The Liberator," and "The Genius of Universal Emancipation," gave me a passion for reading. History, Poetry, and Biography, and made me hate slavery and prejudice, and feel and think myself united to humanity by a common tie. The result was a determination to pursue the studies which the white boys did—to become a scholar, a teacher, and a useful man.

At this age, without advice from any one, I went to Delaware's Bookstore, with my saved spending money, and asked for a Latin Grammar. Do you read Latin? said Mr. D. No, Sir, I replied; but I intend to—have you the book? Yes, said he; but why won't English books do for you?

Thinking by his countenance, that he did not wish to sell me the book, I went to the other stores; but they did not have it. This was my first disappointment.

After that, I applied to the school for re-admission. Public sentiment having changed, some teachers told me to come at five o'clock in the afternoon, when they would hear me read aloud. Others said they would not accept the parents of their scholars. Neither of these terms would I accept: and from this time, I was engaged two or three years in manual labor for my father, and in occasional studies in other schools, or in private.

At sixteen, seeing my people imposed upon, (so far as my own experience went,) by many unqualified teachers and ministers, I commenced a small school on my own responsibility, with perhaps a vain hope of beginning a future reform. After three or five months, just as I had established my reputation, despair of many objections to my youth,—obtained thirty pupils, and received the praise of my ignorant friends as a "wonderful scholar." I found that I was far below the mark I had set up for others, and knew comparatively nothing.

I felt and insistently refused to go anywhere and study. I wrote for advice to a noted and good abolitionist of New York, whose name I had seen in the papers. Being advised to go to Oberlin Institute, I immediately set out for that institution, and remained there nearly a year and a half, preparing to enter the Institute, and completing my Freshman year. This time was occupied principally in studying Greek, Hebrew, and some Algebra. As always disliked the course there, of studying Hebrew instead of Latin.

My father having failed in business some time previous, ordered me to return home; but being advised not to return, I remained there some months, incurring expenses which he would not pay. At the close of my Freshman year, I returned to New York, and had spent two months looking for some suitable employ-
ment, when I engaged as clerk in a drug store of a practical abolitionist in Cherry street. At the expiration of two weeks, an application was made to me, to take charge of the Public School of Brooklyn, which I gladly accepted, happy to get farther away from the temptation, and vices of city life. By this time my expenses at the Institute, and for Board in New York, amounted to nearly $800. Since I was under age, I expected my parents, who were then able, would pay my bills at the Institute; but finding they would not, in the course of two years, I paid them myself, and every cent I owed in the world. During this time, I had become a member of the First Presbyterian church of that city, (with which I am still connected,) and continued my studies in Latin and Greek, under a classical teacher. Still inconstantly and feebly, I then resolved to prepare myself to teach a classical and English school for the education of teachers, and the preparation of students for college, fitting myself at the same time for the Christian ministry. I was inspired to the College and Theological Seminary. Applied to the American Education Society, to know if I could receive aid from it. The then Secretary, the Rev. Mr. Labaree, received me with great kindness, and seemed happy to present my case to the Committee, and requested me to call at a certain time for examination. Accordingly, I presented myself for examination, when Mr. Labaree resigned his office, and the Rev. Mr. P. was his successor. I presented the three required certificates of character, scholarship, &c., from the Mayoer of the city, my pastor, and my classical teacher. Mr. P. having read my paper, wrote to me, “certain to receive aid from the American Education Society, and had better return to the Quaker Institute. I replied that the application had been made to that College, and I knew that I would be received; and that I was unwilling to sacrifice my present employment for any institution except a College. He still declared that the College would receive me—said he knew what one colored man, (the late Rev. Mr. Harris, a graduate of Middlebury,) was told of a regular and thorough course of study—that some who had received aid from the Education Society, had married in their course, and now worthless, were strolling about the streets; and therefore I thought I had better go back to the Institute and work my way through. I asked if the Society would aid students there. No, he replied, they do not study Latin, nor pursue a college course in other respects, and for this reason, we will not aid benefactors who go to that Institution. I left the office disappointed and almost discouraged. When I applied for the nature of this conversation, he replied, ‘you better have nothing to do with the Society; we will try some plan to all you.’ Immediately it was arranged that I should receive some money, (no definite sum;) and the balance I promised, if possible, to obtain from my parents. But they were not in favor of such a waste of time in studying,” and would give nothing. This I was not certain of, till I had spent two years in the Academy, and had entered College.

At once, I resigned my school, at the very time I was told that my salary would be increased from $500 to $100 a year. A month or two elapsed, before we could hear of an Academy where they would receive and prepare for College a colored student, without distinction on account of color. An application was made to Kenwood Union Academy, at Jersey, N. J., one of the most wealthy and flourishing preparatory institutions in New-England, where several teachers are the advocates of sound learning, and would be an ornament to any enlightened community. I reply the Principal stated, “after considerable deliberation and consultation with the teachers and Trustees, they had decided to receive me, but would not permit themselves in regard to party questions respecting abolition.” But, said, “we receive him simply as we would receive any gentleman of like character and purposes, without regard to any public questions or excitements.” He also expressed the opinion, that if there was a difference of treatment, it would probably be in my favor. This proved to be true; for I had not been treated better in London, or Paris, than I was during the two years spent in that Institution. I mention these facts simply because they tend to confirm what I have always believed and maintained, almost alone—that no class of men in the world have fewer prejudices themselves, than the professors of our Colleges and teachers of Academies. But, in most cases, they yield to a corrupt public sentiment. I completed my course of preparation, reading nine Orations in Cicero, Sallust, Virgil, Xenophontum Abolish, two books of Homer, and some Mathematics. For my studies as a scholar, and character as a gentleman while there, I must appeal to the teachers and myclassmates, who are now in Yale, Amherst, Dartmouth, Middlebury, and other Colleges. Besides, in these, and some of my College terms, I am willing to submit to an examination at any time, by any person. In 1823, I received from the Academy my recommendation, and passed my examination by the Faculty of the College, and entered with a good number of my former classmates. My class in College numbered about fifty; and for my standing there, till an account of secondary embarrassments, I determined to leave. I appeal to the testimony of my teachers and classmates, rather than the President, with whom, in my class, I had nothing to do. By the way, I may remark, that, during the time I was in College, I neither observed nor felt any manifestations of prejudice from the Faculty or community of Hanover. Nor did I observe any prejudices among the students, in the recreation rooms, college halls, literary societies, or belonging horses. Being the only colored student there that year, I was known to all. And when I decided to leave College,

I knew that it might lead, (as it ultimately did,) to much misrepresentation, and consequently to an outburst of the concealed prejudices of the ignorant and envious of the colored, as well as that of the illiberal of the white community. For most persons had an idea that I received from some source, means sufficient to pay all my expenses. When I was about to leave, an intelligent and excellent colored old lady sent me word, that if I would remain in College, or return there, she would wash and weed for me through the whole course, for nothing. I felt most grateful, and I have mentioned this, simply because it was more than any person I know, or even my parents would do for a colored student in College. From these facts, you will plainly see that our colored students suffer more from a want of pecuniary means, than from prejudice, or a want of intellect, or from any other supposed causes.

I promised many of my classmates that I would return to College at the next Commencement, or the one succeeding. If I can obtain money, I will intend to return there next August, or that following, if God is willing, and this expression of my free thoughts do not prevent me.

In the winter vacation of 1843, when most of my class taught schools, I wrote many letters applying for teaching, but could not obtain one for so short a term as three, among so many colored people, nor among the whites on account of color. Thus disappointed, I went home to obtain money from my parents to meet some arrears. Failing in obtaining this, in that emergency, I was favored in learning the Daguerrean Art, merely as a means to an end—the profitable employment during my vacations. By this art, I insured the pleasure of the President, my parents, and some of my friends. I improved the art to its present degree of perfection, and after I left College, received the patronage of some of the Faculty and citizens of Hanover. Having made in a month what it cost me, I laid it aside, because it took my attention too much from my studies. I then applied for a colored school of this city, which I have taught since, and with how much success, the intelligent white and colored community, who have visited and examined it, will testify.

Desiring to instruct a few scholars in the languages, on my return from College, I called on my teacher in the classics, who gave me the following certificate:

New York, Oct. 29, 1844.

Having been the Tutor of Mr. Washington while he was connected with the Freshman Class of ’43-44 in Dartmouth College, I am happy to say, that I considered him superior in his classical studies during the period.

Henry J. Harper.

Last Winter, besides attending to my ordinary duties, I instructed grammatically in Latin
Mr. Editor—I perceive by the number of your paper prior to this last, that the subject of a national movement among our people is again agitated; by two prominent master spirits of the age, if I judge rightly of the signature of A. G. B. of New Haven, and take the plain signature of our esteemed friend of Troy.

Now, sir, it is one thing to talk of rights, and another thing to obtain them. We have no legislative power, and when we accomplish by assembling? It is true we may meet to greet each other, to cheer on to the noble struggle for freedom. But is this worth a national meeting when we must wait months by which the thing can be done so effectually and thoroughly? For example, let our worthy friend of New Haven take your valuable medium. I mean your paper, and there let him breathe his thoughts in living light and splendor, before every understanding in the land. I am sure sir, that you will not quench his thirst for man, but give him plenty of libation, provided it is not a war of words, and no fight; and as to our esteemed, learned, eloquent, prophetic friend of Troy, he will be giving us an excellent piece of history. If he will tell us what will be the destiny of our people in the coming two years, which will shame the dead colts of past centuries.

Mr. Editor, I will trouble you no more at this time, but remain, yours in love for truth.

J. N. G.

[For the Christianian.]

Hudson, Jan. 6, 1844.

I left Hanover owing these altogether about $129, and when first I met with the President’s letter, I had remitted and paid $104 towards liquidating that debt. No security was required for more than $20 of this amount. Intending to return, I left all my library of 150 select volumes, and my apparatus and furniture there, till I had paid $104, when at my request they were forwarded to me last summer.

I speak only for myself. It is said that several thousand dollars are due at Hanover by other students. But no one, as yet, has charged me with a want of mediocrity in my studies or diplomacy in other respects. If the man who loves to hope on what I might have done, will sustain the necessary examination himself, and take my place beside and hold his way with those Saxon students, I will pledge myself to pay him in advance, as did, $20 a year, while I am out of College.

I confess that my zeal and ambition have sometimes been greater than my means, and others for a short time, I have yielded to despair; I am not yet discouraged however, for I am in the vigor of youth and health; and nothing but a failure of the latter, or death, shall prevent me from becoming a thorough scholar, as well as a sincere Christian.

If any further reply is necessary to the cause of the failure of two "negroes" for myself, as one of the two, rest assured, I am ready for a fair investigation; but no ex parte one.

I have given simply a statement of facts, and my friends and the public are the judges.

Hoping this may remove from their minds any false impressions which may have been created, and remove a proper sympathy for a struggling people, is the earnest desire of your obedient servant,

AUGUSTUS WASHINGTON.

To Rev. Theodore S. Wright.
tion, which, happily for me, contains no principle requiring my advocacy, and which, I am sure, will receive the hearty and unanimous response of this assembly. In consequence of the facts above mentioned, and the favorable condition upon which I could consent to offer it, was, that no remark would be expected from you, than as the Lord might give ability; but I cannot but express devout thanks to the Giver of all good, that I am permitted to be present and to participate in these deeply interesting transactions. 

I cannot, however, deny the satisfaction, gratification, that I am permitted to meet on this occasion, the venerable Archdeacon Town, an honored counselor of British and Foreignしっかり, Sturge, and O’Connell, by whose philanthropy and Christian efforts has been accomplished a triumph of liberty, despite of the ridicule, persecutions, and wounds, which were arrayed against them—a triumph which confirmed the precious boon of liberty to those nations, in which our fathers rejoiced, and made your nation the honored possessor of liberty of the world.

It is with a view to the observations here made, on this subject, to the feelings that led me to express them, that I have driven to the assembly, for the purpose of offering to you the sentiments of my countrymen. When I considered the edifice we are about to consecrate; when I reflected on the feelings that led to its construction; when I viewed the objects it was designed to serve—oh, what are the thoughts which arise to the heart, when I consider that the building which is to consecrate the Christian religion, is erected among the mounds of our forefathers, who were the first to plant the Christian religion? 

I believe it is a sentiment that is held by all our forefathers, that every nation, every people, every country, has its peculiar, its distinguishing, its characteristic virtues, which are the same as the features of the individual, who is the representa-...
ADDRESS
Delivered before the Sunday School Benevolent Society, of Buffalo, N. Y., by J. M. WHEEFDEN.

Mrs. President—It is with considerable difficulty that I have accepted the invitation to address so intelligent an audience as the individuals composing this society; and I have to request that a portion of that charity which forms the basis of your solicitude be extended to the few feeble remarks which I shall make this evening.

The practice of benevolence is the first and most important duty devolving upon mankind; the one most universal in its demands, most voluntary in its influences, productive of the most good to all the human race, and the basis of all genuine philanthropy. This, as I understand it, is the foundation upon which your society is based; and the particular objects for which it is designed, are to establish a Sabbath school where children can be reared in the nurture and admonition of the Lord, and to furnish the destitute with the means of obtaining moral and intellectual culture—a high and holy purpose, and one which cannot fail of being eminently successful if the principles which you have laid down as your rule of conduct are not carried out in practice as well as theory. And more especially must you bear in mind, that merely bestowing your dollars and cents upon those who stand in need, is but a part, and that too the smallest part of what constitutes true benevolence. It requires a far higher order of benevolence to look with a charitable eye upon the failings of others, to check the tongue of slander and detraction, to suppress the workings of envy and malice, and restrain the swelling ebullitions of pride and arrogance, than it does to render pecuniary assistance. And I rejoice to see the ladies foremost in this important enterprise. I hold it up as an example of better things. There is perhaps no surer sign of a correct state of public sentiment than to see institutions of this kind well supported by females; it is certainly a fact, that the surest index to the condition, prospects, and ultimate destiny of any people is to be found in the state of their females; and although men form the laws of the country, yet women form the manners of the country, and are in accordance with which all laws must necessarily be framed. Though it is not by provision to plunge into the turmoil of politics, and guide the ear of state through the intricate mazes of diplomacy, though she does not mount the rostrum, and sway the mighty power of eloquence, or rush to the enagaged field, where war is in all its horrors reigning supreme, yet it is no less true that she is the chief instrument in forming the principles which shall guide the statesman in the cabinet, that will inspire the orator in the forum, or nerve the warrior in the battle-field.

Among some nations we find her regarded as the mere slave and drudge of man. Such is the case among the Chinese, and though China contains about one-third of the population of the earth, and there are distinctively distinguished for industry, and have for ages been pre-eminent in many of the arts, requiring only perseverance of her political power, and such the insularity of her government, that she can, times to be ranked among the most inferior powers.

Among the Turks, and most of the eastern nations, woman is regarded as merely formed to gratify the sexual lusts of man; and the time which should be employed in cultivating the mind, is spent in developing those charms which captivate the senses; and now look at the condition of those nations! Favored beyond any other portion of the earth with all the resources necessary for the promotion of individual happiness or national greatness, they remain ignorant, superstitious, degraded, and effemi nate, completely enervated, and a prey to the ambition of their more vigorous neighbors. To use the expressive language of the poet,

"The Turk's own mind example gives
Of what such superstition breeds;
Deluded, treacherous, proud in line;
Despites learning, and believes
His sword, his horses, all he now or ever needs."

The nations of antiquity, among whom civilization and the arts and sciences made greatest progress, as Egypt and Greece, were foremost to place woman in her proper sphere in society, and prohibit polygamy and such scandalous indulgence. And as the fruit of it, the philosopher appeared, and plunged deep into the abode of science, and spread her torches wide open to the world; and poetry and eloquence joined with art to add new beauty to the scene; and though the night of ignorance has again fallen upon those classic shores, though barbarous fanaticism has nearly obliterated every vestige of literature and science, and laid its worthless hand upon the splendid trophies of genius and art, and swept them as with the breath of destruction; yet, the spirit of liberty and thirst for knowledge thus awakened, has stimulated men in other parts of the world to emulate their noble deeds. To here that the philosopher, the poet, and the artist, and men in every department of literature and science, turn for their most illustrious models; and does the patriot need some great example to fire his heart in the cause of freedom, where shall he turn but to the land of heroes? And when he thinks of Marathon, Phœbus, Salamis, and Thermopylae, he feels new vigor nerve his arm; and while he adores, he wonders at the invincible will which could enable 300 men to face the combined numbers of the Persian monarch. But when we read of Spartan mothers while nursing their sons slain in battle, rejoicing to see that the wounds by which they died were received in front, in the mystery is solved; and we no longer wonder that the children of such mothers should prefer a glorious death to a life of ignominy. And I would have you emulate these mothers; not, indeed, in raising children possessed only of that physical courage which shall render them invincible in the battle-field, but I would have you instill deeply into their bosoms that higher, nobler, moral courage, which alone can raise men to the station his Creator designed him to occupy.

The individual who possesses this faculty, however humble his sphere, however degraded his condition, has more claim to true courage and greatness of spirit, than all the conquerors who ever ravaged the earth; more wisdom than all the philosophers who have speculated on theories for
man's advancement; and more real goodness than all the priests and prelates who ever reduced religion to a senseless maze of rites and ceremonies. Poverty may lay its iron grip upon him and those who have been favored with the smiles of fortune may pass him by with contempt and disdain, but they cannot rob him of the moral furniture of wealth in his own bosom which enables him to endure unmoveable the privations of poverty, and to yield his fellow men in its utmost hospitality. Oppression and bigotry in every form may assail him, and deprive him of his dearest and most sacred rights; but his spirit is stronger than his body; and never be subdued, but by the workings of envy, malice, and contempt. The vortices of pleasure may seek to draw him down with their syren songs; but his greatest pleasure consists in doing right; his highest ambition is the title of an Honest man. These are the principles which from the earliest dawn of opening childhood should be deeply impressed in the youthful mind, and it is likely that they will exert a lasting influence upon all their future actions; and during the first years of the acquisition of experience they are almost entirely under your care: how important it is, then, that all your teachings should be such as to calculate to fix them for their high destiny.

The embryo mind developing beneath your care, may one day walk the destinies of nations; it may be the father or the mother of the women and men who shall be the leaders and in the cause of liberty and justice, or be exercised to build up tyranny and oppression. He may expound new paths in the field of science, and philosophy; and it may depend upon yourselves whether that deep learning and education shall be employed in promoting the cause of religion and religion, or be devoted to the propagation of vice and infidelity. He may be possessed of transcendent talents which, as a poet, will enable him to clothe his living thoughts in the magnificent harmonies of verse, and bring all the sources of reality and beauty, of nature and art, of reason and imagination, to embellish his productions of the brain; and it will depend chiefly upon your influence the power of spirit which he shall be employed in invoking from force and beauty to the eternal principles of truth and justice, or be devoted to shedding deformity beneath the mask of ornament and refinement; thus saving the seeds of moral passion, reverence, and death from the world, and corrupting the furnaces of moral and intellectual refinement.

He may be gifted with that superior faculty which shall enable him by the force of his logic, the beauty of his rhetoric, the depth and pathos of his feelings, the splendor and power of his expressions, to penetrate the inner recesses of the human mind; to convince the reason, melt the sympathies, arouse the passions, and sweep every closed of the human heart with a master's hand; and it will in a great measure depend upon you how those great powers shall be applied whether they shall be devoted to purifying and elevating mankind, to be rendered subservient to worldly passions and unprincipled ambition. He may be poor and despised, the victim of oppression and persecution; he may have to drink deep of the cup of adversity, and be exposed to all manner of temptations; and upon the principles which you have been instrumental in implanting may depend his fate: whether he shall be in some unguarded moment, and in the bitterness of his soul yield to temptation, and seek for blind revenge, or pursue his course with that manly courage, which, while it resists with indomitable determination every species of wrong and oppression, refuses with equal firmness to right one wrong by inflicting another; and, relying on the conscious purity of his own

Provability, scenic alike to do, or suffer wrong.

In order to impress these principles with success upon the minds of others, you must yourselves be actuated by them, and must feel and properly appreciate the vast responsibility which rests upon you, and the powerful influence, either for good or evil, which you necessarily exert in society, and your chief study should be to such influence as is best calculated to promote the welfare and elevate the character of mankind. As I before said, the unrest which by which the superficial observer may form a correct opinion of the character of any people, is by noticing the condition of their women. The students of human nature, who in the early ages of the Roman Republic had marked the chaste simplicity and dignified beauty of Roman women, and who were the patrons of the ancient art; who could produce the perfect specimen of the character of a woman, and who are still, as they have been, the most powerful instruments of the elevation of the human mind,

As long as you bestow your smiles of approbation upon the virtuous, you need not expect good results, you can only have the first great step towards purifying and elevating the manners of both sexes. As long as you make wealth the measure of the man, and extend your courtesy chiefly to those arrayed in fine clothing, without regard their intellectual capacity or attainments; as long as you expect with your conciliating vices to reign; for it is easier to acquire wealth than wisdom, to array the body in fine clothing, without the qualities of adorning it; to have the most powerful instruments of the elevation of the human mind, as long before me many individuals of cultivated minds and vigorous intellects, young men of superior natural and acquired abilities, who have become the models and illustrious individuals so called upon to address you. That state of things ought not to be; and I call upon you who have the power to remedy it; to bring forth those talents which have so long been buried in the earth; and then, instead of having to call on individuals like myself to appeal in intellect, without the force of eloquence to the aid of those who, added to natural genius, would fetch all the power in the hand, let them see that in order to obtain your favor and approbation, they must make some sacrifice of time and labor for the elevation of their down-trodden race; and a spirit of emulation would be aroused that would soon sweep before it the last vestiges of barbarism, and assert the inalienable rights of all the human race.
SPEECH OF FREDERICK DOUGLASS.

Reported for the Standard, by Oliver O. Hart, Photographed Victoria Reporter.

I am very glad to be here. I am very glad to be present at this Anniversary, and again to mingle my voice with those with whom I have stood identified, with those with whom I have labored, for the last seven years, for the purpose of ending the burdens of my brethren, and hastening the day of their emancipation.

I do not doubt that a large portion of this audience will be disappointed, both by the manner and the matter of what I shall say this day. For the extraordinary and unexpected eloquence which has been showered upon me, here and elsewhere, have done much to create expectations which, I am well aware, I can never hope to satisfy.

I am here, a simple man, knowing what I have experienced in slavery, knowing it to be a bad system, and desiring, by all Christian means, to seek its overthrow. I am not here to please you with an eloquent speech, with a refined and logical address, but to speak to you the sober truths of a heart overborne with gratitude to God that we have in this land, cursed as it is, with slavery, to show a hand to second my efforts and the efforts of others, to the noble work of undoing the pacts of bondage, with which the majority of the States of this Union are so unfortunately cursed.

Since the last time I have the pleasure of mingle my voice with the voices of my friends on this platform, many interesting and trying events have occurred to me. I have experienced, within the last eighteen or twenty months, many incidents, all of which it would be interesting to communicate to you, but many of these I shall be compelled to pass over at this time, and confine my remarks to giving a general outline of the manner and spirit with which I have been covered about, and welcomed at the different places which I have visited during my absence of twenty months.

You are aware, doubtless, that my object in going from this country was to get beyond the reach of the clutches of the man who claimed to own me as his property. I had written a book, giving a history of that portion of my life spent in the grip and bitterness of slavery, and in which, I also identified my oppressors as the perpetrators of some of the most atrocious crimes. This had deeply increased them against me, and stirred up within them the purpose of revenge, and, my whereabouts being known, I believed it necessary for me, if I would preserve my liberty, to leave the shores of America, and take up my abode in some other land, at least until the excitement occasioned by the publication of my Narrative had subsided. I went to England, monarched England, to get rid of Domestic Slavery; and I must confess that at the very threshold I was met by that I had once in the right place. Say what you will of England—of the degradation of the poverty—and there is much of it there. But what you will of the oppression and suffering going on in England at this time, there is liberty there, not only for the white man, but for the black man also. The instant that I stepped upon the shore, and looked into the face of the crowd about me, I saw in every man a recognition of my manhood, and an absence, a perfect absence, of everything like that disgusting hate with which we are poisoned in this country. (Cheers.)

I looked around in vain to see in any man’s face a token of the slightest averment to me on account of my complexion. Even the demons denounced themselves to me as they did to the slave. I was always prop and pig of old England treated me as a man. I cannot, however, my friends, dwell upon this anti-prejudice, or rather the many manifestations of the absence of prejudice against colour in England, but I will proceed, at once, to define the right and duty of invading English aid and English sympathy for the overthrow of American Slavery, for the education of colored Americans, and to forward its every way, the interests of humanity; insomuch as the right of appealing to England for aid in overthrowing Slavery in this country has been called in question, in public meetings and by the press, in this city.

I cannot agree with my friend Mr. Garnett, in relation to my love and attachment to this land. I have no love for America, as such; I have no patriotism. I have no country. What country have I? The institutions of this country do not know me, do not recognize me as a man. I am not thought of, spoken of, in any direction, out of the Anti-Slavery ranks, as a man. I am not thought of, or spoken of, except as a piece of property belonging to some Christian slaveholder, and all the religious and political institutions of this country, alike pronounce me a slave and a chattel. Now, in such a country, as this, I cannot have patriotism. The only thing that links me to this land is my family, and the painful consciousness that here are three millions of my fellow creatures, groaning beneath the iron rod of the most depravity that could be devised, even in Paganism; that here are men and brethren, who are identified with me by their complexion, identified with me by their hatred of Slavery, identified with me by their love and aspirations for liberty, identified with me by the stripes upon their backs, their inhuman wrongs and cruel sufferings. This, and this only, attaches me to this land, and brings me here to plead with you, and this country at large, for the disentanglement of my oppressed countrymen, and to overthrow this system of Slavery which is enslaving them to the earth. How can I love a country that devours three millions of my brothers, some of whom my own kindred, my own brothers, my own sisters, who are now chaining the clanks of Slavery upon the plains of the South, whose warm blood is now making fat the soil of Maryland and of Alabama, and whose crushed spirits roll the dark shadow of oppression, shutting out and extinguishing forever, the cheering rays of that bright sun of liberty lighted in the souls of all God’s children by the Omniscient hand of David-Wolf? How can I, I say, love a country thus cursed, thus bereaved with the blood of my brethren? A country, the Church of which, and the Government of which, and the Constitution of which, is in favor of supporting and perpetuating this monstrous system of injustice and blood? I have not, I cannot have, any love for this country, as such, or for its Constitution. I am not true to its overthrow as speedily as possible, and its Constitution shivered in a thousand fragments, rather than this foul curse should continue to remain as now. (Hisses and Cheers.)

In all this, my friends, let me make myself understood. I do not hate America as against England, or against any other country, and land. I love humanity all over the globe. I am anxious to see righteousness prevail in all directions. I am anxious to see Slavery overthrown here; but, I never appealed to Englishmen in a manner calculated to awaken feelings of hatred or disgust, or to influence their prejudices towards America as a nation, or in a manner provocative of national jealousy or ill-will; but I always appealed to their conscience—to the higher and nobler feelings of the people of that country, to enlist them in this cause. I always appealed to their manhood, that which preceded their being Englishmen, (to quote an expression of my friend Phillips,) I appealed to them as men, and I had a right to do so. They are men, and the slave is a man, and we have a right to call upon eleven nations to assist in breaking his bonds, let them be born where, and live where they may. But it is asked, "What good will this do?" or "What good has it done?" Have you not irritated, have you not annoyed your American friends, and the American people rather, than do them good? I am anxious to irritate. They deserve to be irritated. I am anxious to irritate the American people on this question. As it is in physics, so in morals, there are cases which demand iritation, and counter irritation. The conscience of the American public needs this irritation.
And I would defer it all over, from centre to circumference, until it gives signs of a purer and a better life than it is now manifesting to the world. But why expose the sins of one nation in the eyes of another? Why attempt to bring one people under the exposition of another? There is much force in this question. I admit that there are sins in almost every country which can be best removed by means confined exclusively to their immediate locality. But such evils and such sins prevent the existence of a moral power in this immediate locality sufficient to accomplish the work of renovation. But where, pray, can we go to find moral power in this nation, sufficient to overthrow Slavery? To what institution, to what party shall we apply for aid? I say, we admit that there are evils which can be best removed by influences confined to their immediate locality. But in regard to American Slavery, it is not so. It is such a great crime, so darkening to the soul, so blinding in its moral influence, so well calculated to blast and corrupt all the humane principles of our nature, so well adapted to infuse its own accursed spirit into all around it, that the people among whom it exists have not the moral power to abolish it. Shall we go to the Church for this influence? Have we heard its character described. Shall we go to politicians or political parties? Have they the moral power necessary to accomplish this mighty task? They have not; nor do they do it at this moment. Voting supplies for Slavery—voting supplies for the extension, the stability, the perpetuation of Slavery in this land. What is the Press doing? The same. The pulpit? Almost the same. I do not flatter myself that there is moral power in the land sufficient to overthrow Slavery. I have left the evils of Slavery in the land, and the land will come. The growing intercourse between England and this country, by means of steam-navigation, the relaxation of the protective system in various countries in Europe, gives us an opportunity to bring in the aid, the moral and Christian aid of those living on the other side of the Atlantic. We welcome it, in the language of the Revolution. We entreat our British friends to continue to send in their remonstrances across the deep, against Slavery in this land. And these remonstrances will have a powerful effect here. Sir, the Americans may tell of their ability, and I have no doubt they have it, to check back the invader’s host, to repel the strongest force that its enemies may send against this country. It may boast, and it may rightly boast, of its capacity to build its ramparts so high that no foe can hope to scale them, to render its country so impregnable as to defy the assaults of the world. But, Sir, there is one thing it cannot resist, come from what quarter it may. It cannot resist truth. You cannot build your forts so strong, nor your ramparts so high, nor arm yourself so powerfully, as to be able to withstand the overwhelming moral sentiment against Slavery now flowing into this land. For example; prejudices against color are continually becoming weaker in this land; and why? Because the whole European Continent denounces this sentiment as unworthy a judgment in the breast of an enlightened community. And the Americans abroad dare not now, even in a polemic canvass, to lift his voice in defence of this disgusting prejudice.

I do not mean to say that there are no practices abroad which deserve to receive an influence favourable to their extermination, from America. I am most glad to know that Democratic freedom—not the bastard democracy, which, while loud in its protestations of regard for liberty and equality, builds up Slavery, and, in the name of Freedom, fights the battles of Despotism—is making great strides in Europe. We see abroad, in England especially, happy indications of the progress of American principles. A little while ago England was cursed by a Corn monopoly—not that giant monopoly, which starved out the mouths of the suffering poor, the bread which you eat from this land. The community, the people of England, denounced its destruction, and they have triumphed! We have aided them, and they aid us, and the mission of the two nations, henceforth, is to serve each other.

Sir, it is thus that, when abroad, I misrepresented my country on this occasion. I am not aware of any misconception. I stated facts, and facts only. A gentleman of your own city, Rev. Dr. Cox, has taken particular pains to stigmatize me as having introduced the subject of Slavery illicitly into the World’s Temperance Convention. But what was the fact? I went to that Convention, not as a delegate. I went into it as the invitation of the Committee of the Convention. I suppose most of you know the circumstances, but I wish to say one word in relation to the spirit and the principles to which animed me at the meeting. I went into it as the invitation of the Committee, and spoke not only at their urgent request, but by public announcement. I stood on the platform on the evening referred to, and heard some eight or ten Americans address the seven thousand people assembled in that vast hall. I heard them speak of the temperance movement in this land. I heard them eulogize the temperance movements in the highest terms, calling on England to follow their example; and England may follow them with advantage to herself (though I heard no reference made to the 3,000,000 people in this country who are denied the privileges, not only of temperance, but of all other societies. I heard not a word of the American slaves, who, if seven of them were found together at a temperance meeting, or any other place, would be scourged and beaten by their cruel tyrants. Yes, nine-and-thirty lashes is the penalty required to be inflicted by law if any of the slaves get together in a number exceeding seven, for any purpose however miserable or laudable. And while these American gentlemen were extending their hands to me, and saying, “How do you do, Mr. Douglass? I am most happy to meet you here,” &c., &c., I knew that, in America, they would not have touched me with a pair of tongs. I felt, therefore, that that was the place and the time to call to remembrance the 3,000,000 of slaves, whom I applied to represent on that occasion. I did so, not injudiciously, but with a desire, only, to subserve the best interests of my race. I besought the American delegates, who had at first refused to listen to my speech with shouts of applause, when they should arrive at home to extend the hardships of their temperance societies so as to include the 3,000,000 coloured people in the Northern States of the Union. I also called to mind the facts in relation to the mob that occurred in the city of Philadelphia, in the year 1842. I stated these facts to show to the British public how difficult it is for a coloured man in this country to do anything to elevate himself or his race from the state of degradation in which they are plunged; how difficult it is for him to become virtuous or temperate, or anything but a mental, an outcast. You all remember the circumstances of the mob to which I have alluded.
number of intelligent, philanthropic, manly coloured men, deputists of watching their coloured brethren from the flanks of intemperance, turned themselves into a public censure, and walked through the streets of Philadelphia with appropriate banners and badges and mottoes. I stated the fact that that procession was not allowed peaceably, far in the city of Philadelphia—the American city of Brotherly Love, the city of all others laudiest in its bosom of freedom and liberty—before these noble-minded men were assaulted by the citizenry, their banners torn in shreds and themselves trampled in the dust, and inhumanly beaten, and all their bright and fond hopes and anticipations, in behalf of their friends and their race, blasted by the wanton cruelty of their white fellow-citizens. And all this was done for no other reason, than that they had presumed to walk through the streets with temperance banners and badges, like human beings.

The statement of his fact excited the whole Convention to break forth in one general expression of indigent delight at such audacious and inhuman conduct. This disturbed the composer of some of our American representatives, who, in serious alarm, caught hold of the skirts of my coat, and attempted to make me desist from my exposition of the situation of the coloured men in this country. There was one Doctor of Divinity there, the ugliest man that I ever saw in my life, who almost tore the skirts of my coat off, so vehement was he in his friendly attempts to dissuade me from my speech. Fortunately the audience came to my rescue, and demanded that I should go on, and I did go on, and, I trust, discharged my duty to my brethren in bonds and the cause of human liberty, in a manner not altogether unworthy the occasion.

I have been accused of dragging the question of Slavery into the Convention. I had a right to do so. It was the World's Convention, the Convention of any sect, or number of sects—not the Convention of any particular nation—not a man's or a woman's Convention, but the Convention of the whole Elysian Federal Convention, but the WORLD'S Convention, the Convention of all, black as well as white, bond as well as free. And I stood there, as I thought, a representative of the 5,000,000 of men whom I had left in埃及 and were struggling to be delivered from the accursed institution which stands by them, as by a drawn sword, ever ready to fall upon their devoted and defenseless heads. I felt, as I said to Dr. Cox, that it was demanded of me by conscience, to speak candidly in behalf of those whom I had left behind. (Cheers.)

Sir, if I think I may say this, without subjecting myself to the charge of repetition, I deem it very fortunate for the friends of the slave, that Mr. Garrison and myself were here at that time. Sir, the churches in this country have long repaint at the position of the churches in England on the subject of Slavery. They have sought many opportunities to do away the prejudice of the English churches against American Slavery. Why, Sir, at this time there were not far from seventy ministers of the Gospel from Christian America, in England, pouring their eloquent pro-slavery disquisition into the ears of the people of that country, and by their prayers, their conservatism, and their public speeches, seeking to darken the British mind on the subject of Slavery, and to create in the English public the same crueld and bitterness which prevails in this country in relation to the slave, his wrongs and his rights. I knew them by their continuous calumney of my race; and at this time, and under these circumstances, I deemed it a happy interposition of God, in behalf of my oppressed and misrepresented and slandered people, that one of their number should burst up through the dark incrustation of malice, and hate, and degradation, which had been thrown over them, and stand before the British public to open them to the secrets of the prison-house of bondage in America. (Cheers.)

The slave sends no delegates to the Evangelical Alliance. (Cheers.)

The slave sends no delegates to the World's Temperance Convention. Why? Because chains are upon his arms and fetters fast bind his limbs. He must be driven out to be sold at auction by some Christian shareholder, and the money for which his soul is hallowed must be appropriated to spread the gospel among the heathen.

Sir, I feel that it is good to be here. There is always work to be done. Slavery is everywhere. Slavery goes not in the Cambias and come back in the Cambias. Slavery was in the Evangelical Alliance, holding its seat in the person of the Rev. Dr. Saymbe; it was in the World's Temperance Convention, in the person of the Rev. Mr. Kirk. Dr. Marsh went about saying, in so many words, that the unfortunate slavesholders in America were so peculiarly abstemious, so exposed by uncontrollable circumstances, that they could not liberate their slaves; that if they were to emancipate them they would be, in many instances, cast into prison. Sir, it did not do to go around on the heels of this gentleman. I was glad to follow him around for the sake of my country, for the country is not, after all, so bad as the Rev. Dr. Marsh represented it to be.

My fellow-countrymen, what think ye he said of you, on the other side of the Atlantic? He said you were not only pro-slavery, but that you actually aided the slaveholder by holding his slaves securely in his grasp; that, in fact, you compelled him to be a slaveholder. This I deny. You are not so bad as that. You do not compel the slaveholder to be a slaveholder.

And Rev. Dr. Cox, too, talked a great deal over there; and among other things he said, "That many slaveholders—down Christian men—were so miserably anxious to get rid of their slaves; and to show how difficult it is for them to get rid of their human chattels, he put the following case: A man living in a State, the laws of which compel all persons emancipating their slaves to remove them beyond its limits, wishes to liberate his slaves, but he is too poor to transport them beyond the confines of the State in which he resides;—he cannot emancipate them—he is necessarily a slaveholder.

But, Sir, there was one fact, which I happened, fortunately, to have on hand just at that time, which completely neutralized this very affecting statement of the Doctor. It so happens that Messrs. Gerrit Smith and Arthur Tappan have advertised for the especial benefit of this afflicted class of slaveholders that they have not spent the sum of $10,000 to be appropriated in aiding them to remove their emancipated slaves beyond the jurisdiction of the State, and that the money would be forthcoming on application being made for it; but no such application was ever made!" This shows that, however truthful the statements of these gentlemen may be concerning the things of the world to come, they are lamentably reckless in their statements concerning things pertaining to this world. I do not mean to say that they would designly tell that which is false, but they did make the statement I have referred to them.

And Dr. Cox and others charge me with having stirred up warlike feelings while abroad. This charge, also, I deny. The whole of my arguments and the whole of my appeals, while I was abroad, were in favour of anything else than war. I embraced every opportunity to propagate the principles of peace while I was in Great Britain. I confess, honestly, that were I not a peacemaker, were I a believer in fighting at all, I should have come through England, saying to Englishmen, as Englishmen, there are 5,000,000 of men across the Atlantic who are whipped, scourged, robbed of themselves, denied every privilege, denied the right to read the Word of the God who made them, trampled under foot, denied all the rights of human beings; go to their rescue; shoulder your muskets, hold to your muskets, and incite.
A Fugitive Slave visiting the Birth-place of

ROBERT BURNS.

The following is an extract from a letter of Frederick Douglass, to a friend in the United States, written in April 1849. The writer, he remembers it, is a runaway slave, who during his eight years of slavery, and at the risk of his life, obtained permission to visit the birthplace of Robert Burns.

I am now in the town of Ayr. It is famous for being the birthplace of Robert Burns, the poet, whose brilliant genius every stream, hill, gie and valey in the neighborhood have been made classic. I have felt more interested in visiting this place than any other in Scotland. For, as you are aware, I am an enthusiastic admirer of Robert Burns. Immediately on our arrival, we were conducted by Rev. Mr. Rox- wick, the minister in whose meeting-house we are to lecture during our stay, and proceeded forthwith to see Burns's Monument.

The monument, and situated on the south bank of the river Doon, and within hearing of its gentle swells as it winds its way over its pebbled path to the sea. The place of the monument is well chosen, being in full view all the places mentioned and referred to in the poet's famous poem called "Tam O'Shanter," as well as several others of his most popular poems. From the monument (which I have not time to describe) may be seen the cottage where Burns was born—the old and new bridge across the Doon—"Kirk Alloway," called by Burns, the "Hallowed Kirk." The banks of Doon, rising majestically from the sea toward the sky, and the Clyde stretching off to the highlands of Argyll, are the scene of Burns's noble noble. In the monument there is a finely executed marble bust of Burns—the first thing of the kind I ever saw. I never, before looking upon it, realized the power of a man to make the marble speak. The expression is so fine, and the face so lifelike, as to cause one to forget the form in gazing upon the spirit.

In another room, there are two statues carved out of freestone—the son of Scotsman and the mother of Tam O'Shanter, two characters named in his most famous poem. These were also finely executed by Burns, given by Burns to his "sweet Highland Ma-

This is also the scene of a look of her hair neatly fastened to a card. As I gazed on the head of this lady, she was admired by her beauty, and who by deeds of kindness and compassion was remembered by her kindness, and use to her bust glistening with expression, I received a vivid impression, and shared with him the deep melancholy portrayed in the following lines:

"Ye banks and grass of bonnie Doon,
How can ye bloom so fresh and fair?
How can ye shine, ye little birds,
And not weep, ye, o' a' care!"

"Thou'rt broken heart, thou wasting bird,
That wasteth through the blooming them,"

These spoken in the poet's own voice,

Deported to where you are.
NEW YORK, 20 May 1860

PREFACE TO THE FIFTH EDITION.

We are indebted to you this much, as an introduction to the following address, written by Mr. Garrison, and read in the great assembly, at the conclusion of his speech, with thrilling effect—

THE WRECKAGE OF AMERICA.

Fellow Citizens of the United States—The Father of Ages has given us an inheritance in a goodly land, and has scattered manifold blessings around us. He has given us a pleasant country, and caused our fields to yield their fruits in abundance. The character of our institutions is such, that intelligence is disseminated among the majority of people. The Bible is placed in the hands of the free, and by an almost unanimous consent, it is used in the public schools. That sacred volume declares that “God is no respecter of persons,” and He has made of one blood all people. In this land there are but a few who are unmoved with the Declaration of American Independence, a paper which, in point of just sentiments, is held in respect next to the Bible, because it shews its leading principle from that text.

Here, in this favored land, are thousands of ministers professing to be disciples of Him whose advent was to bring peace on earth and good will to men. From every valley I heard the voice of prayer, and the songs of Zion ascending. There are thousands of hearts among us that sympathize with the oppressed of every clime in foreign lands. Unanimous treasuries have been buoyantly expended for the redemption of the brethren abroad. When modern Greece stirred up her speechless fire on the fields which had witnessed the exploits of her sons, when her name was present, the American people hailed the event with joy. When Poland raised her banner against oppressors, every heart wished her success, and when at last she could no longer endure, you welcomed her exiled sons to your fires, and gave them peaceful abodes.

You can point to fields that have witnessed the most wonderful achievements of our armies in the revolution. In the bosom of this soil rest the ashes of Patrick Henry and Thomas Jefferson, and here are the tombs of Franklin, Adams, and Washington. So certain are we that we have a superiority over all other people, we have thrown aside a becoming modesty and proclaimed our liberty in the face of all nations.

Dear fellow citizens, look at the truth. In the name of my brethren I entreat you not to turn from this anchor, but view it underly and fairly; however humiliating it may be to your national pride.

There are at this moment three millions of slaves in the United States. Merciful God, what does not contain more inhabitants! I am proud New England, what is this number to actual slavery, there are more than half a million of people of color in the non-slaveholding states, who are in one way or another protected by law or otherwise protected. Thus our government has placed its foot upon the neck of three and a half millions of African-Americans. Where there has been one tear shed in consequence of the oppressions of our mother country, or the fortunes of the nation, there have been a thousand shed on account of the bitterness of that slavery which you tolerate. And for every drop of blood poured out in defence of American liberty, you can be pointed to streams drawn from the lacrimated bodies of the descendants of Africa.

During these hundred and twenty-five years, we have been found to suffer in this land all the engines common to a system of oppression which in regard to weakness, is not equalled by any in the world.

In consequence of this condition, a mighty overwhelming current of prejudice has set against us.

My brethren, many of whom are members of the church of Christ, are said to be innocent in the thunders, and every tie of relationship is ruthlessly torn asunder. Some have been compelled to bow the mother who bore them, and to bow beneath the lash, and were they sometimes have been forced to apply the scourge on the broken frames of their aged parents.

Our sisters, daughters, and wives have been driven into prostitution, and concubinage, and their unhappy offspring have been sold by their unfeeling fathers, and in order to prevent these children from pleading the privileges of their Anglo-Saxon blood, the American slave low declares that the child shall follow the condition of the mother.

The Holy Bible is a sealed book to all the enslaved with a few exceptions. Hence they are in darkness while light surrounds them. They sit in darkness while streams of salvation are flowing through the land.

In some parts of the country the most systematic efforts have been made to keep us in intellectual darkness; and the reason urged in favor of the course was, that knowledge would reveal our condition to us more plainly, and would therefore make us dissatisfied. Slavholders and their apologists, say that we are ignorant and unprepared for freedom, and still they punish with imprisonment and death every attempt to prepare!

Our children are born from day to day, and who might have an opportunity to fill the most useful stations in life, are thrown into the same ocean of degradation in which their father's rights have been annexed. The vileness of mind which is cherished by the slavery maintained in this country, is the most fearful part of the system. It has deprived the land of at least two thousand educated ministers.

It has robbed us of our due proportion of professional men—physicians, lawyers, legislators, merchants, poets, and philosophers.

It has kept from the breasts three hundred million.

From the Liberty Press.

"THE SWEET CAKE PARTY.

Mr. Editor: I noticed an article in the "National Anti-Slave Standard," of the 17th instant, under the caption, "Proscription among the Colored People." The article fills two columns of that large sheet, and purports to be a report of a meeting held in New York city on the Friday evening preceding, I am aware that nothing may come from the editor of that paper touching the character of a liberty man can be considered slander, for no one suspects him of telling the truth. I hope you will pardon me noticing the scurrilous article through the columns of your paper. If my character alone had been assailed, I should have done on this occasion as I have hitherto—I should have left him alone severely. But he has not only attacked me, but he has libelled the noble and patriotic sons of New York, who in all their State Conventions have shown their attachment for liberty.

The report was made by Sydney Howard Gay, and I must say that I never read an article in Mr. Bennett's Herald that contained half so many vulgar lies. When I saw Mr. Gay in the meeting, being "set up" by the leaders of the "sweet cake men," I concluded he was one of the Herald's reporters, for I did not know the man. But I was mistaken, for every honest man who attended the meeting will testify that, in point of veracity, Sydney Howard Gay belongs to a class several steps below the Herald.

Before I proceed to examine the false report of this notorious man, and Dr. Smith, it may be well for me to give you a short account of the "sweet cake party." The two great leaders of the party are, 1st, Mr. Stephen Myer, of Albany, now editor of a Temperance paper, called the "Flaxer," and formerly General Agent,
rom Heaven, who drew the third part of the stars with his tail. But the stars did not follow. No, not even the "Northern Star" which is so prone to wander, could he draw that time—and "there's the rub." Here follows the protest which the people would not allow to disgrace their minutes. Read it carefully, for you may never see its like again—[See Standard, Oct. 24.

This wonderfu foolish protest carries an antidote for its own poison. Anyone not a man is called upon to show what part of the two resolutions, quoted in the protest, commits the colored people of New York to the liberty party. The writer of this article was not the author of the above resolutions; if he had been, he would have been more definite. Any educated man who will say that the Wings of Democ- cents have not neglected and refused to our people justice, is a better knife than God.

This "sweet cake party" is certainly the littest, and narrowest in existence. The smallest room in Liberia would accommodate a mass meeting of a hundred thousand of them. They say that anti-slavery and temperance are subjects that are extraneous to the object of a State Convention. And why? Because we care little, or none, of them. We know that it be understood, that the creed of freemen declares, that "nothing is foreign to them that interests man." Liberty "extraneous?" O, what philanthropists these men are! New York may congregate here, but such men are few and far between. They say it will not do for them to speak the truth in regard to these parties, because they are and have been, our cruel oppressors, and because we are looking for favor from them? "The do favour us as cats favor mice—"

"They eat do play, And all play.

They further tell us that, inasmuch as we do not know into whose hands we shall fall, we must pray "good Lord and good Devil." All of the article in reference to myself at the Governor's house is utter falsehood. I denied the whole statement at the convention, and Mr. Thompson very weakly said—"Well, I wish I may forget—I may be mistaken."

The Convention at Schenectady was the first that Dr. Smith has ever attended out of the city. His sole object in attending the meeting was to carry through the protest, which he contemplated doing in the morning of the first day and to go home in the afternoon. Wonderful patriotism! Consummate conceit! No doubt but that this heroic leader of the sweet cake men intended carrying home Caesar's report—well, well. But the noble freemen—the people, gave him another—"I came, I saw and I ran." No sooner did these men behold the fate of their puerile protest, than they availed themselves of the swiftness of the Hudson river steamboats.
The sudden exit of a part of this party from the Convention, reminded me of the exit of a certain militiaman captain from a field of battle in the Revolutionary war. He was as bold as a lion while he had nothing else to do but to search after martial music. But when, as Carlyle would say, the cry began to be, “I kill, thou killst, he kills, we kill, and they kill,” the captain said to his men, “Right about, and left about, every man for himself, and I for New York,” and dashing his spurs into his horse, he pursued the action to the end.

As to the public meeting in New York, at which Mr. Sydney Howard Gay writes that Dr. Smith’s report was adopted by a majority of eight, that gentleman has departed far from the truth and I presume to know it. I appeal to more than a hundred men and women who attended that meeting, whether the editor of the Standard has told the truth. The President of the meeting (Mr. Bell) declared at one time that the vote was a tie. One of the gentlemen appointed to count, said that there were forty-two ayes and the other side there were thirty-four. The Secretary said there were thirty-eight ayes. Mr. Zullo, who sympathized with the protesters, rose, and declared, amid great confusion, that he saw one man pass by and vote four times for the sweet sake report. Others did the same. Finally the meeting adjourned, at the hour 2 A.M., without taking the vote. At the adjourned meeting, I am informed, they did not attempt to bring up the famous report. If Mr. Sydney Howard Gay knew this, his fame for veracity will not spread far. If he did not his ignorance is inscrutable. I now leave him above in his glory.

Posterity will place this pretext by the side of the celebrated “Clerical Protest,” and by this side of the “Disclaimers,” which a certain colored eloquent man of New York issued during the summer of 1838, while the Abolitionists, both white and colored, were burning in prison, and while women and children were chased through the street like wild beasts. The disclaimer declared that the writer had nothing to do with the Abolitionists, and that he had always hated the Anti-Slavery people; not to advance the colored people faster than they were prepared. Indeed, I am proud to say, that from that generation will place the broad seal of infamy consign upon this pro-slavery party. It is extremely small, and it cannot increase. The friends of freedom throughout the world may be assured that the colored American citizens are on the side of humanity. In our National Convention, when we had men from various parts of the States, they voted mainly to the principles of liberty. The young ladies of Cincinnati, the Queen of the West—the sons of Michigan and Illinois, and New York and Connecticut, all bowed around the altar of liberty, and declared that they were prepared to make any sacrifice for her defense.

I would say to my brethren, that the reason I have not noticed these people before, is because I failed to explore these deep slums of the world. It has hitherto been painful for me to contend with my own people, but hereafter I shall treat all abolitionists alike, both white and colored. “We will meet them again at Philadelphia.”

In behalf of the people,
HENRY HIGHLAND GARNET.
Troy, Oct. 23, 1844.

THE TRIBUNE.

An American Slave in Great Britain.

We can hardly resist the temptation which impels us to lay before our readers the following Letter from FREDERICK DOUGLASS, an American Slave now in Great Britain, to the Boston Liberator. There is no passage in it for which genuine eloquence would do honor to any writer of the English language. Howard, however, while it is a journey of purely as a transcript of the feelings of one to whom the native land desires a home except on conditions which tend to the sacrifice of the inalienable rights and the loss of that happiness which freedom only can confer. It seems almost incredible that such a letter should have been written by a man who has graduated in his estimation not to ‘peculiar’ can known as American slavery. Here many of the White opposers of colored suffrage can write as well!—VICTORIA HODGE, May 1, 1842.

I am now about to take leave of the benevolent to for Glasgow, Scotland. I have been here about two months and four weeks. Do to this time, I have given no direct expression of the views, feelings and opinions which I have formed respecting the character and condition of the colored people of this land. I have restrained this propensity. I wish to speak candidly, and to do so I have nothing but my own experience has brought my opinions to me in intelligent sincerity. I have been true hearted to you, because I think what I may say will have much effect in shaping the opinion of the world, but because whatever of influence I may possess, whether little or much, I wish it to be in the right direction, and according to truth. I hardly need say that in speaking of Ireland, I shall be influenced by no prejudices in favor of America. I think my circumstances will be clear; I have no need to service, no creed to uphold, as a governor to defend; nor as a colonist, a king in a cause. I have no prejudice at home, or resting place abroad. The kind of my home witnessed me in her shores may be to a slave, and grasp with contempt the idea of treating me differently. So that I am not excused from the misery of my childhood, and an outlaw in the land of my birth. I am a stranger there, and a stranger in all my fathers were. That man should be patriotic to see perfectly certain, and as a philosopher but. I am free to give it an excellent representation. But no further can I go. If I ever had any partition, or any capacity for the feeling, it was wrung out of me long since by the laws of the American soil and nature.

In thinking of America, I sometimes had myself addressing her from the starry gray and grand old words with little feelings—her beneficent rivers—her sandy beaches—her lofty mountains—her mighty rocks—her wide and deep lakes, and she is seen. I have looked upon her as a land of immortal rights, born of the ocean, consumed by the ocean, and born to the ocean. She is the most fertile and drinkable of all the earth, a land of my祖国. I am filled with the species of all-nature, nobly and in manhood. I remember that as I passed by the sides of the noblest rivers, the leaves of my kingdom have never been in the ocean, possessed of the ocean, and that my most fertile fields drink daily of this warm blood of my oppressed slaves. I am filled with the noblest nations, and led to reproach myself that some time would fall from my lips free in praise of such a land. America will not allow this children to live here. It is a want to be in comprehending those who would have disowned friends to be here ungratified. May they express their opinions freely in this land, in the sibyls prayer of the heart. I will esteem to pry, when and where, believing that all people will be free. I will not, in this hour, propose to give any description of the scenes which have given me pain. That I will do
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Letter from Frederick Douglass,

Correspondence of the Trinitarian Society,

Glasgow, Scotland, April 12th, 1856.

My Dear Sir:—I have been in London for some time and have been trying to write a letter for you or another on a strictly Anti-Diabolical press; but being greatly encouraged by your magnanimity, as shown in your recent letter, I have attempted to write a letter for you on another subject.

I know not how to thank you for the deep and lively interest you have been pleased to take in the cause of my neglected race, or in what language to express the gratification I feel in witnessing your nobleness of heart and your zeal for the salvation of the poor. I am, therefore, induced to write you this letter.

I find myself much impressed with the belief that the negro is a people and that he possesses the same rights as any other race. I want to see a real, strong, and independent people, and I want to see the negroes able to take care of themselves.

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FREDERICK DOUGLASS.
cry, should argue such a course is not to repent. I see no better way to maintain the cause, but deal with facts, and I cannot better do this than by explaining the nature of the matter, and of the object of my visit to this country. I am not writing a single, and unmitigated statement of the motives and objects of my visit to the United States. I am writing to appeal to you as such as I have been determined by the New York Express to say. I have been directed, and gravely charged, in my own simple and straightforward language, with "recently having met in crowds of British Americans against America, six people, its institutions, and even against its peace."

Cry the low and vulgar epithets, coupled with the false and unperceived malicious charges, very little used is not the term of. Their force is lost upon me in the frequency of their application. I was raised where they were in the most common use. They are in a large and very important part of the vocabulary of manners known in the South as slaveholders. A slaveholder gentleman would seem to use these. He knows there is not the least reason why these should be used through the pulped life of his blood. Negro—Mr is a term for whom the language is a benediction more contempt than the words toward his friends; and for the best of all reasons; he knows the slave to be degraded because he cannot help himself, but in which "Negro" is degraded because of native, original, expressed majority. If I agree with these slaveholders in nothing else, I shall agree with them in all their former contempt for a Negro—Mr. — when born North of South. Such epithets will have no prejudicial effect against me on the mind of the class of the American people whose good opinion I seek to influence and secure. And in no such case would I allow the least degree of expansion.

The extreme, demagogy of a visit to this country leads me to give such an expansion of the original in language and its meaning and his sentiment as well as upon the slave—so equal in many such instances as I have observed of the present subject of American slavery. Several attempts have been made here in the world, in the face of all the world, to advocate the cause and bring it to a popular ground. In this attempt, I shall do my utmost to disseminate it to the world. And if I am one of those who think the best friend of a nation is he who can most easily and by his means to the nation. I shall do my utmost to spread it to the world. And if I am one of those who think the best friend of a nation is he who can most easily and by his means to the nation. I shall do my utmost to spread it to the world. And if I am one of those who think the best friend of a nation is he who can most easily and by his means to the nation. I shall do my utmost to spread it to the world.
Estimate of population not included in the above tables.

- Kentucky: 85,000
- Florida: 30,000
- Do. counties in Louisiana: 85,000
- Do. in Missouri: 50,000
- Do. in Georgia: 130,000
- Do. in Tennessee: 7,000
- Do. in Alabama: 50,000
- Do. in Pennsylvania: 31,000

Add as above: 1,115,000
Total population of U. States, (about) 35,000,049
Of whom about 2,300,000 are slaves and about 32,500,000 free persons of color.

Recapitulation:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1840</td>
<td>3,372,039</td>
<td></td>
</tr>
<tr>
<td>1850</td>
<td>1,115,000</td>
<td>3,372,000</td>
</tr>
</tbody>
</table>

White population (1860): 3,372,429
Slaves (1860): 2,137,247
Total (1860): 15,769,975
Gain thus far: 3,372,429

Progress of the White Population:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1790</td>
<td>3,538,000</td>
<td></td>
</tr>
<tr>
<td>1800</td>
<td>3,607,186</td>
<td>3,538,000</td>
</tr>
<tr>
<td>1810</td>
<td>3,691,944</td>
<td>3,607,186</td>
</tr>
<tr>
<td>1820</td>
<td>3,832,085</td>
<td>3,691,944</td>
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<tr>
<td>1830</td>
<td>3,991,804</td>
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</tr>
<tr>
<td>1840</td>
<td>4,165,583</td>
<td>3,991,804</td>
</tr>
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</table>

Progress of the Slave Population:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1790</td>
<td>9,000</td>
<td></td>
</tr>
<tr>
<td>1800</td>
<td>104,580</td>
<td>9,000</td>
</tr>
<tr>
<td>1810</td>
<td>146,446</td>
<td>104,580</td>
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<tr>
<td>1820</td>
<td>253,200</td>
<td>146,446</td>
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<tr>
<td>1830</td>
<td>319,576</td>
<td>253,200</td>
</tr>
<tr>
<td>1840</td>
<td>385,000</td>
<td>319,576</td>
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</tbody>
</table>

Progress of the Colored Population:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1790</td>
<td>20,000</td>
<td></td>
</tr>
<tr>
<td>1800</td>
<td>180,049</td>
<td>20,000</td>
</tr>
<tr>
<td>1810</td>
<td>221,014</td>
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<tr>
<td>1820</td>
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<tr>
<td>1830</td>
<td>247,144</td>
<td>240,366</td>
</tr>
<tr>
<td>1840</td>
<td>259,000</td>
<td>247,144</td>
</tr>
</tbody>
</table>

By an examination of these tables it will be seen that the white population has increased in a very uniform ratio from 1790 to the present time; the increase in each decade being less than 31 per cent., nor more than 36.1 per cent. The ratio of increase among the free colored people has been very fluctuating; but taking the colored population as a whole, slaves and free, the fluctuation has been moderate, down to 1850, and the average ratio of increase nearly as great as among the whites. But for some reason or other, the ratio of increase for the last ten years, has been greatly reduced, both among free negroes and slaves. A few have gone to Texas and Canada, perhaps 30,000 in all, but this affects a very imperfect explanation of the phenomenon.
FIRST OF AUGUST.

The chairman then introduced Frederick Douglas, who was greeted with loud and enthusiastic applause as he came forward upon the platform. Mr. Douglas spoke as follows:

We have assembled here today to celebrate anniversary of West India Emancipation, an event which may be justly regarded the greatest and grandest of the nineteenth century. We meet here in the fullness of grateful acknowledgment, joyfully to commemorate this glad day the bright sun of whose morning brought liberty to the prisoners of the Western Isles. We are to direct our attention with joyous acclamations to a splendid festival, a glorious triumph of justice, love, and mercy, over avarice, pride, and cruelty. In a word, we meet here on this occasion to/red the fire of freedom upon the altar of our hearts, and to renew the impression made nine years ago upon the tablets of our memory by that magnificent act of British legislation, the abolition of the slave trade by England.

In view of the majestic grandeur and moral sublimity of the subject, I might well pause and explore for an opportunity to occupy the prominent position which the Committee of Arrangements have assigned me. It is without the slightest affection or enthusiasm that I confess the honor worthy of more eloquent lips, and of a more comprehensive mind. I would prefer to be the last rather than the first on this platform. I have, however, one consolation in my present somewhat unconsidered position—that I am to be followed by a gentleman distinguished alike for philanthropy and ability, who I am sure will make good any defects which may appear in my humble address.

Fellow citizens, I rejoice to meet you here; I am proud to associate with you. The vastness of your number is a source of gratification to my heart. Your enthusiastic greeting is a powerful demonstration, which must act advantageously wherever known and heard of.

The sentiment which leads us to celebrate noble deeds—-to make and commemorate great events in the world's progress, is natural and universal. The existence of this sentiment, like that of religion, is a grand proof of the superiority of man kind over the brute creation. This sentiment is as useful as it is universal; it is the power which makes the present generation the proprietors of the wisdom and experience of by-gone ages. It makes the good of the past the property of the present, and we keep alive that sense of gratitude to God essential to the faith without which it is impossible to approach against the God in the golden chains extending from the Western Isles; and to it we may summon the millions in eternity to aid us in pulling down the giant crimes of our age.

In coming together this day to celebrate this glorious anniversary, we but act out one of the noblest sentiments of human nature, and vindicate our just claim to an equal place in the ranks of human brotherhood.

It is just possible, however, that some may doubt the propriety of the people of one nation celebrating the deeds of another. On this point I have no scruple. Neither geographical boundaries, nor race, nor creed, nor color, nor class, nor class, nor creed, nor nation, nor the oceans which they divide, can separate us from the chimes of our common liberty. We are bound by the same bonds, made dark by its painful gloom; our spirits have been crushed beneath the prostrating weight; our licentious desires have awakened with bitter anguish while we sighed for the inestimable boon of liberty; and having now, by the blessing of God, escaped the galley chain, and are in the enjoyment of personal liberty, we should be unworthy of the name of men and our own freedom, if we did not remember with gratitude and rejoicing the day of deliverance to so many of our long-suffering race.

On this question we are strangers to onlookers. Our platform is as broad as humanity. We aggravate with unutterable loathing and disgust that narrow spirit which would confine our duties to one portion of the globe, to the exclusion of another—-that can see nothing good in any land but our own, and which makes

Lands interspersed by a narrow stream. Above each other mountains interposed. Mists and fogs, who have else, Lake kindred drops, been mingled into one.

In celebrating this day we place ourselves beneath the broad eyes of human brotherhood, and adopt the moods of our illustrious pioneer, “Our country is the world, and all mankind are our countrymen,” and maintain the right and propriety of commemorating the victories of liberty over tyranny throughout the world. And, sir, where is the man of low or high standing, white or black, who would lift his arm or raise his voice, to remove us from this position, or to silence our joyous exclamations?

It is true that not a few years ago our brothers in Philadelphia undertook to do just what we are now doing. They undertook to celebrate the anniversary of West India Emancipation, they furnished their procession with the utmost order and decorum; they neither insulted nor insulted any man; their banners were raised in honor of liberty; and in order to avoid offence to the white brothers, as we desire to advance the cause of righteousness, they inscribed Temperance as well as Freedom on their banners.

But, sir, with all their virtuous pretensions, they did not avoid giving offence; but never did they commit brutal chastisement. They had not passed by two streets of that city before they were cruelly assailed by the populace. The ranks of their procession were broken up, their banners torn into fragments, and many of themselves were trampled in the dust, and left horribly bruised and mangled in the street. Mob violence, stimulated by the cheers of a profligate press and an inefficient police, signified supremacy in that city. They marched in the very presence of the city government, and with the ferocity of wild beasts rushed into the houses of colored people, sparing neither men, women, nor children, but dealing heavy blows with sticks and stones, and chafing upon the defenseless hands of their victims, while on the private dwellings they passed to the colored churches; they burnt the colored Presbyterian church, the Methodist, and destroyed the Temperance Hall. And all this, fellow countrymen, for doing just what we are now doing. I mention this in no way to say more than what I think we are not subjected to such outrages here today; and it is peculiarly gratifying to see so strong a liberal spirit as this present assembled publican, present to participate with us in these joyous proceedings. We are worshipping at the same shrine with the same heart and spirit, and I trust we shall be mutually refreshed and blessed in the deed.

Sir, it is impossible to comprehend the grandeur of the West India emancipation; we must do more than fix our attention upon the simple act of emancipation. To know the value of the freedom we have now secured, we must engage in the labor and toil of bringing it about. Properly to appreciate the value of deliverance, we must adequately comprehend the greatness of the evil from which deliverance has been wrought out. The importance of this glorious event must be determined by considering its connection with the past, its bearing on the present, and its influence on the future.

I shall not be able to enter fully and particularly into all the branches of this great subject, but I will confine myself to one or two, and leave the field to others and older hands.

From the earliest periods of man's history, we are able to trace manifestations of that spirit of selfishness which leads one man to prey upon the rights and interests of his fellow man. Laws of care, love of power, a strong desire to control the will of others, lay deep seated in the human heart. Those elements of character, over riding all the better promptings of human nature, has cursed the world with slavery and kindred crimes; we have been the prey of power, and ignorance of intelligence.
In view of the cruel immaturity of this trade, it is matter of astonishment that it was carried on for nearly two centuries under the very eye of the British government, and under the very noses of the British public.

For two hundred years did this trade go on, deceiving Africa of her children, bearing them away into a worse slavery than the Egyptian bondage—carrying them to the cruel lash, and hurrying them into eternity unformed and unprepared. Yet during this whole time scarce a voice was heard against it. Silence prevailed.

The slave trade, with its train of evils, increased every year, added to its strengths, and augmented its influence, both upon the government and the church. The first merchants of England were engaged in it; professors of religion were engaged in it; and it became so interwoven with the various classes, as even attracted to bring the powers of Church and State to its defence.

The minister of religion pleaded the Bible in its favor, and the minister of the crown pleaded the national prosperity in its behalf.

Thus bullied and protected it became a giant in the land, threatening to come down at a blow and put an end to all to which adventure to attack it. Giant, however, though it was, and greatly to be dreaded, thank heaven there was found a chosen few who did not shrink from the attack. I should be most happy did my brief hour permit to give you the names and the history of those who led the humanity and the intrepidity to stand forth as pioneers in this holy cause; but this I cannot do; I may only in reverence repeat their names, and bow upon each a tear of gratitude. They have gone from this stage of life and mentality into the boundless realms of eternity. They rest from their labors and their good works to follow them. Yea, we are at this moment reaping the rich reward of their labors.

Among the most distinguished of those who early struggled in this holy cause his history has handed down the names of Richard Baxter, Aiken, Stow, Daniel, Stodol, Sheridan, Storer, Warburton, Wesley, Whitfield, Dr. Hartley, Granville, Sharpe, Dr. Robertson, Abbe, and others. The Bishop of London, Bishop Neale, Thompson, Adam Smith, Gilbert Wakefield, and George Fox. Brave men, let their names be remembered, and their
The British Parliament obtained the royal assent of 1807.

This was judiciously regarded a great victory.

Immediately after this event, and in the same year, a society was formed called the African Institution. Clarks and Wilberforce were identified, and took an active part in its proceedings. The object of the institution was the ultimate abolition of slavery in the West Indies. At this time no one thought of immediate emancipation as practicable or desirable. Gradual emancipation was the most ultra idea then broached; and though humane, insipid, and stale, it was at the first a terrible notion to the slaveholders as well as their adherents. It however lost its power to stir the souls of its friends, or disturb the fears of its foes. The cause languished. Every body was in favor of gradual abolition; but no one was ready for action now; after twenty years of toil to promote gradual abolition. The cause dragging heavily along, those noble men were insistently about what they should do to irritate the anti-slavery laborers, and accomplish this noble purpose, a woman, with the head of a philanthropist and the heart of an angel, came to instruct and strengthen their falling ranks. She taught that what is right is reasonable, and what ought to be done can be done, and that immediate emancipation was the right of the slave and the duty of the master. Her heavenly counsel was heeded—Wilberforce was converted.

They organized committees, appointed agents, sent forth lectures into all parts of the country. They printed tracts, circulated their views through the press in various ways, till they succeeded in impressing the public mind favorably to their objects, and created that tide of public opinion which demanded the immediate and unconditional freedom to the West India slaves. The anti-slavery cause in England received its last impulse from the government church. Yet it was ever regarded as a religious movement, and was early espoused by dissenting churches and ministers in that land. In this honorable work the Baptist and Congregational denominations stood foremost. It was the noble Ranko and Barbauld, Baptist ministers, who gave the last and most powerful blow towards the overthrow of this foul crime, and which ended its existence in the West Indies. In pursing this history, we are struck with the contrast between the churches and ministers of our own country and those of England. Slavery found no support in the Baptist, Methodist, or Congregational Churches of England, Ireland, or Scotland. But how different is it with us today. The slave system finds no such palliatives and defenses as were found from those bodies. In our land our churches are directly implicated in the crime. In the slaves of the Union we have a very openly defended from the Bible. Corinthianism, as we are our political parties, they send no champions into the field to battle for slavery equal to these. They are found in the name of God, and are clothed with divine authority, they afford all movements for the abolition of slavery with the force of infallibility. They are the choice friends of slavery. When an attack is run to them for protection, and within their walls full protection. Religion is prostituted to the support of robbery.
FREE LABOUR MOVEMENT.

On Wednesday evening a very numerous and respectable assembly was assembled in the Lecture-room of the Athenæum to hear an address from Mr. H. H. Garnett, (a man of colour and formerly a slave), on the importance of Free Labour, and its bearing upon the slave question. Garnett was a slave at the time of his visit to this country, and he narrated, combined to draw together a very large and respectable audience. The front seats were occupied by the ladies, members of the anti-slavery clubs, and the majority of the audience sympathized with the speaker. Mr. Garnett spoke with great eloquence, and his arguments were strong and effective.

Mr. J. D. Cary occupied the chair, and Mr. Garnett, who was handsomely attended by Mr. Henry Robinson and Mr. Hudson Strode, also supported Mr. Cary.

The Chairman, after alluding with much satisfaction to the large attendance, said that since the last meeting many new members had joined in supporting the Free Labour Movement, which had been so successful in this country, and that it would not be uninteresting to hear some account of its rise and growth. He then congratulated them on the success of the Free Labour Movement, and the large number of members who had joined it. He then went on to say that the movement had been successful in this country, and that it was now time to take up the question of the abolition of slavery. He then proceeded to speak of the advantages of Free Labour, and the benefits it would bring to the country. He then went on to say that the movement had been successful in this country, and that it was now time to take up the question of the abolition of slavery.

Mr. H. H. Garnett then proceeded and was well received. He is an interesting and kindly looking man, and his arguments were strong and effective. He spoke well, and his general manner was pleasing and effective.

Mr. H. H. Garnett then proceeded and was well received. He is an interesting and kindly looking man, and his arguments were strong and effective. He spoke well, and his general manner was pleasing and effective.
variety. At the tombstone of a young man whom they had, they would weep. And then they would tell stories of him, and tell how they had seen him last, and how they had heard from him, and how they knew he was a good man, and how he would have done well, and how he was loved. And then they would pray for him, and pray that he might rest in peace, and pray that he might be happy in heaven, and pray that he might be forgiven his sins, and pray that he might be with his friends, and pray that he might be with his family, and pray that he might be with God, and pray that he might be with Jesus. And then they would sing hymns, and sing of the love of God, and sing of the love of Jesus, and sing of the love of the young man, and sing of the love of all men. And then they would go home, and go to their work, and go to their business, and go to their families, and go to their friends, and go to their homes, and go to their lives, and go to their deaths, and go to their burial, and go to their judgment, and go to their eternity, and go to their rest, and go to their peace, and go to their happiness, and go to their salvation, and go to their salvation everlasting.
Wcried, sisters, and daughters met with the determination of putting this issue down. "One lady," said Mr. Garnett, "went straight and told him to give up his slave and to send him to the army. He treated her with contempt, and wanted to know what else she had to say. He went away and was not heard from again. He went away and was not heard from again. He went away and was not heard from again. He went away and was not heard from again. He went away and was not heard from again. He went away and was not heard from again. He went away and was not heard from again. He went away and was not heard from again. He went away and was not heard from again. He went away and was not heard from again.

"Stop," said the man, "why do you come?" "Oh," said she, "we are just beginning. Here are 360 of us, and you will see us come back. I go on and I close up my shop. (Laughing and applause.) So, I thought, he was right. They might be in a few years to drive all slave-grown produce from this country. (Hear, hear.)" She did not speak directly when she said that the vegetable which we used, the sugar which we ate, were all grown with the slaves. The applause with which we answered her, and the joy which we felt, were a signal of the power of the blacks produced in this country. (Hear, hear.)

"Can he then consent to give power to the arm that would have the and help to drive the iron into the soul of the poor houseman? (Oorw, orw.)" With such a vigilance as our farmers separated their cattle, and those American men-stirred separate their slave-laws from each other, and in the interest of their Institutes, Mr. Garnett repeated a beautiful and affecting piece of poetry descriptive of a heart-rending scene on the beautiful banks of the Ohio, where a poor white man was torn by the remorseless master from the food of his mother, and sold for a dollar into a distant part of the country. (Recess.) An evident offer upon the audience whose consternation deplored the ill-fated causes of sympathy and indignation. The lecturer spoke against the use of slave-grown tobacco, and mentioned that after his lecture at Newport a certain senator got up and addressed the meeting. He declared that he had seen more horrible scenes of slavery than had been described by Mr. Garnett, but he had never looked upon them in the light in which he had seen them, and though he had used tobacco for nearly 50 years, he had chewed the best quid that night. (Laughing and applause.) An eminent surgeon in Philadelphia had also confided to instant from the use of his favourite snuff unless it could be powerfully exercised by the interests of unfortunate slaves. (Recess.) He must say, continued Mr. Garnett, that he never did Great Britain look so glorious as it did when among herself to fight in the same of those unfortunate people. Let these events claim from the free blacks cotton and they would soon affect a change. (Recess.)

When emancipation was accomplished in the name of Africa would have access to all the means of improvement? They would convey the light of the gospel to their hatted terraces, and a door would be opened into the centre of Africa revealing those human resources of wealth and interest which had hitherto been hidden from the eyes of the world. (Recess.) When the sun of emancipation was about to rise, the interests of all the races of the world were at stake. (Recess.) Mr. Garnett had already been formed, encouraging hundreds of thousands, and when the news of their progress was sent across the Atlantic the slaves over there would feel that the time was coming when he must turn to the demands of justice and ignored humanity. (Loud cheers.)

On resuming his seat Mr. Garnett was greeted with complete applause. Mr. G. Robinson then moved the following resolution:

"Resolved, That this meeting views with admiration the still-existing abominations of slavery, and expresses the conviction of our cooped labour, that the most important feature of the festival is a check to this barbarous system. Although this country has not the example of commercial connections with the United States, it has still received the effect of the slave trade, and is interested in the subject. (Recess.) Mr. Garnett then moved the adoption of a resolution

The Chairman then read the objects of the association; the principal one was

"That it shall be our duty to promote the abolition of slavery by the means of public institutions or in any position of the state, and to suppress the commerce in slaves, and that in the state societies raised to that end and giving our annual protest against the ignominious system by withdrawing our support from it.

The Chairman added that a working committee would be formed to endeavour to carry out these suggestions. He also remarked that it was probable that the slaves would remain two years in this country for the purpose of settling the question, and he had considerable anxiety for the safety of his family. He was agreed that they must be sent back to reside with them. At the request of Mr. Robinson, Mr. Garnett sang his song of freedom in a clear and musical voice, and at the conclusion he was again very warmly applauded. The meeting then adjourned.
LETTER FROM REV. H. H. GARNET.  

NEW HAVEN, April 26th, 1851.

Brother Ward:—

I send you, for publication in the Citizen, the following communication, which I have received from one of our distinguished and faithful friends, Mr. Garnet. With this, also, you will receive the speech of the Irish clergyman referred to in his letter, and which he desired the American public to read.

Very truly,
A. G. B.

London, March 14, 1851.

Brother Ward,—

Two weeks ago, I preached for Rev. John Angel, at Birmingham. Two thousand persons were present. Before the audience, and before the combination table, he gave me the right hand of fellowship.

At Leamington, we had a great meeting. The venerable Wm. Marsh,* D. D., Honorary Canon of Westminster, Chaplain to the Earl of Cadogan, and Lieutenant of St. Mary’s District Church, Leamington, presided. He said in his speech—'Mr. Garnet, when you go to America, say to the pro-slavery Bishops of New York—Spring, Cox, Dewey, Hawkins and Knapp—that Dr. Marsh sends no compliments to them, and that if they should come to Leamington, he would not invite them to call upon him, lest their houses should be polluted.' Rev. Mr. Winship, the celebrated author, also took part, and dealt heavy blows upon slavery and American prejudices. I send you this scrap, which with the speech of an Irish clergyman, my wife sends you, please publish to the best advantage.

'The Chrysalis Palace,' for the Exhibition, is a wonderful affair. All the lanes and avenues of it make fifteen miles. Now, my brother, will you allow me to unburden my mind to your kind heart upon one subject? My mind has been much exercised concerning our children. What shall we do, under God, much depends upon how our children are trained. O, train them for the service of God! I know that the responsibility resting upon you is great; but are you able to bear it, for God requires the best for the children which he has raised? Precept, in good, when properly ordered; but when precept and example meet together in the education of the young, there is an influence which cannot be overthrown by wise or devils. Be careful, therefore, of the home influence of your children. The school and the church cannot make up the deficiencies of home. Be quiet—be exemplary—govern well your own temper—train your children to daily industry. Yes that can pray, dedicate them to God around your family altars; you that cannot pray, do begin! What is in your hope, or that of your children, without Christ? If slavery, prejudices and injustice are ever to be overthrown, pure religion will be the principal instrumentality. Prepare them daily to fight the battles of freedom; help them to pit on the Christian arm, for more than mere human freedom is needed to prosecute our war. Teach them daily what they must do and suffer in years to come. Keep pressing these things upon your minds. Be in earnest, and ask God to help you. Make home pleasant to your children. Make them love home more than any other place in the world. Encourage them in innocent amusements, and make the acquisition of wisdom and knowledge a pleasure. Oh that you would wise, dear parents! How much good might be done to yourselves, your chil-

*Mr. Garnet, in his letter, says:—'I have just received a letter from an English clergyman,—Mr. Garnet, in his letter, says:—'I have just received a letter from an English clergyman, who tells me that Dr. Marsh sends no compliments to them, and that if they should come to Leamington, he would not invite them to call upon him, lest their houses should be polluted.'
chip, by the way, are you ignorant of the alphabet?

Next to the pulpit, and behind the chairs, no plane has greater claims for colored Americans than a seat in the chair editorial.

The majority of our men of note have, at some time, "served the devil" with copy. In 1829, a white man, in New York city, named Armittaud, started the first colored paper, called the Rights for All. In the spring of 1837, John B. Russwurm (late Governor of Cape Palmas) and Rev. Samuel E. Cornish, published Freedom's Journal, and since that date until the present, there have always been one or two, sometimes seven or eight weekly papers edited by colored men—such, (for there is no telling how much negro blood has crept into editorial chairs!) Among our corps editorial may be named, Junius C. Morel, Philip A. Ball, Robert McCrummel, Martin R. Delany, Henry Highland Garnet, Samuel E. Ward, Professor Allen, Rev. Dr. Powning, Rev. Charles B. Ray, Theodore A. Wright, Amos G. Best, the Rt. Rev. Bishop Payne, Thomas Vanrenenbier, Henry H. Bibb, and others in Ohio, and Frederick Douglass.

The names of their various papers are already of historic interest, and indicate, but faintly the resolute tone of protest against oppression that has distinguished them.

Freedom's Journal, Weekly Advocate, Colored American, The Exclarion, People's Press, North Star, Northern Star, and Clarkesiana, The Clarion, The Watchman, The Impartial Citizen, The Disarmed American, The Despondent, Shield, The Soul's Horn, The Voice of the Fugitive and Fred.—but "present company, &c., &c." It is not a little remarkable, that the editor's above named, not less than one third were fugitives from the "house of bondage," showing that the wise which bore them out of slavery carried them into the chair editorial: and it is a curious inference from the above names, that, taking into the account, the proportion of fugitives to the free colored in the free States, slavery has produced the greater number and the most talented among our editors. Had all this and kindred talent been penned up in the slave States, would not another kind of work have been made in our history?
AFRICAN COLONIZATION.

From the N. Y. Tribune.

As the infant Republic of Liberia is now attracting the attention of the enlightened nations, and the press of both England and America, I may hope that a communication in regard to that country, and the Afric-Americans in it, may not be deemed a subject intruding nor foreign to the public interest. And I am encouraged by the just and liberal course you have taken in favor of the proposed line of steamers to the Western Coast of Africa, and also the boldness with which you have lately urged the propriety and interest of some of the colored people emigrating from our crowded cities to less populous parts of this country, as the great West, or to Africa, or any other place where they may secure an equality of rights and liberty, with a mind unfettered and space to rise. Besides, as your paper is generally read by the progressive and more liberal portion of white Americans and some of the most intelligent of the colored, I may also hope to be confirmed in my present sentiments and measures, or driven to new and better convictions. I do not wish to be thought extravagant, when I affirm what I believe to be true, that I have seen no act in your public career as an editor, statesman and philanthropist, more noble and praiseworthy than that of turning your pen and influence to African colonization and civilization, after finding that you could not secure for the black man in America those inalienable rights to which he, with other oppressed nations, is entitled, and for which you have heretofore labored. Though the colored people may not appreciate your kind efforts, and those of many other good and true men who pursue your course, we trust you will not on account of present opposition be weary in well-doing. Though dark the day, and painful as the title oppression is rolling over us, we are certain that it is but the passing of a more glorious morrow. We do not despair. We thank God that, notwithstanding all the powerful combinations to crush us to the earth, as long as the Bible with its religious endures, there will ever be a large number of the American people whose prayers, sentiments and influence will defend us here, and insist and encourage our brethren who have sought, or may in future seek liberty on a foreign shore. If these have no other reward rewards, the time is not distant when the shall receive at least the thanks and beneficences of a grateful people, "redeemed, regenerated and dried up by the flames of unalike oppression." Ever since the annexation of Texas and the success and triumph of American arms on the plains of Mexico, I have been looking in vain for some home for Afri-Ameri-Can more congenial for their feelings and prejudice than Liberia. The Canadas, the West Indies, Mexico, British Guiana, and other parts of South America have all been brought under review. And yet I have been unable to get rid of a convulsive long since entertained and often expressed, that if the colored people of this country ever find a home on earth for the development of their manhood and intellect, it will first be in Liberia or some other parts of Africa. A continent larger than North America, abounding in fertile lands, forests, and industries, and under the influence of human freedom and culture. A land whose borders are filled with a fertile agricultural wealth, and whose plains from this in abundance and wild extravagance of all luxurites and productions of a tropical climate. This providence of God will not permit a land so rich in all the elements of wealth to remain much longer without civilized inhabitants. Every one who has traced the history of missions in Africa, and watched the progress of that little Republic of Afric-Americans on the western coast, must be convinced that the colored men are more peculiarly adapted, and must eventually be the means of civilizing, redeeming and saving that continent, if ever it is to become as it was at all. Encouraged and supported by American benevolence and philanthropy, I know no people better suited to this great work—where whose duty more it is. Our wretched and degraded condition in this country, the history of the past, and the light that is pouring upon me from every source, fully convinces me that this is our true, our highest and happiest destiny, and the sooner we commence this glorious work, the sooner will "light spring up in darkness, and the wilderness and the solitary place shall be glad, and the desert rejoice and blossom as the rose."

I am aware that nothing except the Fugitive Slave Law can be more startling to the free colored citizens of the Northern States, than the fact that any man among them whom they have regarded as intelligent and sound in faith should declare his convictions and influence in favor of African Colonization. But the novelty of the thing does not prove it false, nor that he who dare reject a bad education and break loose from long-established prejudices may not have the most conclusive reasons for such a course.

I am aware, too, of the solemn responsibility of my present position. It must rest in some good or great evil. I maintain that, clinging to long cherished prejudices and fostering hopes that can never be realized, the leaders of the colored people in this country have failed to discharge a great and important duty to their race. Seeing this, though a mere private man, I have a trembling pen I come forward now, joining with friend and foe in moving the wheel of a great enterprise, though unpopular with these it designs to benefit, must rest eventually in the redemption and enfranchisement of the African race.

With the conviction of a purpose so noble, and an end so beneficent, I cannot notice the misrepresentations, slanders and anathemas, which I must for a while endure, even from those whose approbation and good will I would gladly rotin. It was no difficult task to have seen, unless they could force emigration, and then the perfect social and political equality of the races, friendship, nature, human pride and passions would not allow the Americans to acknowledge the equality and inalienable rights of those who had been their slaves. One or the other must be dominant.

For this reason, seven years ago, while a student, I advocated the plan of a separate State for colored Americans—not as a choice, but as a necessity; believing it would be better for our manhood and intellect, to be freemen by ourselves than political slaves with our oppressors. I enlisted at once the aid of a few colored young men, of superior talents and abilities; and we were earnestly taking measures to negotiate for a tract of land in Mexico, when the war and its consequences blasted our hopes, and drove us from our purpose. About five years ago, I told my excellent friend, Geo. L. Saynour, of Liberia, who, after a residence of some years there, had returned to this city to take out his family, that I knew only one way to develop the faculties of our people in this country, and that by their entire separation from oppression and its influences; and that if I was compelled to abandon my own plans of a separate State in America, I would devote my voice, my pen, my heart and soul to the cause of Liberia. I have since written to him that has my heart in Africa now, and in two or three years if we live, I will shake hands with him on the banks of the St. John.
Ever since a lad of fifteen, it has been my con-
stant study to learn how I might best contribute to
elevate the social and political position of the op-
pressed and unfortunate people with whom I am
identified; and while I have endeavored, in my
humble way, to plead the cause of three millions of
my fellow-countrymen, I have, at the same time,
thought it no inconsistency to plead also for the
hundred and fifty millions of the native
Africa. But every word uttered in this respect
proceeds us to the imputation of being
and covers us with the odium our paper
such a name; as if something unau-
naturals was naturally associated with the term.

In fact that odium, if such I may call it for the
same reason, can exist only with those who have
written the history of Plymouth Rock and Jame-
town, or who are determined not to know the truth,
in spite of facts and the evidence of the most en-
lighted reason. What is Colonization? For the
benefit of those who to him is with contempt, and
think that no good can come out of it. I may
merely remark that the thirteen original States,
previous to the Declaration of Independence, were
called the cities of New Africa, the inhabitants
colonists. The companies and individuals in England
that assisted in planting these Colonies were called
Colonizationists. These colonists came from the
last generation, from their fathers, from their
freedmen, from the graves of their
fathers, to seek civil and religious liberty among
the wild beasts and Indians in a foreign, blank and
desolate shore. Oppressed at home, they emigrated
to Holland, and after remaining there eighteen years,
returned to England, and found not the hope of
what they came to America. That very persecution
and oppression of the mother country planted in
America the pursuit of civil and religious
institutions the world had ever seen. And now
this powerful Republic, by her oppression and in-
justice to some class of this people, will plant in Africa
a religion and morality more pure, and liberty more
universal, than it has yet been the lot of any people
to enjoy. I never have been of that class who
repubhcity every thing American. While I shall
never make any compromise with slavery, nor feel
in a position to influence the human intellect and
human happiness, I cannot be so
blind as to see and believe that, in spite of all
its corrupting influences on rational character, there
is yet piety, virtue, philanthropy and disinterested
benevolence among the American people; and when,
by the progress of free thought and the full
development of her free institutions, our country shall
be removed from her national selfishness that
deprive of the nation, she will do more than all
others in sending the light of liberty and everlasting
love into every portion of the habitable globe.

In our enthusiasm and devotion to any great bene-
volent cause, we are generally unwilling to make
the best use of means to find them, until we have
wasted our energies in accomplishing nothing, or
a valiant reflection convinces us of our error. It is
not too late. We have been an unfortunate people.
For 400 years the avarice, fraud and oppression of Europeans and their descendants have been preying
upon the children of Africa and her descendant in
America. Says my eloquent correspondent, in
writing upon this subject: "I know this was the
said on which I was born, but I have nothing to
blame this as my country. I have no pride of
any thing to point back to. Our forefathers did
not come here, as did the Pilgrim fathers, in search of
a place where they could enjoy civil and religious
liberty. No; they were cowardly enough to allow themselves to be brought manacled and fettered as
slaves, rather than die on their native shores rest-

In the language of Dr.
Todd: "If the marks of humanity are not blotted
out from this race of miserable men, it is not because
oppression has not been sufficiently legalized, and
avaries been allowed to pursue its victims till the
garden became a sweet savoy."

During the past thirty years, two influential and
respectable associations have arisen in our behal-
for claiming to be the most benevolent, and each
seemingly opposed to the intentions and purposes
of the other.

The American Colonization Society, on the one
hand, proposed to benefit us by the indirect means
of planting a colony on the western coast of Africa,
as an asylum for the free colored people and
unmastered slaves of the United States; and by this
means also to send the blessings of civilization and
religion to the benighted sons of that continent.
The principal obstacle in the way of their success
has been that the free colored people, as a body,
everywhere, have denounced the whole scheme as
wicked and mischievous, and resolved not to leave
this country; while those who have gone to this
colony, from a state of slavery, as the condition of
freedom, have been least able to contribute to the
knowledge and greatness of a new country, and
impair civilization and the arts and sciences of the
heathen inhabitants. This Society was one of the
few that are popular in their very beginning. But
which made it most popular with the Ameri-
can public furnished the cause of the opposition of the
ex-slaved people. They erected a platform on
broad, that the worst enemies of the race could
stand upon it with the same grace, and unassum-
ping the pretensions and cordial interest of the South, I
state this simply as a fact, not for the purpose
of finding fault. It is always easier to show one plan
faulty than to produce a better one.

Notwithstanding the different and adverse motiva-
tives that have prompted the friends of Coloniza-
tion, they certainly have labored perseveringly and
untiringly for the accomplishment of one grand
pose. And, in spite of all our former distrust, we
must give them the credit at least of producing an
yet the only great practical scheme for the ameliora-

tion of the condition of the free colored man and
the manumitted slave. They did not profess nor
promise to do more. Instead of engaging in
chimerical speculations about principles and meas-
ures, they turned what men and means they had
to the best purposes, and engaged industriously in
building and nurturing a colony for the free col-
ored people, where they have an opportunity of
demonstrating their equality with the white race,
by seizing upon, combining and developing all the
elements of national greatness by which they are
surrounded. Thus for the end is good: we need
not stop now to sift their motives.

The Abolitionists, on the other hand, proposed
by good means the immediate emancipation of the
slave, and the elevation of the free colored people
in the land of their birth. And this they did at a
time which tried men's souls. There was a place
of honor which none dare stand who were not will-
ing to endure scorn, reproach, disgrace, lynch law,
and even death for the sake of oppressed Amer-
cans. At first interest, reputation, office nor per-
sonal, but the rage, were the reward of an Aboli-

In Anti-Slavery has become popu-
lar with many of the American people, and hence
another name, and is converted into political cap-

Even Free-Slavery was not so much designed
to make room for our liberties, as to preserve un-
impared the liberties of the whites. The Aboli-
They are excluded in most of the States from all participation in the government; taxed without their consent, and compelled to submit to unrighteous laws, strong as the nation that enacts them, and cruel as the grave.

They are also excluded from every branch of mechanical industry; the workshop, the factory, the counting-room, and every avenue to wealth and respectability, is closed against them.

Colleges and academies slowly open their doors to them, when they possess no means to avail themselves of their advantages, and when their social condition has so degraded and demonized them as to destroy all motive or desire to do so.

They are by necessity constant consumers, while they produce comparatively nothing, nor derive profit from the production of others. Sustained from all these advantages, and trained to fill the lowest condition in society, their teachers and ministers as a class educate them only for the situation to which the American people have assigned them. And hence too many of them aspire to no higher than the gratification of their passions and appetites, and cling with deadly tenacity to a country that hates them and offers them nothing but chains, degradation and slavery.

Since things are so, it is impossible for them while in this country to prove to the world the moral and intellectual equality of the Africans and their descendants. Before such an experiment can be fairly tested, our colored youth from childhood must be admitted to a full participation in all the privileges of our schools, academies and colleges, and in all the immunities and rights of citizenship, free from every disability on account of color, and the degrading influences that ignorance, prejudice and slavery have hitherto thrown around them.

The same inducements as to white Americans should engage them in agriculture, commerce, manufactures, the mechanic arts, and all the pursuits of civilized and enlightened communities. Every man of common intelligence knows this has not been done; knows, too, it cannot be done, for the first time, in the United States. In the face of these facts, we are compelled to admit that the African-Americans, in their present state, cannot compete with the superior energy and cultivated intellect of long-civilized and Christian Saxons.

And, hence, we are driven to the conclusion that the friendly and mutual separation of the two races is not only necessary to the peace, happiness and prosperity of both, but indispensable to the preservation of the one and the glory of the other. While we thus would promote the interests of two great continents, and build up another powerful Republic, as an asylum for the oppressed, we would, at the same time, gratify national prejudices. We should be the last to admit that the colored man here, by nature and birth, is inferior in intellect, but by education and circumstances he may be. We could name many moral and intelligent colored young men in New-York, Philadelphia, and Boston, whose talents and genius far exceed our own, and those of a majority of the honorable Saxon students with whom we have at different times been associated; men who, if liberally educated, would operate like lions on our whole people, waken responses in the unexplored regions of Africa, and pour new light on the repulse of letters; but who, for the wants of means and an unaided intellect, will probably live and die "unknown, unheeded and unprized."

"Out many a gem of rarest hue; out many a flower is born to blush unseen; out many a flower is born to blush unseen, and waste its sweetness in the desert air."
from my own experience, when I say that, during a life of constant struggle and effort, I never have received any sympathy or encouragement in obtaining an education, nor in aspirations to usefulness, from any of the advocates of Colonization, except my noble friend, J. G. Pott, Esq., of Trenton, N. J. Yet from some little acquaintance with many others, I believe they are good and true friends, ready to do anything for colored Americans that they would for white men in similar circumstances. I have never doubted the good motives and true benevolence of such gentlemen as Benjamin Costes, Theodore Frelinghuysen, A. G. Phelps, J. G. Pinney, John McDonough, and a host of others, whose sentiments and efforts in our behalf I know only by reading. But slavery and its consequent degen-
ration, together with our social position, have kept us farther apart than if separated by the waters of
the Atlantic. However good the men and worthy the
cause, it cannot flourish without the cooperation of
African Americans here. Our brethren across the
Atlantic have been struggling thirty years, and in
tears and joy have laid the foundations of a free
Republic with civil and religious institutions. They
call on us to assist in maintaining them and per-
taining to them in their Blessings; to aid them in
arousing their inhabitants and extend the rising glory of the
Lone Star of Africa. We should encourage their
efforts, and if it is just, we should no longer with-hold
our aid; and especially when, in benefiting them, we must benefit ourselves. If, by my freed-
efforts, I shall ever be able to do any thing that
shall tell in future on the blessings on that injured coun-
try, it will be very much owing to the sympathy
and encouragement received, in the course of my
education, from S. H. Curt, D.D., of 1844, and
Lewis Tappan, Esq., that unchanging and unshift-
ing advocate of the slave.

But we have never been pledged to any men or
set of measures. We must mark out an independ-
ent course, and become the architects of our own
fortunes, when neither Colonizationists nor Coloni-
izationists have the power or the will to admit us to
any honorable or probable means of subsistence
in this country. I only regret that I come to the
aid of Africa at a time when I possess less ability
to speak or write in her behalf than I did five
years since. Strange as it may appear, whatever
color may be a colored man's natural capacity and litera-
ty attainments, I believe this, as soon as he leaves
the academic world to mingle in the only society he
can find in the United States, unless he be a minis-
ter or lecturer, he must and will retrograde. And
for the same reason, just in proportion as he in-
creases in knowledge, will he become the more
miserable.

"If ignorance is bliss, 'tis folly to be wise."

He who would not rather live anywhere on
earth in freedom than in this country in social and
political degradation, has not attained half the
dignity of his manhood. I hope our Government
will justly recognize the independence of Liberia,
establish that line of neutrals, and thus give Afri-
can a reinforcement of ten thousand men per annum
instead of four hundred.

Borden my position. The subject and the occasion
have compelled me to write more than I ex-
pected to. In attempting to be just to three
classes, I expect to please none. While the pre-
and our whole country is vexed and agitated on
subjects pertaining to us, if I can do nothing more
than provoke an inquiry among African-Americans, I
shall have the satisfaction of hope; but I have
something to the interest and happiness of the citizens of the United States and the
people of Africa.

Augustus Washington.

Harriet, July 2, 1851.
Wednesday, September

A meeting of the friends of immediate abolition was held Monday last, in Eastern Park, for the purpose of hearing an address from the Rev. Henry C. Garnett, a gentleman of color, and an escaped slave, previous to his leaving this country, and with special reference to the means of calling the vigilance committee in its efforts in behalf of fugitive slaves. Mr. Garnett was received with warm applause—"We have heard him before, and have a high respect for his character and ability."—The proceedings were opened with devotional exercises, conducted by the Rev. G. D. McFarland, of Fortitude, after which the Rev. Dr. Garnett, the speaker of the evening, addressed the assemblage. He stated that he had been before, and had a high respect for his character and ability. The proceedings were opened with devotional exercises, conducted by the Rev. G. D. McFarland, after which the Rev. Dr. Garnett, the speaker of the evening, addressed the assemblage. He stated that he had been before, and had a high respect for his character and ability. The proceedings were opened with devotional exercises, conducted by the Rev. G. D. McFarland, after which the Rev. Dr. Garnett, the speaker of the evening, addressed the assemblage. He stated that he had been before, and had a high respect for his character and ability. The proceedings were opened with devotional exercises, conducted by the Rev. G. D. McFarland, after which the Rev. Dr. Garnett, the speaker of the evening, addressed the assemblage. He stated that he had been before, and had a high respect for his character and ability. The proceedings were opened with devotional exercises, conducted by the Rev. G. D. McFarland, after which the Rev. Dr. Garnett, the speaker of the evening, addressed the assemblage. He stated that he had been before, and had a high respect for his character and ability. The proceedings were opened with devotional exercises, conducted by the Rev. G. D. McFarland, after which the Rev. Dr. Garnett, the speaker of the evening, addressed the assemblage. He stated that he had been before, and had a high respect for his character and ability. The proceedings were opened with devotional exercises, conducted by the Rev. G. D. McFarland,after which the Rev. Dr. Garnett, the speaker of the evening, addressed the assemblage. He stated that he had been before, and had a high respect for his character and ability.
15, 1832.

Late intelligence respecting it throughout our own land, led these contributing editors for the purpose of asking the same on the other side of the Atlantic, let every influence possible be brought to bear upon this movement, and they would do their best to the advancement of the cause, and the propagation of a healthy public opinion, before which the system must sooner or later crumble into dust.

(Chants.)

Rev. Alex. M'Lean of Kirkcudbright seconded the resolution, which was carried unanimously.

The next resolution was moved by the Rev. Mr. McLeod, and was to the following effect:—

"That this meeting declares an unqualified attachment to the great principle on which the anti-slavery movement is founded; that it unreservedly sympathizes with those brethren in America who are nobly struggling to complete the triumph of that movement by lawful and Scriptural means, and that it pledges itself to continued effort for the purpose of securing the emancipation of the enslaved, and the universal spread of human freedom."

Mr. Hanco seconded the resolution, which passed unanimously.

Mr. F. Sinclair proposed the third resolution, as follows:—

"That inasmuch as a grand bazaar of useful and fancy articles, for the purpose of assisting the escape of fugitive slaves from the southern 'house of bondage' to our Canadian possessions, is to be held in Glasgow, in the Merchants' Hall, on the 19th and 20th of October next, this meeting earnestly hopes, and confidently expects the co-operation of all labourers who sympathize with the object, in order to render it as effectual as possible."

He impressed upon ladies present the propriety of contributing articles to the bazaar mentioned in the resolution, in behalf of the oppressed, and for the purpose of transmitting such men as Frederick Douglass, Dr. Garrison, and Henry Garnet (Chants.)

This resolution, like the others, was carried with applause, and a vote of thanks to the chairman, moved by the Rev. Mr. Rollo, was brought to a close.
THE Efficacy of Prayer.

Mr. editor.—Dear Sir, allow me a small space in your valuable Recorder. I have been thinking on prayer, and as much less has been said on this subject, and volumes written, who or what will be benefited by all lovers of its Author; and does not the happiness of all men depend on the use of prayer in the succession of prayer? Have any been made happy with their having been miserable but from the neglect of this great duty? I would say, as the great Apostle said, as recorded 2nd Thessalonians, 12, than 1st verse, “For what reason for us?”

Josephus.—Christianity was early planted in this ancient city by Paul himself, by company with Silas, as early as A.D. 42 or 44. He- Greeks believed and associated with Paul, and Silas, and a few of the chief women of the city. This early church of men and women. These men in the text was this request addressed, it may have been thought by some why that men like Paul and Silas, should ask the prayers of the church. We propose to show some reasons why they need the prayers of the church. They are not subject to like passions as other men, and no less than any other men, have a claim on the prayers of the church. Secondly, their calling requires the prayer of the people. The success of their labour depends much on the prayers of the church. The greatness of the labour grows out of the fact that their labour is not directed by any natural labor. To make it such that their prayers are not directed by any natural labour, that the word of the Lord may run and be glorified, prayer is a direct appeal to him, who holds the waters in the hollow of his hand. May the church come boldly to the throne of grace, and adopt the language of the poet—

“Jesus shows a smiling face,
And waits to answer prayer.”

Would not your meetings be attended with greater interest if the Church prayed more for us? Would they hear so many dull sermons, and see so many deficiencies in the minister? Will not the Church think and pray for us, that we may be able ministers of the New Testament, and the presence and the Lord prosper in our hands? Yes, as the text says, he who runs, and is not hindered, has not the game. May the Church pray that the minister may be as delivered, as promised in the second verse of the chapter as from whence the text is taken. How unimpeachable and wicked men are in our midst. And will this delivery be accomplished without prayer? And may the preacher keep in prayer’s path. And the Church be always ready to give a reason of the hope that lies within them, with meekness and fear. How much easier to preach to a praying Church, where, when he preaches, he feels that the word finds a lodgement in the bosom of a warm hearted Church. He then has reason and a hearing in the assembly. And may the Lord help the Church to double their diligence to pray for us. So prays one who is less than the least of all saints, in this grace, given, that I should preach among them, to the unspeakable glories of Christ.

Amen.

J. C. Reman.

Among the many grand Celebrations throughout the country, the one at Troy, New York, deserves especial mention. It was a success throughout, and the orator of the day greatly contributed to the success. Most of our readers are already familiar with the name of R. T. Green, as a valued correspondent to this Journal.

This brings us down to the address of the evening, that of Mr. R. T. Green, a young colored gentleman from Harford, whose talents and eloquence were of a high order. Indeed, in every respect, his address was a model of what a colored man can do with a little practice and encouragement. He had perfect command of his subject, spoke with perfect accuracy, and yet with the utmost modesty and respect for his audience. But not to go on with this speech, his address having been received with the greatest enthusiasm.

Mr. Green then went on to show that the negro did not need any special legislation. Indeed, as a principle, the colored man did not need any separate church; but they would be necessary for some time yet, even for those who were fit, in everything but negrophobia, for Heaven. And in a fairer climate, there was less need for able colored speakers, lawyers, statesmen, editors, to watch the interests of their race. Because the feeling of caste was not dead. If Mr. Groseley should invite Sedg Martin to the Tribune staff, or Parks, it was certain to remain him for the Post, or New York State should make Frederick Douglass governor, he would never have listened to the desire to more perfect equality. Every syllable of the address having been truly heard in the remotest corner of the building. As this was by far the best of the whole celebration, we make no apology for treating our readers some portions of the speech verbatim. Lack the room to treat them to the whole, we will content ourselves with offering a few silences.

After some introductory remarks, the speaker said:

It is scarcely necessary to return to the struggle which, after the war, our country was engaged in. The time is not come when we can be said to have achieved it. But I will say that, as a nation, we have fought, and we have fought well, and, in the face of the greatest difficulties, we have achieved our end.

The country in which we live is a great and beautiful country, and it is a country in which we can be proud to live. We have a government that is free, a government that is just, a government that is just and true. We have a people that love their country, and they are proud of it. And they are proud of the fact that they are free, and that they are able to stand up for their rights.

But we must not forget that there are many in the world who are not free, who are not able to stand up for their rights. We must remember that, and we must always keep before us the fact that we are free, and that we are able to stand up for our rights.

In conclusion, let me say that we are not only a great and beautiful country, but we are a great and beautiful people. We are a people that love our country, and we are a people that are proud of it. We are a people that are free, and we are a people that are able to stand up for our rights.

Thank you.
But, fellow-citizens, as I have said, I feel too lightly more like keeping silence, more like standing dumb in the presence of this mighty change, more like crying with the poet—

Lord forgive us, what are we,
That our eyes, this glory see,
That our ears have heard the sound!

It is done!
In the circuit of the sun
Shall the sound thereof go forth.
It shall bid the sad reproaches
It shall give the dumb a voice,
It shall fill with joy the earth!

But in the midst of the silence of thankfulness, while pouring out our gratitude, thoughts of the future come up: what is the right to vote if it bring not that equality, that recognition of our manhood, which no mere slip of paper with a few bloody words can ever bestow? Have we forgotten that for years we of the North have been nominally free—that is, we have been permitted to exist, but the hotel, the cars, the places of amusement, and often the hospital and the graveyard, have been closed against us. A prescription has been ordained against us which seems like a page torn out of the English persecutions of the Jews. And yet many well disposed of our whites fail to see how we have done this, shielded at “Chased in the Planter, but piloted the man.”

This is the fear which makes my few remarks sound more like a charge, perhaps, than a pan of joy. I do not believe one-third of the American people have forgotten their feeling of guilt. I am afraid, judging from analogy, that we, too, take some time yet, much calmer, lumber on our part, before they do forget. There are some from whom the feeling of prejudice will never be eradicated. There are others who have no real merits. Give me one black, Jim Finley, and I will guarantee that he, nor steamboat, nor opera, nor theatre, either closes its doors to him, or if it opens, consigns him to a back seat. Do not understand me, friends, as clamping for false equality—an equality of ignorance and learning, of virtue and vice, of respectability and low-mindedness. They never ought to be, and, thank God, in the nature of things, they never will be on a social level. Society happily regulates itself, opening its doors gradually to me, and endeavoring, if it does not always succeed, to keep out shabby and shame.

But nobler causes exist in any country than that which proceeds from noble and virtuous deeds and lives, when adorned by culture and wealth. But it is not against these that I raise my voice. It is rather that measure, infinitesimally smaller and inadmissible spirit which would give us all the political rights of citizens, while in the common conventions, needs and advantages of the State, it wishes us to think of no more nor to accept them as a gruity—this spirit which builds up separate negro schools when the State furnishes them for all—which allows the servants of the public to discriminate in regard to the public.

Many of these things we may not hope to alter at once, nor be discouraged if they do not immediately disappear, but strive to earnestly, so determinately, and patiently after all that is worthy of attainment in education, wealth and upright conduct, that our enemies shall be ashamed of their unceasing prejudices.

To the future, then, O friends, let us cast our hopeful gaze. Let us further thoughts of the sad past, which this amendment closes out forever, interfere with or shackle our efforts in behalf of what is now in deed and in truth our country. With a step more buoyant, a lighter heart, and a stronger back, and clearer because with more hopeful eye we assume our just position in our native land, forgetful of wrong, enmity of all good deeds. Bow down in prayer and praise! No poorest in thy borders but may now lift to the Jaster skies their unfranchised brow.

O beautiful! my Country! Ours once more! Smooching thy gold of sun-burnished hair! O'er such sweet brows as never o’er wore,
"Our Free Colored Population."

To the Editor of the Philadelphia North American and United States Gazette:

Sir—The editorial in your issue of the 25th inst. entitled, "Our Free Colored Population"—an article which however well intended, will tend to add greatly to the afflictions and disadvantages under which that people already labor—is more in accordance with the spirit of American prejudice and the absence of colorism, than with facts; and we ask to be briefly heard upon it.

It is not true, that "as far as the colored population of the free States are concerned, there is no law that tramples their faculties or limit their sphere of industry." Yet upon this broad and sweeping assertion is based your argument and conclusion that colored men cannot become useful citizens of the U.S. States. Now there is not a single State in this Union in which the colored man has equal rights before the law—not even excepting Massachusetts. Neither in Massachusetts nor in Pennsylvania, nor in any other State is the black man equal before either the statute or that other and higher law of public sentiment. With two or three exceptions there is no college, no hospital, no medical, or law, in the whole North, in which a black man can enter as a man. Could a black man study as white men do, medicine, law, or science, in Pennsylvania, or put either into requisition here, if he could find a course of study (there is hardly an exception) upon which white men rely for education and refinement, is denied him. This is the law of the land. To "trample the black man's faculties." It crushes out his manhood, unmans his ambition, and may yet drive him to desperation.

Again, it is well known that colored mechanists acquire a skill or acquire a skill and acquire a skill or acquire a skill in a workshop, as white men do, and so become useful citizens of the community. If, however, a black man, navigate the high seas! Can he form business corporations? Would the editor of the North American and U.S. Gazette employ a black compositor, a black bookkeeper, a black assistant editor, even though he, were well qualified? No, the black man is shut out from nearly every mechanical trade, as well as from every occupation growing out of these trades. This surely "tramples his sphere of industry."

It is true, as you say, that the removal of oppressive laws and customs only leaves men free to do as their fellows. But while these laws and customs last, they have an effect far beyond their mere operation as laws. They prevent the enjoyment of the men, near the spirit, burn the soul. What good then is there of laws on the statute book of Pennsylvania against the black man, when public sentiment is many times stronger against him than any law can be?

In the matter of industry you yourself in this very issue of the 23d inst. say: "White labor is inapplicable all over the free States, and will not tolerate complexion of the black." By this very remark any prejudiced judgment would judge that there is indeed liberty to "trample their faculties and limit their sphere of industry."

You say, and truly, that black men are bearing burdens, more and exclusively in their occupations which you are pleased to call unskilled.

I regard the institution of slavery as absolutely necessary to Louisiana, and I regard the preservation of the Union and our present Constitution as absolutely indispensable for the preservation of slavery in the Southern States, and I regard the increase of the number of slaves beyond the natural increase by births from those now among us, as absolutely necessary for the preservation of the Union, first and finally for the preservation of slavery where it now exists. For these reasons I am in favor of the proposition to import African laborers, although they were to be nominally free.

With these general declarations I shall from time to time examine the subject, in its different and collateral aspects, and endeavor to discuss it impartially, as the subject demands, without prejudice. My early connection and associations were certainly not calculated to induce me to favor the extension of slavery, which I now deem of so much importance to this nation as to outweigh all other propositions and considerations. Therefore I shall not be considered as either pro-slavery or as favoring the free-eating opinions of a portion of our citizens.

But to the Apprentice bill: it authorized certain persons to import from Africa into this State, a hundred and fifty hundred free African laborers, upon the condition that they shall be bound in apprenticehip for not less than fifteen years. It left it open for them to be bound as long as much as they might agree upon, and for our State to fix the status of the apprenticeship among us.

This enactment would have been exactly that of our slaves so long as the time of the apprenticeship had not expired, and it is not to be supposed by the careful and informed man, that any one of these would have ever outlived the term of engagement; in point of fact he would have been a slave for life, without it being so expressed in the article of indenture.

The proposition to import twenty-five hundred was made upon the ground that if the experiment resulted as was expected, that further authority would be given to import any desired number in addition, and if, on the contrary, it was found not to work well, that number would be sufficient.

That an increase of slaves is necessary to the preservation of slavery and the Union, is obvious to any mind for the following reasons: It is apparent to me beyond controversy, that the Union can only be preserved by neutralizing the abolition influences in one branch of our Congress, by there being a pro-slavery majority in one House of Congress. The Freeslavers now have a clear majority of the House of Representatives, and will soon have a like majority of the U.S. Senate, unless prevented by the creation of more slave States.

I am of the opinion that within a very few years if not at the next election, the Freeslavers and Abolitionists will elect their candidate to President, and that they then will have a majority in the United States Senate, and the only barrier to their revolutionary scheme will be the Supreme Court, to which they now announce their intention of reconstructing, or in other words revolutionizing, by the seating of all judges hereafter from partisans of their party, or the known adherents and exponents of their abolition opinions.

To avert this calamity, which would swiftly bring on revolution and war between the North and the South, we can only find one remedy that is to increase our strength in the Senate by the admission of more slave States into the Union. To do this, we must first fit them. It would be profitable, and then slaves to fill it.
ALCOHOL PERSONIFIED.

WRITTEN FOR THE ANNIVERSARY OF THE

TEMPERANCE CONVENTION AT HUDSON, N. Y.

JULY 8th, 1845.

BY E. P. ROGERS.

Kind Providence hath spared us
Another year to see,
And brought us to this sacred place
To strive for victory.

Our weapons are not carnal,
But mighty through the Lord;
He is the captain of our choice,
His spirit is our sword.

Our cause it is most glorious,
For victory we sigh,
We ne'er will be discomfited,
But conquer though we die.

With hearts repel'd with firmness
We boldly face the foe,
And if he cry surrender!
We'll coolly answer no!

Our laws like those of Sparta
Forbid us to retreat,
Our earnest cry is victory!
We're strangers to defeat.

Our foe is strong and subtle,
And multitudes have slain,
And filled the world with penury
With bitterness and pain.

His name is Belial Alcohol;
His lineage we trace
Back to the Sons of Ishmael
That rude and barbarous race.

He's stalked abroad for centuries
Has traversed every land,
And sown the hateful seeds of death
With his destructive hand.

The upright and the virtuous
Are subject to his wiles,
And Demon-like he first betrays,
Then o'er their ruins smiles.

At times he seems quite fluent,
And proffers joy and health,
But gives for joy a bleeding heart,
And poverty for wealth.

The children of the forest
He's slaughtered them by tribes;
And meanly stripped them of their wealth,
And gulled their chiefs with bribes.

In Afric's sunny regions
Where purling water runs,
Oh! he has played his treach'rous games
With her benighted sons.

He's dealt in human beings,
Bought scores of luckless slaves,
Who, while in agony and chains
Were torrid o'er the waves.

His military commander
Of late has made immense,
Buried his richly laden ships
Down in the raging main.

Persevering husbandmen
From off their lands he's driven,
And scattered all their families
Unto the winds of heaven.

Of honest hearted tradesmen
Poor bankrupts he has made,
And caused their wives and families
Through streams of grief to wade.

Physicians oft have bowed the knee
To this deceptive god,
Whose skill has quickly died away
Beneath his iron rod.

Lawyers too of much repute,
Well skilled inclassic lore,
Have keenly felt his fiery sting
And sunk to rise no more.

To halls of legislation
This Demon finds his way,
And men of sound and vigorous minds
Have oft become his prey.

The church of Christ he's entered,
And slain his thousands there,
And bid defiance to the Lord;
To faith, and zeal, and prayer.

He's visited the pulpit
With his unholy heaven!
And caused the heralds of free grace
To fall like stars from heaven.

What multitudes of victims
No human tongue can tell,
By him have been conducted
Down to the gates of hell.

Where'er life's streams are flowing
The nations to immolation,
There Belial Alcohol has been
Administering his curse!

On men he has no mercy,
But fills their minds with gloom,
And meanly aims in all his acts,
To lure them to their doom.

Sisters, wives, and mothers too,
He often has betrayed,
And artless maids of beauty rare
In deep disgrace has laid.

Oh! Belial Alcohol! thou foe!
To heaven and earthly joy;
We've sworn by every sacred thing,
Thy influence to destroy.

By the millions thou hast slain,
And by the captives led,
We've sworn to battle side by side
Till thou art dead! Dead!! Dead!!!

We ne'er will grant thee quarter!
We never will retreat!
But follow thee o'er hill and dale,
Till lifeless at our feet.
Gray-headed sires, we need your aid
Although far past your youth,
For hands quite tremulous with years
Best wield the sword of truth.

Young men, we need your active powers;
You too must face the foe,
And while the fathers guide the ranks
'Tis yours to strike the blow.

Wives, and mothers, we conjure
Our phalanx to adorn,
For without them king Alcohol
Will laugh his foes to scorn.

Young maidens too must fill our ranks,
And kindly act their part;
And like sweet music in the field
Cheer every fainting heart.

And you, the ministers of Christ
Who labour for the Lord,
Your power is great, your influence wide,
You bear the keenest sword.

And if you do not face the foe
With this keen sword in hand,
On you the frown of God will rest,
Like mildew on the land.

And let us all both old and young,
Of every name and sex,
Unite and slay king Alcohol,
That he no more may vex,

Our world our country and our kind:
Destroying souls of men,
And hurl him quickly to the tomb
Never to rise again.

And when we see that Alcohol
Has yielded up his breath,
And all his numerous foes behold
Him lie enchained in death,

Then will we shout, and shout again
With all our vocal powers,
And praise and thank the Lord of hosts,
That victory is ours.
EMANCIPATION DAY.

The JUBILEE of FREEDOM.

Celebration of the Seventh Anniversary of the Downfall of Slavery.

A PROCESSION and a DINNER.

Speech by William Lloyd Garrison and a Letter from J. R. Hawley.

Pres. Lincoln's Proclamation, "To set the Captives free, and that to break every yoke."

"The more a man who laid down his sword, struck from his heart the stile of the grave, and was led into the glorious liberty of God."

Yesterday, the colored people of this city and surrounding towns celebrated in a bountiful and becoming manner the anniversary of the day when the proclamation went forth from the capital of the nation ordering every slave, striking out of existence the evidence of a great national dishonor and making a republic of freedom in fact as well as by profession. The day dawned most beautifully with bright skies over all, affording the fullest opportunity for a proper observance of the event. At ten o'clock in the forenoon a single gun was fired upon the green which was the signal for the assembling of the different societies that were to take part in the procession. Three o'clock appeared upon the Public Square near the liberty pole, from which floated the stars and stripes, and from where the procession was under way. It passed out of the green and down the streets in the following manner:

On January 1st, by proclamation, the freedmen of the South and parts of the North, were informed that they were free, consequently all were gathered in the public square to hear the signal given. As the procession moved forward, the call for the north and south was heard in回答, and the people gathered around to hear the news. The procession then formed itself into a line and marched to the public square, where the newly freedmen were met by a band of music, and the soldiers and sailors who had fought for the Union. The procession then turned and marched back to the courthouse, where the speeches were made. The speeches were made by Mr. Garrison and Mr. Hawley.

The paper was read in an excellent manner, and was followed by a few remarks by the reader on which he graphically and briefly reviewed the grand result of the act of the President.

The presiding officer then said there was a hero present with them, a man who had been in the anti-slavery cause for forty years—a veteran of thirty years standing. He referred to William Lloyd Garrison, whom he introduced.

Mr. Garrison came forward amidst applause, and said:

"Friends and Fellow-Citizens—I thank you for this kind reception. It gives me unspeakable pleasure to be with you on this occasion, especially as it commemorates an event so glorious and so closely connected with liberty throughout the world as to justify the greater joy on the part of the colored people and to justify all the world for shedding holy blood. My attention was called to the condition of your people in 1826. It was then about 24 years old. I have now completed my 50th year, and I have labored in the anti-slavery cause for forty years. In 1826, I commenced to call the South to a strict account, and unfurled the banner of unconditional freedom upon the wall of a slave state and demanded that the slaves should be free. Of course it was not long before I was in the Baltimore prison for forty-nine days, when I was arrested by Mr. Toppan. Upon coming out I became the agitation to maintain the cause. I spoke first in Philadelphia, then in New York, and then in New Haven. I addressed a different generation from the one now living. There may be some here who are not familiar with it. To show the faith and hope I then had, let me quote from that address. I quoted it in June, 1838. I then read from that address, in which he urged the colored people to go onward for the end was near and the Lord God..."
was on their side. The colonization society might plot for their removal, but in vain. They held to their ground, and their cause was strong. They held on and did their duty, when every other man was absent. They held on and satisfied them. They held on and made a true and noble stand for the cause of freedom.

The colonists were not the only ones to hold out. The abolitionists were also strong. They held on and did their duty, when every other man was absent. They held on and made a true and noble stand for the cause of freedom.

In the struggle against the forces of slavery, the colonists and the abolitionists were both strong. They held on and did their duty, when every other man was absent. They held on and made a true and noble stand for the cause of freedom.

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After an air from the band, these tiers were given for the 20th C. V. and for Gen. Hawley.

THE CONCLUDING ADDRESS.

Rev. A. G. Beman of New York was then introduced. He said a most wonderful change had been wrought in the country. He remembered well the first copy of the Liberator he received. It raised the first hope in his heart that he felt. He spoke of the obstacles met with by the anti-slavery society. When an effort was made in 1832, in New Haven, to obtain educational advantages, Rev. E. J. Jones addressed the meeting in favor of it, but it was voted down by a vote of 200 to 5. What a change has been wrought since then. When the colored people proposed to join the army they were not allowed to meet in New York. They said there we do not want you, but the time came when the pride of the North was humbled and they called for us to come and help them. He spoke of how the slaves had prayed for deliverance, and how it had at length come. He referred to the advancement made by his people, and urged them to go forward in the work of self-improvement.

His remarks concluded the exercises, and at half-past ten the meeting adjourned.

THE WOOSTER GRAND HALL.

While the rooms of the State House were crowded with people flocking to the festival, the Wooster Grand Hall was in progress at Smith's Hall. The floor and gallery were crowded, and the arrangements were in charge of a diligent and efficient committee of the company. Everything went along like clock-work, and the scene extended into the sac of the occasion with undoubted success.

The Grand Assembly was in entire full evening covery tastefully elicitad.

Dancing, even from very early days:

The lights were of the distinctive appearance of twenty years ago. The gay figures were in exact style for the age. The caller's words were in perfect French, and the mountain top was danced up uninhibited.

The gleam of the band was the most delightful feature of the festival. The orchestra was composed of the best. The music was delightful, and the performance was harmonious. The band was well managed, and the performance was remarkably fine. The festival was a great success, and the entire company was satisfied with the arrangements and the performance.
Remarks of Richard T. Greener, Esq., at the Inauguration of Post 134 of the Grand Army of the Republic, at Boston, July 18, 1870.

Mr. Commander and Gentlemen of Post 134, G. A. R.

It is a rare pleasure to me to be permitted to take part in the proceedings of this evening— to assist by my voice in the formation of this charitable organization of those honored defenders of the integrity of the Union—the men who not only saved the country for those of us who had not the privilege of fighting for it, but also made it in truth and indeed a free country. Sir, there is no measure of gratitude which a generous country can do to heap up for you. Henceforth there will be no aristocracy of the land, the aristocracy of learning not even excepted, which will rival your claim.

To have served in the army of the Union—to have been a member or officer of one of those black regiments, not one of which ever pitched or turned its back upon the foe—not one of which ever contained a lukewarm defender of his country’s honor, will be glory enough for any man in the future, and a legacy better than riches to leave to his children. It is but a few weeks ago when the drum beat again wakening the echoes of Concord Bridge, Bunker Hill, and State street. How the banners fluttered in the breeze! How grandly looked the old flag which we all love so well! How quickly beat the pulses of our hearts at the thought of our Fatherland in danger. How quickly did we forget our wrongs, the conception and prejudices which had tended us under foot, and rally as one man around the glorious old stars and stripes. You may remember, I certainly do, that there were some men then, white and black, who advised us not to go to the war until we could go as officers; who opposed the formation of black regiments until we were treated as the other regiments of the State. They were right in their intentions, wrong in the application. As events proved, those who advised us to accept the situation and fight as we could, showed themselves the most practical advisors. There was one large hearted, sagacious Governor, John Albion Andrew, who risked his political reputation on your valor, who presented to you with his own hands this scarred and honored flag which you brought back without divisor.

How your hearts must have beat with a consciousness of duty done; how every loyal heart throughout the country rejoiced with you when he wrote, after your gallant march on Port Hudson, “Our honor is bright over all the land”!

To-day as I look back on the record—and a gallant one it is which you have left, gentlemen—the race is proud of you—your country demands the thanks of honor you, and owns with shame that she mistook your valor as she had overlooked your magnanimity.

The bayonet which you wielded with such terrible effect at Gaines’s Island, Olustee and Port Stevens, the heroic endurance and indomitable courage which you displayed at Milliken’s Bend, Port Hudson, and under the gallant Butler in the army of the James, gave our flag ground on which to stand, in battle for an enfranchisement; gave courage to our honored representatives in Congress, while demanding for us equal rights, and the right of suffrage. All those things, my friends, were made possible because you carried the knapsack, shouldered your muskets, and were willing to die that your country might live. Men had talked, lectured, wrote, debated, preached long before your time and mine against slavery. Phillips, Garrison and Douglass had stirred the people, but it was the bayonets of white and black soldiers which pierced through and through the serried ranks of slavery, which applied the torch to the charnel house of the Republic, and consigned it and its horrid crew to everlasting destruction.

But out from the dust and the smoke, out from the falling debris, the falsehood and impurity of this Southern attack, has arisen a fairer and more perfect, a firmer structure because built on the exalting rock of justice, a building sacred to that American liberty which the fathers intended, within whose portals every race and tongue may meet. It was but a few days ago, Mr. Commander, that on the classic common at Cambridge, they dedicated, with triumphal procession, with music, and banners and elaborate orations a monument to the patriot dead of that city on that common, which has heard so often the tread of martial feet, in the near vicinity of the tree under which Washington first drew his sword for his country’s independence—in close proximity to the venerable, but ever young Harvard College, whose patriotic role has always stimulated her sons to die for right and country, they have erected this granite pile, and on the bronze slabs, which grace the entablature, I read with a consciousness of pride, the names of Samuel Joseph and Samuel Thornton. The old era of subscription and bate had passed away in the equality of that inscription and these brave paratroopers in the peril, these martyrs to the cause of freedom and nationality, united in the grave, shared the glory which that native city shed upon her patriotic sons.

It is eminently proper that you should unite in these charitable organizations for the purpose of perpetuating the friendship formed on the field of battle or in the toilsome march. It is just that you should make the wants of the widows and orphans of your fallen comrades your care, since none of us bwwher:<br>
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his life cheerfully, mandally, upon the bloody rampart of Fort Waggner. It was the first opportunity he had to show to the world what mettle there was in him, what courage and fidelity the brave black troops whom he led so gallantly to death. Their officers knew them, their race trusted them, their friends were waiting in anxious suspense the time when they would close with the f.c.e., but their young, obdurate commander alone knew what fire was in them, and felt confident of them when that momentous hour arrived.

Some of you are here to-night who remember that memorable day. You recall his words of cheer before the march, you remember the terrible fire which the rebels opened upon when you were within a hundred yards of the fort; you remember that critical moment when the intrenchment was breached by the enemy; the scene of the front that deluged the nation's youth, with his light hair floating in the wind, confidence on his face, and enthusiasm in the eye, waving the sword above his head, he shouted those words which are not to be forgotten, "Forward! Fifty-fourth!"

Amidst the first you saw him scale the parapet; for an instant he wavered you saw, and then within the intrenchment, mortally wounded, to be buried, as the insolent foe sent them back, with his nigres in a ditch.

In marble and on the painted canvas some of our own race have pictured that glorious fate. Soon in our city will be seen his equal, Trim statue, looking, as you have often seen him in the well-remembered days of old; but no homage which you can render him, no humble praise of mine, would that it could but equal his merit, can bestow upon him a greater celebrity, one which would have given him more real gratification than the fact that he was "buried with his nigres." The principle of equality in danger and in peace, which he so nobly maintained while leading us to battle, was enforced and made doubly potent when he lay within the deadly rampart and his colored color-bearer stood beside him. It was of him that the poet wrote:

"Brave, good and true / I see him stand before me now, / And read again on that young brow, / Where every hope was new, / How sweet were life! / Yet, by the mouth firm, / And look made up for duty's utmost debt / I could divine he knew / That death dealt in the sulphurous hostile lines / In the more weeks of nobly pitched desks, /普文 heartbreak and not rue. / Right in the van, / On the red rampart's slippery swell, / With heart that beat a charge he fell, / Forward as a man; / But the high soul burns on to light men's feet / Where death for noble ends makes dying sweet / His life her wondrous span / Orbs fall with share in their undarkened days, / Whose valediction the bell-tolling scones of praise / Since valor's praise began. / We hide our chance, / Unhappy, and make terms with Fate / A little more to let us wait, / He leads for eye the mirror. / Hope's forlorn hopes that plant the desperate cold, / For never darkens and days of manlier mood; / Our wall of circumstances / Cleared at a bound, he flashes o'er the fight, / A mantle of fame, to show the right / And steal each warring glance."

Shortly after his regiment had left Boston he wrote:

"The more I think of the passage of the Fifty-fourth through Boston the more wonder full it seems to me. Just remember our own, their doubts and fears, and other peoples' seeing and playing remarks when we began last winter, and then look at the perfect triumph of last Thursday. We have gone quietly along forming the regiment, and at last last Boston amidst a greater enthusiasm that has been seen since the first three months troops left for the war."

"Truly, I ought to be thankful for all my happiness and success in life so far; and if the rising of colored troops prove such a benefit to the country and to the blacks, as many people think it will, I shall thank God a thousand times that I was led to take my chance in it."

"Yes, friends, as we meet to-night, with many of the results of that death, so early, so noble, so triumphant about us, as we stand at length citizens in our native land, we, too, can thank God a thousand times that Col. Robert Gould Shaw let the gallant Fifty-fourth go to battle."

While we remember the dead, brought so vividly to mind by this anniversary, let us not forget other officers and men in other regiments, who in war acquitted themselves like men, and in peace have maintained, by voice and pen, and more potent example, the principles for which they fought. Rush is he indeed whose pen is not deprived of the laurels gained in war. Brave is he who faces the cannon in battle, but he is braver still who faces public opinion in favor of right, who meets not the adventures in the marted enthusiasm, to stand firm, liberty and equality. Some, you remember, in the 54th and 55th Regiments of Infantry, and in the 5th Cavalry, who needed only to have died to have received medals of praise second only to the brave Col. Shaw. There is Hallowell and Hartwell, Allen, Thoreau, Fox, Roberts, Russell, and Whitney, and other names whom you know so much better than I, names of men who live yet, honored by you and their country.

Let me, then, gentlemen, one whose privilege it was to handle only a home guard's musket, and that in defense of the Buckley State, congratulate and every one who were more fortunate. There is not a shred of that old flag which I never touched the ground, but the strip of a gun, not a corps badge, but a regimental badge, nor saved at one you honors each in legitimate warfare, that I would not
The Black Boy Artist.

BY GIL JACOBS.

It is some three centuries ago since the enterprise of old Spain circumnavigated the West coast of Africa from Cape to Cape, explored the Gold coast, in the deep inlets of the Gulf of Benin and Biafra in the Gulf of Guinea, between the latitude of 36° N. and the Equator. Upon their return they brought back some of the natives, among whom was a black man and his son. These persons were sold to the world’s famed artist Murillo, and was named probably by the artist Sebastian. Murillo was a painter of the Spanish school, and gave lessons in his art. It was noted that the slave trade upon the Atlantic side of Africa began with this enterprise, near three hundred years ago.

It is probable that it was harmless in its early native, and as we have reasoned it was ordained by the providences of God to bring about the conversion of these degenerate wanderers to a knowledge of the true God from whom they were so totally estranged. As this may be, slavery in the American Colonies has resulted in the emancipation of “millions of transgressors poor,” who is for Jesus’ sake forgiven, and have received the inheritance of native-born citizens, who are ennobling in on the great progress of civilization, and enjoying the full blaze of the sun of gospel day; and have had their majority before mankind—invoking, and confessing the name of the true God, and his son Jesus Christ! The boy Sebastian, was employed to wait upon the pupils of Murillo, clean up, and take care of the studio generally. Sebastian plodded along in the daily routine of duties, and perhaps many a tear of the Topsy kind did this peculiar specimen of humanity perform; but as time rolled on, his dreams of youth were balanced, and adjusted by nature, and the poor black boy became subdued by the ruling passion in his soul, which contact with the sublime specimens of art had brought into life; his intense genius was inspired with noble power and system from contact with the daily lesson of his master before him. The magic pencil of the great master, as he gave life to the vague canvas, and vividly portrayed the lines of nature in the eye, the lively sketch, and easy-ship of some cherished beauty or the rough developments of the Shepherd’s features, or the gravity of the sage bound him by enchantment, as with a chain, to the objects before him! He reasoned not on the difficulties of his position, or despaired of success.

Time rolled on as the daily lesson, and periodical lecture succeeded given by the master, and the boy Sebastian ground the pigment, and prepared the implements for the easel, and kept the studio in proper order. The master had completed and sent into the world many of the finest records of his immortal fame—masterpieces of his art—and the claim of ancient pupils, sparrow on by ambition, eager to reach the pinnacle of such glory and fame, valuable and studied, painted in and painted out the misplaced feature, the well-turned muscle, or the quivering nerve, and range lines of pleasure, beauty, or of pain, with many a rejected and downcast look as each day closed with a disapproval pointed to success. Sebastian’s work began, and whitening his mercy as he moved around the inanimate sketches, eased-speaks and ceases, a dream of some great project lay contained in his spirit, but which was treason to his very thoughts, for he was but a slave, that he could one day trace these very lines of life and beauty of his great master’s genius whom goodness and nature had taught him to love. In the cool of even tide, when the Spanish sun had descended in the west, and the pupils were gone to their enjoyments, or to pour over their future by the successes or disappointments of their efforts, this African boy cleaned up and prepared the studio for the morrow. Brushes, palettes, artist’s material, and the duties general, this slave boy had to perform, which is all respectively done; and then his fragrant meal, and the logs are turned in the door. In the solitude of night he found peace in the exercise of his natural faculties, and then, without any motive of profit or fame, he made pleasant his loneliness. Left alone to his reflections, he cultivated the solitude by the echoes of his song. Being inspired with the theory of his master’s genius, he tried the pencil on the late inanimate puppets sketches as they stood before him on the easel. So he quietly labored until ‘tired nature a sweet restorer’ balmy sleep, left him all to dreams. As he matured in praise his mighty aim led him too far, and ‘tired nature’ played the traitor, and his work was left so oft his tale to tell—so good—and resembling the touches of the master’s hand, that the pupil’s delicate forbade to satisfy their surprise and doubt by investigation. But these things ripened by time as the summer fruits, that suspend their luxuriant clusters from the bough.

A student who had reached the goal when teachers art can do no more but recommended him to the width beyond—and encouraged to pursue his course, and reach the height of his ambition, had upon his easel his masterpiece to put the stroke of finish to his school labors. Many long and remedial efforts the pupil tried, and the master taught to give to the dead canvas life. The point of night and finish was the hand. On an evening after instructive toll the unfinished picture remained for the future efforts of the accomplished pupil, Sebastian reviewed the unfinished point; and in the solitary night put the full life of nature into the scene.

In the morrow the anxious student found that the point of difficulty was mysteriously overcome, and the work finally finished, and that could be by no other hand than the pencil of the great master; who being approached upon the subject, viewed the mysterious picture. When all the subjects were examined, and no clue was found—the current of oppugnation curved the whole affair, so as to produce some alarm in the artist’s studio—it was resolved to place themselves on watch for this mysterious painter, in such a manner as to be able to view the studio without being discovered from within. The hour arrived when quiet and solitude reigned over the busy studio of Murillo. As they waited and watched through the crevices, ere long the lone slave came, with paillet in hand, adjusted the lamp, and proceeded to ad dress himself to some piece in the silences amid. Judge of the surprise of the anxious watchers when they beheld in that poor black slave-boy to be the rival artist of their great master.

On the Morrow Murillo summoned the student and the studio servant—the arrangement being all ready—made inquiry, beginning at the chief student, and so on downward, when all denied in succession the work on the painting, until the boy, trembling, confessed the fact, and sought forgiveness. But the generous master replied, loaded his merits, emancipated him to freedom, and gave him a place in his studio.

“Sebastian,” said the master, “what can I do for you? Receive my gratitude, God bless you, all I can. It shall be done.” So the black African boy was raised to a social position with the master and the studio, in the ground of distinguished merit and his high moral character.

Away back in the history of Spain, with her proud chivalry, we find notice of Sebastian among the men of genius who did honor to that nation. Sebastian rose high as an artist, as he inscribed his great original ideas on the canvas in immortal lines, and took his place among the grooos in the studio of Murillo. His productions were not excluded by Murillo; neither did his master excuse contempt of a rival on account of his race or color, but allowed his pictures to go into the market and be sold; and it required the most profound connoisseur to define the difference between the merit of these respective artists; and even to this late period arc works of great virtues.

Then, we find that a slave boy from the depopulated coast of Guinea, blackened by the rays of an equatorial sun, possessed talents even beyond the rest of the students, although grasped with almost insurmountable difficulties, and that his productions were as contemptuous with one of the greatest men in the world. He possessed a high moral appreciation of liberty and love of parents, to ask the liberty of his father rather than wealth. Qualifications of virtue and merit, and intelligence to admiration, were the characteristics which elevated this rude specimen of humanity.

What may be expected from the full employment of the resources of that vast bound land where the majority of these genius of intellect is enshrined in the ebony canvas are made power by the contact with civilized life, and taught the rudiments of the philosophy, and science of the age? And reaching from 37° North to 50° South of the zone of the equator, and extending in longitude some 70°, which is all summer; the equator passing its principal tropical length but a few miles of it, and is irrigated as those sun-burnt people are, and de moralized by indolent, and degenerated into the most abject condition of human depravity; yet we have proof before us that there is mind, and intellect to be raised, and improved by
moral and practical teaching. There is still further proof that they have the elements of progress in them, as they have the idea of the value of gold, and sell it in dust and trinkets for barter, for they supply manufactures from the more civilized nations.

It progresses the oil in great abundance from the exuberant Palm tree; they collect the elephants tusks, and vegetable ivory, and ebony wood, skins, &c. and better, make boots, implements, and sustain life. There is a world in perspective of great value in this unknown land, and it is to be cheerfully hoped for that it is not far distant, when “Ethiopia will stretch forth her hands unto God”—and this will set the social and political position.

WASHINGTON, D. C., May 6, 1870.

Biography.

The speech of this distinguished gentleman was just what might be expected. We give quite a lengthy portion of it:

I will, however, since you say go on, say one word in regard to my faith. There are some men who are in great distress over the future of the colored race. I think I have already said if they can stand them if they fall let them fall. That is all. And do justice if the heavens fall; but they won’t.

There are some men consulting themselves with the thought that you are going to join their party, and some of them have been consulting themselves with the idea that liberty is congenital to the idea of the black race. [Laughter]

They are consulting themselves with the idea that this man, this Indian, is toット prior your advanced civilization and die out, and utterly disappear from this country. To that class of men I have to say that the present is far from flattering. I never saw so many negroes in my life. [Laughter]

I believe in the black race—I believe in their vitality. I believe all the more in their vitality because for two hundred and fifty years they have been exposed to all the destructive registry of slavery—mutilated, family relations ignored, all rights blasted out, the suffering of the wife, the chaining of two together, and the humiliation, yet we have continued to live and increase. They still live in Georgia and in the harbor of Charleston. Robert Smalls is still alive and has an increasing family.

My idea is that if slavery could not kill the negro, slavery, with its secesion, its inhuman slavery, without protection—freedom will not. If they could not kill us; if we could grow and increase and progress in this condition of existence, we have no reason to fear our extinction.

Look where you will under the whole heavens there never was a race subjected to an exterminating force more effective, more calculated to blot out the race than the race to which we belong. No white man that I know of has ever been subjected to anything like so destructive a force as the colored men have been subjected, and yet here he is.

Men have made the basis of their calculations and have set forth that the black race is decreasing. Taking it for granted that certain localities in the South have fewer colored people now than they had before the war, there are fewer colored people, but they have not traveled as I have traveled to the North, from Maine to Minnesota, from Minnesota to Missouri, and through Kentucky; and I find that where a few years ago there were no thousands of hundreds and hundreds colored people, there are hundreds and thousands lives themselves through the nation. They are destined to grow, and I think they will materially exercise their influence upon the institutions of this country, and a good influence.

I hope that the old men here who bear me will remember that any thing more than moral mission, to change the course of opinion, a difference of political action among colored people, but, my friends, I am not going to give advice, for we are in the position just now to receive perhaps more than we can dispose of in that line; but I say that one of the first things that we colored voters have to learn is this, to respect the fullest extent, to respect in each other the right to a difference of opinion.

I hear some men say that the black man, in this enlightened age, should vote the Democratic ticket, let him be denounced, let him be denounced, [Cheers] gentlemen. I do not share that opinion at all. I am a Republican, a Black Republican [cheers], dried in the word and I never intend to belong to any other party but the party of freedom and progress. [Cheers] But if any one of my colored constituents chooses to think that his interest and his rights and the interests of the country can be better served by giving his vote against the Republican party, I, as an American citizen, and as one dedicated to the defense principles of free govern, am for his right—his undoubted right—to vote as he chooses.

We have to learn in this respect for the law everywhere; it is not to lead and control the opinions of our fellow-citizens. I am a lover of freedom. I am a free man. [Cheers] I believe in a free conscience, both religiously and politically. I go in for this first, second, and last, and I want you to do so too.

I am down upon any one who begins to question a man who is going to vote a ticket different from his own. That talk was commenced in the District of Columbia. Nothing! nothing! nothing! will turn our liberty in this country so much as doing that. We are to respect each other’s rights.

We are to learn something about religious liberty. The colored people in this country are learning that in Cincinnati the first vote given by the colored people was in favor of retaining the Bible in our common schools. [Cheers] They had a right so vote—an unconditional right to vote, because the colored people in favor of retaining the Bible in our common schools. [Cheers] They had a right to vote—and a determined right to vote, and on this question I am with them. I glory in their stating their convictions; but, on the other hand, if there be any colored man who, by experience, by reading, by knowledge, honestly believes that it is unjust to the Catholic population of this country to impose upon the reading of King James’ version of the Bible to the exclusion of others, and was there in favor of removing the whole question of religion from our schools, let that man’s conscience command the respect which I accord you, and which you should accord to others who differ from you.

I confess I am of this description of men, and had I been in Cincinnati, I should have voted against enforcing the reading of the Bible in the schools of my country.

The schools of this country were established to teach men what can be known. They were established to teach what cannot be known, or what any man believes concerning the unknown; but they were established to teach what can be known, and there it would leave them. If any other man has a faith, let him have it; let him teach it to his family; let him teach it by the wayside; let him teach it by his life; let him teach it from the pulpit; let him teach it through the press. But let him not call upon this Government, made up of all religious peoples and no religious people, to undertake to enforce any book of religious ideas whatever.

[Cheers]

Religious liberty! On what! a liberty it is. The right to think, write and believe, the right to differ with the majority, more precious and more priceless, a liberty that has cost more tears, more blood, more agony than all other liberties together. I am not for seeing it compromised, I am for seeing it established, and my command to the Church, and all denominations of the Church, whether Catholic or Protestant, is hands off this Government. [Cheers] And my command to the Government is, let the Church.

Well, here I have gotten out of the way of the fifteenth amendment and been talking of something else; but I throw out these remarks because there is a tendency on the part of certain parties to engage or to promise your votes in a certain direction all through.
EDUCATION OF FREEDMEN.

Our following appeal has been handed us for publication, and we take pleasure in laying it before our readers.

Many persons have, heretofore, distrusted the African Civilization Society, because of its supposed connection with the American Colonization Society, but as the aims and objects of the Association become known, prejudice and distrust give way, and now many of our most distinguished ladies and gentlemen are joining it. This is as it should be.

The officers of the Society are men of spotless reputation, who always stand ready and willing to give every satisfaction as regards the appropriation of the funds; and the books of the Society are open for public inspection.

The efforts which the Society is now putting forth to sustain schools in the South, and providing places for those colored young friends who have received a liberal education, is worthy of all praise and a generous support.

Persons who desire it may become members of the Association by observing the following article of the constitution.

"Art. 4. The donation or subscription of not less than one dollar annually shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life-member."

AN URGENT APPEAL.

The African Civilization Society, having hundreds of pupils in their schools for freed children in the District of Columbia, would hereby most respectfully appeal to the ladies in every section of the country, but especially in our large cities, to aid us in this great and good work of educating these children, and making and providing proper situations for our colored youth. Respectfully, yours,

H. H. Garnett, President,
A. N. Freemen,
A. G. Beaman,
R. H. Cain,
Rev. W. H. Bishop,
Wm. Spellman,
Rev. D. A. Payne, D.D.
Rev. W. H. Davis,


FINANCIAL REPORT OF THE AFRICAN CIVILIZATION SOCIETY.

The claims of our schools in the District of Columbia are so pressing as to prevent us from issuing our regular annual report until about July 1st; meanwhile, we take pleasure in giving to the world a simple and authorized account of our financial affairs.

The following is our annual report of finances, from May, 1863, to May, 1864. During the last quarter of the year, our Society have organized and supported several schools for the freed adults and children of the South.

We have had from three to five hundred pupils in the schools, and from five to eight teachers. We cast ourselves on the confidence of a humane and liberal public.

H. H. Garnett, President.
Richard H. Cain,
Amos G. Beaman,

REPORT.

RECEIPTS.

Received from various sources $1,128.29

EXPENDITURES.

Salaries $290.41
Rent 163.50
Printing 107.56
Board and travelling expenses of teachers 88.75
Books, etc. 38.66
Travelling expenses of five delegates to Washington, D.C., Nov. 3, 1863 105.70
Travelling expenses of Messrs. Cain and Wilson, Commissioners to establish schools 39.25
School furniture 150.88
Incidental expenses 47.28

1,011.99

Cash on hand, $16.30

LIABILITIES.

Due Barnes and Burr, $124.60
" Teachers, 40.00
" H. Fisher, 37.50
" Abrahm W. Lackins, 25.00

$397.50

John Peterson, Treasurer.

AN APPEAL IN BEHALF OF OUR WOUNDED FROM RICHMOND.
GRAND CELEBRATION!

The Colored citizens of Greene County will hold a Grand Celebration in this village, on

THURSDAY, THE 15th DAY OF AUGUST, 1867.

At which time there will be a procession and Address by Rev. AMOS G. BEMAN, and others.

The Committee will prepare a Dinner for all who may favor them with their patronage, sparing no pains in their power to accommodate all their friends. The avails will be appropriated towards building a School-House on the Lot of land which they have already paid for.

The Committee cordially invite all the friends of the elevation and improvement of the colored People to join with them on that day.

The members of the U. L. A. will turn out in full. All members of other Leagues are earnestly invited to meet with them on the 15th day of August 1867.

COMMITTEE OF ARRANGEMENT.

Wm. Jackson, Warren Williams,  
Sam’l Greer, Albert Gaston,  
John Arter, Edward M. Dickson. 

Greenenville, Tenn. July 22, 1867.
