

The Rev. J. PENNINGTON (a person of such colour as may be termed what is usually called a black), of Connecticut, then made a long and interesting communication illustrative of the condition of the free persons of colour in the United States. He said, according to the last census, that of 1840, there were 386,235 free persons of colour, of both sexes, spread over thirty states and territories of America, in various portions and under different circumstances. It might be asked, were those free persons of colour civilized? If by civilization were meant the adoption of such conduct and avocations as characterised the whites, they were civilised; indeed, they had been charged, the thought somewhat unkindly, with imitating and “aping” the manners of the whites. (Hear.) They were now proceeding with all possible efforts to acquire civil and religious liberty throughout the States, and for all colours. (Hear.) Revolution on the question was in progress—not by violent means, but by moral and religious exertions. (Cheers.) The coloured man was ill-treated in America. Prejudice and the law were extensively against him; and they tend to produce a moral depreciation of the white man’s estimate of the coloured man. He would notice a “Jim Crow” definition—

“—————Do what you will,
The nigger will be a nigger still.”

It was also said, “Take a nigger, cut off his head, oil him, broil him, throw him into an oven, he will be a nigger still.” (Hear.) Those were Americanisms. (Loud cries of “Hear.”) Now, were not such descriptions alone sufficient to show the influence and tendency of American slavery? (Cheers.) The question, in fact, was whether the man of colour was capable of complete mental elevation? If they should be of opinion that the coloured man was not capable of complete elevation of character, then he might as well close his address, and go home—he had no business there. He, however, was humbly of opinion, from extensive experience and reflection, that the coloured man was capable of complete elevation of character. (Hear, hear.) He then described the condition and conduct of free persons of colour in various cities through the Union, viz., in Washington, Boston, Massachusetts, Cincinnati, &c., showing that they had chapels, schools, libraries, “libraries for females,” &c.; proving that in the free states their conduct, in all honourable respects, and desire for mental, moral, and religious improvement, was quite equal to that of the white population. The illustrations of this point were very full,

The Rev. J. PENNINGTON (a person of such colour as may be termed what is usually called a black), of Connecticut, then made a long and interesting communication illustrative of the condition of the free persons of colour in the United States. He said, according to the last census, that of 1840, there were 386,235 free persons of colour, of both sexes, spread over thirty states and territories of America, in various portions and under different circumstances. It might be asked, were those free persons of colour civilized? If by civilization were meant the adoption of such conduct and avocations as characterised the whites, they were civilised; indeed, they had been charged, he thought somewhat unkindly, with imitating and “aping” the manners of the whites. (Hear.) They were now proceeding with all possible efforts to acquire civil and religious liberty throughout the States, and for all colours. (Hear.) Revolution on the question was in progress—not by violent means, but by moral and religious exertions. (Cheers.) The coloured man was ill-treated in America. Prejudice and the law were extensively against him; and they tend to produce a moral depreciation of the white man’s estimate of the coloured man. He would notice a “Jim Crow” definition—

“—————Do what you will,
The nigger will be a nigger still.”

It was also said, “Take a nigger, cut off his head, oil him, broil him, throw him into an oven, he will be a nigger still.” (Hear.) Those were Americanisms. (Loud cries of “Hear.”) Now, were not such descriptions alone sufficient to show the influence and tendency of American slavery? (Cheers.) The question, in fact, was whether the man of colour was capable of complete mental elevation? If they should be of opinion that the coloured man was not capable of complete elevation of character, then he might as well close his address, and go home—he had no business there. He, however, was humbly of opinion, from extensive experience and reflection, that the coloured man was capable of complete elevation of character. (Hear, hear.) He then described the condition and conduct of free persons of colour in various cities through the Union, viz., in Washington, Boston, Massachusetts, Cincinnati, &c., showing that they had chapels, schools, libraries, “libraries for females,” &c.; proving that in the free states their conduct, in all honourable respects, and desire for mental, moral, and religious improvement, was quite equal to that of the white population. The illustrations of this point were very full,

interesting, and conclusive. Most of them, he added, were Methodists, of the Bethel or Sion denominations. These congregations were often exclusively coloured. Those who were Independents, Presbyterians, Baptists, Congregationalists, and Episcopalians, were in connexion with the whites. He had but one objection to them. There were separate pews for the blacks; and there was no intercourse by them with coloured ministers.

[Mr. BLANCHARD, from Cincinnati, Ohio, observed that there were now exceptions to this rule as regarded those classes of religionists; and that those exceptions were constantly increasing. (Hear.)]

The Rev. Mr. PENNINGTON resumed. He observed that still, however, the public law was defective, and would so continue until the distinction ceased which secured constitutional privileges to "white" citizens. The word white must be withdrawn, and the privileges extended to "citizens," without reference to colour. (Hear.) He had, however, to report some progress. The small state of Rhode Island had corrected this injustice. In its new constitution rights were extended to all free citizens, without regard to colour. (Cheers.) The judicial powers, however, were unsoundly exercised. In the smaller courts there was still danger when contending parties were coloured and white; but in the higher courts he was happy to be able to declare that impartial justice was more frequently observed. (Cheers.) Thus the judges of Pennsylvania had awarded all the full worth of the church and improvement, belonging to the coloured people, which had been destroyed by white mobs. (Hear.) The legislation in free states, he was happy to say, was improving: laws obnoxious to the free coloured race were being repealed, or attempted to be repealed; and laws to secure equality were being proposed or passed. He had already said that the coloured people were constantly engaged in efforts to improve their condition. They were also deeply interested in all that is being done for them. Here he read a letter expressive of the sentiments of the people of Troy, N.Y., in regard to the world's Convention. This letter (continued Mr. Pennington) expressed the views of the whole people on the subject of abolition. He had no record by him showing their views on colonization, but their publicly expressed opinion was their record, and that opinion was firm and united, totally and unchangeably, against the system: they believed it to be the handmaid of

interesting, and conclusive. Most of them, he added, were Methodists, of the Bethel or Sion denominations. These congregations were often exclusively coloured. Those who were Independents, Presbyterians, Baptists, Congregationalists, and Episcopalians, were in connexion with the whites. He had but one objection to them. There were separate pews for the blacks; and there was no intercourse by them with coloured ministers.

Mr. BLANCHARD, from Cincinnati, Ohio, observed that there were now exceptions to this rule as regarded those classes of religionists; and that those exceptions were constantly increasing. (Hear.)

The Rev. Mr. PENNINGTON resumed. He observed that still, however, the public law was defective, and would so continue until the distinction ceased which secured constitutional privileges to "white" citizens. The word white must be withdrawn, and the privileges extended to "citizens," without reference to colour. (Hear.) He had, however, to report some progress. The small state of Rhode Island had corrected this injustice. In its new constitution rights were extended to all free citizens, without regard to colour. (Cheers.) The judicial powers, however, were unsoundly exercised. In the smaller courts there was still danger when contending parties were coloured and white; but in the higher courts he was happy to be able to declare that impartial justice was more frequently observed. (Cheers.) Thus the judges of Pennsylvania had awarded the full worth of the church and improvement, belonging to the coloured people, which had been destroyed by white mobs. (Hear.) The legislation in free states, he was happy to say, was improving: laws obnoxious to the free coloured race were being repealed, or attempted to be repealed; and laws to secure equality were being proposed or passed. He had already said that the coloured people were constantly engaged in efforts to improve their condition. They were also deeply interested in all that is being done for them. Here he read a letter expressive of the sentiments of the people of Troy, N.Y., in regard to the world's Convention. This letter (continued Mr. Pennington) expressed the views of the whole people on the subject of abolition. He had no record by him showing their views on colonization, but their publicly expressed opinion was their record, and that opinion was firm and united, totally and unchangeably, against the system: they believed it to be the handmaid of

slavery. He would now conclude by an earnest appeal to the Convention. Men and brethren, help. Do you ask how you are to help us? You can help us through the channel of emigration. The world is pouring in its population upon the shores of America. Your emigrants, in many instances, become slaveholders and man-haters. When your friends come to settle among us, use your influence to have them bring right principles with them. Americans visit your countries. When they come, question them on the subject of slavery. Ask them how they feel towards the coloured people. Tell them how they stand before the world, and ask them what they are doing to abolish slavery? You visit America. When you go, do not forget that there is a certain man there who has fallen among thieves and robbers! Go as good Samaritans. Make inquiries regarding the condition of the coloured population, and drop a kind word for them; it will have its effect and due weight on the American mind. That was due to them. The world owed the coloured race a debt of justice. (Loud cheers.) Where was the nation that had not wronged the African race? He and his brethren felt warranted in declaring that the world owed them a debt of justice; and he asked for justice—only simple justice. (Loud cheers.) If you extend to us your sympathy, and aid us in endeavouring to procure justice, we live; deprive us of your sympathy, we pine and die. (Hear, hear.) Slavery in America was said to be a domestic question. He denied that assertion. It was no domestic question; it was a question for all mankind. (Cheers.) No nation was privileged to oppress humanity, and those who, by their conduct and laws, did so oppress humanity, ought to be appealed against before the whole world. As America had dared to make laws inconsistent with the rights of humanity, to abuse and degrade humanity, he felt warranted in appealing, and he did appeal, to the world for justice against such laws and wrongs to humanity. (Loud and long-continued cheers.) As the literature of the coloured race had been spoken of sometimes, he begged to present two books, written by himself; the titles were as follow:—"Covenants involving moral wrong are not obligatory upon man: a Sermon delivered in the fifth Congregation Church, Hartford, on Thanksgiving-day, Nov. 17, 1842;" and "A Text-book of the Origin and History, &c., of the Coloured People."

slavery. He would now conclude by an earnest appeal to the Convention. Men and brethren, help. Do you ask how you are to help us? You can help us through the channel of emigration. The world is pouring in its population upon the shores of America. Your emigrants, in many instances, become slaveholders and man-haters. When your friends come to settle among us, use your influence to have them bring right principles with them. Americans visit your countries. When they come, question them on the subject of slavery. Ask them how they feel towards the coloured people. Tell them how they stand before the world, and ask them what they are doing to abolish slavery? You visit America. When

you go, do not forget that there is a certain man there who has fallen among thieves and robbers! Go as good Samaritans. Make inquiries regarding the condition of the coloured population, and drop a kind word for them; it will have its effect and due weight on the American mind. That was due to them. The world owed the coloured race a debt of justice. (Loud cheers.) Where was the nation that had not wronged the African race? He and his brethren felt warranted in declaring that the world owed them a debt of justice; and he asked for justice—only simple justice. (Loud cheers.) If you extend to us your sympathy, and aid us in endeavouring to procure justice, we live; deprive us of your sympathy, we pine and die. (Hear, hear.) Slavery in America was said to be a domestic question. He denied that assertion. It was no domestic question; it was a question for all mankind. (Cheers.) No nation was privileged to oppress humanity, and those who, by their conduct and laws, did so oppress humanity, ought to be appealed against before the whole world. As America had dared to make laws inconsistent with the rights of humanity, to abuse and degrade humanity, he felt warranted in appealing, and he did appeal, to the world for justice against such laws and wrongs to humanity. (Loud and long-continued cheers.) As the literature of the coloured race had been spoken of sometimes, he begged to present two books, written by himself; the titles were as follow:—"Covenants involving moral wrong are not obligatory upon man: a Sermon delivered in the fifth Congregation Church, Hartford, on Thanksgiving-day, Nov. 17, 1842;" and "A Text-book of the Origin and History, &c., of the Coloured People."