

[At the meeting, in the Merchants' Hall in this city on Wednesday evening, which we formerly reported the Rev. Dr. Pennington of New York, once a slave, who stole himself, and became a free man of Christ, and an able minister of the gospel, who has been so well received to this country and is now on his way back to his flock, spoke as follows:]—It was with great pleasure, he said, that he rose to address them on the all-important and absorbing question of American slavery. Assuming it to be true that American slavery would not continue to exist much longer, then their attention was very naturally called to the means by which it was to be brought to a termination. It must be terminated in one or other of these three ways. First, by a due course of legislation, it was said—a legislation which must include the idea of compensation, or must be unconditional. The world, he thought, ought at once to be disabused with reference to any expectation that the American slaveholder would receive any compensation for his slaves. There were obstacles in the way of such a compensation. The free states would object, and justly object to be called upon to pay the southerners, to give up their stolen property when they had given up theirs, without fee or reward. Again, the enormous amount demanded by the planters made it utterly impossible that the liberation of the slaves could be a matter of purchase. The year after the West Indian emancipation, the Hon. H. Clay entered into an estimate of the value of the slaves, which he fixed at 1,200,000,000 federal dollars; and during the past winter another member from the south had increased the estimate to 1,600,000,000 of dollars, equal to £230,000,000 sterling. Now, who was going to pay that?—who was to meet that bill? If they should mortgage every inch of personal and real estate in America they could not do it. In the

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second place, it is said the slaves must be emancipated by physical force, in which they themselves should assert their rights, or some foreign power accomplish it for them. He must be allowed to say most distinctly, that this was not his choice. Thirdly, The slaves must be emancipated as they were emancipated in Egypt—they must make a grand exodus. He need not tell them that he had acted on this plan himself—and that he recommended it heartily to his brethren in bondage. The mind of the slaves, as well as the free people of colour in America, was rapidly expanding, and coming more and more into contact with those great principles of truth and civil and religious liberty which had fired the hearts and minds of the Anglo-Saxons in other times. If they took the entire population of Scotland, and added to it 95,000, they had slavery statistically. His mind sometimes staggered at the thought that in the midst of 22,000,000 of people boasting of liberty there was the large minority of 3,095,000 in chains. What an anomaly for the 19th century!

What an anomaly to exist in a republic claiming to be Christian, and claiming to be the model republic of the world! The rev. doctor, after combating the statement of Governor Hammond and J.C. Colquhoun, that slavery was the corner-stone of the Republic, proceeded to say that the institution was producing the most disastrous results, showing the truth of the general principle, that he that leadeth into captivity goeth into captivity. This was illustrated in many ways. The soil of the South was one of rich and maiden virtue; now it grins in poverty at the sun. The mails are carried at great expense, and when they arrived at their destination, the bags were found empty. Education had been proscribed to the negro, and they

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themselves were sinking into the lowest depths of ignorance. They dragged away all who had black blood in their veins, but thereby the descendants of the white man were also brought under the lash. Although there were many differences existing among the various classes of abolitionists they all agreed on the necessity of providing a shelter for the fugitive slaves. Canada is at present the great refuge for these parties. There had thus been given to the British crown an accession of 30,000 loyal subjects during the past few years. This was corroborated by a recently published letter from Dr. Burns of Toronto, to the excellent Dr Grey of Edinburgh. In that communication it was mentioned that the Presbyterian Church had by a resolution of the Synod formed a society, called the 'Elgin Association for promoting the benefit of Coloured People in Canada.' Two thirds of the whole number of escaped slaves made their way to it. They were as comfortable there as circumstances would permit, but the long and severe winters tried their constitutions greatly. If they could get a superior Canaan for them, they would be able either to bridge or gulf across the Red Sea that kept them from it. He had never given up the darling thought that perhaps they might yet secure some of the beautiful West Indian Islands for that purpose, where the climate and temperature were more congenial. Some of them had emigrated from Canada to Jamaica. He was in the latter place in 1849, and was honoured by an interview with the then Governor-General, the Earl of Elgin, whom he (Dr Pennington) was delighted to hear say that such constituted the most interesting and best class of the negro population. The tide of negro emigration from the South to the North would still roll on. No power would be able to arrest it. It was propelled by the philosophy of human nature, of common sense, civilisation, and of

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