

[Tuesday evening, 29th ult., the citizens of Boston assembled in the Joy-street Baptist Church to hear a lecture by Rev. Henry Highland Garnet, on African Civilization. He was introduced to the audience by Rev. J. Sella Martin, who remarked as follows:]

Ladies and gentlemen: In introducing our staunch friend and able advocate, I feel that it would be superfluous for me to utter one word of eulogy upon his character, or one sentence in commendation of his course. (Applause). I am confident that the generosity and wisdom of this audience will accord to him all that he wishes or needs, both in respect to courtesy and justice. But, while this is true, I feel it incumbent upon me to remove some unfavorable impressions which others (and I know not but he) may entertain in regard to the conduct of some of the leading men of the Twelfth (colored) Baptist Church of this city. When Mr. Garnet's personal friends applied for that church for him to speak in, the reason assigned for the refusal to open it to him was that the citizens of Boston did not wish to hear him, because they were tired of the discussion of the African civilization question. Now, without stopping to refute these reasons, admitting that they were true, it may not be out of place for me to state that I did all that I could, in one of the preliminary meetings which were taking measures for

Tuesday evening, 29th ult., the citizens of Boston assembled in the Joy-street Baptist Church to hear a lecture by Rev. Henry Highland Garnet, on African Civilization. He was introduced to the audience by Rev. J. Sella Martin, who remarked as follows:

Ladies and gentlemen: In introducing our staunch friend and able advocate, I feel that it would be superfluous for me to utter one word of eulogy upon his character, or one sentence in commendation of his course. (Applause). I am confident that the generosity and wisdom of this audience will accord to him all that he wishes or needs, both in respect to courtesy and justice. But, while this is true, I feel it incumbent upon me to remove some unfavorable impressions which others (and I know not but he) may entertain in regard to the conduct of some of the leading men of the Twelfth (colored) Baptist Church of this city. When Mr. Garnet's personal friends applied for that church for him to speak in, the reason assigned for the refusal to open it to him was that the citizens of Boston did not wish to hear him, because they were tired of the discussion of the African civilization question. Now, without stopping to refute these reasons, admitting that they were true, it may not be out of place for me to state that I did all that I could, in one of the preliminary meetings which were taking measures for

the success of the Convention, to dissuade the originators of the Convention from introducing that subject as a matter of discussion; but all to no purpose. Not that I feared discussion, but because I did not wish to interrupt more important objects of the Convention by the introduction of a topic which I know would not benefit our people generally, as the Convention would not have time to examine the merits of the question.

Now, my friends, no matter what the self-elected guardians of the colored people of Boston may say, I feel that I am prepared to deny the charge that the colored people of Boston are so unjust and uncourteous as to refuse to hear any man in his defense and efforts to remove imputations cast upon his character in his absence by those who disagree with him. (Applause). I know too much about the generosity of the colored people of this city to allow our *dear friend*, Mr. Garnet, to go away with the impression that you are enemies to free discussion. During my labors in Tremont Temple, where the largest white congregation in New England assembles, I have been cheered by the presence of our most intelligent and respectable colored friends, and when, during the week I have been out among you, you have given me words of sympathy and encouragement. (Applause). And if you

the success of the Convention, to dissuade the originators of the Convention from introducing that subject as a matter of discussion; but all to no purpose. Not that I feared discussion, but because I did not wish to interrupt more important objects of the Convention by the introduction of a topic which I know would not benefit our people generally, as the Convention would not have time to examine the merits of the question.

Now, my friends, no matter what the self-elected guardians of the colored people of Boston may say, I feel that I am prepared to deny the charge that the colored people of Boston are so unjust and uncourteous as to refuse to hear any man in his defense and efforts to remove imputations cast upon his character in his absence by those who disagree with him. (Applause). I know too much about the generosity of the colored people of this city to allow our *dear friend*, Mr. Garnet, to go away with the impression that you are enemies to free discussion. During my labors in Tremont Temple, where the largest white congregation in New England assembles, I have been cheered by the presence of our most intelligent and respectable colored friends, and when, during the week I have been out among you, you have given me words of sympathy and encouragement. (Applause). And if you

have acted thus kindly towards me in my humbleness and obscurity, I know you will not depart from this course when the character of H. H. Garnet is at stake and submitted to your just judgment. (Applause). A man who is celebrated for his charity towards both his friends and h[is] enemies, as he is admired for the ability with which he defends the one and overthrows the other when they dare to meet him. (Applause). Could it be possible for Boston, with all its talent and respectability, with courtesy and love of freedom, to act worse than the slave-holder does toward his slave? When a slave is tried in the south they will at least allow him the privilege of pleading guilty or not guilty. I repeat, it has not been done by the colored people of Boston. (Applause). A few men, whose minds and hearts melted into one would find room to rattle in the shell of a mustard seed, (laughter), whose perceptions are as dull as their conscienc[e] are elastic, and whose highest sense of right is to go with what may for the time appear popular, and the utmost of whose usefulness is measured by the power of their lungs; (laughter), these men are the only persons to be blamed in Boston, and upon these the blame shall fall. (Applause). Mr. Grimes knew, when he refused to open his church, and his satellites, when they refused to hire the church, (notwithstanding it

have acted thus kindly towards me in my humbleness and obscurity, I know you will not depart from this course when the character of H. H. Garnet is at stake and submitted to your just judgment. (Applause). A man who is celebrated for his charity towards both his friends and his enemies, as he is admired for the ability with which he defends the one and overthrows the other when they dare to meet him. (Applause). Could it be possible for Boston, with all its talent and respectability, with courtesy and love of freedom, to act worse than the slave-holder does toward his slave? When a slave is tried in the south they will at least allow him the privilege of pleading guilty or not guilty. I repeat, it has not been done by the colored people of Boston. (Applause). A few men, whose minds and hearts melted into one would find room to rattle in the shell of a mustard seed, (laughter), whose perceptions are as dull as their consciences are elastic, and whose highest sense of right is to go with what may for the time appear popular, and the utmost of whose usefulness is measured by the power of their lungs; (laughter), these men are the only persons to be blamed in Boston, and upon these the blame shall fall. (Applause). Mr. Grimes knew, when he refused to open his church, and his satellites, when they refused to hire the church, (notwithstanding it

has been hired to every and any man who could command five dollars to pay for it they knew that the people, had they known of it at the time, as they have done since, would have given expression to their just indignation at this ostracism and unmanliness. I, for one, am not sorry for the state of shame and confusion into which his contemptible unkindness has precipitated him. (Applause). A man who would violate the courtesy which he owed to a brother minister, with so little compunction of conscience as to go to every colored church to get them to act as he had done in refusing his church—a man who would outrage every claim of hospitality in the person of a man from whom he had enjoyed hospitable entertainment, by refusing his church and his house to one who took him for a friend up to the moment of refusal, simply because that man differed with him in opinion—a man who would strike down freedom of speech in the person of a great leader among colored people, while he affects to condemn the same thing among pro-slavery white people, is at once too contemptible for condemnation and too hypocritical to secure confidence. (Applause and laughter). Had I a dog who should treat another dog in this manner, I don't know but what I should swap him off for a snake, and then kill the snake. (Applause and laughter.) The time is com-

has been hired to every and any man who could command five dollars to pay for it they knew that the people, had they known of it at the time, as they have done since, would have given expression to their just indignation at this ostracism and unmanliness. I, for one, am not sorry for the state of shame and confusion into which his contemptible unkindness has precipitated him. (Applause). A man who would violate the courtesy which he owed to a brother minister, with so little compunction of conscience as to go to every colored church to get them to act as he had done in refusing his church—a man who would outrage every claim of hospitality in the person of a man from whom he had enjoyed hospitable entertainment, by refusing his church and his house to one who took him for a friend up to the moment of refusal, simply because that man differed with him in opinion—a man who would strike down freedom of speech in the person of a great leader among colored people, while he affects to condemn the same thing among pro-slavery white people, is at once too contemptible for condemnation and too hypocritical to secure confidence. (Applause and laughter). Had I a dog who should treat another dog in this manner, I don't know but what I should swap him off for a snake, and then kill the snake. (Applause and laughter.) The time is com-

ing, my friends, when the deeds of our people in regard to the great cause of human liberty, are to be committed to the historian's page, and upon the exercise [of] justice, which we owe to our leading men, depends the beauty of the portrait which shall be drawn of the people in Boston. Respecting the African Civilization Society, and my connection with it, I have this to say: the cloud of revolution is ascending, and the great spirit of Liberty enthroned upon it is hurling his thunderbolts thick and hot against the garrisons of slavery and of wrong; and if that society is wrong it will not escape, and if it is right God will do with it what we cannot do without it—make it a mighty instrument of the overthrow of slavery. Another among the many reasons why I support it is, that here I see a man who has made twenty-five years of sacrifice to the cause of colored people in this country, who stands to day as much respected and as dearly beloved as any man among us, who is as calm in his judgment, as zealous in his advocacy, and as eloquent and efficient in his efforts as he has been unchanging and unchanged in his fidelity, who advocates the movement, who has given his time and talent to it without reward, and who now comes to remove the aspersions cast upon him in the late New England Convention, and to vindicate, by his own

ing, my friends, when the deeds of our people in regard to the great cause of human liberty, are to be committed to the historian's page, and upon the exercise of justice, which we owe to our leading men, depends the beauty of the portrait which shall be drawn of the people in Boston. Respecting the African Civilization Society, and my connection with it, I have this to say: the cloud of revolution is ascending, and the great spirit of Liberty enthroned upon it is hurling his thunderbolts thick and hot against the garrisons of slavery and of wrong; and if that society is wrong it will not escape, and if it is right God will do with it what we cannot do without it—make it a mighty instrument of the overthrow of slavery. Another among the many reasons why I support it is, that here I see a man who has made twenty-five years of sacrifice to the cause

of colored people in this country, who stands to day as much respected and as dearly beloved as any man among us, who is as calm in his judgment, as zealous in his advocacy, and as eloquent and efficient in his efforts as he has been unchanging and unchanged in his fidelity, who advocates the movement, who has given his time and talent to it without reward, and who now comes to remove the aspersions cast upon him in the late New England Convention, and to vindicate, by his own

statements, the position he occupies with regard to this movement. Allow me, then, to introduce to you the Rev. Henry Highland Garnet. (Prolonged applause).

statements, the position he occupies with

regard to this movement. Allow me, then, to introduce to you the Rev. Henry Highland Garnet. (Prolonged applause).