

SAMUEL E. CORNISH, who said that nothing but a sense of duty to God, to his brethren, and to himself, as well as to Governor Hunt, induced him to come from his sick room on this occasion. He had obtained credible information, since issuing the call for this meeting, which helped to convince him that the sentiments contained in the message to the Legislature respecting them, were not at all the sentiments of Governor Hunt, for I know that had we been as judicious, wise, and skilful in management as we should have been, so far from our being included in Governor Hunt's message in the manner we have been, we could have procured anything that we desired bearing on the interests of the coloured people. Others have watched, and traitorously taken advantage of us, and, to carry out their swindling schemes, have induced Governor Hunt to lay such sentiments before the Legislature as he has done—sentiments which never would have been thought of had they not taken their origin from the same source as the formation of this Society has done. I believe that Governor Hunt should be morally exonerated from the consequence of his act respecting us. He did not know our wishes or our wants. We are extremely remiss in everything in which we are interested. We don't keep the time of day; if we had been more active, we should not have had any necessity for this meeting. We are constantly presented in the papers as the most degraded people under God's heaven, but I challenge this city to a mathematical investigation on the subject. Let them enter into it, and take the fifteen thousand of coloured population, and take the four hundred and fifty thousand white people, and see whether we have a larger proportion of de-

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graded population than they have. We are equally elevated in proportion to the population as our white brethren. In those streets which surround this church, and through the city generally, there is a large proportion of the free white population just as degraded morally and politically as we are. I live on the corner of Fourth and Wooster streets, and, take from my house to Spring street, and then take from my house to Fiftieth street, and the people above me will have nothing to do with the people below me. They will mix with the coloured people just as soon as they will mingle with the poorer classes of the white people, and will mix with us socially and morally, and intermarry with us, too; if we are degraded and never can rise, neither can these people ever rise. The rich are doing every thing they can to keep themselves apart from the labouring population of our city, and will associate morally, civilly and socially, and amalgamate with me, sooner than with the people below me. But these are facts which ought to be laid before the public. We are considered the only degraded people in the city. What, shall this darkness be permitted to dwell over us? Half the money that is spent in two grog shops would keep a paper in circulation which would open the public eye, and lay these facts before Heaven as clear as the rays of the noon-day sun (applause). I wish to say more on this subject, and will do so in a course of lectures. I agree with brother Pennington in his opinion of African colonisation; and in 1827, I got up a paper on purpose to oppose it; and they who read the *Freeman's Journal* will find the editorials constantly

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opposing this scheme. From that day to this, I have never changed my mind about it. He was accused of sending his son to Liberia; but he had opposed his intention of going until he had found that he was fully bent upon it; and he, therefore, no longer threw any obstacles in his way. He would show some strong reasons for a support of African colonisation, and the only necessity that existed for that measure. First, then, was the fact comprised in this, that we Christian republicans hate black people so much, that we cannot do them justice in this country. This is one reason. If you are so degraded, why do they not elevate you? Why, they say, we hate you so that we never can do you justice in this country. All the influence of the religion of Jesus Christ cannot make us do it, and this is a sin which we must compromise by sending you out of the country, and then there will be no occasion for showing any of this hate. Two-thirds, if not four-fifths, of the active members of the Colonisation Society are clergymen and leading officers in the church; and does not the Bible require that we shall have the grace of God without any respect of persons. If the religion of Christianity cannot remove from their minds this hatred, if it is deficient in this respect, must it not be deficient in other respects, and in all? And if so, then let us give up the Christian religion and adopt some Pagan idolatry. The second reason why colonisation is necessary is, that God has planted in the nature of the white man such antipathies against all black people, that they cannot endure to live in contact with him. They will not give our sons their daughters; nor let their sons take our

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daughters—they will not sit with us in counting houses or colleges. Will our dear brethren just look at this antipathy, and see if it is in accordance with the religion which they profess and preach—if it is in accordance with the dictates of humanity. I look around me and see how much the complexion of this congregation is lighted up; half of us have advanced to a medium, at least, between black and white, and I want to know is this the result of antipathy. Go to the Southern States, and see the complexion of the slaves, how very many of them are as fair-skinned as their masters; so much so, that in some instances, they are actually taken to be the master, and the master taken to be the slave, because the master himself is stained with our blood, and shows it. I have been engaged for the last thirty years in helping to educate young ladies and gentlemen from the South and I have had a little experience, therefore, as to the action of this sentiment of antipathy. I have had young ladies from the South, and as soon as their education was well nigh complete, traps were set for them by young men among us, who have had very high ideas of themselves, and they fell into their snares; and when they had received their education, they were found to be missing, and it proved that they had gone off and got married to the white gentlemen. I could mention many instances of this kind to you, but may only just speak of Miss Mulholland, of Philadelphia, and Miss Carty, and I have some at this time that have excited my fears that they shall follow the same example. If they have money and accomplishments, the white gentlemen will be attracted by them; they will fasten on

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them with the eye of a hawk, and yet, brethren, there is such an antipathy between the white and black race, that they cannot come together. I called upon Mr. Potts after he preached that sermon about antipathy, and I asked him did he know the captains of several steamships; he said yes, and spoke well of them. Well, said I, they were once poor coloured boys, and now they are among the first men in the country, and white families have married in among them. I asked him—did he know Alfred Hill, who used to make boots under Hart's drug store? He did. Did he know that rich apothecary in Greenwich street, who died, and left a large estate to his heirs? He did. Well, that man had been with us, and left us, and amalgamated with white people. I mentioned many other instances of this kind, to illustrate the truths of his arguments about antipathies. I dare one of you to have a daughter of a fine appearance and good education, and ten thousand dollars, and keep her, unless you have her locked up in a room. There was, he said, another reason why the colonisation ought to go on. Colonisation was a craft by which a mass of clerical agents and their relatives and dependants got their living, and, for this reason, the scheme must exist and prosper. A short time ago a rich gentleman from Louisiana left forty or fifty thousand dollars a year to the Colonisation Society; Mr. Thompson, of this city, left it fifty thousand dollars; Mr. Graham, fifteen or twenty thousand; somebody else, that died last week, ten thousand. There has been at least half a million of dollars bequeathed to that society, and we have, in these United States, five hundred pauper clergymen,

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for whom places must be made. He knew an agent of that society, who, from being a poor man, suddenly became quite wealthy—loaded ships with freight on speculation. Those concerned in the scheme had poor brethren, and poor nephews, and poor dependants, who must be provided for; and, if the colonisation craft is lost these men might starve. Brother Pennington is very cruel in his opposition to the society; he does not know what fatal effects or results [.....] makes men say that they cannot but hate their black brethren; they know it is a sin, and therefore they want to save themselves from committing such a crime by sending them away where they would never see them again. We hate them, although God commanded us to love them; and if we can send them off to Africa our hate will not be brought out. The speaker went on to give other reasons why he was opposed to the scheme. The climate was fatal and deadly, the fever of the country would not leave them for two years, if it did not carry them off quickly, and even then it would not go till it finds it cannot kill you. It was also injurious to their mental constitution; none but pigmy minds could possibly exist in it. It was, besides, most pernicious to their moral welfare; society there destroyed all traits of humanity. He would state one fact which is not generally known. This society is in existence thirty-seven years. The colony of Cape Palmas numbers two hundred thousand inhabitants; Liberia a like number; four hundred thousand in both, and yet in that thirty-seven years the society only sent out ten thousand. I will now close by a few re-

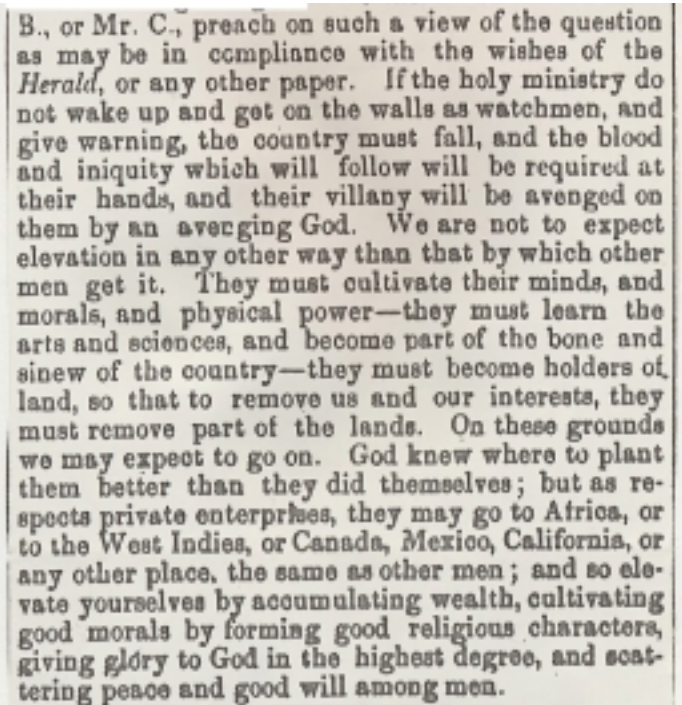
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marks in regard to the duty of coloured people in the free States (Voice—'Will Mr. Cornish favour the meeting with some account of the New York and Liberia Agricultural and Emigration Society'). Mr. C. politely consented, and entered into a detailed narration of the dishonest practice carried on by Mr. Putnam, who represented himself as the agent of the society, and collected a large amount, some \$3,000, from citizens, who were foolish enough to believe his representations. He (Mr. C.), however, exhibited Putnam in his true colours; but the latter only remarked very complacently that the disclosure came late as he had already "made his jack." He would now make some remarks as to the duty of coloured people in the free States in respect to their opposition in this nefarious scheme. The destiny of this country is not in the hands of society at all, but it is in the hands of God, who can remodel it in one year; and we stand now on the verge of being remodelled. A thousand influences are at work, springing up from the very foundation of society. The destiny of the country is not in our own hands at all. I could name influences which are at work, and which will soon remove our foundations, and our republic must and will be tossed by anarchy if something is not done very efficiently to save the country in its purity. He believed there was no other way for the elevation of coloured people, bond or free, except through the influence of religion; but the editors who have got a political point to carry, go about manoeuvring, and calculate on getting the influence and efforts of ministers to help out their electioneering designs. We then find Mr. and Mr.

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B., or Mr. C., preach on such a view of the question as may be in compliance with the wishes of the *Herald*, or any other paper. If the holy ministry do not wake up and get on the walls as watchmen, and give warning, the country must fall, and the blood and iniquity which will follow will be required at their hands, and their villany will be avenged on them by an avenging God. We are not to expect elevation in any other way than that by which other men get it. They must cultivate their minds, and morals, and physical power—they must learn the arts and sciences, and become part of the bone and sinew of the country—they must become holders of land, so that to remove us and our interests, they must remove part of the lands. On these grounds we may expect to go on. God knew where to plant them better than they did themselves; but as respects private enterprises, they may go to Africa, or to the West Indies, or Canada, Mexico, California, or any other place, the same as other men; and so elevate yourselves by accumulating wealth, cultivating good morals by forming good religious characters, giving glory to God in the highest degree, and scattering peace and good will among men.



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