

Professor ALLEN, of New York, in supporting the Resolution, said, with its general spirit he, of course, agreed, but he was not so sure that he did not desire the passing of that American Bill. It was their bounden duty to protest against the wrong of extending Slavery,—nevertheless they could hardly do less than desire that every impediment might be removed in the great battle which was going on in America between Slavery and Freedom, and thus show who were ranged on the different sides of the question. He was no Free-soiler. He did not believe in the compromise. The men who were parties to that in 1776, and a little later, committed a great error in philosophy when they for a moment consented to compromise with sin. They might have known that the result of such a compromise would have been disastrous and disastrous it had been. He desired the battle of Slavery to be fought, not upon the free-soil platform, which was a very narrow one though he honored the men who stood upon that platform, knowing, as he did, their conviction. But he wished to see Slavery swept away entirely, and freedom brought out into the sunlight of Heaven. (Cheers.) The founders of the Federal Government, he thought, had made a mistake, but they had acted logically in the matter, and with very commendable sagacity. Nevertheless, they did not see with a prophetic eye. Soon after the compromise of the Federal Government, a slaveholding spirit began to grow up

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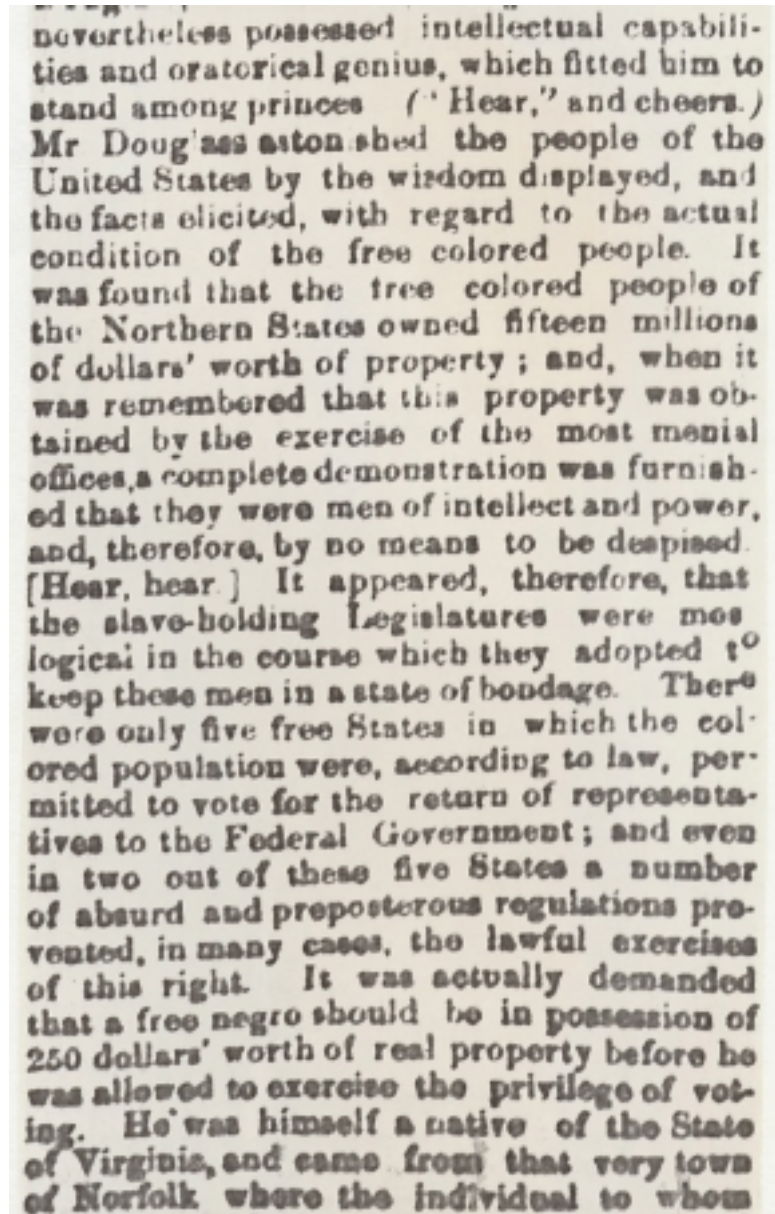
in their midst, which afterwards tended to their overthrow. They desired to prove that negroes were only fit for slaves—in other words, they desired to prove that negroes were blind, and they, therefore, thought they were logically right in putting out their eyes. They desired to prove that negroes could not work, and, therefore, believed they were logically right in cutting off their legs. They desired to prove that negroes were incapable of attaining to intellectual and moral grandeur, and, therefore, they went to work logically to exclude them from wealth, intelligence, and religion. This was commendatory in them. It was good Anglo-Saxon logic. (“Hear, hear,” and laughter.) He had never seen better. (Hear, hear.) But all these prophecies had failed them. The colored people of the Northern States presented themselves to the world at this very moment in an attitude which claimed its respect and admiration. (Cheers) Who had not heard of the Rochester Convention held about a year ago in that city? That was a Convention of colored men, and was one of the most remarkable gatherings ever held on the Western Continent. (Hear, hear.) The very enemies of the negro said, that there were men composing that Convention who would have adorned any congress that had been gathered since the days of John Adams.—That Convention was headed by Frederick Douglass,—a man who, though born a slave,

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nevertheless possessed intellectual capabilities and oratorical genius, which fitted him to stand among princes ("Hear," and cheers.) Mr. Douglass astonished the people of the United States by the wisdom displayed, and the facts elicited, with regard to the actual condition of the free colored people. It was found that the free colored people of the Northern States owned fifteen millions of dollars' worth of property; and, when it was remembered that this property was obtained by the exercise of the most menial offices, a complete demonstration was furnished that they were men of intellect and power, and, therefore, by no means to be despised. [Hear, hear.] It appeared, therefore, that the slave-holding Legislatures were most logical in the course which they adopted to keep these men in a state of bondage. There were only five free States in which the colored population were, according to law, permitted to vote for the return of representatives to the Federal Government; and even in two out of these five States a number of absurd and preposterous regulations prevented, in many cases, the lawful exercises of this right. It was actually demanded that a free negro should be in possession of 250 dollars' worth of real property before he was allowed to exercise the privilege of voting. He was himself a native of the State of Virginia, and came from that very town of Norfolk where the individual to whom



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reference had been made was imprisoned for teaching a number of people to read the Holy Scriptures. But though a native, he was never a slave; and yet notwithstanding the fact that he was freeborn, the school in which for some time he had been placed was actually broken up and dispersed, in consequence of the unconquerable aversion which the upholders of slavery entertained to the education of men with skins a little darker than their own. No longer ago than January 30, 1853, he had actually been assaulted by an armed mob of 600 men, some of whom even professed to be Christians, on the Sabbath evening, and driven out of the village of Fulton, where he lived, simply because he had the audacity to get married to a white woman, the daughter of a Christian minister. [Sensation.] Nevertheless, they met in the city of New York: and taking the ship Daniel Webster they came to this country, where they had lived ever since. He had enjoyed the unspeakable privilege of treading roughshod upon their iniquitous law which decreed that no man of color should be entitled to vote unless he had 250 dollars worth of real estate. On one occasion he went to the polling-booth during the last Presidential election. He went there in good faith, but with the determination to get his voting tickets received and to utter his protest against their villainous law if they should be rejected. The

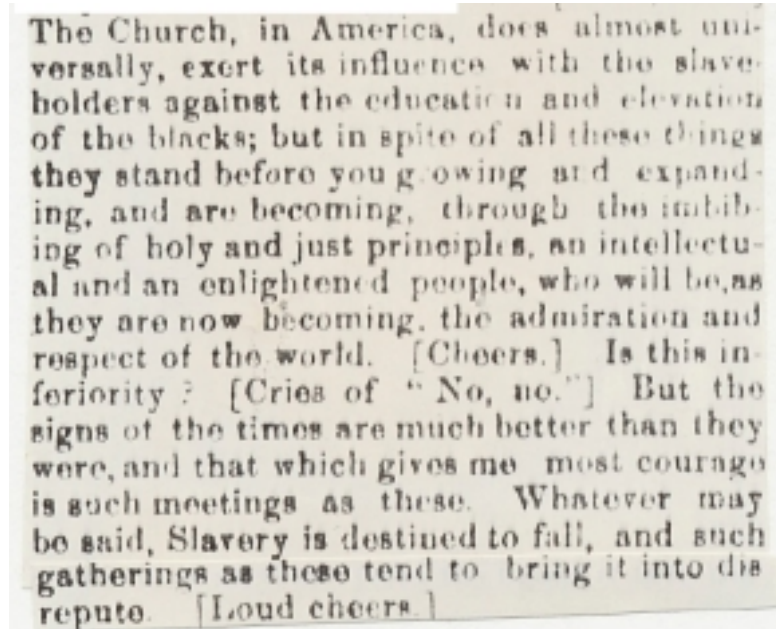
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gentleman who took the tickets said, "I suppose, Mr. Allen, you have got 250 dollars worth of real estate property?" "No, Sir, I have nothing like that amount." "You have that amount in personal property?"—"Yes, I have." "And then some person looked," said Mr. Allen, "at the interrogator," and I said, "I demand my vote this day, not because I have or have not 250 dollars' worth of real estate, but on the simple ground of my manhood. You bring no charge against me, and I have a right to vote equally with any other of my fellow citizens." "It is all very well I admit," said the collector, "but there is the law." "Well," said I, "if you will make it appear that that means me I am satisfied." The very direct manner in which I put the question confused the man, and of course he was unable to make it appear as he wished, and turned off by saying, "Its all right; we will take your vote, Sir." (Laughter and cheers.) The State Government, moreover, have emulated the General Government in its iniquity in this respect, and so general has the feeling against liberty become, that 39,000 out of 40,000 pulpits in the land have declared that Slavery is not spoken against in the Bible. (Sensation.) Some of them, indeed, do not say that the Bible absolutely sanctions Slavery, but at the same time, they do all they can to aid the oppressor. [Hear, hear.]

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The Church, in America, does almost universally, exert its influence with the slaveholders against the education and elevation of the blacks; but in spite of all these things they stand before you growing and expanding, and are becoming, through the imbibing of holy and just principles, an intellectual and an enlightened people, who will be, as they are now becoming, the admiration and respect of the world. [Cheers.] Is this inferiority? [Cries of "No, no."] But the signs of the times are much better than they were, and that which gives me most courage is such meetings as these. Whatever may be said, Slavery is destined to fail, and such gatherings as these tend to bring it into disrepute. [Loud cheers.]



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