

Mr. CHAS. L. REASON was the next speaker. He said, it has already been a matter of surprise with me, that the American people should be so willing to patronise a system so expensive as the Colonisation Society, by which they are called upon to spend large sums of money upon a class of people they so heartily despise. You know the American people are proverbial for their love of money. Yet we hear of that same people giving thousands of dollars for a class of people they regard as next door to brutes. Perhaps it is to be accounted for by looking at the system and going back to first principles. The Christian society has never changed one whit from its first position. It has, however, admirably followed the advice of Paul, though whether in the scriptural sense I would not vouch—it has “become all things to all men.” At one time we find it stating that the negro race becomes a highly cultivated, moral race when transported across the ocean. Again it tells us that this race is not to be reached by the sight of Christianity itself. I am not speaking without evidence. We find, in the Fifteenth Annual Report of the Colonisation Society, the following statement:

“Christianity cannot do for them here what it will do for them in Africa. This is not the fault of the coloured man, nor of the white man, nor of Christianity; but an ordination of Providence, and no more to be changed than the laws of nature.”

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people of this country. Yet, by some change, as magical as if it were done by Professor Anderson, it is this same race, transmuted, that are to evangelize Africa. And then they go on to say to the slaveholder, "If you do not get rid of this vicious class of people—the free coloured population—you will not be able to hold your slaves." But listen to what they say upon the necessity of keeping the slave in the most debasing ignorance. The following occurs in the report of the New York State Colonisation Society, on its second anniversary:

"It is the business of the free—their safety requires it—to keep the slaves in ignorance. Their education is utterly prohibited. Educate them, and they break their fetters. Suppose the slaves of the South to have the knowledge of freemen, they would be free, or be exterminated by the whites. This renders it necessary to prevent their instruction to keep them from Sunday schools, and other ways of gaining knowledge. But a few days ago, a proposition was made in the Legislature of Georgia to allow them so much instruction as to enable them to read the Bible, which was promptly rejected by a large majority. I do not mention this for the purpose of condemning the policy of the slaveholding States, but to lament its necessity."

[Elias B. Caldwell, one of the founders, and the first Secretary of the parent Society, delivered the following sentiments at its formation:

"The more you improve the condition of these people, the more you cultivate their minds, the more miserable you make them in their present state. You give them a higher relish for those privileges

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which they can never attain, and turn what you intend for a blessing into a curse. No, if they must remain in their present situation, keep them in the lowest state of ignorance and degradation. The nearer you bring them to the condition of brutes, the better chance do you give them of possessing their apathy.”]

Mr. RESON then proceeded to quote the following:

“None are obliged to follow our example; and those who do not will find the value of their negroes increased by the departure of ours.”

From this it is evident that it is for the benefit of the slaveholder that the Colonisation Society was originated. I will allude to one other branch. It is the gross injustice done to us, by proposing to send us away from our homes, on the ground that we desire it, and also that we are degraded and ignorant. There are other classes of people, the foreigners, who are far more degraded, whom you will meet in the street every day, asking for alms, and many of them so ignorant as not to be able to read the direction of letters, which they are in the habit of asking persons passing by to read for them. Such is the character of the population from all the European countries—particularly the Italians and Irish who are stalking through our streets. Now we are native Americans, and are not thus degraded. The foreign population is the right field for the labours of the Colonisation Society.

[Mr. G. T. DOWNING.—But you are not in favour of sending away the foreign population?]

Mr. REASON.—No; but if there be any class who ought to be sent away, it is the foreign population.

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This country, however, has opened a refuge for the thrifty and industrious of all nations, and it is as fine a country as any under the sun (applause).

We have done something more to establish a right to remain in it than others. We have fought for it. We fought for it in the revolutionary war and in 1812. Let us see some examples. On the 5th of March, 1851, a petition was presented to the Massachusetts Legislature, asking an appropriation of \$1,500 for erecting a monument to the memory of Christopher Attucks, the first martyr in the Boston massacre of 5th March, 1770. The matter was referred to a committee on military affairs, who granted a hearing of the petitioners, but finally submitted an adverse report, on the ground that a boy named Christopher Snyder was previously killed. Attucks was a coloured man, and John Adams, counsel for the soldiers, admitted that he was the hero of the night. What were their services in Rhode Island? Take, as a sample, the statement of Governor Eustis, who said in his able speech against Slavery in Missouri, 12th of December, 1820: "In Rhode Island, the blacks formed an entire regiment, and they discharged their duty with zeal and fidelity. The gallant defence of Red Bank, in which the black regiment bore a part, is among the proofs of their valour" (Much applause).

Mr. R. concluded with the following lines from Sir Walter Scott:

Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own—my native land.
* * * * *
If such there breathes, go mark him well!
For him no rapturous feelings swell!

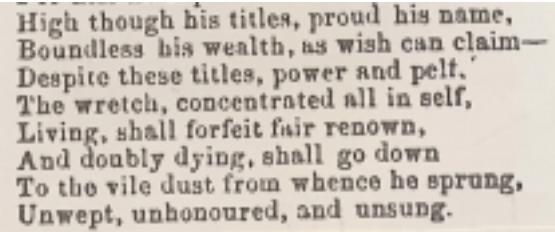
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High though his titles, proud his name,
Boundless his wealth, as wish can claim—
Despite these titles, power and pelt,
The wretch, concentrated all in self,
Living, shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonoured, and unsung.



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