

The Rev. S.R. WARD, of Canada (a gentleman of colour), on coming forward, was received with much applause. He said: There were eight millions of slaves in different parts of the world at present. There were 3,300,000 in the United States, and about the same number in the Brazils. According to the estimate of Mr. Henry Clay, in 1820, it would take twelve hundred million dollars to redeem them. Why should the slaveholders be paid such a sum for ceasing to do evil, and learning to do well? (Loud cheers.) The rev. gentleman then showed the anti-social tendencies of Slavery in breaking up the marriage tie, and in scattering families. To say that the Bible sanctioned such a system was, he contended, to say, that the Almighty sanctioned the violation of the moral law. He had never been "down south" since he was two years old; at that age his mother ran away with him. (Loud cheers.) But he had heard Slavery defended from the Bible in New York; and he thought that Rome, and Atheism, and Infidelity united, had not the power to do so much injury to real religion as those professors were doing who pretended to sanction their abominable system from the Holy Scriptures. (Loud cheers.) The great distinction between the false prophet and the true prophet in the Old Testament, and in all times, had been that the false prophet pandered to the vices of the nation, while the true prophet re-proved them. (Cheers.) This guilty silence on the part of the Church had been the reason why Slavery had taken such deep root. The north was as guilty, if not more guilty, than the south in this matter; for in all cases, and even at the passing of the infamous Fugitive Slave-law, the north had a majority in Congress. He then showed the arbitrary and oppressive

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laws of Illinois and Indiana against free persons of colour, and amidst great excitement on the part of the audience, described the “negro-pew” system which prevailed in the churches of the north. In touching further on this point, he said, that had it not been for the influences of a truly pious mother, the conduct of the American Churches would have long since driven him to infidelity. This had been the case with one free gentleman of colour who was under religious impressions, and had gone so far as to present himself, with the permission of the clergyman, at the altar, to receive the communion. (Hear, hear.) On kneeling down, the clergyman paused, and asked him to retire till all the *white* persons had partaken of the Sacrament. This was the first of a series of acts which drove that man to infidelity, till at length he was accustomed to lead his children to a congregation of infidels, remarking that there black and white sat down together as brethren, which could not be said of any Church in that city. (Loud cries of “Shame, shame!”) It was true that matters had to some extent improved since then. Another case he witnessed, in which a pious lady gave a religious tract to a negro girl, which the girl rejected harshly, saying that these white ladies professed great anxiety after their souls, but would not condescend to sit down by them on any consideration. That was true. (Hear, hear.) After some persuasion, however, and being convinced that the lady in question was an exception to this rule, the negro girl was induced to read the tract, and it led to her conversion. (Hear, hear.) That was a brief sketch of his own wife. (Loud cheers.) He concluded by showing the obstacles to emancipation this prejudice against men of colour—which prevailed

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so strongly even in the north—presented, and gave an example in the fact that, coming over in the Europa, one of the Cunard steamers, it had been made a condition by Mr. Cunard—an Englishman—(hisses)—that he (Mr. Ward) should not take his meals with the rest of the passengers. (Renewed hisses and cries of “Shame!”) Mr. Cunard’s reason was that “the Southerners might make a difficulty.” Yet he was a British subject, and Mr. Cunard was an Englishman! If Englishmen, then, had not something to do with Slavery, he did not know who had. This prejudice against the negro ought to be rooted out, and the coloured man, if worthy of it, ought to be allowed to occupy a position in society on equal terms with his white brethren. (Cheers.) Let all Christians regard this question as affecting their common humanity and their common religion, in all the efforts which were made to uproot this abominable system, until it should be true that no man suffered from the injustice of his fellow-man. (Cheers.)

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