

The Rev. Mr. SELLA MARTIN said that Dr. Storrs began his speech by an appeal to the ties of nationality and of race between them and the American people who had been so recently engaged in the work of emancipation. He came to appeal to them in the name of another race, unlike them in complexion and feature—he came to appeal to them in the name of another race who under the providence of God had learned to speak their language, who had most cordially worked under their institutions, and who had taken upon them the sacred enjoyments as well as the great obligations of the same Christianity. Mr. Martin then observed it was important that the people should know how the case stood in America, and proceeded to meet a few objections with regard to the emancipation question. He found it stated in almost all the letters of newspaper correspondents in America that the negroes were lazy and puffed up because they had been made free; that they thought liberty meant license; that they left good situations, and that they refused to accept good ones. Now, he was not there to say that the negroes out of four millions might not furnish some lazy people. Why, we had in Scotland a population of three millions, and he doubted not that there were a good many who would rather wait till something should turn up than turn it up themselves. (Laughter and applause.) In America they could pick out from communities 20 per cent. of white people, with all the stimulus of education and free institutions, who were lazy. Was it matter of surprise that there could be some negroes who were lazy? The degradation in which they had been kept, the deprivation of their rights in their own children and

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of their self-respect, and the denial of their social existence, were not calculated to produce habits of industry. Those correspondents who spoke of the lazy habits of the negroes, never alluded to those of the whites, although in fact there were more of the one class than of the other. They did not mention the fact that in one district of the South in which 1,300 whites were receiving rations, there were only 83 negroes who applied to be so aided. As a rule the negro worked, and where he did not work the explanation was easily to be found. Their former masters, the slaveholders, and the poor whites refused to give the negroes work; it was their desire that they should not work, for the slaveholders were afraid of an equality, and the poor whites were jealous. But supposing all that was written against the negro were true, ought not those who have robbed him of self-reliance and self-respect seek rather to undo their work by sympathy and aid, then to make their former injustice the excuse for its continuance? It might be asked why, with all this prejudice in the South, and a great deal of it in the North, did the negroes not emigrate to Africa, Hayti, or some coloured community? But they were born in America; why should natives be excluded when foreigners were received? The negroes loved their country; why should they be driven away when the traitor remained? They had fought for their country; why should they be expelled when rebels were pardoned? (Hear, hear.) But even though the principle of expatriation were the true and the right one, it could not be acted upon. They were difficulties

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which could not be overcome. There would not be enough of ships obtained, nor could the money be found, to carry away the negroes from America. But the first thing to be settled just now, with respect to the negroes in America, was that they should not starve during the coming winter; their social position amongst the American people would right itself. If the negro were by his education prepared to go into the parlour, he would go there.

All that the society he represented asked was that the negro be fed, clothed, and sheltered during the coming winter. Mr. Martin then observed that mere physical suffering was not the only danger; there was a danger beyond. The negro in the South would say to himself, "I will go to the North; they are kind to my race there; I hear of plenty there." Well, one negro goes thither, and then another, till thousands have gone to the North. Well, when people would see many negro paupers in the North, the old feeling against them would revive, and the cry might be for a wholesale expatriation. Mr. Martin concluded his appeal by saying that what aid should be given should be given soon and immediate in order to be effectual.

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