

Professor ALLEN (an intelligent gentleman of but slight colour) then came forward, and was received with applause. He said he certainly felt very much obliged by this kind reception; it showed to him their kind feeling, which, however, he must accept more as a tribute to the cause he stood there to advocate. He would (for the sake of this cause) he was an orator; but, unfortunately, he was not a speech maker by profession, having lived in the main the quiet life of a teacher. He had not come there to deal out indiscriminate abuse of America and her institutions, for he could not forget that it was there he first looked up to the blue heavens above, and at the green earth beneath him; that there still reposed the ashes of a beloved mother, of a father, and of sisters. No, endeared to his heart were the blue hills and the shores of his fatherland. (Hear, hear, and applause.) But while he should not deal in indiscriminate abuse, neither should he indulge in fulsome flattery. American slavery was one of the those great evils which require to be attacked by all the efforts of mind and heart, and the man who threw a lance at it should see that it is charged with fire as well as with truth. He acknowledged the greatness of America in energy, intellect, and activity. Look at her;—a nation born in a day! Look at her giving culture and education to her people,—and here there was something sublime, something great. But if he acknowledged her to be great, he condemned her the more. (Hear, hear.) He had heard it said that America would abolish slavery if she could. Why, if America willed to march her armies into Mexico and annex a part of that country, she did it; and if she willed it, she could abolish slavery. (Hear, hear.) But what was American slavery? He had always said that it was the vilest that ever saw the sun. The slave was one who was in the power of his master; his personality was destroyed, though a human being endowed with faculties

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and inclinations which bid him look upward, and with a capacity which enabled him to pierce the skies. He was from a slave state; a native of Virginia, and though never a slave, he had looked upon slavery for eighteen years, and knew it to be all that it had ever been pronounced, the abomination of abominations. (Hear, hear.) But the slave was not only subject to the will of his master, but also to the will of every white person in the community; for not only the slave, but the free coloured people, were by express statute prevented from giving any evidence against a white person, so that whatever indignity was offered them, they had no redress. To show the absurdity of the prejudice against coloured persons, he mentioned a case which occurred in Charleston, South Carolina. Some time ago a beautiful young lady was met by a young gentlemen, supposed to be connected with one of the first families; he politely bowed to her; but he had passed her but a few steps, when one of his companions ridiculed him for having saluted in this respectful manner "a nigger," as the term went. The man was astonished, and would not believe it; but, when convinced of it, he was so angry that he ordered a policeman to take her to the police-office, where she was flogged, not for any act she had done, but because he had been guilty of saluting with respect a coloured lady. (Hear, hear, hear.) But the free colored people are not only subject to such indignities, but in the matter of education and locomotion they were under the greatest restrictions. Let him give them a little of his own experience. Although born a freeman, in Virginia, it was impossible for him to leave his own state without first obtaining from a magistrate a passport. He obtained one which authorised him to leave Virginia for Baltimore by steam boat. He proceeded to Baltimore, but it was with the greatest difficulty he could leave it,

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being told by the ticket seller that he must get some white man to testify that he was free before he could have a ticket. He was a stranger there, and at last he succeeded in finding a white man to testify that he was a free man. He then went to the State of New York, and after remaining two years, he thought he would return to Virginia, to look upon the face of his mother and shake his father by the hand. He asked a captain to give him a ticket to Norfolk, in Virginia, and he refused, saying that it was contrary to law to take into Virginia even a free coloured man. So he went some other way into Philadelphia, and at last succeeded in getting from thence to Virginia. On arriving there he was met by those he supposed to be his friends, but who, instead of acting as such, seized him by the collar, and asked why he had ventured into Norfolk again. His father and mother were alarmed, and he at last thought it best to exile himself; that was the last time he had seen his native State. In England he had seen nothing of the prejudice against colour; he had traversed their parks, had visited their cities, and had been at their hotels, and he had not yet met with any of that feeling which exists in America. This feeling was generated entirely by American slavery, and did not exist even in Brazil, where some of the most distinguished officers of the Government were of African blood. It was said that this prejudice against colour existed because the coloured man was naturally inferior. But surely it was only necessary to turn over the pages of history to confute this assertion. If it was said that coloured men in America had not established a claim to genius, that difficulty could be got over, for the men of African blood there were called upon to employ their genius in battling with the difficulties with which they had to contend daily. No coloured man in America could afford to write poetry or become an

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artist, when all the powers of that mighty people were combined together to keep him in the dust. But though the whole energies of church and state had for ages been combined to keep the black man down, he was increasing in energy, in power, and in respect with the entire world. (Applause.) He asked, was this any evidence of inferiority? (Hear, hear.) Not only non-professors, but men who claimed to be Christians, were guilty of this prejudice. Why, he himself was mobbed out of a place one Sabbath evening by those who professed to be Christians, and for no crime that he had committed, except that having three-fourths of Anglo-Saxon blood in his veins, he had aspired to the hand of a lady who had the remaining fourth. (Hear, hear, and applause.) The whole story about this was written in a book, and he could not tell it to them then. The Professor then proceeded to show how this prejudice against coloured persons manifested itself in schools, there being only two schools where coloured people were received on terms of perfect equality; in politics, no free coloured man being allowed to vote, except he was possessed of real estate worth 250 dollars; in the places of worship, where the negroes are provided with separate pews; in the cemeteries, in some of which the ashes of a coloured person are not allowed to be interred. Having referred to the recent convention of free colored men in America, and to other matters, he said this prejudice against colour would have its day, and then it would pass away. The coloured people are increasing every year in numbers, strength, power, intelligence, and virtue, and he had hope of them and of the American people yet. (Hear, hear.) He had seen enough to make him think that this prejudice could not exist long. He hoped it was dying out, because the indignation of the world had really forced the American people to a sense of propriety. Look at the world's fair at

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