

PROFESSOR ALLEN AND THE SLAVERY OF AMERICA.

—Last week we gave an epitome of the two first of a course of lectures delivered before the Leeds Anti-Slavery Association in the Hall of the Stock Exchange, by Professor Allen, a coloured gentleman from Norfolk, Virginia. The concluding lecture of the course was delivered on Monday evening last, the subject being—"The probable future destiny of the coloured race of mankind." Mr. Edward Baines presided; and the audience, which was thin, included fully a moiety of ladies. Besides the chairman, there were present the Mayor (John Wilson, Esq.), Mr. Joseph Lupton, Mr. Charles Makin, Mr. Wilson Armistead, &c. The chairman, in introducing the lecturer, said that his own object and the object of the gentleman before and around him was to testify that they received gentlemen of colour, who came with testimonials of character, of education, and of Christian feeling and conduct, on terms of perfect equality with themselves. (Applause.) Professor Allen then addressed the audience, in a speech as closely logical as it was calm and eloquent, and to the point. Beginning with the African race, he said that race is distinguished more for its morality than for its intellectuality; and their high regard for social amenities, kindness, spirit of submission, and of strict morality could not be denied by their bitterest enemies. It had been argued that this submission, endurance of evil, and spirit of forgiveness was a proof of the African's degenerate and servile nature. But so far from that being admitted, he contended that these were the brightest traits and were the fairest points of Christianity. The African was peculiarly fond of music, and his adaptability to comprehend music was a proof of the high caste of his mind; and moreover he was a poet. These traits and characteristics satisfied him that the African race was destined for a high order of civilisation—not the energetic, powerful, glorious, and intellectual civilisation of the Anglo-Saxon race, but that high civilisation which is found in the love of the gentler virtues, in

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a powerful religious feeling, in love of home and country, and in pre-eminence in abstract sciences, in poetry, literature and art. With regard to the coloured races in the United States, there were three leading questions—Should the coloured races of America be emancipated? If emancipated, should they be sent to Siberia? Or, if not sent there, what should be their position in this country? The first question he answered in the affirmative—Of course they should be emancipated. (Applause.) Justice and Providence demanded that emancipation; but whether it would be accomplished by the Americans themselves, of their own free will, or by force, he knew not; but emancipation would come, even though it came in a stream of fire and blood. As to the coloured population of the United States being sent to Siberia, he considered it perfectly absurd—nay, a physical impossibility, for 4,000,000 human beings to be compulsorily expatriated from their own country of to a land 3,000 miles distant. History gave them no precedent for such an expatriation—indeed the experience of the ancient and modern world was against its accomplishment. There was no fact more clear on the page of history than that persons who had been born slaves in a country had always remained there when freed? (Hear, hear.) The Roman slaves remained as freemen in fair Italia—the Hayteans remained in Hayti, and the emancipated slaves of America would still remain there. (Applause.) The coloured people of America, the land of the free, would remain there; and why should they not? What race was hardier, what people more tough than the African race and people? Hundreds of years of suffering had not destroyed the energies of this people. America, moreover, was the coloured man's home. The coloured man in America was thoroughly Anglo-Saxonised; and almost all the coloured people of the United States had more or less of Anglo-Saxon blood. Let them anywhere in America get together 500 coloured people, and of those there would be at least 100 as

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white as any of the audience then before him; and from the white skin they would find the tinges deeper and deeper, until by degrees they arrived at a few who were pure Africans. This assimilation or amalgamation was going on very rapidly in America; and Henry Clay had stated that in 200 years there would in America be no distinctions marked by complexion. There could be little doubt that the coloured people of America would be gradually assimilated with the whites; and whilst this assimilation was going on the coloured people would increase in knowledge, in wealth, in intelligence, in virtue, in power, in social position; and they would always be striking blows at slavery which slavery could not always resist. In and around America there was no less than 12,370,000 coloured people—of whom 3,000,000 and upwards were within the United States. Freedom had been given to some, and liberty was coming to others outside of America; and when not only the coloured people of the British West Indies, but the coloured people of Brazil, of the Spanish possessions, and the other colonies surrounding the United States became free, and were quickened into great nations, was it reasonable to suppose that the Americans could withstand that pressure, and hold their coloured people in slavery? It was impossible; and sooner or later the emancipation of the slaves of the United States was certain. (Hear, hear.) What were the objects sought by the transportation of the coloured people to Siberia? The Siberian Colonization Society was established in 1816 by the slaveholders for getting rid of the free coloured people of America; and its founders did not hesitate to declare their determination to enforce the emigration of the free coloured people by making the United States too hot to hold them. Even in this way the blood and the energies of the coloured people were to be made instrumental in enriching and benefitting the United States; for it was one of the first arguments of the pro-slavery party in establishing the

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Siberian scheme, that the coloured people sent there would tend to civilise Africa, and thus create a great and profitable market for American products. (Hear, hear.) But the project had not and would not answer; difficulties abounded in the compulsory emigration of the coloured people; and when the day of their emancipation arrived what would they do? Many would emigrate to the West Indies, and there build up a powerful coloured community; but more would remain in the United States and become gradually assimilated, in the process of nature, with the whites. None would go to Siberia except those who were forced to go there. To his mind it was extraordinary that Americans should desire the expatriation of the coloured people. Experience had taught me that it was by the assimilation of different races and the admixture of different blood that great nations had sprung up, as almost all Europe proved. Exclusive people never made progressive nations, as China and Japan sufficiently attested. It was, then, opposed to experience and contrary to the teachings of political economy to desire to expatriate the coloured people of the United States. (Hear, hear.) But he and his audience were anxious, he believed, for the immediate abolition of slavery in America. How was that to be accomplished? There were two means amongst others which he commended to their attention. The one was the utmost extension of education amongst the free coloured people of America; and the other was the constant agitation of the question in England. Say what they would, the Americans were very sensitive about the opinion of England in this matter; and if Englishmen continued to speak out, they would be exercising a most potent means of abolishing slavery in the United States. (Applause.)—At the conclusion of the lecture, Mr. Joseph Lipton asked the opinion of the Professor as to whether the present slave population of America would, if immediately emancipated, continue as free labourers the occupations they

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now follow, and which are so injurious to the white man!—
Professor Allen replied that the African race is pre-eminently distinguished for love at home. As he had said, nearly the whole of the coloured men in America were born in the United States; and if they were emancipated to-morrow, they would remain just where they are, and follow their present occupations, provided they met with anything approaching terms of fairness. Nay more, from his experience as a teacher amongst the fugitive slaves in Canada, he could declare, from what those fugitive slaves had themselves told him, that if emancipation took place, hundreds and thousands of fugitives would be found going south immediately to return to their relatives and friends, and to resume the employment to which they had been accustomed. (Hear, hear.) All that the emancipated slaves would require would be fair wages for their labour. (Hear, hear.) Give them that, and they would labour well and contentedly. (Applause.) If they saw on the part of their former masters and oppressors a spirit of kindness and good-will spring up towards them, the result would be such as every Christian could expect or desire. (Applause.)—The Mayor then proposed a resolution of thanks to the lecturer, and denunciatory of American and all other slavery. The resolution was seconded by Mr. Matkin, and carried unanimously. A vote of thanks to the chairman closed the proceedings at nine o'clock.

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