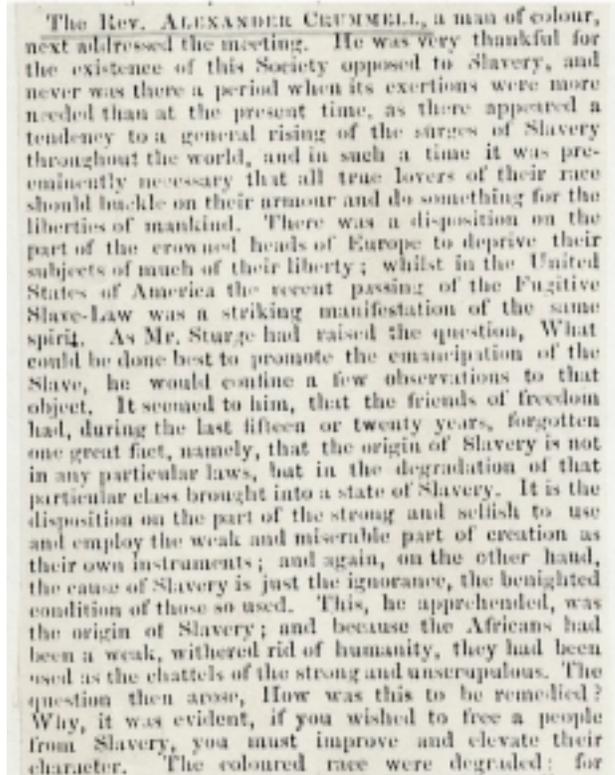


The Rev. ALEXANDER CRUMMELL, a man of colour, next addressed the meeting. He was very thankful for the existence of this Society opposed to Slavery, and never was there a period when its exertions were more needed than at the present time, as there appeared a tendency to a general rising of the surges of Slavery throughout the world, and in such a time it was pre-eminently necessary that all true lovers of their race should buckle on their armour and do something for the liberties of mankind. There was a disposition on the part of the crowned heads of Europe to deprive their subjects of much of their liberty; whilst in the United States, of America the recent passing of the Fugitive Slave-Law was a striking manifestation of the same spirit. As Mr. Sturge had raised the question, What could be done best to promote the emancipation of the Slave, he would continue a few observations to that object. It seemed to him, that the friends of freedom had, during the last fifteen or twenty years, forgotten one great fact, namely, that the origin of Slavery is not in any particular laws, but in the degradation of that particular class brought into a state of Slavery. It is the disposition on the part of the strong and selfish to use and employ the weak and miserable part of creation as their own instruments; and again, on the other hand, the cause of Slavery is just the ignorance, the benighted condition of those so used. This, he apprehended, was the origin of Slavery; and because the Africans had been a weak, withered rid of humanity, they had been used as the chattels of the strong and unscrupulous. The question then arose, How was this to be remedied? Why, it was evident, if you wished to free a people from Slavery, you must improve and elevate their character. The coloured race were degraded: for



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two centuries they had been deprived of all religious instruction—of all education; deprived of all civil and political prerogatives, and what could be the result but degradation and benightedness? But it was now full time to instruct that race, cultivate their minds, and instill them good moral and religious principles; extend their means of improvement, and allow them opportunities for the development of their capacities. Let this be the case, and he thought he would not venture too far in saying that after twenty years of such appliances. Slavery would come to an end. (Hear.) Let that race but have opportunities, and let them produce a Newton, a Milton or a Shakespeare, and the American would be glad to recognize them as men and brothers if they were as black as midnight. (Hear.) But there were great difficulties in the way of the cultivation of the coloured race; in the Southern States it was a finable offence to teach a coloured child; and for the second offence the penalty was death. The friends of freedom would do well, he thought, to give their earnest attention to the part of the subject—how they might best compass the instruction and elevation of the coloured race. It was true that such elevation must be a work of time, it had been so among every people,—it was so in England. The cultivation of a race must be a work of slow and steady progress. Let the work of elevation go on then, and it would prepare the people for proper use and enjoyment of their liberty; they would rise gradually into a state of higher civilization. In reference to Africa, although born in the United States, yet he still hoped to go to Africa, his own fatherland, in order to assist by his time and efforts to evangelize that country, for it was by preaching the Gospel

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alone that it could be evangelized. No schedule of colonization would suffice for such a purpose; to number of colonists made up of the ignorant, degraded, licentious slaves, from the slave-markets of America. The idea was absurd in the last degree, that men who had been degraded for centuries—who had been made, by their course of treatment, thieves and deceptive, who were brutalised and godless, that these should be the men to lay the foundations of great republics, who should dispel the ignorance of the natives and propagate virtue. Why, what was to be seen in England's own Colonies? Were they all such models of everything great and good as to recommend the experiment. No; but let them send out Missionaries to America to instruct and evangelise the coloured population there, and from these should spring coloured missionaries, who would undertake the evangelisation of their fatherland, and thus might a great and Christian nation a rise there. There was one fact he would name as suggesting hopeful consideration on this head. Wherever European civilisation had been taken into any country, it was a noticeable fact, that the natives of that country had receded, as the red Indians of America had done, until the races were becoming rapidly extinct. Not so was it with the negro race; wherever they had been planted they had increased and multiplied, and had grown into a strong and vigorous people. This fact he mentioned as indicating that Providence designed them to play an important part in the history of the world. Their elevation and civilization might be tardy, but he believed it would be certain, and in reference to it he would venture to use the beautiful words of an eminent poet—

“Time's noblest offering is the last.”

(Loud cheers.)

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