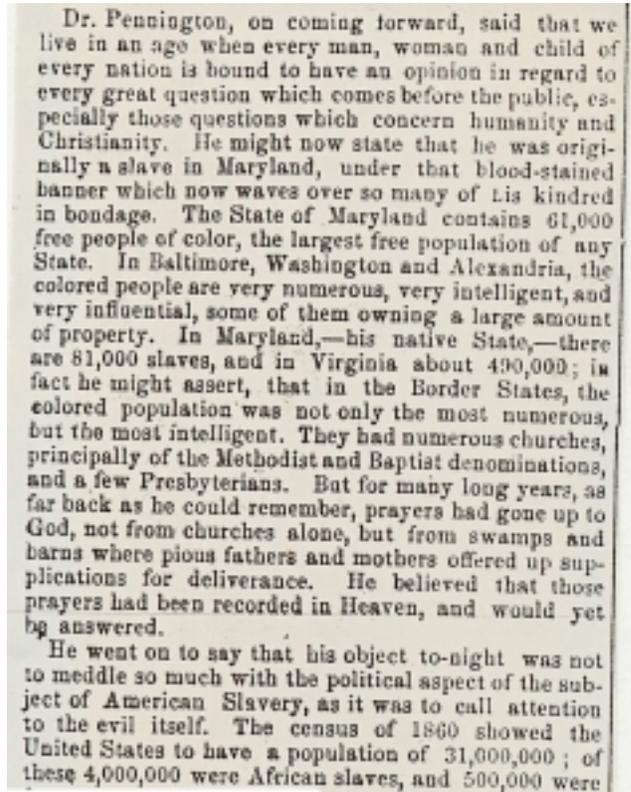


Dr. Pennington, on coming forward, said that we live in an age when every man, woman and child of every nation is bound to have an opinion in regard to every great question which comes before the public, especially those questions which concern humanity and Christianity. He might now state that he was originally a slave in Maryland, under that blood-stained banner which now waves over so many of his kindred in bondage. The State of Maryland contains 61,000 free people of color, the largest free population of any State. In Baltimore, Washington and Alexandria, the colored people are very numerous, very intelligent, and very influential, some of them owning a large amount of property. In Maryland,—his native State,—there are 81,000 slaves, and in Virginia about 400,000; in fact he might assert, that in the Border States, the colored population was not only the most numerous, but the most intelligent. They had numerous churches, principally of the Methodist and Baptist denominations, and a few Presbyterians. But for many long years, as far back as he could remember, prayers had gone up to God, not from churches alone, but from swamps and barns where pious fathers and mothers offered up supplications for deliverance. He believed that those prayers had been recorded in Heaven, and would yet be answered.

He went on to say that his object to-night was not to meddle so much with the political aspect of the subject of American Slavery, as it was to call attention to the evil itself. The census of 1860 showed the United States to have a population of 31,000,000; of these 4,000,000 were African slaves, and 500,000 were



Dr. Pennington, on coming forward, said that we live in an age when every man, woman and child of every nation is bound to have an opinion in regard to every great question which comes before the public, especially those questions which concern humanity and Christianity. He might now state that he was originally a slave in Maryland, under that blood-stained banner which now waves over so many of his kindred in bondage. The State of Maryland contains 61,000 free people of color, the largest free population of any State. In Baltimore, Washington and Alexandria, the colored people are very numerous, very intelligent, and very influential, some of them owning a large amount of property. In Maryland,—his native State,—there are 81,000 slaves, and in Virginia about 400,000; in fact he might assert, that in the Border States, the colored population was not only the most numerous, but the most intelligent. They had numerous churches, principally of the Methodist and Baptist denominations, and a few Presbyterians. But for many long years, as far back as he could remember, prayers had gone up to God, not from churches alone, but from swamps and barns where pious fathers and mothers offered up supplications for deliverance. He believed that those prayers had been recorded in Heaven, and would yet be answered.

He went on to say that his object to-night was not to meddle so much with the political aspect of the subject of American Slavery, as it was to call attention to the evil itself. The census of 1860 showed the United States to have a population of 31,000,000; of these 4,000,000 were African slaves, and 500,000 were

free persons of color. \* \* \* \* \* About two-fifths of these free colored people lived in the North, and the remainder were scattered through the Southern States, being very numerous in Maryland, South Carolina, and Louisiana. The speaker here alluded to the passing of the Fugitive Slave Law of 1851, and gave some incidents of a personal nature, to illustrate the tyrannical and abominable character of that measure. This law was enacted to preserve the Union; but where was the Union now? Just before John Brown was murdered, he said "that his bones would scarcely moulder before the South would be called upon to account for their sins." It has been so, and the North has also had to suffer. He did not vindicate the North in the matter of slavery, more than the South, but some acts of Lincoln's Administration he did vindicate. The North had strong prejudices against people of color, and the extent, also, to which they had compromised with the South, left little to be said in their favor. Both sections have been guilty, and are suffering together. The reason, perhaps, why the North gave up slavery, was because they did not find it profitable. The North had been guilty of a great sin in adopting the Fugitive Slave Law. Under the provisions of this Act, a Northern magistrate who decided in favor of a slaveholder who claimed a runaway, was entitled to \$10; if he decided in favor of the slave, he was only entitled to \$5. It was not admitted by many of the politicians of the North, that slavery has anything to do with the present war; and thus it appeared to him that they were only dodging the question. But, at the outset of this contest, President Davis, in his opening message,

free persons of color. \* \* \* \* \* About two-fifths of these free colored people lived in the North, and the remainder were scattered through the Southern States, being very numerous in Maryland, South Carolina, and Louisiana. The speaker here alluded to the passing of the Fugitive Slave Law of 1851, and gave some incidents of a personal nature, to illustrate the tyrannical and abominable character of that measure. This law was enacted to preserve the Union; but where was the Union now? Just before John Brown was murdered, he said "that his bones would scarcely moulder before the South would be called upon to account for her sins." It has been so, and the North has also had to suffer. He did not vindicate the North in the matter of slavery, more than the South, but some acts of Lincoln's Administration he did vindicate. The North had strong prejudices against people of color, and the extent, also, to which they had compromised with the South, left little to be said in their favor. Both sections have been guilty, and are suffering together. The reason, perhaps, why the North gave up slavery, was because they did not find it profitable. The North had been guilty of a great sin in adopting the Fugitive

Slave Law. Under the provisions of this Act, a Northern magistrate who decided in favor of a slaveholder who claimed a runaway, was entitled to \$10; if he decided in favor of the slave, he was only entitled to \$5. It was not admitted by many of the politicians of the North, that slavery has anything to do with the present war; and thus it appeared to him that they were only dodging the question. But, at the outset of this contest, President Davis, in his opening message,

frankly and boldly laid down the proposition that slavery was the corner stone of the Confederacy. This was no dodging of the question. When the rebellion broke out, the colored men of Mass., New York and Penn. tendered their services to the Government, but were refused; thus Davis was fighting to establish Slavery, and Lincoln the Union.

Some said "what will become of the broad and fertile lands of the South, if the slaves are liberated and sent either to Africa or Central America?" His answer was, that the Southern territory belonged to his race; and let the present contest end as it may, he asserted that the claims of the negro to that region were God-given, and had been earned by the blood and sweat of generations. Let the contest end as it may, the fields of the South must be cultivated, and he had no doubt that God would bring this struggle to a happy issue, and that these broad acres would be labored by freemen.

The negroes outnumbered the whites in South Carolina, in Florida, in Alabama, and in Louisiana. It might be asked why did they not strike? He would reply "God forbid! My brethren, keep still, it is not yet time;" when God shall stir them up, they will strike; not sooner. The Legislature of Md. had endeavored to compel the free colored people in that State to emigrate, but in 1859 a committee appointed by the Senate of Maryland to investigate the matter, reported that so much were the colored people mixed up with the monetary and industrial interests of the State, that to expel them would be nothing short of ruinous.

The speaker having alluded to the services of colored

frankly and boldly laid down the proposition that slavery was the corner stone of the Confederacy. This was no dodging of the question. When the rebellion broke out, the colored men of Mass., New York and Penn. tendered their services to the Government, but were refused; thus Davis was fighting to establish Slavery, and Lincoln the Union.

Some said "what will become of the broad and fertile lands of the South, if the slaves are liberated and sent either to Africa or Central America?" His answer was, that the Southern territory belonged to his race; and let the present contest end as it may, he asserted that the claims of the negro to that region were God-given, and had been earned by the blood and sweat of generations. Let the contest end as it may, the fields of the South must be cultivated, and he had no doubt that God would bring this struggle to a happy issue, and that these broad acres would be labored by freemen.

The negroes outnumbered the whites in South Carolina, in Florida, in Alabama, and in Louisiana. It might be asked why did they not strike? He would reply "God forbid! My brethren, keep still, it is not yet time;" when God shall stir them up, they will strike; not sooner. The Legislature of Md. had endeavored to compel the free colored people in that State to emigrate, but in 1859 a committee appointed by the Senate of Maryland to investigate the matter, reported that so much were the colored people mixed up with the monetary and industrial interests of the State, that to expel them would be nothing short of ruinous.

The speaker having alluded to the services of colored

men in the American Wars, and the acknowledgements these services received from Washington and Jackson, remarked upon the unwillingness of the North to receive them now as soldiers, and upon the willingness to receive them as nurses, etc. He called earnestly upon his colored brethren here to pray for the speedy deliverance of the four millions of their kindred still in bondage. He had no doubt that Providence would overrule this contest for the benefit of the slaves; and that the result would be the entire destruction of Slavery.

His race had shown to the world by the clearest testimony, that it was not a blood-thirsty one; for, 86 years they had served the American Republic as slaves; for 186 years the British Empire; for 227 years the Spaniards. He thought, in all conscience, that it was time their bondage was over for ever. If he lived to see the day when the shackles were struck off his kindred, and he believed he would live to behold it, oh how glad he would be to sing the great Song of Redemption,

“Jehovah has triumphed,  
His people are free[!]”

