

addressed to the serious and thoughtful consideration of the American people, and ought to be answered by them seriously, without partiality, prejudice or passion. It is therefore seen by what I have said that the national government has concluded to make all persons born, or naturalized in the United States, and subject to the jurisdiction thereof, citizens of the United States, and of the state wherein they reside; and that the right of citizens of the United States to vote, when they become twenty-one years old, shall not be denied or abridged by the United States, nor by any state, on account of race, color, or previous condition of servitude.

It is now perceived that what are called the negroes or colored people of this land are made citizens and entitled to vote—made part of the body politic of this great nation. This measure has its advocates and its opponents. Some of those opponents are in favor of colonizing them to themselves somewhere on the public domain, like the Indians have been; and some others are in favor of their freedom, and to remain among the white population of the United States, but not allowed the right to vote. The reasoning of those in the opposition to their being made part of the body politic is as follows: That they have not sufficient intelligence to enable them to vote knowingly and rightfully, and that if they are allowed to do so, it will encourage too much political sociality, on their part, for the safety and happiness of the white population. That, in other words, they will become bold and impudent; will aim to amalgamate with the whites in marriage; will attempt to usurp the highest seats in the parlors of the whites, and those in all the public places of the land, to the great prejudice, safety, and discomfort of the white population.

Those objections are answered by the friends to this measure, their being made part of the body politic by having a right to vote, in the following manner: That God of His infinite wisdom and mercy has created three casts of the human family—the white, the yellow, or, as it is more properly called, the Mongolian, and the black races; that each

race thinks himself or herself the most perfect of the three. Hence that you never saw a white man or white woman who preferred to be yellow or black in place of being white; nor a yellow man or woman who preferred to be white or black instead of being yellow; nor a black man or woman who preferred to be white or yellow in place of being black. This is as it should be, in the development of the wisdom of God to implant this partiality for the casts of all in each other's bosoms. Otherwise, the human family would be wretched beyond comparison, were they to be dissatisfied with the cast or the color that God had given them, in creating them, who are all destined at a future day to bow together before His awful throne to answer for their pilgrimage here below. Hence, as the fetters of bondage have fallen from the black man and woman, they have become encouraged by this to raise up their drooping heads. They see they have now something to toil for and to live for; it is the happiness of their children here and hereafter. God has placed this desire in the bosom of all. The father and mother now commence having their children educated in their paths of duty unto God, their country, and unto all mankind, knowing that He holds them responsible in so doing. Their daughters now grow up, industrious, moral, and virtuous, fit companions and wives for the black men's sons; and these sons grow up, likewise, industrious, moral, and virtuous, proper companions and husbands for the black men's daughters, whose husbands are now to occupy the front rank in their pilgrimage here below, warding off from them, and their children, the sorrows and misfortunes of this life, incident to fallen mankind. Hence their partiality for their own cast and color will always induce the human family to intermarry in and with their own cast and color. God has commanded this to be done, and it can not be otherwise. Instead of becoming bold and impudent, wishing to occupy the choicest seats in gentlemen's parlors and at public places, to the hinderance, discomfort, and great annoyance of the white population, they will now have learned what are their duties, and the politeness that belongs

to civil society, among all casts and colors, and be ready to extend unto all, at all times, and in all places, all the amenities of a christian and civilized life. And to colonize them: this could not be done without great trouble and expense to this nation; and when done, it would not enhance the happiness and prosperity of the colored people, and be a ruinous loss to this great nation. And to let them be free among the white population without allowing them to vote, would be the cause of great dissatisfaction among them, as it has always been considered greivous, to a great extent, among all mankind, that taxation should exist without representation.

But carry out those amendments to the federal constitution, and you will see the colored man preparing to qualify himself for the discharge of this public duty in properly voting. He is now participating in the making of laws, which are to protect his life, liberty, and property, and continue him in his pursuit to happiness, and that of his posterity, with all mankind. He now feels the great responsibility which rests upon him in this land of his birth, and the anxious hopes and expectations of all true lovers to this country, at home and abroad, that he will acquit himself in such a manner as to be well worthy of being a free man and a citizen of this great republic, the United States. And when his country calls for his defense in her behalf, either on land or sea, he will do his duty in battle, amidst the roar of cannon, the rattling of musketry, and clangor of steel.

Now what is the duty of the three casts of the human family—the white, the yellow, and the black—as citizens of this great nation, made so by these amendments to the federal constitution? It is to strive to promote the prosperity and happiness of each other. Because their prosperity and happiness are inseparably connected, and this can never be secured without a union of hearts and hands in their political discharge of duty to their country.

The first duty a man owes to himself in this life is to seek his own happiness, so that he may be happy hereafter. And

this can only be obtained by striving, as far as in him lies, to promote the happiness of all others. American freemen, I beseech you now to remember that our government and country is about to enter upon a new era of its existence, and that countries and governments have their trials and difficulties, like as individual mankind, and the only way to meet them to overcome them is to meet them like christians and men; and that you can not be prepared to do this without thoughtful consideration to know when you are right, and then how to act.

A large majority of the people of the United States are in favor of those amendments, and whether they are right or wrong. The soul's dark cottage of us all, battered and decayed, will let in new light through chinks which time has made, whether they be right or wrong. In the meantime, what is the duty of all good citizens to their government and country? It is to submit to the ruling of the majority in cases like the present, in amending the federal constitution. For our forefathers, when they adopted it, left it open for amendment, that the happiness of mankind might be promoted by it. Whereby, it becomes part of the superior law of the land, and claims obedience from all the citizens of the United States as long as it remains part of the federal constitution. This is the only power of propelling the machinery of a free government, like unto ours, by the ruling of the majority, so long as this ruling is constitutional. And the hope left to freemen is, that if this ruling does not secure the end in view, the promotion of our country's prosperity and happiness, after being properly tested and tried, that it will be immediately changed, by the majority, into that course of policy that will secure unto us all our national blessings; to all of which the minority must submit, or else there is a ruinous end, indeed, to our free government.

Will not the democratic party, as they call themselves, aid the national government in this great enterprise?—not entirely new in some of the states, as free negroes voted in Tennessee under their old constitution, and have voted in

the state of New York. This great nation of freemen has as good sons in this democratic party as ever the sun has shone upon; but alas! for her prosperity and happiness, I fear they are too much wedded to their idols—"state rights," as they are called, "nullification and secession;" too much under the trammels of their party leaders; too much under the bane and curse of party caucusing and dictation, to succor her and aid her in this her trial for life, prosperity, and happiness. We need now more sociality to advance our cause in human progress to prosperity and happiness; and this sociality can only be obtained in this life from two sources. One is from christianity, as taught in the holy Bible; the other is from our interest and union as a free people. But alas for us! As relates to the first, we behold in our midst temples erected to the service of God for those of the north and the south only; none for the worshipers coming from the east nor the west in the same vicinity, which forbids christian sociality, as if the poor worshipers when they gain heaven are commanded to be placed some in the south and some in the north of heaven, and there to remain to do homage and adoration to their great Creator. As to the second, owing to our prejudice and hate, we feel no common interest, as we should, in being united to advance the prosperity and happiness of each other. How great is the responsibility of the white race of mankind to that Being who has created them! It was from this race the Savior of the world originated, and it is from this race all the devout and noble aspirations of mankind are to originate for the happiness of the human family and the glory of God.

I shall now come to a close, by remarking that I hope my comments on the federal constitution may become a blessing to mankind. From my age, being born in the state of Kentucky, at an early period of her history, I have some experience in the onward progress of this great nation. I have received from it the blessings of my country, and it has my prayers for its onward advance in giving freedom

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and happiness to mankind. I have no political aspirations in view, as the hour-sands of my existence in this life have nearly run out, and have but to add, I pray to God that He will, by His infinite wisdom and goodness, bless us as a nation and those the future generations of mankind.