of death, on the necks of their fellows; yes, who rule this nation too, with more than a tyrant's sway, can talk very earnestly in freedom's cause, and plead with their present eloquence for the rights of men. What was it, a few years since, that caused so much excitement in this nation, and among the friends of liberty throughout the world, in behalf of the patriotic Greeks? Was it not the fact, that they were oppressed and were seeking their freedom! Money, as well as arms and ammunition, were sent from our own land. And not only these, many of freedom's noblest sons eagerly volunteered their own services, risking their lives and fortunes to the dangerous chances of war with the infidel, tyrants, Turks, to secure the liberty and independence of the unconquerable Greeks.

D voted Poland also, in her severe but vain struggle to throw off the Russian yoke, shared in the warmest sympathies and ardent prayers of freedom's friends. They were expressed in our halls of legislation and literature, and in the temples of God, with all the force and earnestness of soul-stirring poetry could invest them.

These things ought to encourage us. When we show to this nation and the world that we are properly awake to our own interests, and by wise, persevering, and determined measures, are seeking our rights, we too shall have the sympathy and assistance of the lovers of freedom, wherever freedom's friends are found.

How is it in regard to Irish liberty! Behold how the leaders of the real party seem to vie with each other, which shall be foremost in the cause of Irish repeal, and who can plead most for the liberty of that unhappy people.

These things should encourage us to seek our own liberty and the liberty of our brethren in bonds, by every means in our power, to make known the multitude and inextricable wrongs, imposed on us by arbitrary and oppressive laws, bearing us down to the earth, here in our own native land; enacting, too, by the very people who bid eternal defiance to tyranny, and declare, in the most broad and unrestricted terms, for universal freedom and equal rights, and claim to themselves alone the honor of waging, unembarrassed, the banner of liberty among the nations of the earth.

It is time that we were more awake to our own interests, more united in our efforts, and more efficient in our measures. We must profit by the example of our oppressors — we must set on their principles, and their resolutions in favor of liberty. "They have taught us a lesson, in their struggle for independence, that should never be forgotten. They have taught the world emphatically, that a people, united in the cause of liberty, are invincible to those who oppose them; and that heaven will ever favor on the cause of injustice, and ultimately grant success to those who oppose it." Shall we, then, longer submit in silence to our accumulated wrongs? Forbid it, heaven! that we should longer stand in silence, "hugging the delusive phantom of liberty," when every gale from the South, bears on its wings, to our ears, the dismal sound of slavery's clanking chains, now riveted on three millions of our brethren, and we ourselves are aliens and outcasts in our native land.

The question is asked, what shall we do! Shall we petition for our rights! I do not pretend to dictate the course that should be pursued; but I have very little hope in petitioning longer. We have petitioned again and again, and what has been the result? Our humblest prayers have not been permitted a hearing. We could not even relate a single instance, in which our applauses were slighted, and we spared from the mercy-seat, insulted, abused, and slandered; and this day finds us in the same unhappy and hopeless condition in which we have been for our whole lives—no other hope is left us, but in our own exertions, and an appeal to the great God of armies. From what other source can we expect that help will come! Shall we appeal to the Christian community—to the church of our own land? What is her position! Behold her gigantic form, with hands upraised to heaven! See her increased and made rich by the toil, and sweat, and blood of slaves! Yew her arrayed in her pontifical robes, screening the horrors of slavery, with her very bosom—within her most sacred enclosures; that the world may not gaze on its distorted visage, or view its hellish form! Yes, throwing around this accursed system, the very drapery of heaven, to cover this damning sin and give it character and respectability in the eyes of the country, and in the eyes of the world. We cannot, therefore, look to her for help, for she has taken sides against us, and on the side of slavery. Shall we turn to either of the great political parties of the day! What are our prospects there! In supporting the foul system of slavery, that they may secure the vote of the slaveholder himself, and of his scores of human cattle. Shall we then look to the abolitionists, and wait for them to give us our rights! I would say a word that would be more directly to discourage them in their noble efforts in behalf of the poor slave, or their exertions to advance the cause of truth and humanity. Some of them have made great sacrifices, and have labored with a zeal and fidelity that justly entitle them to our confidence and gratitude. But if we sit down in idleness and sloth, waiting for them, or any other class of men to do our work, we fear it will never be done. If we are not willing to rise up and assert our rights, and plead our own cause, we have no reason to look for success. We, ourselves, must be willing to contend for the rich boon of freedom and equal rights, or we shall never enjoy it.

In regard to the elevation of our own people. On this subject I cannot now enlarge, nor need I, for we all know, and see, and feel its need. We know that any people wanting in intelligence and moral worth, cannot long be free. In the language of one of our most distinguished orators, "For ourselves and in ourselves, there is a mighty work to be accomplished,—an influence to be exerted, which can come from no other source. We must learn to act in harmony with the principles of God's moral government, or permanent prosperity can never be ours."

Mr. Davis having concluded his address, it was,

On motion, Resolved, that Messrs. Henry Thomas and A. H. Francis, of Buffalo, be appointed Secretaries pro. tem.

It was then moved that the delegates present their credentials—About forty persons answered to the motion.

It was then moved that a committee of seven, to nominate officers for the Convention, be appointed by the chair. The chair appointed the following persons, viz: J. H. Townsend, of Albany, N. Y.; R. Allen, of Detroit, Mich.; Geo. Ware, of Buffalo, N. Y.; J. W. Duffin, of Geneva, N. Y.; Geo. Garnit, D. Lewis, A. H. Francis, of Buffalo, be appointed Secretaries pro. tem.

To make a roll of the delegates, viz: Robert Banks, of Detroit, Mich.; N. W. Jones, of Chicago, Ill.; and W. W. Brown, of Buffalo, N. Y.

Moved by Chas. B. Ray, that all gentlemen present, from places from which there is no regular deputed delegation, be considered as delegates from those places, and that all other gentlemen be considered as corresponding members.

This motion was opposed by Messrs. H. H. Garnit, D. Lewis, A. H. Francis, R. Francis, and others; and advocated by Messrs. Charles B. Ray, Frederic Douglass, C. L. Remond, and A. G. Beman. The gentlemen in the opposition took the ground, that thus to open the door to the convention, would give a decided advantage to places near by over places more remote, the tendency of which might be to give a local rather than a general character to the business; and some feared also that it might bring into the convention persons of discordant or local views, the tendency of which would also be to protract discussion, and unnecessarily consume the time of the Convention, and that it was best now to adopt a preventive. The gentlemen in the affirmative of the question considered the reasons advanced by the opposition as not valid, and their fears as groundless—that as nearly all the persons who would be enrolled in the Convention by that vote would be honorary members, and while it would give them a right to discuss questions, it would give them no right to vote upon them, and that while they had a right to discuss questions, yet as they were but honorary members their better judgment would