the case is different and less painful. For then there is a chance for charity. Educated as they are and have been for centuries, taught to look upon colored people as a lower order of humanity than themselves and as having few rights, if any, many of the white animals, regarding them also through the medium of the deficient religious creeds and just laws—as if law and practice were identical—some allowance can, and perhaps ought to, be made when they misapprehend our real situation and deny our wants and assume a villanous air, and their non-existence. But no such excuse or apology can be justly framed for men who are in any way identified with the plot. What may be erroneous in others implies either baseness or imbecility in them. Such men, it seems to us, are either deficient in self-respect or so mean, servile and cowardly to assert the true dignity, freedom and good name of their race. To admit that they are such makes among us is disagreeable and humiliating confession. But in this respect, as in others, we are not without the consolation of company: we are neither alone nor singular in the production of just such characters. All oppressed people have been thus afflicted.

It is one of the most conspicuous evils of caste and oppression, that they inevitably tend to make cowards and serviles of their victims, men ever ready to bend the knee to power and pride that thrift may follow fawning, willing to betray the cause and be the many to the ends of the few; men who never hesitate to sell a friend when they think they can thereby purchase an enemy. Specimens of this sort may be found everywhere and at all times. There were Northern men with Southern principles in the time of Washington and the early days of the Revolution for independence. There are betrayers and informers to-day in Ireland, ready to kiss the hand that smites them and strike down the arm reached out to save them. Considering our long subjection to servitude and caste, and the many temptations which we are exposed to betray our race into the hands of their enemies, the wonder is not that we have so many traitors among us as that we have so few.

The most of our people, to their honor be it said, are remarkably sound and true to each other. To those who think we have no cause to hold this opinion, we freely admit that, so far as the organic law of the land is concerned, we have indeed nothing to complain of, to ask or desire. There may be need of legislation, but the organic law is sound. Happily for us and for the honor of the republic, the Federal Constitution is just, liberal and friendly. The amendments to that instrument, adopted in the trying times of reconstruction of the Southern States, are a credit to the courage and statesmanship of the leading men of that crisis. These amendments establish freedom, and abolish all unfair and injudicious discrimination against citizens on numbers and in union: because the many are more than the few: because the voice of a whole people, oppressed by a common injustice, is far more likely to command attention and exert an influence on the public mind than the voice of single individuals and isolated organizations: because, coming together from all parts of the country, the members of a National convention have the means of a more comprehensive knowledge of the general situation, and may, therefore, far be presumed to conceive more clearly and express more fully and wisely the policy it may be necessary for them to pursue in the