connected with the politicians and political parties of the South; and hence, the political arrangements and interests of the North, as well as the ecclesiastical arrangements and interests, are adverse to the colored population. But, we rejoice to know, that all this political and ecclesiastical power is on the wane. The callousness of American religion and American democracy has become glaring: and, every year, multitudes, once deluded by them, come to repudiate them. The credit of this repudiation is due, in a great measure, to the American Anti-Slavery Society, to the Liberty Party, and to anti-sectarian meetings, and conventions. The purest sect on earth is the rival of, instead of one with, Christianity. It deserves not to be trusted with a deep and honest and earnest reform. The temptations which beset the pathway of such a reform, are too mighty for it to resist. Instead of going forward for God, it will slant off for itself. Heaven grant, that, soon, not a shred of sectarianism, not a shred of the current religion, not a shred of the current politics of this land, may remain. Then will follow, aye, that will itself be, the triumph of Christianity: and, then, white men will love black men and gladly acknowledge that all men have equal rights. Come, blessed day--come quickly.

Including our children, we number in Canada, at least, twenty thousand. The total of our population in the free States far exceeds this. Nevertheless, we are poor, we can do little more to promote your deliverance than pray for it to the God of the oppressed. We will do what we can to supply you with pocket compasses. In dark nights, when his good guiding star is hidden from the flying slave, a pocket compass greatly facilitates his exodus. Candor requires the admission, that some of us would not furnish them, if we could; for some of us have become non-resistants, and have discarded the use of these weapons and would say to you: "love your enemies; do good to them, which hate you; bless them that curse you; and pray for them, which spitefully use you." Such of us would be glad to be able to say, that all the colored men of the North are non-resistants. But, in point of fact, it is only a handful of them, who are. When the insurrection of the Southern slaves shall take place, as take place it will unless speedily prevented by voluntary emancipation, the great majority of the colored men of the North, however much to the grief of any of us, will be found by your side, with deep-stored and long-accumulated revenge in their hearts, and with death-dealing weapons in their hands. It is not to be disguised, that a colored man is as much disposed, as a white man, to resist, even unto death, those who oppress him. The colored American, for the sake of relieving his colored brethren, would no more hesitate to shoot an American slaveholder, than would a white American, for the sake of delivering his white brother, hesitate to shoot an Algerine slaveholder. The State motto of Virginia: "Death to Tyrants:" is as well the black man's, as the white man's motto. We tell you these things not to encourage, or justify, your resort to physical force, but, simply, that you may know, be it to your joy or sorrow to know it, what your Northern colored brethren are, in these important respects. This truth you are entitled to know, however the knowledge of it may affect you, and however you may act, in view of it.

We have said, that some of us are non-resistants. But, while such would dissuade you from all violence toward the slaveholder, let it not be supposed, that they regard it as guiltier than those strifes, which even good men are wont to justify. If the American revolutionists had excuse for shedding but one drop of blood, then have the American slaves excuse for making blood to flow "even unto the horse-bridles."

Numerous as are the escapes from slavery, they would be far more so, were you not embarrassed by your misinterpretations of the rights of property. You hesitate to take even the dullest of your master's horses—whereas it is your duty to take the fleetest. Your consciences suggest doubts, whether in quitting your bondage, you are at liberty to put in your packs what you need of food and clothing. But were you better informed, you would not scruple to break your master's locks and take all their money. You are taught to respect the rights of property. But, no such right belongs to the slaveholder. His right to property is but the robber-right. In every slave-holding community, the rights of property all center in them, whose coerced and unrequited toil has created the wealth in which their oppressors riot. Moreover, if your oppressors have rights of property, you, at least, are