exempt from all obligations to respect them. For you are prisoners of war, in an enemy's country—of a war, too, that is unrivalled for its injustice, cruelty, meanness—and therefore, by all the rules of war, you have the fullest liberty to plunder, burn, and kill, as you may have occasion to do to promote your escape.

We regret to be obliged to say to you, that it is not everyone of the Free States, which offers you an asylum. Even within the last year, fugitive slaves have been arrested in some of the Free States, and replunged into slavery. But, make your way to New York or New England, and you will be safe. It is true, that even in New York and New England, there are individuals, who would rejoice to see the poor flying slave cast back into the horrors of slavery. But, even these are restrained by public sentiment. It is questionable whether even Daniel Webster, or Moses Stuart, would give chase to a fugitive slave; and if they would not, who would—for the one is chief-politician and the other chief-priest.

We do not forget the industrious efforts, which are now in making to get new facilities at the hands of Congress for re-enslaving those, who have escaped from slavery. But we can assure you, that as to the State of New York and the New England States, such efforts must prove fruitless. Against all such devilism—against all kidnappers—the colored people of these States will not stand against them. A regenerated public sentiment has, forever, removed these States beyond the limits of the slaveholders' hunting ground. Defeat—disgrace—and, it may be, death—will be their only reward for pursuing their prey into this abolitionized portion of our country.

A special reason why you should not stop in that part of the Nation which comes within the bounds of John McLean's judicial district, is, that he is a great man in one of the religious sects, and an aspirant for the Presidency. Fugitive slaves and their friends fare hard in the hands of this Judge. He not only puts a pro-slavery construction on the Federal Constitution, and holds, that law can make property of man—a marketable commodity of the image of God, but, in various other ways, he shows that his sympathies are with the oppressor. Shun Judge McLean, then, even as you would the Reverend Moses Stuart. The law of the one is as deadly an enemy to you, as is the religion of the other.

There are three points in your conduct, when you shall have become inhabitants of the North, on which we cannot refrain from admonishing you.

1st. If you will join a sectarian church, let it not be one which approves of the Negro-pew, and which refuses to treat slaveholding as a high crime against God and man. It were better, that you sacrifice your lives than that by going into the Negro-pew, you invade your self-respect—debase your souls—play the traitor to your race—and crucify afresh Him who died for the one brotherhood of man.

2d. Join no political party, which refuses to commit itself fully, openly, and heartily, in its newspapers, meetings, and nominations, to the doctrine, that slavery is the grossest of all abominations, as well as the guiltiest of all abominations, and that there can no more be a law for the enslavement of man, made in the image of God, than for the enslavement of God himself. Vote for no man for civil office, who makes your complexion a bar to political, ecclesiastic or social equality. Better die than insult yourself and insult our social equality. Better die than insult yourself and insult every person of African blood, and insult your Maker, by contributing to elevate to civil office he who refuses to eat with you, to sit by your side in the House of Worship, or to let his children sit in the school by the side of your children.

3d. Send not your children to the school which the malignant and murderous prejudice of white people has gotten up exclusively for colored people. Valuable as learning is, it is too costly, if it is acquired at the expense of such self-degradation.

The self-sacrificing, and heroic, and martyr-spirit, which would impel the colored men of the North to turn their backs on pro-slavery churches and pro-slavery politics, and pro-slavery schools, would exert a far mightier influence against slavery, than could all their learning, however great, if purchased by concessions of their manhood, and surrenders of their rights, and coupled, as it then would be, by characteristic meanness and servility.