The occasion brought many together from different places in Ohio, Pennsylvania, Michigan, and other States as appears by the list of "delegates." How far it was properly a Convention we are unable to say. There was clearly a great gathering of colored men collected with a definite purpose, and prompted throughout as well as managed by themselves. The forms of a Convention were observed, and the proceedings enlivened, we are assured, by a speech of "the most withering sarcasm," and one "lengthy and rhetorical," "replete with classic elegance," not unusual at gatherings of the sort. The assemblage altogether was all its promoters claim it to have been—"of vastly more importance,—than any other similar body of colored people ever before assembled in the United States."

"The Platform, or Declaration of Sentiments," sets forth things very much to the point—among them, that the colored people of the Union have been looking, hoping, and waiting in expectation of realizing the blessings of civil liberty, depending upon their "white fellow-countrymen" to effect for them that desirable end, but in vain; "instead of which they have met with disappointment, discouragement, and degradation;" "that no people can have political liberty without the sovereign right to exercise a freeman's will;" "that a people who are *liable*, under any pretext or circumstances whatever, to enslavement by the laws of a country, cannot be *free* in that country;" that as a people, *they* will never be satisfied or contented until they are acknowledged "a necessary *constituent* in the *ruling element* of the country in which they live;" "that the liberty of people is always insecure who have not absolute control of their own political destiny;" that they shall ever cherish "their identity of origin and race, as preferable," in their estimation, "to that of any other people."

The "Report on the Political Destiny of the colored race," after discussing quite elaborately the condition of that race *here* and elsewhere, says; "Having glanced hastily at our political position in the world generally, and the United States in particular—the fundamental disadvantages under which we exist, and the improbability of ever attaining citizenship, and equality of rights, in this country—we call your attention next to the places of destination, to which we shall direct emigration." They desire it "distinctly to be understood,—that in the selection of (their) places of destination,—(they) do not advocate the *Southern* scheme as a concession, nor yet at the will or desire of (their) North American oppressors; but as a policy, by which (they) must be the greatest political gainers, without the risk or possibility of loss to (themselves)." They say: "In no period since the existence of the ancient enlightened nations of Africa, have the prospects of the black race been brighter than now." . . . "*We* must take advantage of these favorable feelings, and strike out for ourselves a bold and manly course of *independent action* and *position*." . . . "Can we be satisfied—amid the advantages which now present themselves to us—with the degradation and servility inherited from our fathers in this country?" . . . "A secondary position was all they asked for; we claim entire equality or nothing." . . "No! neither is it true that the United States is the country best adapted to *our* improvement." . . . "But that country is the best in which our manhood—morally, mentally, and physically—can be *best developed*—in which we have an untrammeled right to the enjoyment of civil and religious liberty." . . . "When the condition of the inhabitants of any country is fixed by legal grades of distinction, this condition can never be changed except by express legislation. And it is the height of folly to expect such express legislation, except by the force of some irresistible internal political pressure. The force necessary to this imperative demand on our part we can never obtain, because of our numerical feebleness." . . . "The

rights of no oppressed people have ever yet been obtained by a voluntary act of justice on the part of the oppressors." . . . "Where, then, is our hope of success in this country? Upon what is it based? Upon what principle of political policy and sagacious discernment, do our political leaders and acknowledged great men—colored men we mean—justify themselves in telling us—and *insisting that we shall believe them, and submit to what they say*—to be patient, remain where we are; that there is a "bright prospect and glorious future before us in this country!"

These extracts express the sentiments of the Cleveland Colored Convention more faithfully, than could any comments of ours upon the contents of the pamphlet. The "Report" inclines to favor "the South—Central, South America, and the West Indies," for reasons peculiarly stated—as the direction in which the proposed emigration should take place; but "should anything occur to prevent a successful emigration" thither, they "have no hesitancy, rather than remain in the United States, the worst subordinates and serviles of the whites, should the Canadas still continue *separate* in their political relations from this country, to recommend to the great body of (their) people, to remove to Canada West." The selection of a locality, however, is left to commissioners to be chosen to visit and investigate for them.

They indeed appear to set their faces, as "Africo-American sons of the Western Continent," against Africa: "Upon the American Continent, then, we are determined to remain, despite *every opposition* that may be urged against us." Here is plainly exhibited the perverse impression, produced upon portions of the colored race in this country by enemies of Colonization, who, unable to refute the arguments, or discredit the policy of the Society on the merits, assail the motives of its patrons, representing them as leagued to regard and treat the colored man as an *alien enemy*, and remove him from the country under false pretences. Would that a spurious sentiment, produced by systematic misrepresentations of the sort, had not obscured the reason of the black man, and rendered him, for the time, unable to appreciate that entire respect and sympathy for his race and its trials, which seeks, with constant anxiety, to elevate his condition by advising and leading him aright.

It is very evident from the fact of the Convention, the proceedings of which we have touched upon, and from other plain indications continually greeting us from the press, particularly of the West, that a new impulse, one of inquiry, has arisen, and is on its way among the free colored population in that region, towards emigration or Colonization. It has been assailed by our old enemy, but so far in vain. A sort of opposition gathering, or "Anti-Colonization Meeting," we see was held in Cincinnati on the 5th ult., the parentage of which is quite apparent in the resolutions and proceedings. In the former, the Society is mentioned as "that foul libeller, bitter persecutor, and steady enemy of the elevation of the colored man."

We are probably right in supposing that the new Colonization Society in Ohio, the organization of which was fully noticed in the *Journal* for October, sprung up, at least partly, with reference to the pending agitation there among colored men on the subject of emigration, and with the intention to avail themselves of it for their good.

Many are ready to regret any want of unity in action, where there is entire community and harmony of purpose. At the West, Ohio has been a stronghold of Colonization. At an early day she gave in her adhesion to the principles of the national Society. Year after year she was represented at Washington by delegates from more than one of her auxiliary bodies, and in 1829 reported to the parent Society twelve separate County and State organizations, besides the more considerable body at Cincinnati.

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

2. June 1841 (n.s. I, 1)--May 1861 (n.s. X, 24)

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