

For:

A prospectus for the book

A History of the Negro Troops in
the War of the Rebellion:
1861-1865 / by George W.
Williams.

See the folder marked:

"Prospectuses, etc. - Materials
by authors, etc., other than
OOH. "



2

Fourth Annual Meeting

OF THE

BALTIMORE ASSOCIATION

— FOR THE —

Moral and Educational Improvement of the Colored People,

Tuesday Evening, 7th December, 1869,

AT 8 O'CLOCK.

GEO. A. POPE,

Secretary.

*A summary of the operations of the Association
will be presented, and MEASURES CONSIDERED
for engrafting the work upon the Public School
System of the State.*

ROOMS OF THE ASSOCIATION,

N. W. CORNER COURTLAND and SARATOGA STREETS.

Fourth Annual Meeting

NATIONAL ASSOCIATION

and Educational Improvement of the Colored People

Thursday Evening, 7th December, 1887.

AT A SPECIAL

COM. A. BOYD

of members of the Association of the Association

MEASURES CONSIDERED

Applying to the work of the State School

of the State

ROOM OF THE ASSOCIATION

IN CONNECTION WITH THE STATE

To the Colored People of Kentucky.

We are called Freedmen, the chains which bound us in actual physical slavery have been broken, but we are *not yet free*.

Three conditions have combined to make us slaves—political power has been held by our former masters, leaving us helpless. The immortal Proclamation was followed by the amendment to the Constitution of the United States, and slavery was banished forever from American soil; and now, this is to be followed by a second amendment declaring that there shall be no longer taxation without representation—that no longer we shall be called to bear arms in defence of our country, and yet be excluded from the rights and privileges of citizens. It may follow, we trust it is our destiny and the will of God, that it shall follow, that we may be taxed as other men are taxed, and the taxes we pay appropriated for the education of our children. Much has been done for us, now let us act for ourselves.

Education has been confined to the white race—we and our ancestors had groped in darkness and ignorance for hundreds of years. We were held in bondage and toiled for the task-master—we made the land to bloom and blossom like the rose; the aristocracy of the land were lords upon the proceeds of our labor.

Under the labor of our hands the tobacco fields of Kentucky and Virginia waved in ripening luxuriance, and the cotton fields of the far South whitened for the gathering, and we lived on, clothed and fed, some better, some worse, as our masters willed—weary and with very little hope in this world, and indeed little in the next, ignorant, degraded, even the word of God a closed volume—our teachers who held out the bread of life often ignorant as we; and they called us happy—happy and contented. Contented we may have been, as the savage who knows not God, but happy we never were. Gleams of sunlight broke through the thick darkness now and then like the first faint rays at dawn.

There was a longing within us—a voice that said there is something better than this. And in secret and in silence, in the rice, the cotton and tobacco fields, in the crowded cities and in our plantation cabins, by night and by day, we waited and wished for the coming of the better time, the morning that arose at last.

But now we are told that we are inferior to the white race; that we are ignorant—it may be true, but why is it true? The ways of knowledge have been closed to us; no one has dared to educate us, lest they should incur the penalties of unjust laws. Mind is not the growth of a day or a year, but of centuries! We may be ignorant, but now that our chains are broken, and we must stand up and make our way through the world, we ask but an even chance; we only ask that our children may be educated, and prepared for the struggle of life. We want them to be intelligent, law-abiding, christian men and women. We are willing to be taxed, we only ask that the taxes we pay may be appropriated for this purpose.

The Government of the United States has been very kind to us, though Kentucky, the State where we must make our homes, among whose people we hope to live in peace and quiet, neither asking nor desiring social equality, but only equality before the law, has made no provision for us; yet we have 290 schools, and 14,000 of our children gather there day by day.

This the United States has done, but this must soon cease. The State has made no provision to continue these schools, we must do it ourselves; let us make one united and determined effort to help ourselves, and it may be that just men will rise up and plead our cause, and it will triumph in the end. And we ask for but simple justice, sooner or later we will secure it.

Again, we are poor, but there is no reason that we should remain so. We made our masters wealthy, we can do the same for ourselves. Throughout the length and breadth of this land, wherever there is a stately mansion, a broad plantation, or a beautiful city, we can point to it as reared by the proceeds of our labor, and the labor of our fathers, who toiled before us. Then, if we educate ourselves and our children, that we may labor intelligently, we may build up homes for our families, and come to be not only tolerated but respected by the people among whom we live.

Certainly all good men will wish us God's speed in our endeavors. Therefore, in view of all this, and for the purpose of making some provisions for the future, we the undersigned, a committee appointed by a meeting called together to consider the interests of our people, hereby call an Educational Convention to meet in the City of Louisville, on Wednesday the 14th day of July, 1869, and we ask the people of every town and neighborhood to send one or more good, earnest men to co-operate and consult with us:

H. J. YOUNG, Pastor Quinn, Chapel,
WM. H. GIBSON,
D. STRAKER, Jg. Reader of St Mark's E. P.,
M. J. DAVIS,
G. W. BROWN,
J. H. MERIWETHER,
R. G. MORTIMER, Pastor of Ashbury Chapel,
ISAIAH MITCHELL,
JOHN Q. ADAMS,
A. HETH,
GEO. A. SCHAEFER,
NELSON C. SHAMBER,
BISHOP J. W. LOQUEN,
REV. RICHARD BRIEDWELL,
SAMUEL ELLIOTT,
SAMUEL SHERMAN,
ANTONY BUNCH,
JAMES B. JOHNSON,
YARMOUTH CARR,
E. H. CURRY.

J. B. COX,
LEROY BRANHAM,
W. T. BIDDLE,
L. B. STANSBERRY, Pastor 15th St. Church,
ABR'M WARTHAM,
JOSEPH IRVING,
H. FIRST,
B. B. ROCHESTER,
JAMES IRVIN,
ADAM BROWN,
PETER HALL,
CHASTINE STURN,
ROBT. PARMER,
GREEN COOPER,
J. H. TAYLOR,
JAMES ADAMS,
THOMAS MANSON,
H. COZZENS,
H. ADAMS.

To the Colored People of Kentucky.

We are called Freedmen, the chains which bound us in actual physical slavery have been broken, but we are not yet free. Three conditions have combined to make us slaves—political power has been held by our former masters, leaving us helpless. The important Proclamation was followed by the amendment to the Constitution of the United States, and slavery was abolished forever. But now, this is to be followed by a second amendment declaring that there shall be no longer taxation without representation—that no longer we shall be called to bear arms in defence of our country, and yet be excluded from the rights and privileges of citizens. It may follow, we trust it is our destiny and the will of God, that it shall follow, that we may be taxed as other men are taxed, and the taxes we pay appropriated for the education of our children. Much has been done for us, now let us do for ourselves. Education has been confined to the white race—we and our ancestors had groped in darkness and ignorance for hundreds of years. We were held in bondage and toiled for the task-master—we made the land to bloom and blossom like the rose; the aristocracy of the land were lords upon the proceeds of our labor.

Under the labor of our hands the tobacco fields of Kentucky and Virginia waved in ripening luxuriance, and the cotton fields of the South waited for the gathering, and we lived on, clothed and fed, some better, some worse, as our masters wished—wary and with very little hope in this world, and indeed little in the next, ignorant, degraded, even the word of God a closed volume—our teachers who held the bread of life often ignorant as we were, they called us happy—happy and contented. Contented we may have been, as the savage who knows not God, but happy we never were. Glens of sunlight broke through the thick darkness now and then like the first faint rays of dawn.

There was a longing within us—a voice that said there is something better than this. And in secret and in silence, in the town, the cotton and tobacco fields, in the crowded cities and in our plantation cabins, by night and by day, we waited and wished for the coming of the better time, the morning that comes at last.

But now we are told, and we are indebted to the white race; that we are ignorant—it may be true, but why is it true? The ways of knowledge have been closed to us; no one has dared to educate us, lest they should incur the penalties of unjust laws. Mind is not the growth of a day or a year, but of centuries. We may be ignorant, but now that our chains are broken, and we must stand up and make our way through the world, we ask but an even chance; we only ask that our children be educated, and prepared for the struggle of life. We want them to be intelligent, law-abiding, christian men and women. We are willing to be taxed, we only ask that the taxes we pay may be appropriated for this purpose.

The Government of the United States has been very kind to us, though Kentucky, the State where we must make our homes, among those people we hope to live in peace and quiet, neither asking nor desiring social equality, but only equality before the law, has made no provision for us; yet we have 300 schools, and 14,000 of our children gather there daily by day.

This the United States has done, but this must soon cease. The State has made no provision to continue these schools, we must do ourselves; let us make one united and determined effort to help ourselves, and it may be that just men will rise up and place our case, and it will triumph in the end. And we ask for but simple justice, sooner or later we will secure it.

Again, we are poor, but there is no reason that we should remain so. We made our masters wealthy, we can do the same for our wives. Throughout the length and breadth of this land, wherever there is a statey mansion, a broad plantation, or a beautiful city, we are pointed to it as a reward by the proceeds of our labor, and the labor of our fathers, who toiled before us. Then, if we educate ourselves and our children, that we may labor intelligently, we may build up homes for our families, and come to be not only tolerated but respected by the people among whom we live.

Certainly all good men will wish us God's speed in our endeavor. Therefore in view of all this and for the purpose of making some provision for the future, we the undersigned, a committee appointed by a meeting called together to consider the interests of our people, hereby call a National Convention to meet in the City of Louisville, on Wednesday the 1st day of July, 1893, and we ask the people of every town and neighborhood to send one or more good, earnest men to co-operate and counsel with us;

J. R. COX,
LEROY BRANHAM,
W. T. HIDDLE,
J. B. STANBERRY, Pastor 13th St. Church,
ABRAHAM WATKINS,
JOSEPH IRVING,
H. FIRST,
B. R. ROCHSTER,
JAMES IRVIN,
ADAM BROWN,
PETER HALL,
CHRISTINE STUBS,
ROBT. FARMER,
GREEN COOPER,
J. H. TAYLOR,
JAMES ADAMS,
THOMAS MANNING,
B. COZZENS,
H. ADAMS.

H. L. YOUNG, Pastor Gains Chapel,
WM. H. GIBSON,
B. STARKER, Jr., Reader of St Mark's E. P.,
M. L. DAVIS,
J. W. BROWN,
J. H. MENWETHER,
R. G. MORTIMER, Pastor of Asbury Chapel,
ISAIAH MITCHELL,
JOHN Q. ADAMS,
A. HETH,
GEO. A. SCHAEFER,
NATHAN C. SHAMBER,
BENJAMIN A. W. JOQUEN,
REV. RICHARD BRIDGEMAN,
SAMUEL ELLIOTT,
SAMUEL SHERRMAN,
ANTONY BURKH,
JAMES B. JOHNSON,
YARMOUTH GARR,
E. H. GURRY.

7/12/84
ANTI-SLAVERY JUBILEE.

—:O:—
THE LORD MAYOR'S LETTER

(To London daily papers).

SIR,—The able and exhaustive address of his Royal Highness the Prince of Wales, at the Guildhall meeting on Friday last, and the speeches of the distinguished men of all political parties and creeds who followed his Royal Highness, clearly showed the necessity for the existence of the Anti-Slavery Society, and the importance of that body receiving the pecuniary and moral support of the British public.

Will you kindly allow me, as a member of the committee, to state that what the society really needs to enable it to continue its work is the regular assistance of a much more largely extended circle of annual subscribers? A few hundred additional subscriptions every year would be all that is requisite, and I beg to call upon the great body of my well-to-do. countrymen and women throughout the kingdom to make this small sacrifice on behalf of the slave. The meeting was a crowded and enthusiastic one, but, being held in the Guildhall, no collection could be made, and the pecuniary result is unimportant. Surely, the stirring appeal made by his Royal Highness, and so admirably reported in your columns, will not be allowed to evaporate in mere sentiment. I trust many promises of annual support may be forwarded to the Secretary, Mr. C. H. Allen, 55, New Broad-street, London, E.C.—I am, Sir, yours faithfully,

R. N. FOWLER, Lord Mayor.

Mansion House, E.C., Aug. 6.

Note.—The *Anti-Slavery Reporter* will not appear this month, so much having been already printed in the daily press respecting the Jubilee Meeting. Your attention is called to the above letter of the Lord Mayor of London. Should you be already a subscriber to the funds of the Anti-Slavery Society, you are requested to hand the accompanying form to a friend. Unless some additional support is obtained it will not be long before the work of the Society must cease from lack of funds.

C. H. ALLEN, *Secretary*.

55, New Broad-street, London, E.C.

August 8, 1884.

Anti-Slavery Society
C. H. Allen, Secy

London, Eng.
Augt 8. 1884