

**DAVID WALKER'S**  
**APPEAL,**  
**IN FOUR ARTICLES;**  
TOGETHER WITH  
**A PREAMBLE,**  
TO THE  
**COLOURED CITIZENS OF THE WORLD,**  
BUT IN PARTICULAR, AND VERY EXPRESSLY, TO THOSE OF  
**THE UNITED STATES OF AMERICA**

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**ARTICLE II.**  
**OUR WRETCHEDNESS IN CONSEQUENCE OF IGNORANCE**

Ignorance, my brethren, is a mist, low down into the very dark and almost impenetrable abyss in which, our fathers for many centuries have been plunged. The Christians, and enlightened of Europe, and some of Asia, seeing the ignorance and consequent degradation of our fathers, instead of trying to enlighten them, by teaching them that religion and light with which God had blessed them, they have plunged them into wretchedness ten thousand times more intolerable, than if they had left them entirely to the Lord, and to add to their miseries, deep down into which they have plunged them tell them, that they are an *inferior* and *distinct race* of beings, which they will be glad enough to recall and swallow by and by. Fortune and misfortune, two inseparable companions, lay rolled up in the wheel of events, which have from the creation of the world, and will continue to take place among men until God shall dash worlds together.

When we take a retrospective view of the arts and sciences—the wise legislators—the Pyramids, and other magnificent buildings—the turning of the channel of the river Nile, by the sons of Africa or of Ham, among whom learning originated, and was carried thence into Greece, where it was improved upon and refined. Thence among the Romans, and all over the then enlightened parts of the world, and it has been enlightening the dark and benighted minds of men from then, down to this day. I say, when I view retrospectively, the renown of that once mighty people, the children of our great progenitor I am indeed cheered. Yea further, when I view that mighty son of Africa, HANNIBAL, one of the greatest generals of antiquity, who defeated and cut off so many thousands of the white Romans or murderers, and who carried his victorious arms, to the very gate of Rome, and I give it as my candid opinion, that had Carthage been well united and had given him good support, he would have carried that cruel and barbarous city by storm. But they were dis-united, as the coloured people are now, in the United States of America, the reason our natural enemies are enabled to keep their feet on our throats.

Beloved brethren—here let me tell you, and believe it, that the Lord our God, as true as he sits on his throne in heaven, and as true as our Saviour died to redeem the world, will give you a Hannibal, and when the Lord shall have raised him up, and given him to you for your possession, O my suffering brethren! remember the divisions and consequent sufferings of *Carthage* and of *Hayti*. Read the history particularly of Hayti, and see how they were butchered by the whites, and do you take warning.<sup>1</sup> The person whom God shall give you, give him your support and let him go his length, and behold in him the salvation of your God. God will indeed, deliver you through him from your deplorable and wretched condition under the Christians of America. I charge you this day before my God to lay no obstacle in his way, but let him go.

The whites want slaves, and want us for their slaves, but some of them will curse the day they ever saw us. As true as the sun ever shone in its meridian splendor, my colour will root some of them out of the very face of the earth. They shall have enough of making slaves of, and butchering, and murdering us in the manner which they have. No doubt some may say that I write with a bad spirit, and that I being a black, wish these things to occur. Whether I write with a bad or a good spirit, I say if these things do not occur in their proper time, it is because the world in which we live does not exist, and we are deceived with regard to its existence.—It is immaterial however

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<sup>1</sup> Slave rebellion in Haiti, 1789-1803, led by Toussaint L'Ouverture.

40 to me, who believe, or who refuse—though I should like to see the whites repent peradventure God may have mercy on them, some however, have gone so far that their cup must be filled. . . .

Ignorance and treachery one against the other—a grovelling servile and abject submission to the lash of tyrants, we see plainly, my brethren, are not the natural elements of the blacks, as the Americans try to make us believe; but these are misfortunes which God has suffered our fathers to be enveloped in for many ages, no doubt in consequence of their disobedience to their Maker, and which do, indeed, reign at this time among us, almost to the destruction of all other principles: for I must truly say, that ignorance, the mother of treachery and deceit, gnaws into our very vitals. Ignorance, as it now exists among us, produces a state of things, Oh my Lord! too horrible to present to the world. Any man who is curious to see the full force of ignorance developed among  
50 the coloured people of the United States of America, has only to go into the southern and western states of this confederacy, where, if he is not a tyrant, but has the feelings of a human being, who can feel for a fellow creature, he may see enough to make his very heart bleed! He may see there, a son take his mother, who bore almost the pains of death to give him birth, and by the command of a tyrant, strip her as naked as she came into the world, and apply the cow-hide to her, until she falls a victim to death in the road! He may see a husband take his dear wife, not unfrequently in a pregnant state, and perhaps far advanced, and beat her for an unmerciful wretch, until his infant falls a lifeless lump at her feet! Can the Americans escape God Almighty? If they do, can he be to us a God of Justice? God is just, and I know it—for he has convinced me to my satisfaction—I cannot doubt him. My observer may see fathers beating their sons, mothers their daughters, and children  
60 their parents, all to pacify the passions of unrelenting tyrants. He may also, see them telling news and lies, making mischief one upon another. These are some of the productions of ignorance, which he will see practised among my dear brethren, who are held in unjust slavery and wretchedness, by avaricious and unmerciful tyrants, to whom, and their hellish deeds, I would suffer my life to be taken before I would submit. And when my curious observer comes to take notice of those who are said to be free, (which assertion I deny) and who are making some frivolous pretensions to common sense, he will see that branch of ignorance among the slaves assuming a more cunning and deceitful course of procedure.—He may see some of my brethren in league with tyrants, selling their own brethren into *hell upon earth*, not dissimilar to the exhibitions in Africa, but in a more secret, servile and abject manner. Oh Heaven! I am full! ! ! I can hardly move my pen! ! ! and as I expect some  
70 will try to put me to death, to strike terror into others, and to obliterate from their minds the notion

of freedom, so as to keep my brethren the more secure in wretchedness, where they will be permitted to stay but a short time (whether tyrants believe it or not)—I shall give the world a development of facts, which are already witnessed in the courts of heaven. My observer may see some of those ignorant and treacherous creatures (coloured people) sneaking about in the large cities, endeavouring to find out all strange coloured people, where they work and where they reside, asking them questions, and trying to ascertain whether they are runaways or not, telling them, at the same time, that they always have been, are, and always will be, friends to their brethren; and, perhaps that they themselves are absconders, and a thousand such treacherous lies to get the better information of the more ignorant! ! ! There have been and are at this day in Boston, New-York, Philadelphia, and Baltimore, coloured men, who are in league with tyrants, and who receive a great portion of their daily bread, of the moneys which they acquire from the blood and tears of their more miserable brethren, whom they scandalously delivered into the hands of our *natural enemies!* ! ! ! ! !

To show the force of degraded ignorance and deceit among us some farther, I will give here an extract from a paragraph, which may be found in the Columbian Centinel of this city, for September 9, 1829, on the first page of which, the curious may find an article, headed

“AFFRAY AND MURDER.”  
“*Portsmouth, (Ohio) Aug. 22, 1829.*”

90 “A most shocking outrage was committed in Kentucky, about eight miles from this place, on 14th inst. A negro driver, by the name of Gordon, who had purchased in Maryland about sixty negroes, was taking them, assisted by an associate named Allen, and the wagoner who conveyed the baggage, to the Mississippi. The men were hand-cuffed and chained together, in the usual manner for driving those poor wretches, while the women and children were suffered to proceed without incumbrance. It appears that, by means of a file the negroes, unobserved, had succeeded in separating the iron which bound their hands, in such a way as to be able to throw them off at any moment. About 8 o'clock in the morning, while proceeding on the state road leading from Greenup to Vanceburg, two of them dropped their shackles and commenced a fight, when the wagoner (Petit) rushed in with his whip to compel them to desist. At this moment, every negro was found to be perfectly at liberty; and one of them seizing a club, gave Petit a violent blow on the head, and laid him dead at his feet; and Allen, who came to his assistance, met a similar fate, from the contents of a pistol fired by another of the gang. Gordon was then attacked, seized and held by one of the negroes, whilst another fired twice at him with a pistol, the ball of which each time grazed his head, but not proving effectual, he was beaten with clubs, and left for dead. They then commenced pillaging the wagon, and with an axe split open the trunk of Gordon, and rifled it of

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110 the money, about \$2,400. Sixteen of the negroes then took to the woods; Gordon, in the mean time, not being materially injured, was enabled, by the assistance of one of the women, to mount his horse and flee; pursued, however, by one of the gang on another horse, with a drawn pistol; fortunately he escaped with his life barely, arriving at a plantation, as the negro came in sight; who then turned about and retreated.

120 “The neighbourhood was immediately rallied, and a hot pursuit given—which, we understand, has resulted in the capture of the whole gang and the recovery of the greatest part of the money. Seven of the negro men and one woman, it is said were engaged in the murders, and will be brought to trial at the next court in Greenupsburg.”

Here my brethren, I want you to notice particularly in the above article, *the ignorant and deceitful actions* of this coloured woman. I beg you to view it candidly, as for ETERNITY!!! Here a *notorious wretch*, with two other confederates had SIXTY of them in a gang, driving them like *brutes*—the men all in chains and hand-cuffs, and by the help of God they got their chains and hand-cuffs thrown off, and caught two of the wretches and put them to death, and beat the other until they thought he was dead, and left him for dead; however, he deceived them, and rising from the ground, this *servile woman* helped him upon his horse, and he made his escape. Brethren, what do you think of this? Was it the natural *fine feelings* of this woman, to save such a wretch alive? I know that the blacks, take them half enlightened and ignorant, are more humane and merciful than 130 the most enlightened and refined European that can be found in all the earth. Let no one say that I assert this because I am prejudiced on the side of my colour, and against the whites or Europeans. For what I write, I do it candidly, for my God and the good of both parties: Natural observations have taught me these things; there is a solemn awe in the hearts of the blacks, as it respects *murdering men*:\* whereas the whites (though they are great cowards) where they have the advantage, or think that there are any prospects of getting it, they murder all before them, in order to subject men to wretchedness and degradation under them. This is the natural result of pride and avarice. But I declare, the actions of this black woman are really insupportable. For my own part, I cannot think it was any thing but servile deceit, combined with the most gross ignorance: for we 140 must remember that *humanity, kindness* and the *fear of the Lord*, does not consist in protecting *devils*. Here is a set of wretches, who had SIXTY of them in a gang, driving them around the country like *brutes*, to dig up gold and silver for them, (which they will get enough of yet.) Should the lives

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\* Which is the reason the whites take the advantage of us. [footnote in original]

of such creatures be spared? Are God and Mammon in league? What has the Lord to do with a gang of desperate wretches, who go *sneaking about the country like robbers*—light upon his people wherever they can get a chance, binding them with chains and hand-cuffs, beat and murder them as they would *rattle-snakes*? Are they not the Lord's enemies? Ought they not to be destroyed? Any person who will save such wretches from destruction, is fighting against the Lord, and will receive  
150 his just recompense. The black men acted like *blockheads*. Why did they not make sure of the wretch? He would have made sure of them, if he could. It is just the way with black men—eight white men can frighten fifty of them; whereas, if you can only get courage into the blacks, I do declare it, that one good black man can put to death six white men; and I give it as a fact, let twelve black men get well armed for battle, and they will kill and put to flight fifty whites.—The reason is, the blacks, once you get them started, they glory in death. The whites have had us under them for more than three centuries, murdering, and treating us like brutes; and, as Mr. Jefferson wisely said, they have never *found us out*—they do not know, indeed, that there is an unconquerable disposition in the breasts of the blacks, which, when it is fully awakened and put in motion, will be subdued, only with the destruction of the animal existence. Get the blacks started, and if you do not have a  
160 gang of tigers and lions to deal with, I am a deceiver of the blacks and of the whites. . . . The actions of this deceitful and ignorant coloured woman, in saving the life of a desperate wretch, whose avaricious and cruel object was to drive her, and her companions in miseries, through the country like cattle, to make his fortune on their carcasses, are but too much like that of thousands of our brethren in these states: if any thing is whispered by one, which has any allusion to the melioration of their dreadful condition, they run and tell tyrants, that they may be enabled to keep them the longer in wretchedness and miseries. Oh! coloured people of these United States, I ask you, in the name of that God who made us, have we, in consequence of oppression, nearly lost the spirit of man, and, in no very trifling degree, adopted that of brutes? Do you answer, no?—I ask you, then, what set of men can you point me to, in all the world, who are so abjectly employed by their  
170 oppressors, as we are by our *natural enemies*? How can, Oh! how can those enemies but say that we and our children are not of the HUMAN FAMILY, but were made by our Creator to be an inheritance to them and theirs for ever? How can the slaveholders but say that they can bribe the best coloured person in the country, to sell his brethren for a trifling sum of money, and take that atrocity to confirm them in their avaricious opinion, that we were made to be slaves to them and their children?

How could Mr. Jefferson but say, \**“I advance it therefore as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in their endowments both of body and mind?”*—“It,” says he, “is not against experience to suppose, that different species of the same genius, or varieties of the same species, may possess different qualifications.” [Here, my brethren, listen to him.]  “Will not a lover of natural history, then, one who views the gradations in all the races of *animals* with the eye of philosophy, excuse an effort to keep those in the department of MAN as *distinct* as nature has formed them?”— I hope you will try to find out the meaning of this verse—its widest sense and all its bearings: whether you do or not, remember the whites do. This very verse, brethren, having emanated from Mr. Jefferson, a much greater philosopher the world never afforded, has in truth injured us more, and has been as great a barrier to our emancipation as any thing that has ever been advanced against us. I hope you will not let it pass unnoticed. He goes on further, and says: “This *unfortunate* difference of colour, and *perhaps* of *faculty*, is a powerful obstacle to the emancipation of these people. Many of their advocates, while they wish to vindicate the liberty of human nature are anxious also to preserve its *dignity* and *beauty*. Some of these, embarrassed by the question, ‘What further is to be done with them?’ join themselves in opposition with those who are actuated by sordid avarice only.” Now I ask you candidly, my suffering brethren in time, who are candidates for the eternal worlds, how could Mr. Jefferson but have given the world these remarks respecting us, when we are so submissive to them, and so much servile deceit prevail among ourselves—when we so *meanly* submit to their murderous lashes, to which neither the Indians nor any other people under Heaven would submit? No they would die to a man, before they would suffer such things from men who are no better than themselves, and *perhaps not so good*. Yes, how can our friends but be embarrassed, as Mr. Jefferson says, by the question, “What further is to be done with these people?” For while they are working for our emancipation, we are, by our treachery, wickedness and deceit, working against ourselves and our children—helping ours, and the enemies of God, to keep us and our dear little children in their infernal chains of slavery! ! ! Indeed, our friends cannot but relapse and join themselves “with those who are actuated by *sordid avarice* only! ! !” For my own part, I am glad Mr. Jefferson has advanced his positions for your sake; for you will either have to contradict or confirm him by your own actions, and not by what our friends have said or done for

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\* See his Notes on Virginia, page 213. [footnote in original; all references to Jefferson in this article are to Query XIV in Notes on Virginia]

us; for those things are other men's labours, and do not satisfy the Americans, who are waiting for us to prove to them ourselves, that we are MEN, before they will be willing to admit the fact; for I pledge you my sacred word of honour, that Mr. Jefferson's remarks respecting us, have sunk deep  
210 into the hearts of millions of the whites, and never will be removed this side of eternity.—For how can they, when we are confirming him every day, by our *groveling submissions* and *treachery*? I aver, that when I look over these United States of America, and the world, and see the ignorant deceptions and consequent wretchedness of my brethren, I am brought oftentimes solemnly to a stand, and in the midst of my reflections I exclaim to my God, “Lord didst thou make us to be slaves to our brethren, the whites?” But when I reflect that God is just, and that millions of my wretched brethren would meet death with glory—yea, more, would plunge into the very mouths of cannons and be torn into particles as minute as the atoms which compose the elements of the earth, in preference to a mean submission to the lash of tyrants, I am with streaming eyes, compelled to shrink back into nothingness before my Maker, and exclaim again, they will be done, O Lord God  
220 Almighty.

Men of colour, who are also of sense, for you particularly is my APPEAL designed. Our more ignorant brethren are not able to penetrate its value. I call upon you therefore to cast your eyes upon the wretchedness of your brethren, and to do your utmost to enlighten them—*go to work and enlighten your brethren!*—Let the Lord see you doing what you can to rescue them and yourselves from degradation. Do any of you say that you and your family are free and happy, and what have you to do with the wretched slaves and other people? So can I say, for I enjoy as much freedom as any of you, if I am not quite as well off as the best of you. Look into our freedom and happiness, and see of what kind they are composed! ! They are of the very lowest kind—they are the very *dreg!*—they are the most servile and abject kind, that ever a people was in possession of! If any of  
230 you wish to know how FREE you are, let one of you start and go through the southern and western States of this country, and unless you travel as a slave to a white man (a servant is a *slave* to the man whom he serves) or have your free papers, (which if you are not careful they will get from you) if they do not take you up and put you in jail, and if you cannot give good evidence of your freedom, sell you into eternal slavery, I am not a living man: or any man of colour, immaterial who he is, or where he came from, if he is not *the fourth from the negro race!* ! (as we are called) the white Christians of America will serve him the same they will sink him into wretchedness and degradation for ever while he lives. And yet some of you have the hardihood to say that you are free

and happy! May God have mercy on your freedom and happiness! ! I met a coloured man in the street a short time since, with a string of boots on his shoulders; we fell into conversation, and in course of which, I said to him, what a miserable set of people we are! He asked, why?—Said I, we  
240 are so subjected under the whites, that we cannot obtain the comforts of life, but by cleaning their boots and shoes, old clothes, waiting on them, shaving them &c. Said he, (with the boots on his shoulders) “I am completely happy! ! ! I never want to live any better or happier than when I can get a plenty of boots and shoes to clean! ! !” Oh! how can those who are actuated by avarice only, but think, that our Creator made us to be an inheritance to them for ever, when they see that our greatest glory is centered in such mean and low objects? Understand me, brethren, I do not mean to speak against the occupations by which we acquire enough and sometimes scarcely that, to render ourselves and families comfortable through life. I am subjected to the same inconvenience, as you all.—My objections are, to our *glorying* and being *happy* in such low employments; for if we are  
250 men, we ought to be thankful to the Lord for the past, and for the future, Be looking forward with thankful hearts to higher attainments than *wielding the razor* and *cleaning boots and shoes*. The man whose aspirations are not *above*, and even *below* these, is indeed, ignorant and wretched enough. . . .

There is a great work for you to do, as trifling as some of you may think of it. You have to prove to the Americans and the world, that we are MEN, and not *brutes*, as we have been represented, and by millions treated. Remember, to let the aim of your labours among your brethren, and particularly the youths, be the dissemination of education and religion.\* It is lamentable, that many of our children go to school, from four until they are eight or ten, and sometimes fifteen years of age, and leave school knowing but little more about the grammar of their language than a horse  
260 does about handling a musket—and not a few of them are really so ignorant, that they are unable to answer a person correctly, general questions in geography, and to hear them read, would only be to disgust a man who has a taste for reading, which, to do well, as trifling as it may appear to some, (to the ignorant in particular) is a great part of learning. Some few of them, may make out to scribble tolerably well, over a half sheet of paper, which I believe has hitherto been a powerful obstacle in

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\* Never mind what the ignorant ones among us may say, many of whom when you speak to them for their good, and try to enlighten their minds, laugh at you, and perhaps tell you plump to your face, that they want no instruction from you or any other Niger, and all such aggravating language. Now if you are a man of understanding and sound sense, I conjure you in the name of the Lord, and of all that is good, to impute their actions to ignorance, and wink at their  
270 follies, and do your very best to get around them some way or other, for remember they are your brethren; and I declare to you that it is for your interests to teach and enlighten them. [footnote in original]

our way, to keep us from acquiring knowledge. An ignorant father, who knows no more than what nature has taught him, together with what little he acquires by the senses of hearing and seeing, finding his son able to write a neat hand, sets it down for granted that he has as good learning as any body; the young, ignorant gump, hearing his father or mother, who perhaps may be ten times more ignorant, in point of literature, than himself, extolling his learning, struts about, in the full assurance, that his attainments in literature are sufficient to take him through the world, when, in fact, he has scarcely any learning at all! ! !

280 I promiscuously fell in conversation once, with an elderly coloured man on the topics of education, and of the great prevalency of ignorance among us: Said he, “I know that our people are very ignorant but my son has a good education: I spent a great deal of money on his education: he can write as well as any white man, and I assure you that no one can fool him,” &c. Said I, what else can your son do, besides writing a good hand? Can he post a set of books in a mercantile manner? Can he write a neat piece of composition in prose or in verse? To these interrogations he answered in the negative. Said I, did your son learn, while he was at school, the width and depth of English Grammar? To which he also replied in the negative, telling me his son did not learn those things. Your son, said I, then, has hardly any learning at all—he is almost as ignorant, and more so, than many of those who never went to school one day in all their lives. My friend got a little put out, and so walking off, said that his son could write as well as any white man. Most of the coloured  
290 people, when they speak of the education of one among us who can write a neat hand, and, who perhaps knows nothing but to scribble and puff pretty fair on a small scrap of paper, immaterial whether his words are grammatical, or spelt correctly, or not; if it only looks beautiful, they say he has as good an education as any white man—he can write as well as any white man, &c. The poor, ignorant creature, hearing, this, he is ashamed, forever after, to let any person see him humbling himself to another for knowledge but going about trying to deceive those who are more ignorant than himself, he at last falls an ignorant victim to death in wretchedness. I pray that the Lord may undeceive my ignorant brethren, and permit them to throw away pretensions, and seek after the substance of learning. I would crawl on my hands and knees through mud and mire, to the feet of a  
300 learned man, where I would sit and humbly supplicate him to instil into me, that which neither devils nor tyrants could remove, only with my life—for coloured people to acquire learning in this country, makes tyrants quake and tremble on their sandy foundation. Why, what is the matter? Why, they know that their infernal deeds of cruelty will be known to the world. Do you suppose one man

of good sense and learning would submit himself, his father, mother, wife and children, to be slaves to a wretched man like himself, who, instead of compensating him for his labours, chains, handcuffs and beats him and family almost to death, leaving life enough in them, however, to work for, and call him master? No! no! he would cut his devilish throat from ear to ear, and well do slaveholders know it. The bare name of educating the coloured people, scares our cruel oppressors almost to death. But if they do not have enough to be frightened for yet, it will be, because they can  
310 always keep us ignorant, and because God approbates their cruelties, with which they have been for centuries murdering us. The whites shall have enough of the blacks, yet, as sure as God sits on his throne in Heaven.

Some of our brethren are so very full of learning, that you cannot mention any thing to them which they do not know better than yourself! !—nothing is strange to them! !—they knew every thing years ago!—if any thing should be mentioned in company where they are, immaterial how important it is respecting us or the world, if they had not divulged it; they make light of it, and affect to have known it long before it was mentioned and try to make all in the room, or wherever you may be, believe that your conversation is nothing! !—not worth hearing! All this is the result of ignorance and ill-breeding; for a man of good-breeding, sense and penetration, if he had heard a  
320 subject told twenty times over, and should happen to be in company where one should commence telling it again, he would wait with patience on its narrator, and see if he would tell it as it was told in his presence before—paying the most strict attention to what is said, to see if any more light will be thrown on the subject: for all men are not gifted alike in telling, or even hearing the most simple narration. These ignorant, vicious, and wretched men, contribute almost as much injury to our body as tyrants themselves, by doing so much for the promotion of ignorance amongst us; for they, making such pretensions to knowledge, such of our youth as are seeking after knowledge, and can get access to them, take them as criterions to go by, who will lead them into a channel, where, unless the Lord blesses them with the privilege of seeing their folly, they will be irretrievably lost forever, while in time! ! !

330 I must close this article by relating the very heart-rending fact, that I have examined school-boys and young men of colour in different parts of the country, in the most simple parts of Murray's English Grammar, and not more than one in thirty was able to give a correct answer to my interrogations. If any one contradicts me, let him step out of his door into the streets of Boston, New-York, Philadelphia, or Baltimore, (no use to mention any other, for the Christians are too

charitable further south or west!)—I say, let him who disputes me, step out of his door into the streets of either of those four cities, and promiscuously collect one hundred school-boys, or young men of colour, *who have been to school*, and who are considered by the coloured people to have received an excellent education, because, perhaps, some of them can write a good hand, but who, notwithstanding their neat writing, may be almost as ignorant, in comparison, as a horse.—And, 340 I say it, he will hardly find (in this enlightened day, and in the midst of this *charitable* people) five in one hundred, who, are able to correct the false grammar of their language.—The cause of this almost universal ignorance among us, I appeal to our schoolmasters to declare. Here is a fact, which I this very minute take from the mouth of a young coloured man, who has been to school in this state (Massachusetts) nearly nine years, and who knows grammar this day, *nearly* as well as he did the day he first entered the school-house, under a white master. This young man says: “My master would never allow me to study grammar.” I asked him, why? “The school committee,” said he, “forbid the coloured children learning grammar—they would not allow any but the white children to study grammar.” It is a notorious fact, that the major part of the white Americans, have, ever since we have been among them, tried to keep us ignorant, and make us believe that God made 350 us and our children to be slaves to them and theirs. *Oh! my God, have mercy on Christian Americans! ! !*

[End of Article II]