

“VOTE THIS HATED MONSTER QU-  
 ELLY TO DEATH, or its fangs will drive  
 deep in the bosoms of your children. It is  
 the law of divine retribution. You can not  
 allow that monster to tear out our eyes  
 and preserve your own intact. You may  
 not allow it to sturpity and demoralize our  
 masters, without feeling a corresponding  
 stupor and demoralization yourselves. I  
 tell you the evil is past endurance--the  
 justice of God cannot endure it.. Heavens  
 gathering vengeance waits your decision  
 to-day--my poor oppressed countrymen  
 are charged with it to the brim. Do you  
 ask if I will fight? Ah! do you suppose  
 a war upon God and humanity can be  
 carried on, from one side alone? Yes, I'll  
 fight, if fight I must. We were never made  
 to have God's image ground out of our  
 hearts without resistance. If our rights  
 are withheld any longer, then come war--  
 let blood flow without measure--until our  
 rights are acknowledged or we perished  
 from the earth. White men fight--all men  
 fight for their freedom, and we are men  
 and will fight for ours. Nothing can stop  
 the current of blood but justice to our poor  
 people!”

MR. LOGUEN ARRIVED AT SYRACUSE  
 THE DAY BEFORE THE CITIZEN'S  
 CONVENTION to consider the fugitive  
 act, to wit, the 3d day of October, 1850.

“The citizens of Syracuse and its vicinity,  
 without respect to party, are requested to  
 meet in the City Hall, on Friday evening,  
 the--th day of September inst., at early  
 candlelighting, to make an expression  
 of their sense of the act of the present  
 Congress, generally known as the fugitive  
 slave law, but entitled, ‘A bill to amend  
 an act entitled an act respecting fugitives  
 from justice and persons escaping from  
 their masters.’

NOW, YOU ARE ASSEMBLED HERE,  
 the strength of this city is here to express  
 their sense of this fugitive act, and to  
 proclaim to the despots at Washington  
 whether it shall be enforced here--  
 whether you will permit the government  
 to return me and other fugitives who have  
 sought an asylum among you, to the Hell  
 of slavery.

“I DON'T RESPECT THIS LAW--I DON'T  
 FEAR IT--I WON'T OBEY IT! It outlaws  
 me, and I outlaw it, and the men who  
 attempt to enforce it on me. I place the  
 governmental officials on the ground that  
 they place me. I will not live a slave, and  
 if force is employed to re-enslave me, I  
 shall make preparations to meet the crisis  
 as becomes a man. If you will stand by  
 me--and I believe you will do it, for your  
 freedom and honor are involved as well  
 as mine--it requires no microscope to see  
 that--I say if you will stand with us in  
 resistance to this measure, you will be the  
 saviours of your country. Your decision  
 to-night in favor of resistance will give  
 vent to the spirit of liberty, and it will  
 break the bands of -party, and shout for  
 joy all over the North. Your example only  
 is needed to be the type of popular action  
 in Auburn, and Rochester, and Utica, and  
 Buffalo, and all the West, and eventually  
 in the Atlantic cities. Heaven knows that  
 this act of noble daring will break out  
 somewhere--may God grant that Syracuse  
 be the honored spot, whence it shall send  
 an earthquake voice through the land!”

SUCH WAS THE STATE OF THINGS AT  
 SYRACUSE IN 1841, when Mr. Loguen

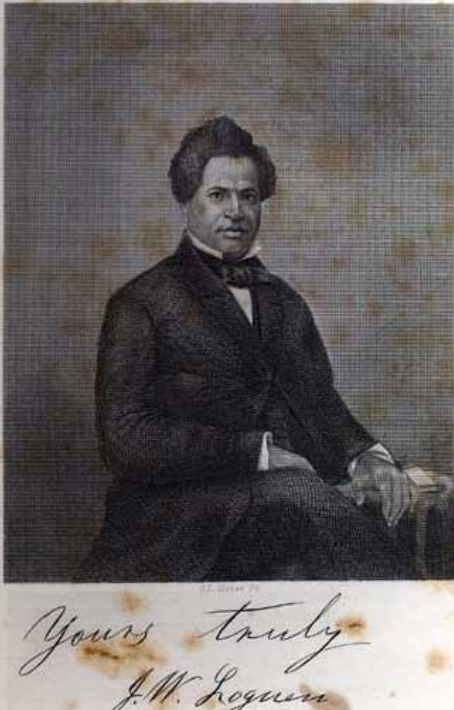
came to reside there. He found the colored  
 people comparatively uncared for. He  
 felt that his mission was to them, and by  
 the license of Alder Chester became their  
 preacher--and gathered the children and  
 youth into a school, and taught them to  
 read and write and cipher.

Deprived of social and mental culture,  
 they formed a suburban gridle of moral  
 and intellectual darkness about the city.  
 He hired a lot of Mr. Hoyt, near the Park,  
 and opened a school for the children, and  
 taught them to read and write. At the  
 end of the term, he had a public exhibi-  
 tion at the Congregational Church, which  
 was honored by a large attendance of  
 white and colored people. The church was  
 ornamented with evergreens, and their  
 compositions and speeches were highly  
 complimented by their hearers.

spite of mobs and ridicule, and every form  
 of abuse--pointing them to the history of  
 slavery, its atrocities and meanness--and  
 urging them to arrest its progress, ere  
 liberty and religion, law and constitution,  
 were defaced by its bloody steps.

So soon as this Society was formed, anti-  
 slavery in Syracuse assumed an indepen-  
 dent position and organization. It was a  
 living embodiment of freedom, and opened  
 its bosom to the charities of Heaven, and  
 felt its arms strong by the divine influ-  
 and fearless of parties and politicians, of  
 calculating ministers and a consummated  
 Church, put its hand to every good work.

Such struggles with the social, political  
 and religious powers of Syracuse, wrought  
 largely upon public sentiment. The  
 Abolitionists were few in number, but  
 mightily through the great truths which  
 attract the elements of power, to wit, love  
 and wisdom--which, united, perform the  
 uses of humanity, and without which, the  
 masses fall into all the forms of antagoniz-  
 ing self-hood.



IN 1835, THE ANTI-SLAVERY MEN OF  
 THE COUNTY OF NONDAGA as-  
 sembled at the old Baptist church in the  
 city, to organize a County Anti-Slavery  
 Society. Among them, as visitors, were  
 Gerrit Smith, Alvan Stewart, Beriah  
 Green, William Goodell, Charles Stuart of  
 England, and other illustrious agitators,  
 who gave birth and embodiment to a new  
 public sentiment in central and western  
 New York.

All the Churches--the Presbyterian  
 Church especially--were alarmed by the  
 progress of anti-slavery in the city and  
 country. Several of the truest and most  
 reliable members of the latter Church  
 were infected by the contagion, and it  
 trembled with the revolutionizing sensa-  
 tions of its own bosom. The State Aboli-  
 tion Society, at this time, were scattering  
 their tracts, papers and books, like the  
 leaves of autumn over the State, at an  
 immense expenditure of money, industry  
 and learning--and its talented lecturers  
 were gathering the people into the school  
 houses and churches in many places, in