

spected by the whites. Their virtue is tampered with; trampled on, violated; and is entirely at the mercy and will of any and every debauchee who chooses to arm himself with the advantages he has over the poor coloured female; and they are neither few nor far between. Hence, there is no stimulation to virtue among the females; and the males, knowing that, are equally regardless of that great principle. For if one should chance to get a virtuous companion, her fidelity to him is almost sure to be destroyed by some white man. It matters not whether they be free or bond, the result is the same. The easy and luxurious life of the Southerners, by means of slave labour, disposes them to this species of vice. For the oppression of the African race in the south, the north need not think to escape the just punishment due to it; for the Northerners are the slaveholders, while the Southerners are the drivers, and they divide the spoil of their labour between them.

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*The conduct of the Coloured People, in Canada, impolitic.*

THE policy of the Coloured People in separating themselves from the white religious connexions in Canada, of whose persuasions they are, into distinct little bodies, is a bar to their moral and religious elevation, as well as to their domestic. I am free to admit that in the United States, where the laws make a distinction between the rights of the white and the coloured people, there were strong grounds for a separation, for the policy of the churches there, is the same as that of the State: they deprive their coloured members of the rights enjoyed by their white members. That, unfortunately, has engendered a prejudice in the minds of many of the coloured people against being in connexion with the white people. But I warn my coloured brethren who are flying from their oppressors to these shores of freedom for all, and who are not only welcomed with out-stretched arms by our white brethren, who extend the hand of relief to their