of the principle, we have the declaration and actions of our fathers, and your own declarations. If the sentiment was so true in 1776, what new concatenation of circumstances has arisen to render it false in 1856? None whatever. It is one of those immutable truths that change not with time or circumstances. They are emanations from the eternal foundation of truth, which we all worship—the Deity Himself. Yet, in nearly every county of our State, colored tax-payers are found, who are unrepresented, and can only be heard in your halls as a matter of favor. We are aware that difference of race is urged by our enemies as a reason for our disfranchisement; but we submit that we are not Africans, but Americans, as much so as any of your population.

Here then is a great injustice done us, by refusing to acknowledge our right to the appellation of Americans, which is the only title we desire, and legislating for us as if we were aliens, and not bound to our country by the ties of affection which every human being must feel for his native land; which makes the Laplander prefer his snows and skins to the sunny skies and silken garb of Italy; which makes the colored American prefer the dear land of his birth, even though oppressed in it, to any other spot on earth.

But admit, for argument, that there is an irremediable difference between us and the whites of our land. That very difference unites them to represent us. Our wants and feelings are unknown or unappreciated by them; nor can any one presume to represent us whom we have not aided to select. In our government, every citizen should be represented in the legislative councils, and this can only be attained by permitting each one a voice in the selection of representatives. No class of the white population would be willing to concede to any other class, however honest and enlightened, the custody of their rights. To demand such a thing, would be deemed monstrous; and the injustice is not lessened when the demand is made upon black men instead of white men.

Our want of intelligence is urged as a reason against our admission to equal citizenship. The assumption that we are ignorant is untrue; but, even if it were true, it really affords an argument for the removal of the disabilities that cramp our energies, destroy that feeling of self-respect, so essential to the character of a good citizen. Give us the opportunity of elevating ourselves:—It can do you no harm, and may do us much good; and if we fail, upon us be the blame. We would bring to your recollection that by a decision of your Supreme Court, a large portion of our people are already in the possession of the elective franchise. These men are not above the average of colored men in intelligence or morals. They are educated under the same depressing social influences with the rest of us, and are no better fitted to exercise the rights of voting than their brethren. Yet, by an accident of color, they are disfranchised. What good reason can be adduced for permitting the father to vote and not the son, or the son and not the father, as is frequently the case? The most obtuse intellect can at once perceive the utter folly and injustice of such distinctions. But the folly and injustice is equally as great when the difference is made between white and colored men.

We are aware that it has been recently asserted by a high political personage, that this is a government of white men. This we cannot admit. In addition to the arguments we have already advanced, touching the doctrine of the universality of human rights, we submit that the assertion casts an imputation upon the veracity and good faith of our fathers, who claimed the sympathy and aid of the world on the ground that they were contending for principles of universal application, and desired to found a government in which the doctrine of human equality would be reduced to practice.

The Bill of Rights of the State of Ohio sets forth "That all men are created equal and independent, and have inalienable rights, among which are enjoying and defending life and liberty, acquiring, possessing, and protecting property, and seeking and obtaining happiness and safety."

Now, admitted that we are men, how are we to defend and protect life, liberty, and property? The whites of the State, through the ballot-box, can do these things peacefully; but we, by the organic law of the State, are prevented from defending those precious rights by any other than violent means. For the same document that asserts our right to defend life, liberty and property, strips us of the power to do so otherwise than by violence. We ask you, gentlemen, in the name of justice, shall this stand as the judgement of the State of Ohio?