the case in the establishment of immunities, and the application of
terms in their Civil and Legal regulations.

The term Citizen—politically considered—is derived from the
Roman definition—which was never applied in any other sense—
*Cives Ingenui*; which meant, one exempt from restraint of any
kind. (*Cives*, a citizen; one who might enjoy the highest honors
in his own free town—the town in which he lived—and in the
country or commonwealth; and *Ingenui, freeborn*—of good ex-
traction.) All who were deprived of citizenship—that is, the
right of enjoying positions of honor and trust—were termed *Hostes*
and *Peregrini*; which are public and private enemies, and foreign-
ers, or *aliens* to the country. (*Hostis*, a public—and sometimes—
private enemy; and *Peregrinus*, an *alien, stranger, or foreigner*).

The Romans, from a national pride, to distinguish their inhabi-
tants from those of other countries, termed them all "citizens," but
consequently, were under the necessity of specifying four classes of
citizens: none but the *Cives Ingenui* being unrestricted in their
privileges. There was one class, called the *Jus Quiritium*, or the
wailing or supplicating citizen—that is, one who was continually
moaning, complaining, or crying for aid or succor. This class
might also include within themselves, the *jus suffragii*, who had
the privilege of voting, but no other privilege. They could vote
for one of their superiors—the *Cives Ingenui*—but not for them-
selves.

Such, then, is the condition, precisely, of the black and colored
inhabitants of the United States; in some of the States they an-
swering to the latter class, having the privilege of voting, to elevate
their superiors to positions to which they need never dare aspire,
or even hope to attain.

There has, of late years, been a false impression obtained, that
the privilege of voting constitutes, or necessarily embodies, the
rights of citizenship. A more radical error never obtained favor
among an oppressed people. Suffrage is an ambiguous term, which
admits of several definitions. But according to strict political con-
struction, means simply "a vote, voice, approbation." Here, then,
you have the whole import of the term suffrage. To have the
"right of suffrage," as we rather proudly term it, is simply to have
the privilege—there is no right about it—of giving our approbation
to that which our rulers may do, without the privilege, on our part,
of doing the same thing. Where such privileges are granted—