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Rochester Ladies Anti S

SIXTEENTH

ANNUAL REPORT

OF THE

**Rochester Ladies' Anti-Slavery**

AND

FREEDMEN'S AID SOCIETY.

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ROCHESTER, N.Y.

WM. S. FALLS, BOOK & JOB PRINTER, OVER 21 BUFFALO ST.

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In preparing the 16th Annual Report of the Society's labors, the Secretary feels that there is little for her to say, as the full Report of Miss Julia A. Wilbur, the faithful and efficient Agent of the Society among the Freedmen in Washington, contains nearly all, perhaps, that is of general interest.

Of the little band that commenced work 16 years ago, as an Anti-Slavery Society, removal from the city and death, have left very few members. Many efforts have been made during the few past years, to induce others to come in and help us in the labor of mitigating the condition of the still helpless, ignorant and much abused victims of Slavery. But we have met with but partial success, for while many *talk* well, very few have been induced to give us either money or labor, so that the meetings of the Society for work, though regularly kept up every alternate week, (except during the hot weather,) have been small, and less new material has been made up than usual; but on the other hand, more second-hand garments have been collected than during other years.

To us, who feel so much interest in the subject, it seems quite unaccountable that in any *Christian* community,

there should fail to be a cordial interest and ready help in the work. But Slavery, though as we trust, practically dead, still exhales a poison over our land, making hearts which are warm in sympathy towards the white race, cold and indifferent to the welfare of the black.

With the extension of Suffrage, we may hope for a radical change in many respects; but this change cannot be accomplished at once; and in the mean time, while prejudice is rife, and the taint of Slavery is still in the nostrils of our people and infects the high places of the land, we feel that there is much work to be done.

At various times during the year, plans for raising money have been discussed by the Society; but past experience has proved that from either Lectures or Fairs so little can be realized in our city, when the object is to aid the black race, that the few upon whom the *work* usually falls, have been discouraged from making any further attempts of the kind.

We have to thank the kind friends of Birmingham, England, for a donation of £10; and our grateful acknowledgments are due them for making our Society the medium of their alms to the poor and suffering of the despised race in our country.

To our Agent, Miss J. A. Wilbur, we would be glad to express the sense of the Society, as to the good her faithful labors among the Freedpeople have done—cheering, helping and instructing them, as the need might be.

To all the friends who have in any way aided our efforts, we would return thanks while making an earnest appeal for further help, in money or goods, which may be

sent to Miss MARIA G. PORTER, No. 12 Canal Street, Rochester, N. Y.; or to Miss JULIA A. WILBUR, 343 Twentieth Street, Washington, D. C. And may the day soon come when the people, now so needing help and instruction, may become, under a better state of things, self-supporting, self-respecting, and able to maintain at the ballot box their equal rights as citizens of the Republic.

A. M. C. BARNES, *Secretary.*

MRS. C. E. MARSH, *President,*

ROCHESTER, N. Y., September, 1867.

## TREASURER'S REPORT.

1866.	<i>Dr.</i>	
Aug. 23, To Printing Report, .....		\$35 00
Sept. 20, " Washington Agency, .....		75 00
Nov. 26, " " " .....		65 00
1867.		
Jan. 19, To Dry Goods, .....		19 60
" Express charges, .....		5 90
May 9, " Goods, .....		15 32
Aug. 13, " Washington Agency, .....		107 06
Balance, .....		195 79
		\$518 67

1866.	<i>Cr.</i>	
Aug. 22, By Balance, .....		\$437 17
" Sale of Goods, .....		14 00
" Membership and Donations,* .....		67 50
		\$518 67
By Balance, .....		\$195 79

MARIA G. PORTER, *Treasurer.*

August 7, 1867.

\* \$10 Donation from Birmingham, included in the above.

## REPORT OF JULIA A. WILBUR.

*To the Rochester Ladies' Anti-Slavery & Freedmen's Aid Society.*

It has become my interesting duty to submit for your consideration the Fifth Annual Report of work done by your Agent in Washington, since the 1st of October, 1866.

As so few of the official Reports of the Freedmen's Bureau will be likely to come under the notice of your Society, I shall, in order to give you an idea of the condition of the Freedpeople generally, and of those in the District in particular, refer to the last Report of Gen. Howard, also to the Report of J. W. Alvord, General Superintendent of Schools.

There are many things that would probably interest your Society, which I cannot mention within the limits of a Report. So many things crowd upon my mind that, in my endeavor to make this Report as brief as possible, I hardly know what to say or to leave unsaid.

Many persons express surprise that help is still needed in Washington, since so much has been done for the Freedpeople there; and during the past year contributions have been withheld by various Societies and individuals that formerly sent them to Washington. They say, "the Freedpeople ought to take care of themselves by this time, and if they cannot get work in Washington, let them come North, and we will give them work and fair wages."

Well, this has been done to some extent. Many of these people do take care of themselves, and the two Employment Offices report over 5000 sent away, some to the North and others to several Southern States where laborers were wanted.

According to the census taken in the spring of 1866, the entire colored population of Washington and Georgetown, was 31,549. But in this number were included the well-to-do, free-born people with whom Government has no more to do than with any other self-sustaining class of citizens. It was also largely made up of old and disabled persons and children, leaving perhaps 10,000 able bodied men and women; a greater number than can find employment here. But many of this last class have encumbrances, and there are difficulties in their going away which can be appreciated only by those familiar with their circumstances. Their removal has been encouraged in every possible way. But many are unwilling to leave their miserable abodes here and run the risk of getting better ones in new and strange places.

Then, many of these men and women would not be wanted at all in the North, because they are entirely ignorant of our way of working. There is not among my Northern acquaintances, a single housekeeper who would be willing to take as a servant a *common field hand* who has no idea of housework; and there are many such women and girls. Some of these can get work in Washington and vicinity, where the Southern slipshod way of doing work is tolerated or submitted to as a necessity, but Northern people would not have them.



In November last, I took several persons to East Avon, N. Y. One of them returned because her health failed, but she tells others, "that they can do well if they will go there and be tidy and industrious." This woman is neat and tidy herself, and says, "She knows what kind of servants they want in East Avon. The people there are very tidy, and she shall ask none to go unless they are of the right kind." Now, it happens that the people are *tidy* in other towns as well as Avon.

I am constantly receiving applications for servants, and I can find men and women who can be induced to go; but they are not generally such as would satisfy the applicants. The request, sometimes, is for a "neat, tidy, honest, strong woman; one who is good natured, and kind to children, can do general housework, and is good looking." To such applicants, I can only say, the millennium has not yet come. There was nothing in Slavery to form such characters, and all the domestic virtues and Christian graces will not come of a few years of freedom. Slavery did not qualify persons to perform well even the duties of servants. But in spite of all their disadvantages, there are some first rate servants, both men and women, and these generally have no difficulty in getting service places where they are, and good wages also. When such persons go away, it is generally with the idea of bettering their condition. They frequently have aspirations to be come something more than mere servants and laborers for others.

Many of the Freedpeople must, from the nature of the case, be dependent upon the Government or upon the

community where they live. I do not believe in removing such to the North, and I have no sympathy with agents who induce such to go. Some persons have been sent away who can be of no use to themselves or others. It is eminently proper that the South should bear some of the burden of caring for those whom Slavery has rendered helpless or incompetent; and until the South is willing to do its duty towards these people, Government will be obliged to care for them, and it can do it as well where they are as here. The colored people believe that agents get \$5 a head for each one they send away, and that the first month's wages is withheld to pay this \$5 and other expenses. There is reason to believe that this has been done, but not with Gen. Howard's knowledge or consent. Persons sometimes come back and tell of these things, and in some instances complain of ill treatment from those who hired them. Such reports deter many from going away. They think they may as well stay where they are as to go elsewhere and suffer and be cheated out of their earnings. When we all learn to treat colored people kindly and justly, there will be less difficulty in inducing them to go North.

The past winter was long and unusually severe. Cold weather came suddenly and found many wholly unprepared. Many follow boating, and work about the wharves, and the river was closed with ice for several weeks. Many families asked for help for the first time since they became free. They were forced to do so or perish. The colored people generally try to help themselves,

In April, 1866, Congress appropriated \$25,000 "for the temporary relief of the destitute citizens of the District, the same to be expended under the direction of the Bureau." This was used for both white and colored. It was given in small *orders*, many of them only for a dollar's worth of fuel or provisions, and perhaps but once a month. I gave during the winter, 473 *orders*; 87 of these were given to whites, and 386 to colored, amounting to \$723 48. [Besides this I gave a large number of *orders* for shoes to colored women and children. These were furnished by the Bureau.] This involved a great deal of disagreeable labor, but I was willing to assist in the distribution of this fund, and I think no colored persons ever complained that I preferred whites to themselves. I tried to do justice to both.

There were 22 visiting agents, only two of whom were paid by the Bureau. In my district there were not so many destitute whites as colored. In other districts there were more whites than colored, I suppose, for the amount given to whites was largely in excess to that given to colored. Some persons seem to think it is harder for whites to suffer and be poor than it is for the colored people. In many cases white persons asked for help when, if colored people were as well off, they would not think of applying for help.

There was a great deal of suffering during the winter, although much was done to relieve it. I have been out for hours visiting families in the coldest weather, with hardly a chance to warm myself while I was gone. I frequently found families with no fire and not a mouthful to

eat. I found great need for all the clothing that was sent me last winter. It was a source of great satisfaction to myself, as well as a blessing to individuals and families, to supply them with garments from my stores. A coarse, warm garment was often a valuable gift to those who could hardly tell whether they needed food or clothing most, when the only *order* I could give them would be for food or fuel.

It should be borne in mind that the city does nothing for the Freedpeople. It calls them *strangers*, because they were not here before the war. There is an Alms House for white paupers and free-born colored persons, although but few of the latter ever find their way there.

When it became known that Congress had made an appropriation for the poor, many persons far from being destitute, and some even with comfortable salaries, applied for help. They seemed to think the fund was inexhaustible. Agents were not allowed to give unless they visited the applicant, and in many cases the result of a long walk would be only to tell them they were not entitled to help.

There will not be, probably, the same amount of suffering another winter, for the number of colored persons has been considerably lessened; still there will be much destitution that can only be relieved as it has been heretofore, that is, by Northern benevolence. And this will continue to be the case until a more liberal city government recognizes the Freedpeople as a part of its poor, and makes provision for them accordingly. And now that colored men have a voice in the government, we trust that before long this will be brought about.

There is no denying the fact, that there are many stupid, thriftless, dishonest Freedpeople, as ignorant and immoral as the whites with whom they have lived. And it is a matter for thankfulness that Christian benevolence has not hesitated to undertake the improvement even of these, feeling deeply sensible that the lower the degradation the more need there is of help to raise them from it.

I have been several times shocked to hear self-styled philanthropists say, "It is all well enough to try to improve and save the brightest and most promising of these people; but as to the great mass of stupid and degraded Freedpeople, it is not worth while to spend any efforts upon them; the world is better off without them, and the faster they die off the better." But Christianity teaches a different theory; and no other than the Spirit of our Divine Master would have moved so many Northern hearts to sympathize with the poor that they have never seen. Their continued liberality and untiring industry, have led me often to exclaim, "Verily, it must be the Lord's doings."

I can assure the donors that the following Boxes and Packages were very gratefully received, viz:

6 Packages from "R. L. A. S. & F. A. S.," Rochester, N.Y.	
Value, .....	\$179 00
1 Box collected by Misses M. & S. Wolcott, Rochester, N.Y.	
Value, .....	50 00
1 Package from Phebe Cornell, Mendon, N.Y.	Value, .... 30 00
4 Boxes from "Women's Branch of Pennsylvania Association, Philadelphia."	Value, ..... 274 55
1 Box from F. A. Society, Worcester, Mass.	Value, .... 81 80
4 Barrels from F. A. Society, Barre, " "	..... 252 27
Total value, .....	<u>\$867 62</u>

The No. of pieces distributed, including bedding, is, . . .	1364
“ “ given away, . . . . .	1261
“ “ sold, . . . . .	103
For the pieces sold, I received, . . . . .	\$101 69

I have received in cash, the following donations, viz :

Misses M. & S. Wolcott, Rochester, N. Y. . . . .	\$ 2 25
Wm. Babcock, “ “ . . . . .	1 00
Mrs. C. Robinson, “ “ . . . . .	1 00
Mr. & Mrs. S. Porter, “ “ . . . . .	5 00
Mrs. Dr. Shaw, “ “ . . . . .	1 00
Mr. Merrick, “ “ . . . . .	0 50
Mr. Geo. Parsons, “ “ . . . . .	0 50
Mrs. Jas. Brown, “ “ . . . . .	0 50
Mrs. Disbrow, “ “ . . . . .	0 25
Mrs. C. F. Stebbins, “ “ . . . . .	2 00
Mrs. L. H. Van Meter, “ “ . . . . .	5 00
Miss Julia Hamilton's S. S. Class, Plym. Church, Rochester, . . . . .	4 00
Mrs. Arthur Hamilton's S. S. Class, “ “ . . . . .	5 00
Mrs. S. D. Porter's “ “ . . . . .	10 00
Mrs. H. E. Hooker's “ “ . . . . .	5 00
Euphemia Haight, Farmington, N. Y. . . . .	5 00
Mr. & Mrs. J. Wilson, Holley, N. Y. . . . .	2 00
Mr. J. Ferry, “ “ . . . . .	1 00
Mrs. Bishop, “ “ . . . . .	1 00
Frank Bishop, “ “ . . . . .	0 50
Gerty Stewart, Johnson's Creek, N. Y. . . . .	1 25
Phebe Cornell, collected in Mendon, N. Y. . . . .	26 50
Mary Wilbur, Stanfordville, N. Y. . . . .	5 00
M. E. Wilbur, “ “ . . . . .	1 00
Mary Canfield, “ “ . . . . .	2 00
Miss S. A. Ferris, Pine Plains, . . . . .	10 00
James Hunter, North Brookfield, Mass., . . . . .	5 00
Elizabeth Howland, for F. A. Society, Barre, Mass., . . . . .	10 00
Sarah Cornell, Chicago, Ill., . . . . .	5 00
Anna M. C. Barnes, Chicago, Ill., . . . . .	5 00
Alice Walbridge, “ “ . . . . .	5 00
Amount, . . . . .	\$128 25
Total receipts, . . . . .	229 94
I have paid freight, . . . . .	\$16 70
Articles for sick and destitute, . . . . .	46 42
Amount, . . . . .	\$63 12

The balance has helped defray expenses of Agent, an account of which is transmitted to your Society.

There is one Freedmen's Hospital in Washington, which has about 150 inmates. This seems to be well conducted and well provided for with the exception of women's clothing. Government does not provide clothing for women in hospitals.

There is a Diet Kitchen on Capitol Hill; but this only accommodates the sick in that part of the city. About 100 have received help there lately.

There were several physicians employed by Government during the winter. This summer only two are employed. There are three Dispensaries where medicines can be obtained by the poor.

The Home for Aged Women and Orphans has been removed from Georgetown to Washington. With the help of the Bureau a lot has been purchased, and a commodious building erected. About a dozen old women and 60 children are cared for now, and it will accommodate a large number more.

The Home at Freedmen's Village, Arlington Heights, Va., has about 90 old and disabled persons. There is a great unwillingness on the part of the people to go to Freedmen's Village. Many old persons, I have no doubt, would be better off there; but great abuses were practised there during the first year or two after it was established, and this deters persons from going now. But it is a better regulated institution now, subject, perhaps, only to the evils necessarily belonging to communities of poor and dependent people.

In my efforts to induce an aged couple to go there, the following history was developed. "We are from Maryland; we had different masters, and lived ten miles apart. I am 83, and my old man is 79. It is all set down in the Bible at home. I have had twelve children; six of them lived to grow up, and were all sold away from me. I only know where one of them is; that's Daniel, the son that we live with now. My master died in 1846, and left all his servants free. He had forty or fifty head of them. But they cheated us out of our freedom, and kept on working us ten years longer. Then they put us up, you know, to sell, and they bid at me for \$70. A good white gentleman paid \$10, and my old man paid the rest. When the rebellion broke loose, they obliged us to go. Soldiers told us John Brown was the commencement of the war. The masters didn't tell us. We ain't teached nothing. Sometimes when they go after the cows, they put a spelling book in their pocket, but if the white folks see it, they take it and burn it up.

"Never saw but two of my children after they were sold. I did all kinds of work in the house, but never worked in the field. They tell me I had better go to Freedmen's Village. But I'd eat the ashes off of the ground first. Children all sold. God feeds me now, that is, he puts it into the hearts of the people to do it."

When I told her who sent the dress and other garments which I carried to her, she said, "Hope God will bless her. Tell her I thank her a thousand times. Tell her I'll pray for her, and that's all I can do, you know. And what did *you* come way here in the mud for, to bring me these ?



I know. It is God that puts into the hearts of the people to do so."

The old man has had an arm and hip broken, and he was sold the last time for \$50. He said, "I was so glad to talk about being free. But my children is all sold. I'se been so dashed about by the strong powers, I'se afraid to go anywheres, so many deceivers. I'se been buffet so much by the strong powers, my mind is dashed to death."

Poor old creatures! Robbed all their lives until a few years ago, broken down, worn out, waiting to die. But they have strong faith that a mansion is prepared for them in Heaven, and that God will take care of them forever. I learned from them a lesson of trust and patience; but as I left that dismal garret, I was filled with fresh indignation against the wickedness of Slavery, as it was in the past, when we were forced to exclaim, "How long! O Lord, how long?"

Temperance Societies have been formed in nearly all the Freedmen's Schools. These are called the "Vanguard of Freedom." The pledge is to abstain from all intoxicating drinks, from tobacco, and from profane language; not that these vices prevail among the Freedmen's children, but it is done on the principle that "prevention is better than cure."

"Special efforts have been made to establish the sanctity of the marriage relation, and to correct the numerous evils resulting from its violation. A Superintendent of Marriages was appointed for the District, and the co-operation of agents and preachers of colored churches was required. Laws have been passed, and better regulations

made on the subject." Slavery never hesitated to violate the sanctity of the marriage relation. Indeed, it was only evil, and that continually.

Gen. Howard has done much to improve the condition of the Freedpeople, not only in the District, but in all the Southern States. Outrages upon Freedmen are not near so frequent as they were a year ago. There is no doubt that the Reconstruction Bill has been beneficial. Yet whenever they think they can do it with impunity, the rebels do not fail to take advantage of the Freedmen, and treat them badly. For one, I do not feel like consigning them to the tender mercies of their old enemies, quite yet. The recent measures of Congress, and the influence of colored voters at the next elections, will no doubt improve the state of things vastly.

### SCHOOLS.

The Freedpeople show a great desire to send their children to school, and many a mother, whose sole dependence is now and then a day's washing, will make her children decent for school, if she has to go without everything herself. Some teachers will not admit scholars unless they are pretty well dressed. This does not seem to be quite right. I say to the poor mothers, "keep your children's clothes mended and clean, and this is all a teacher should require."

Heretofore, the taxes paid by the colored population went to support white schools, and they themselves received no benefit from them. "But lately a portion of the large sum paid into the city treasury, from taxes on

the colored people, has been refunded for expenditures on their schools. Several lots have been purchased, and with the aid of the Bureau, three commodious school houses have been built, and several others are in the process of erection. More of the money will probably be refunded. Three trustees, appointed by the Secretary of Interior, according to act of Congress, hold all such school property as belonging to the colored people, on condition that it shall be used for the education of their children.'

Ten Freedmen's Aid Societies have assisted in sustaining the schools in the District. Salaries of teachers are not paid by the Bureau. The time, probably, is not distant, when the colored people will support their schools entirely. Northern societies have done nobly in the work of educating the Freedpeople, and there is every encouragement to continue the work, for the schools are very successful. Until Southern affairs are more settled and better regulated, so that the responsibility of instruction can with safety be thrown upon the several States, then, and not till then, can Northern benevolence cease its labors in behalf of the Freedpeople of the South.

The Superintendent of Schools in the District reports 84 day schools, and 10 night schools; 86 white teachers, and 12 colored; 4,676 pupils; 802 in advanced Readers; 1,717 in Geography; 2,473 in Arithmetic; and 150 in the higher branches.

There are several private schools in Washington, not included in the above, which are sustained by the better class of colored people, many of whom are free-born, or were freed years ago.

The Howard University is a new institution. Men of high standing, wealth and influence, are among its corporators. It is designed for the education of both sexes, white and colored. It will also be a training school for teachers. With the present desire of the colored people for improvement, it will not fail to be a success, although some persons gravely assert that the colored race cannot be improved beyond a certain point. I have ever insisted that the teachers of these people should have entire faith in the capabilities of the race; they should thoroughly believe that the attainments of these people are limited only by their opportunities. Their improvement may be slow at first. It may be a long and weary time before the dark night of ignorance and degradation will open into the broad sunlight of intelligence and high intellectual attainments. Our race has acquired its present enlightenment only by long years of culture under the most favorable circumstances. I think a mistake is sometimes made in expecting too much of these people at first. Give them a chance, and they will not disappoint the expectations of their friends. There is a colored girl now at the University who learned mental arithmetic in one of the free schools, and is employed by a white lady to teach her daughters this branch of education, it being taught so unsatisfactorily in the fashionable school which her daughters attend.

From the general Report, I learn that "there are in the 13 Southern States and District, 1,496 schools; 1,737 teachers, 458 of these are colored; and 95,637 pupils. There are 782 Sabbath schools and 70,610 scholars,

Many of these are adults, who do not attend other schools. 623 schools are sustained wholly or in part by Freedmen; and 286 of the buildings are owned by themselves; 15,248 pay tuition amounting to \$11,877 a month.<sup>17</sup> They are indeed making rapid strides towards self-support. Some of the colored teachers are well qualified for their work, and others are using every effort to improve the qualifications they already possess.

The physical and moral condition of the Freedpeople in Washington has certainly improved during the past year. There have always been some intelligent ministers who are a benefit to the people, and I am thankful for all such. But on the other hand, it has become a matter of grave concern to some of the best friends of the Freedpeople, that many persons who are sent out by Societies to preach to the people, especially in the country, have not the first desirable qualification for such work, being just as ignorant as men recently freed from Slavery must necessarily be. It is like the blind leading the blind, and serves only to perpetuate ignorance and self-conceit.

Far be it from me to be in the way of the religious improvement of these people. But what I said in a former Report is still lamentably true. These benighted minds need not only *pious* preachers, but they should be well-informed, sensible, liberal-minded men who can instruct these people in their duties to each other in all the relations of life, and show them that religion has something to do with the daily life and conduct of every professor.

Last year I had to report Impartial Suffrage not yet given in the District. Now I have to say that at a muni-

cipal election held the 3d of June, a long line of colored men were seen at every place where votes were cast. I looked on an interested spectator, although I had no vote to deposit, and saw those who did not know whether the initials of their names were found between A and L, or between L and Z, with ballots in their hands which they could not read, and I confess to feeling a little jealous—the least bit humiliated. But, nevertheless, I looked on and rejoiced that I had lived to see so much progress, knowing that the rest will come in time. Why, each colored man as he walked away after depositing his vote, looked several inches taller than he did before; his countenance beamed with a new light. Some faces were fairly radiant. Well, the sun rose as usual the next morning; no earthquake followed these proceedings, and I presume no convulsion of nature would have occurred, had white *women* and black *women* increased that line of voters. To quote Sojourner Truth, "It doesn't seem to be very hard work to vote. I believe I could do it myself."

Although Congress disappointed us in some respects, I have had the privilege of listening to some noble words for Liberty, Justice and Equality; and some noble acts have been recorded in spite of Presidential Vetoes. The applause of crowded galleries was often responsive to rejoicings on the floor when some important victory was gained for freedom and humanity. The passage of the Civil Rights Bill; the Bill to continue the Freeman's Bureau; the Suffrage Bill; and the Reconstruction Bill, were each waited for in their turn with deep interest, and the scenes that transpired on the passage of each, showed

that the heart of the mass of the people is pretty nearly in the right place. None listened to debates and discussions on these bills, with more apparent interest than the colored people, of whom there were always more or less in the galleries, much to the annoyance of the Democrats and Copperheads below, one of whom, on a certain occasion, spoke of "the negroes in the galleries who are allowed to insult us with their lazy presence."

The Sabbath School of the Congregational Church is the only one in Washington, I believe, that is composed of white and colored pupils; and in the Sabbath School celebration this summer, these colored children were the only ones that appeared in the procession. No colored schools were invited, although they would, if present, have swelled the procession immensely.

I think the Congregational Church is the only one in Washington, where colored persons are seated indiscriminately with the rest of the audience. This disturbs the equanimity of some of the members who cannot yet rise superior to the spirit of caste. But this little leaven will perhaps leaven the whole lump in time. The pastor, Dr. B., is deservedly popular, and Gen. Howard, who is a member of this church, is a host in himself. I think he would not worship in a church where respect is paid to persons. I hope this church and society will prove a light shining in a dark place.

Many of the better class of colored people have always been ready to help their less fortunate brethren. But especially, they have no more in common with the lately Freed-

people than the different classes of white people have with each other.

These remarks may seem gratuitous to those familiar with the condition of colored people, especially in towns, where they have many advantages. But there are many persons to whom the idea of color is always associated with ignorance and degradation. I can think of several at this moment, who have opened their eyes with astonishment, when I told them that I associate with colored people, and reckon some of them among my friends. That refinement and culture can exist beneath a colored skin, passeth the comprehension of some white folks. This is evidently the result of ignorance and prejudice.

Then such a bugbear is made of Social Equality. People otherwise intelligent seem to forget that all white folks are not socially equal, and perhaps they really do not know that there is a large class of colored people—negroes, if you choose to call them so—who are far superior to half the whites in the country. There is society in Washington and Richmond, composed of persons of African descent, to which many white folks, who have a high opinion of themselves, would not find it easy to gain access. No, the refined and intelligent do not seek the society of the coarse, ignorant and vulgar, however white the complexion of such may happen to be. Social Equality has always regulated itself, and will continue to do so, our fears or our theories to the contrary notwithstanding.

Slavery confused the moral perceptions and perverted the better nature of its apologists and defenders. The world can never be so good as if Slavery had never ex-



isted. Its evil results are everywhere apparent. The spirit of caste and prejudice meets us everywhere.

Although colored people are admitted into the street cars in Washington, and while they are just as decent and well behaved as white people, I have never yet seen a conductor trouble himself to seat a colored lady, as he often does white ones. I have never seen but three instances of white men offering their seats to colored women. Men will hasten to give up their seats to white women, but will sit and allow a colored woman to stand in the car from one end of Pennsylvania Avenue to the other, although she may have a child in her arms at the time.

In the ladies' cabins of the boats which run between Washington and Alexandria, colored persons are not allowed, only in the capacity of servants. Even when I go North from Washington, my colored friends are not allowed to ride with me, in the ladies' car. We hope that Congress will have acquired enough power over railroad companies, by next winter, to put a stop to the injustice of making ladies ride in a filthy smoking car, because they are colored, as is constantly done on the Washington Branch of the Baltimore and Ohio Railroad.

But I am hopeful, in spite of the evil prophecyings, prejudice and hatred towards the colored race, which exist to-day, North as well as South. I believe that the day of the complete redemption of these people draws nigh. Presidents, nor Cabinets, nor all the Conservatives and Copperheads, nor any amount of political intrigue and treachery, can do more than hinder for a time the elevation of the race in this country. It is fast becoming an

intelligent power in our land, and we may as well submit gracefully to what cannot be helped.

Immediately after the Convention in Richmond, on the 17th of April, I spent a few days in that city. At that Convention of loyal whites and colored people, various subjects in relation to the interests of the latter, were discussed, much to the benefit of the large numbers in attendance, to many of whom such proceedings were entirely new. I found the people wide awake, and many of them had correct ideas of their rights and duties as men and citizens. With the information that has been given them since, and with their increased opportunities for observation and improvement, there will be a large number of intelligent voters at the next election in Virginia.

The loyal Governor of Virginia, has contended nobly against some of the measures of the disloyal Legislature. His enlightened views and thorough knowledge of the colored people, have enabled him to devise some liberal things in their behalf. He is too wise to ignore an element upon the just treatment of which must depend largely the welfare and prosperity of the State. Would that all the other States had Governors as wise and as loyal!

#### ALEXANDRIA.

Scarcity of work in this city last winter, produced much suffering. And reasons, beyond the control of the Freed-people, have hindered their progress and improvement for a year or two past. The Hospital has been in a very good condition; but in March it was transferred from Dr. Reyburn's care to that of the chief medical officer of Virginia—head quarters at Richmond. Since then but little

interest seems to be taken in its condition ; and the good which had been by such hard work accomplished, while in charge of Dr. R., seems now in a fair way to be undone. It has about 60 patients. I would be very glad to have it come back under Dr. Reyburn's jurisdiction again.

Miss Collier, from Chelsea, Mass., a faithful and devoted Missionary among the Freedpeople for several years, died in December. She went to Alexandria in the fall of 1863, one year after I went there ; and she was the second white woman who went there to labor among the *Contrabands*. She died at her post, literally from overwork. The poor miss her very much. She was almost alone in the work there at one time. She was a noble, self-denying woman, and her labors went far towards improving the condition of the Freedpeople in Alexandria.

Mrs. M. Parker, of Mass., I believe was the only person in Alexandria last winter, who looked particularly after the destitute Freedpeople. Several boxes of clothing were sent to her, which enabled her to relieve much suffering. She is a self-denying, faithful worker in the cause of suffering humanity without regard to race or color.

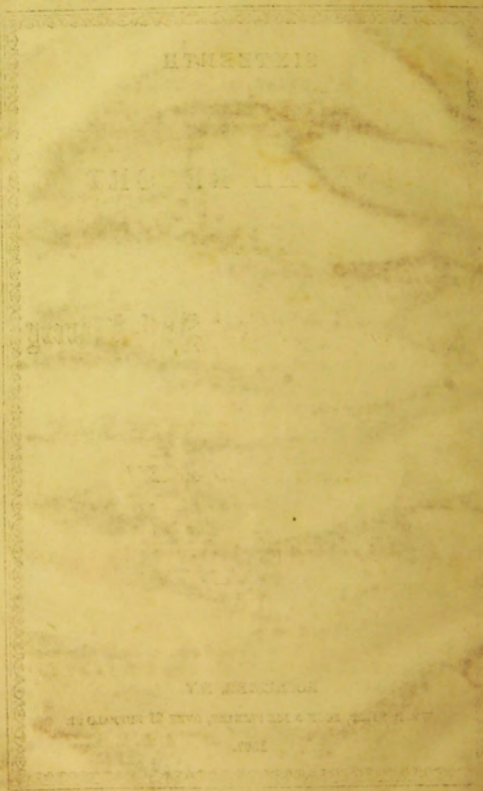
I do not feel that my work in Washington is quite done. I think I can be of service to the Freedpeople there for another year at least ; and I have learned with grateful satisfaction, that your Society, trusting in the continued kindness of its friends, will probably be enabled to sustain an Agent in Washington through another winter at least, and longer, perhaps, if needed.

Respectfully submitted.

JULIA A. WILBUR.

July 1st, 1867, }  
343 Twentieth street, Washington, D.C. }

RUF-2 Slavery



THE HISTORY

OF THE

SLAVE TRADE

IN AMERICA

BY

1852

NEW YORK: PUBLISHED BY G. B. WHITTAKER, 15 NASSAU ST.