

## Our New Bedford Correspondence.

New Bedford, August 2, 1853.

*Grand Rally for Freedom of the Colored Citizens of Massachusetts—Mass Convention of Niggers to Consider their "many Grievances"—The Fugitive Slave Bill to be Destroyed, and the Dred Scott Decision Reversed by Colored Persons—Parade of Black Military, Clam Fanciers, Black Levees and Ballroom Festivities in Honor of British West India Emancipation at New Bedford.*

The colored population of Massachusetts are alive with excitement to-day, celebrating the anniversary of the emancipation of 800,000 blacks in the British West Indies. New Bedford is the focus of this excitement, because this city is favored as the residence of the largest black colony in New England. About one-fifteenth of the inhabitants of New Bedford, have, abash-complexions and African features. Some of them possess property, and have contributed from time to time towards the purchase of their relatives at the South, and in this way they have gathered a community of blacks sufficiently large to form a Garrisonian paradise. In one neighborhood alone, near the head of Purchase street, about five hundred blacks reside, having no intermixture of white families in their district. This state of things is not particularly liked by many of the citizens of New Bedford. The "superior classes" here possess great wealth, and are, withal, much refined and quite aristocratic. The lords and ladies of the town who have made themselves rich by whalers, would snap their fingers at the Prince of Wales. The oligarchy who have grown fat upon spermaceti in this city of grease and whalebone, are as proud as any people in the land, and they do not relish the juxtaposition of ladies and gentlemen of color with them. But there is no help for it, especially as the negroes and their abolition allies have a majority of votes at the polls; and therefore the New Bedford aristocracy abroad their dwellings in shrubbery as deeply as possible, and make their appearance in the streets but little. The darkies here are very peaceable citizens and run a good deal to religion. Their churches, four or five in number, are well patronized, and in the noise and enthusiasm which attend their worship they are very far ahead of their white brethren.

The New Bedford Standard of Saturday evening—an anti-slavery, anti-Fillmore-American paper—contained some extraordinary advice to its black allies in reference to their discussions upon the Fugitive Slave law and the Dred Scott decision. The Standard says:—

"We doubt whether much will be accomplished by their consultations, or whether any plan they could adopt would come to any practical issue. What the colored people of this State need is to consider their social, moral and intellectual condition, and to adopt plans for their improvement. They need to take such steps for their improvement as will show that the charge that they are inferior in capacity is an unfounded one. Standing in this State as they do, on a perfect footing of political equality, with the public schools open to them, with unrestricted privileges of religious instruction, eligible to any office, it rests with them mainly, by their advance in intelligence, to conquer the prejudice against color which laws in and of themselves are impotent to eradicate. 'Who would be free, themselves must strike the blow.'"

The same gentlemen who put into the black man's mouth the question, "Am I not a man and a brother?" now answer him that there is some doubt about it, and he needs to take steps to prove the affirmative. They tell the nigger that he is good enough to vote for their party, but it is not proper for him to discuss his grievances. This is the position of the voting abolitionists of Massachusetts to-day towards the earkeys whom they fuddled so much yesterday, and have always declared to be the equals of the whites. They prefer to have them celebrate negro emancipation by eating, drinking and dancing; rather than by putting their oar into the political beehive.

The celebration to-day is of the most miscellaneous character. Besides the Grand Mass Convention there is a military parade of black companies, marching and counting on Pope's Island; a grand military and civic ball; under colored management; a "Grand Grotto Party," at which a clam bake is served in a grove; and a "Festival," in China Hall. While the convention goes on, there is a grand colored procession, headed by the colored military companies, marching through the principal streets. This diversity in the mode of celebrating the day has been occasioned by an innovation upon a custom of former years in gathering contributions. Instead of allowing every darkey to solicit money for the general fund, a finance committee of four was appointed, and the public cautioned not to give to any other persons. As many of them had formerly made a good thing of the collecting dodge, murmurs and dissensions arose, and the separate jollifications are the result. In truth, the colored citizens of this commonwealth are far from enjoying a social and moral equality or unity. They have their aristocracy and their "low niggers," "ignomus niggers," and "bad niggers." For instance, the Boston Liberty Guard—the flower of Ethiopian chivalry—is regarded by the high minded and intelligent niggers of that locality as an ignorant set, not possessed of that refinement and moral culture which their own standard requires. This is not much to be wondered at, as the corps is made up mostly of waiters, boot blacks and carpet cleaners, while their gallant commander is a barber. In like manner the cultivated negroes of New Bedford "look down" on the New Bedford Blues (blue black) as an inferior lot. If the colored population thus array themselves into classes, how will they ever reverse the Dred Scott decision? I was sorry to observe this morning that many of the sable brethren were grinning with satisfaction at the mishap of the managers of the clam-bake—celebration in having their entire stock of clams and three tents destroyed in a barn at Dunbar's Grove, Saturday night, by an incendiary's torch. It looks as if the proprietors of these opposition entertainments were mercenary, and hope to make a great many quarters out of their bruddren from abroad, by vending clam soup and root beer. It is even hinted that the tents were fired by an opposition darkey. O Liberty! what crimes are committed in thy name!

The trains this morning were loaded with sable humanity, and on the arrival of the Liberty Guard from Boston via Taunton, an immense cloud of darkies were congregated in the vicinity of the depot. There were negroes on foot and in carriage, of all colors and sizes, dressed in the gayest manner. The Liberty Guard, Capt. Lewis Gaul, was accompanied by the Malden Brass Band (white,) and numbered twenty guns. The uniformity of color in this black corps was marred by only one Albino. They were dressed in blue coats, with red trimmings, blue pants, with white stripes, caps of the army pattern, with white pompons, and white cross-belts. Having halted near the depot, they waited half an hour until the New Bedford Blues arrived to receive them. The Blues, commanded by Capt. Gibbon, numbered sixteen muskets, and marched to the music of the Bridgewater Band, (white.) They wore blue round-Louis and pants, army caps, and white cross-belts. Great was the crowd of admiring darkies, large and small, of both sexes, that accompanied them to Concert Hall, where the Guards were invited by the Blues to partake of a collation.

## THE CONVENTION.

The mass Convention assembled in the City Hall at eleven o'clock, and B. C. Perry (light complected negro), of New Bedford, was called to the chair. A committee was chosen to report permanent officers for the Convention, and during their absence a black choir sang a Liberty ode, to the air of "When I can read my title clear." The following is the first stanza:—

Come, join the friends of liberty,  
Ye young men bold and strong,  
And with a warm and cheerful zeal,  
Come, help the cause along.  
Oh, that will be joyful, joyful, joyful,  
Oh, that will be joyful,  
When all mankind are free,  
When all mankind are free,  
When all mankind are free:  
'Tis then we'll sing, and offerings bring,  
When all mankind are free.

The CHAIRMAN also called upon Rev. Father Heuson to make a few remarks. This gentleman claims to be the veritable original "Uncle Tom" of Mrs. Stowe's "Uncle Tom's Cabin," who was flogged to death by Legree, furnishing in his own person a parallel to the old pensioner, who at a Fourth of July celebration toasted "The heroes who fought, bled and died at the battle of Bunker Hill, of whom I am one." As Heuson had been set down for a set speech, he declined to speak in this impromptu manner.

After some delay CHARLES Q. REMOND, of Salem, took the floor, and occupied a few moments in spitting upon Judge Taney's decision and in appealing to his New Bedford colored friends to do something decisive. He was not satisfied with a qualified freedom. Some colored people in one place are satisfied if they can eat and dress well, others if they can have a meeting house; but he was not so satisfied. Those who compelled him to live on this earth must give him unqualified freedom, or they are scoundrels.

The committee returned and reported a list of officers. The President was William Wells Brown, of Boston (a negro who escaped from a Southern State in a box on board of a coaster, and is familiarly known as Box Brown). The President was supported by a half-dozen vice presidents of various colors.

After a business committee had been appointed, Mr. Brown made a speech, in which he congratulated the audience that they were permitted to celebrate the first of August. He declared the object of the meeting to be, to adopt some plan by which the doctrine of the Declaration of Independence can be applied to the colored citizens of Massachusetts, and to frame a petition to the Legislature to pass a law whereby no person can come into this State and claim a person as a slave, on penalty of being sent to the State prison. He wanted to make Massachusetts too hot for the slaveholder. (Applause.) He said, we have no rights to day; the slaveholder can come here and seize some of us as we leave this meeting. The next Legislature should be petitioned to pass such a law as he had proposed. Mr. Brown referred to the days when in Massachusetts the colored population were shut of the cars and hotels and put into separate seats in churches, all of which has been changed; and he argued that a full recognition of the colored man's rights could be secured as well as the partial one they have obtained. The story of Wm. Tall was told with great effect; but its application was not under-

stood, and from that mythical reformer Mr. Brown went on to Granville Sharpe and Wilberforce and to the abolition of slavery by the British government, sketching the progress of freedom to the negro. He closed with an appeal to the colored citizens to "do something." He wanted them especially to put their feet upon any plan of emigration from this country. The colored people are never talked about in Congress, political conventions and prayer meetings, than any other class, and if they will only stick to the country and not desert themselves they can achieve their entire liberty.

Wm. C. NELL, chairman of the Business Committee, reported a long series of lengthy resolutions, in which are recited the wrongs and wants of the colored man in this State, and the exploits of negroes in the Revolutionary war. They declare the sentiments of Senator Douglass monstrous, and denounce the Dred Scott decision as unworthy of respect or consideration, and worthy of the protestations of every citizen of Massachusetts.

After the resolutions were read, a Committee on Finance and Rules was appointed, and then the President announced that a gentleman from Maryland, named Coffee, was present and anxious to find his sister-in-law, who lived somewhere in New Bedford. The choir sang a freedom hymn to the tune of "Lenox," and the Convention adjourned till two o'clock P. M.

About seven hundred persons, a large proportion of whom were females, and among whom was a considerable sprinkling of whites, were present during the morning session. There was but little enthusiasm, and the attention of the audience was somewhat distracted by the military music outside.