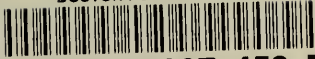


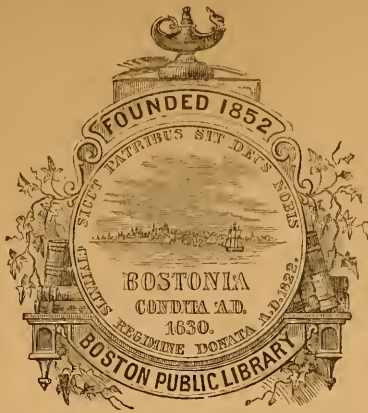
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PAMPHLETS.
Slavery.



WHAT MISCEGENATION IS!

—AND—



WHAT WE ARE TO EXPECT

Now that Mr. Lincoln is Re-elected.

By L. SEAMAN, LL. D.

WALLER & WILLETTS, PUBLISHERS,
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TO

HENRY WARD BEECHER, the good man of Brooklyn Heights, for whom, as a Man, a Christian and an Abolitionist, we have a sincere, a profound and everlasting regard, this work is affectionately dedicated, by

THE AUTHOR.

MISCEGENATION.

“What is Miscegenation?” is an oft repeated inquiry. A word not recognized by Webster, Johnson, or Worcester, and yet in general use. The following definition is according to the popular acceptation of the term :

MISCEGENATION, *noun*—The act of mixing or state of being mixed ; a mass or compound of different ingredients ; in *logic*, thought of in relation to an actual existence ; opposed to abstract.

MISCEGENATE, *verb transitive*—*Literally*, to unite and blend as one common brotherhood different races ; to blend promiscuously ; to coalesce.

It is unnecessary for us to enter into a lengthy definition of the word as the artist who engraved our frontispiece portrays that which our pen fails to accomplish. Our illustration represents an “intelligent gentleman of color” affectionately saluting a pretty white girl of sixteen, with auburn hair and *light* complexion ; the different shades of complexion of the two contrasting beautifully and lending enchantment to the scene. The thick tufts of wool of the one lends beauty to the long, waving auburn hair of the other, and the sweet, delicate little Roman nose of the one does not detract from the beauty of the broad, flat nose, with expanded nostrils of the other—while the intellectual, bold and majestic forehead of the one forms an unique, though beautiful contrast to the round, flat head, resembling a huge gutter mop, of the other. Contrast is the order of the day ; a desire for sameness was an hallucination of the ancients, but we of the Nineteenth Century are going to bring about a new order of things.

Miscegenation is a coined word—coined in New England, and for the times. Amalgamationists not finding words sufficient in the English language to express their peculiar ideas, have manufactured it, and we need hardly say, it answers its purpose admirably. “Amalgamation,” done very well for a time as a hobby but it soon lost its effect, and something new was needed to take its place. Accordingly the agitators got their heads together and invented the word “miscegenation” as best suited to define their cause, and at once declared themselves “Miscegenationists.” A large and flourishing society soon sprang up under the appropriate title of the “Modern Order of Miscegenationists.” The first society being formed in Boston, others sprang up rapidly throughout the State of Massachusetts, and from thence the contagion spread throughout all New England, and by some ill wind that blows no one good, was wafted from Main to Oregon, carrying everything before it, and by its fell swoop, upheaving and disorganizing society, respecting nothing but the negro. So complete was the organization and sway of the “Modern Order,” when the late Presidential election took place, not only New England, but many of the Western and North Western States stood in solid phalanx for Miscegenation, and Mr. Lincoln was triumphantly re-elected.

Actual Miscegenationists were first discovered in the South, but the atrocious crime was not popular although it was committed to a considerable extent, and men have been known to sell their own children into slavery, simply because of the supposed attainment of the offspring from its mother. But such beasts are only to be found in the South. Here in the North, we have a finer sense of the beautiful. Dark blood, in the estimation of the Northmen, instead of *attainting*, *purifies*. A man whose veins are coursed by a certain amount of dark blood, and whose skin is correspondingly dark, is believed to be a superior being.

Many of our best orators have been advocating this mixture for some time. Wendel Phillips can't see why a negro is not the equal of a white man, and, in many instances, why he has not proved himself superior. When coalescesion takes place he believes that the excellent properties of Sambo's component parts are intensified and the sluggish material of the white man purified and renovated.

Cuffy's good time is come—his millenium is at hand. Millions of treasure is expended daily for his benefit. The blood of whitemen is

shed in torrents for him. Mr. Lincoln says the war must be prosecuted until slavery is abolished. Henry Ward Beecher said in his Fifth Avenue Hotel speech, in reply to Butler, that "When this war ceases slavery will be gone. It will be out of the way." He considered that "every drop of blood spilt without accomplishing that certainty squandered." Of course Mr. Beecher must believe the war is for the negro, and Mr. Lincoln declares that the war will stop when slavery is eradicated—hence our conclusion that Sambo's good time is come—that his millenium is at hand—that his star is in the ascendent. White men, just stand back and let the conquering heroes pass.

When the war was first inaugurated Miscegenation was but little spoken of and little thought of. Abolitionists were considered bad citizens. Amalgamationists were reviled and their names bid fair to be handed down to the execrations of posterity. But how is it now in the year of our Lord and Saviour, one thousand eight hundred and sixty-four? Behold what a change! What a change has taken place in Israel! Those among us who were the greatest have become the least, and those who were the least have become the greatest! Gradually, for the past four years, public sentiment has been setting in Pompey's favor, and if it continues thus, at the same ratio, at the end of the next four years, dark complexions will be fashionable—white and pale faces will be discarded. The ladies, instead of applying white chalk to their faces, will use char-coal with profusion; instead of a small delicate foot being the rage, big flat understandings, with projecting heels will be all the go; instead of puckering up their lips to make their mouths look small, they will be turning them inside out that they may resemble Dianah's ruby lips. Already the ladies of Washington have commenced to friz their hair *a la d'Afrique*. The front seats in places of amusement will be reserved, invariably, for colored folks. Congress will soon pass a law making the colored man a legal voter, and declaring him eligible to office; he will occupy public positions, from policeman up to President. We shall have the colored man in our Boards of Aldermen. Pompey will be Mayor, Judge, and Governor. Our Legislators will be of the thick-lipped and wooley-headed fraternity. Colored men will be the occupants of brown stone fronts, and reside in our Clinton and Fifth avenues. They will ride in their carriages with a white man on top as driver, and perhaps have another on behind. Things are changing. They are being reversed. It will be fashionable

for a colored "gemman" to have a white driver upon the same grounds that it has, heretofore, been fashionable for *white* men to have *negro* drivers. "Tother man is going to be the gentleman; that's all.

FRONT SEATS FOR COLORED FOLKS.

The Trustees of Dr. Z. P. Lathrop's Church, Boston, have reserved their front seats for colored folks! White people are to be kept back under the galleries and in the vestibule. This arrangement created a little hard feeling among the devoted members of the church, especially the female portion, but they soon became reconciled to the new order of things like good christians.

This surely is a bold step toward the "elevation of the negro," and merits the approbation of the Beechers and CleEVERS. Boston is always ahead in every worthy enterprise, but in this instance, if rumor is to be believed, she will not be much ahead of Brooklyn. Already, we understand, the matter of reserving front seats for colored people in some of our first class churches is being seriously considered. The movement will be inaugurated on the Heights, and probably extend to Fleet street, Hanson Place, Lafayette avenue, Pacific street, Johnson street and Sand street.

We are led to the conclusion that the colored people are to be favored with front seats from the tenor of the speeches delivered by some of the first men of Brooklyn on the occasion of a

GRAND MISCEGENATION JUBILEE,

held on Brooklyn Heights in the mansion of J. Walter Stuben, Esq., directly after the late election. The speakers in question thought the white man had rights which were entitled to respect, but still there was a line of demarcation, beyond which the white man should not trespass.

The principal speaker of the evening spoke substantially as follows:

"*Ladies and Gentlemen:* We have come together this evening to congratulate each other upon the success of our cause. The horizon is aglow with victory from Maine to Oregon, (applause.) We have advanced step by step, until victory is ours, and we have but to publish the glad tidings: "the bondman is freed." (Loud applause.) We will soon extend the right hand of fellowship, without let or hindrance, to our brothers of African descent! (Tremendous and prolonged applause.) The time has come when our brothers of dark complexion and curly hair are to have their rights, and when restrictions will be no longer placed upon the develop-

ment of their talents! (Tremendous cheering.) The day is dawning in which the colored man will take his proper position in life—in which he will take a foremost stand in society. (Deafening and prolonged applause.) The day is not far distant when our oppressed brothers of dark skins will have their just deserts—when, instead of being enslaved they will be honored and respected throughout the world. (Cheers, after which an enthusiastic old gentleman sprang up and shouted at the top of his voice, “Three cheers for Fred. Douglass.” Three times three was given for Fred., followed by the inevitable “tiger!”) My friends, this is an age of progress; men are growing wiser every day; those who, a few years ago, would not recognize the colored man as their equal, now begin to see that he is, in some instances, possessed of superior qualities. (Tremendous applause.) So much for the age in which we live! We have no patience with that stupid and despicable class of men, who, from ignorance or prejudice, still fail to recognize in the colored man his superior mental endowments. (Cheers.) The speaker then entered into an elaborate discourse to prove the admirable qualities of the negro race, and to show that it did not descend from Ham, but from Ham’s brother Abel, whom the wicked Ham slew. After which the meeting adjourned, with cheers for some contrabands present, for Fred. Douglass, and for Vice President Hamlin.

THE SABLE NOBILITY.

Since the re-election of Mr. Lincoln, the Blood Royal of Africa—the *creme de la creme* of colored society have been extremely jubilant. Soirees d’Afrique are being had throughout the country. Boston, Philadelphia, Cincinnati and New York, have all been favored with their jubilant demonstrations. The late emancipation proclamations, the re-election of Mr. Lincoln, together with the recent decision of the people of Maryland to discard Slavery, has given our colored Brudders a good opinion of themselves, and they have become, the aristocracy, proper, of the country. Codfish, Shoddy, and Fifth avenue, are nowhere. The colored aristocracy is believed to be more sensible in their dress and general deportment. They are not considered bigoted or egotistical. They do not treat the poor white trash with that contempt and disdain which is characteristic of the shoddy and codfish aristocracy. They have been known to condesend to speak to, and, in some instances, even to associate with the middle or lower classes of white society. This, surely, is a com-

mendable trait. The ebony bon ton, however, are outstripping their neighbors in Fifth avenue, in regard to dress and fashionable entertainments. There is a sound of revelry every night, and Africa's sons and daughters (her beauty and her chivalry) trip the fantastic toe; gorgeous lamps shine o'er fair women and brave men; a thousand hearts beat happily; and when music rises with its voluptuous swell shiny eyes look love to eyes which speak again, and all goes merry as a marriage bell.

CLERICAL POLITICS IN JERSEY CITY.

The Rev. William Tunison, pastor of a Methodist church in Jersey City, endeavored, on Sunday before the late election, to instruct his congregation how to vote; enlogised President Lincoln as an extraordinary man, and condemned McClellan as a man unworthy of their suffrages. Those of the congregation who were in the church for the purpose of hearing the scriptures preached and explained, and not for the purpose of listening to a rabid electioneering stump speech, immediately left the house of God, and refuse to return while it is desecrated by politics. This is not the only instance in which the New Jersey people have stubbornly refused to listen to political sermons in the house of God. Whenever it is attempted Jerseymen beat a hasty retreat, leaving the astonished divine to exhort empty pews. Oh Jersey! Jersey! Benighted Jersey! Why don't you behave yourself? You deserve to be imprisoned in Fort Lafayette.

MISCEGENATION IN THE GREAT BOUMERRANG ASSOCIATION OF BROOKLYN.

We learn that the ancient order of Boumerrangs have imbibed miscegenation to an alarming extent, and instead of adhering to their sacred principles, have gone back to the world! "Nigger on the brain," is raging like an epidemic among its members. Their Great High Chief, the Major, we understand, has been for some time laboring under the influence of Miscegenation!

