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known, under the old government had been constituted of white persons only. The coloured people had in no instance attended those meetings, nor set up a claim, or even expressed a desire, to take any part in the business transacted thereat. But these instructions were no sooner adopted by the national assembly, and converted into a decree, than its framers and supporters threw off the mask, and the mulattoes resident in the mother country, as well as the society of *Amis des Noirs*, failed not to apprize their friends and agents in St. Domingo, that the people of colour, not being excepted, were virtually comprized in it. These, however, not thinking themselves sufficiently powerful to enforce the claim, or, perhaps, doubting the real meaning of the decree, sent deputies to France to demand an explanation of it from the national assembly.

IN the beginning of May 1791, the consideration of this subject was brought forward by the Abbé Gregoire, and the claim of the free mulattoes to the full benefit of the instructions of the 28th of March 1790, and to all the rights and privileges enjoyed by the white inhabitants, citizens of the French colonies, was supported with all that warmth and eloquence for which he was distinguished. Unfortunately, at this juncture the news of the miserable death of Ogé arrived at Paris, and raised a storm of indignation in the minds of all ranks of people, which the planters resident in France were unable to resist. Nothing was heard in all companies but declamations against their oppression and cruelty. To support and animate the popular outcry against them, a tragedy or pantomime, formed on the story of Ogé, was represented on the publick theatres. By these, and other means,  
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