

union of church and state as we, in America, are to such an union. At the meeting where this speech was delivered, Joseph Sturge—a world-wide philanthropist, and a member of the society of Friends—presided, and addressed the meeting. George William Alexander, another Friend, who has spent more than an American fortune in promoting the anti-slavery cause in different sections of the world, was on the platform; and also Dr. Campbell, (now of the "British Banner,") who combines all the humane tenderness of Melancthon, with the directness and boldness of Luther. He is in the very front ranks of non-conformists, and looks with no unfriendly eye upon America. George Thompson, too, was there; and America will yet own that he did a true man's work in relighting the rapidly dying-out fire of true republicanism in the American heart, and be ashamed of the treatment he met at her hands. Coming generations in this country will applaud the spirit of this much abused republican friend of freedom. There were others of note seated on the platform, who would gladly ingraft upon English institutions all that is purely republican in the institutions of America. Nothing, therefore, must be set down against this speech on the score that it was delivered in the presence of those who cannot appreciate the many excellent things belonging to our system of government, and with a view to stir up prejudice against republican institutions.

Again, let it also be remembered—for it is the simple truth—that neither in this speech, nor in any other which I delivered in England, did I ever allow

myself to address Englishmen as against Americans. I took my stand on the high ground of human brotherhood, and spoke to Englishmen as men, in behalf of men. Slavery is a crime, not against Englishmen, but against God, and all the members of the human family; and it belongs to the whole human family to seek its suppression. In a letter to Mr. Greeley, of the New York Tribune, written while abroad, I said:

"I am, nevertheless, aware that the wisdom of exposing the sins of one nation in the ear of another, has been seriously questioned by good and clear-sighted people, both on this and on your side of the Atlantic. And the thought is not without weight on my own mind. I am satisfied that there are many evils which can be best removed by confining our efforts to the immediate locality where such evils exist. This, however, is by no means the case with the system of slavery. It is such a giant sin—such a monstrous aggregation of iniquity—so hardening to the human heart—so destructive to the moral sense, and so well calculated to beget a character, in every one around it, favorable to its own continuance,—that I feel not only at liberty, but abundantly justified, in appealing to the whole world to aid in its removal."

But, even if I had—as has been often charged—labored to bring American institutions generally into disrepute, and had not confined my labors strictly within the limits of humanity and morality, I should not have been without illustrious examples to support me. Driven into semi-exile by civil and barbarous laws, and by a system which cannot be thought of without a shudder, I was fully justified in turning, if possible, the tide of the moral universe against the heaven-daring outrage.