

fast, thirty-nine lashes for the first offense; and for the second, shall have cut off from his head one ear; for keeping or carrying a club, thirty-nine lashes; for having any article for sale, without a ticket from his master, ten lashes; for traveling in any other than the most usual and accustomed road, when going alone to any place, forty lashes; for traveling in the night without a pass, forty lashes." I am afraid you do not understand the awful character of these lashes. You must bring it before your mind. A human being in a perfect state of nudity, tied hand and foot to a stake, and a strong man standing behind with a heavy whip, knotted at the end, each blow cutting into the flesh, and leaving the warm blood dripping to the feet; and for these trifles. "For being found in another person's negro-quarters, forty lashes; for hunting with dogs in the woods, thirty lashes; for being on horseback without the written permission of his master, twenty-five lashes; for riding or going abroad in the night, or riding horses in the day time, without leave, a slave may be whipped, cropped, or branded in the cheek with the letter R, or otherwise punished, such punishment not extending to life, or so as to render him unfit for labor." The laws referred to, may be found by consulting Brevard's Digest; Haywood's Manual; Virginia Revised Code; Prince's Digest; Missouri Laws; Mississippi Revised Code. A man, for going to visit his brethren, without the permission of his master—and in many instances he may not have that permission; his master, from caprice or other reasons, may not be willing to allow it—may be caught on his way, dragged to a post, the branding-iron heated, and the name of his master or the letter R branded into his cheek or on his forehead. They treat slaves thus, on the principle that they must punish for light offenses, in order to prevent the commission of larger ones. I wish you to mark that in the single state of Virginia there are seventy-one crimes for which a colored man may be executed; while there are only three of these crimes, which, when committed by a white man, will subject him to that punishment. There are many of these crimes which if the white man did not commit, he would be regarded as a scoundrel and a coward. In the state of Maryland, there is a law to this effect: that if a slave shall strike his master, he may be hanged, his head severed from his body, his body quartered, and his head and quarters set up in the most prominent places in the neighborhood. If a colored woman, in the defense of her own virtue, in defense of her own person, should shield

herself from the brutal attacks of her tyrannical master, or make the slightest resistance, she may be killed on the spot. No law whatever will bring the guilty man to justice for the crime.

But you will ask me, can these things be possible in a land professing christianity? Yes, they are so; and this is not the worst. No; a darker feature is yet to be presented than the mere existence of these facts. I have to inform you that the religion of the southern states, at this time, is the great supporter, the great sanctioner of the bloody atrocities to which I have referred. While America is printing tracts and bibles; sending missionaries abroad to convert the heathen; expending her money in various ways for the promotion of the gospel in foreign lands—the slave not only lies forgotten, uncared for, but is trampled under foot by the very churches of the land. What have we in America? Why, we have slavery made part of the religion of the land. Yes, the pulpit there stands up as the great defender of this cursed *institution*, as it is called. Ministers of religion come forward and torture the hallowed pages of inspired wisdom to sanction the bloody deed. They stand forth as the foremost, the strongest defenders of this "institution." As a proof of this, I need not do more than state the general fact, that slavery has existed under the droppings of the sanctuary of the south for the last two hundred years, and there has not been any war between the *religion* and the *slavery* of the south. Whips, chains, gags, and thumb-screws have all lain under the droppings of the sanctuary, and instead of rusting from off the limbs of the bondman, those droppings have served to preserve them in all their strength. Instead of preaching the gospel against this tyranny, rebuke, and wrong, ministers of religion have sought, by all and every means, to throw in the back-ground whatever in the bible could be construed into opposition to slavery, and to bring forward that which they could torture into its support. This I conceive to be the darkest feature of slavery, and the most difficult to attack, because it is identified with religion, and exposes those who denounce it to the charge of infidelity. Yes, those with whom I have been laboring, namely, the old organization anti-slavery society of America, have been again and again stigmatized as infidels, and for what reason? Why, solely in consequence of the faithfulness of their attacks upon the slaveholding religion of the southern states, and the northern religion that sympathizes with it. I have found it difficult to speak on this matter without persons coming forward and