

saying, "Douglass, are you not afraid of injuring the cause of Christ? You do not desire to do so, we know; but are you not undermining religion?" This has been said to me again and again, even since I came to this country, but I cannot be induced to leave off these exposures. I love the religion of our blessed Savior. I love that religion that comes from above, in the "wisdom of God, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. I love that religion that sends its votaries to bind up the wounds of him that has fallen among thieves. I love that religion that makes it the duty of its disciples to visit the fatherless and the widow in their affliction. I love that religion that is based upon the glorious principle, of love to God and love to man; which makes its followers do unto others as they themselves would be done by. If you demand liberty to yourself, it says, grant it to your neighbors. If you claim a right to think for yourself, it says, allow your neighbors the same right. If you claim to act for yourself, it says, allow your neighbors the same right. It is because I love this religion that I hate the slaveholding, the woman-whipping, the mind-darkening, the soul-destroying religion that exists in the southern states of America. It is because I regard the one as good, and pure, and holy, that I cannot but regard the other as bad, corrupt, and wicked. Loving the one I must hate the other; holding to the one I must reject the other.

I may be asked, why I am so anxious to bring this subject before the British public—why I do not confine my efforts to the United States? My answer is, first, that slavery is the common enemy of mankind, and all mankind should be made acquainted with its abominable character. My next answer is, that the slave is a man, and, as such, is entitled to your sympathy as a brother. All the feelings, all the susceptibilities, all the capacities, which you have, he has. He is a part of the human family. He has been the prey—the common prey—of christendom for the last three hundred years, and it is but right, it is but just, it is but proper, that his wrongs should be known throughout the world. I have another reason for bringing this matter before the British public, and it is this: slavery is a system of wrong, so blinding to all around, so hardening to the heart, so corrupting to the morals, so deleterious to religion, so sapping to all the principles of justice in its immediate vicinity, that the community surrounding it lack the moral

stamina necessary to its removal. It is a system of such gigantic evil, so strong, so overwhelming in its power, that no one nation is equal to its removal. It requires the humanity of christianity, the morality of the world to remove it. Hence, I call upon the people of Britain to look at this matter, and to exert the influence I am about to show they possess, for the removal of slavery from America. I can appeal to them, as strongly by their regard for the slaveholder as for the slave, to labor in this cause. I am here, because you have an influence on America that no other nation can have. You have been drawn together by the power of steam to a marvelous extent; the distance between London and Boston is now reduced to some twelve or fourteen days, so that the denunciations against slavery, uttered in London this week, may be heard in a fortnight in the streets of Boston, and reverberating amidst the hills of Massachusetts. There is nothing said here against slavery that will not be recorded in the United States. I am here, also, because the slaveholders do not want me to be here; they would rather that I were not here. I have adopted a maxim laid down by Napoleon, never to occupy ground which the enemy would like me to occupy. The slaveholders would much rather have me, if I will denounce slavery, denounce it in the northern states, where their friends and supporters are, who will stand by and mob me for denouncing it. They feel something as the man felt, when he uttered his prayer, in which he made out a most horrible case for himself, and one of his neighbors touched him and said, "My friend, I always had the opinion of you that you have now expressed for yourself—that you are a very great sinner." Coming from himself, it was all very well, but coming from a stranger it was rather cutting. The slaveholders felt that when slavery was denounced among themselves, it was not so bad; but let one of the slaves get loose, let him summon the people of Britain, and make known to them the conduct of the slaveholders toward their slaves, and it cuts them to the quick, and produces a sensation such as would be produced by nothing else. The power I exert now is something like the power that is exerted by the man at the end of the lever; my influence now is just in proportion to the distance that I am from the United States. My exposure of slavery abroad will tell more upon the hearts and consciences of slaveholders, than if I was attacking them in America; for almost every paper that I now receive from the United States, comes teeming with statements about this fugitive negro, calling