

slave! Where may he assemble? Where is his Conciliation Hall? Where are his newspapers? Where is his right of petition? Where is his freedom of speech? his liberty of the press? and his right of locomotion? He is said to be happy; happy men can speak. But ask the slave what is his condition—what his state of mind—what he thinks of enslavement? and you had as well address your inquiries to the *silent dead*. There comes no *voice* from the enslaved. We are left to gather his feelings by imagining what ours would be, were our souls in his soul's stead.

If there were no other fact descriptive of slavery, than that the slave is dumb, this alone would be sufficient to mark the slave system as a *gross* aggregation of human horrors.

Most who are present, will have observed that leading men in this country have been putting forth their skill to secure quiet to the nation. A system of measures to promote this object was adopted a few months ago in congress. The result of those measures is known. Instead of quiet, they have produced alarm; instead of peace, they have brought us war; and so it must ever be.

While this nation is guilty of the enslavement of three millions of innocent men and women, it is as idle to think of having a sound and lasting peace, as it is to think there is no God to take cognizance of the affairs of men. There can be no peace to the wicked while slavery continues in the land. It will be condemned; and while it is condemned there will be agitation. Nature must cease to be nature; men must become monsters; humanity must be transformed; christianity must be exterminated; all ideas of justice and the laws of eternal goodness must be utterly blotted out from the human soul,—ere a system so foul and infernal can escape condemnation, or this guilty republic can have a sound, enduring peace.

INHUMANITY OF SLAVERY.

EXTRACT FROM A LECTURE ON SLAVERY, AT ROCHESTER, DECEMBER 8, 1850.

THE relation of master and slave has been called patriarchal, and only second in benignity and tenderness to that of the parent and child. This representation is doubtless believed by many northern people; and this may account, in part, for the lack of interest which we find among persons whom we are bound to believe to be honest and humane. What, then, are the facts? Here I will not quote my own experience in slavery; for this you might call one-sided testimony. I will not cite the declarations of abolitionists; for these you might pronounce exaggerations. I will not rely upon advertisements cut from newspapers; for these you might call isolated cases. But I will refer you to the laws adopted by the legislatures of the slave states. I give you such evidence, because it cannot be invalidated nor denied. I hold in my hand sundry extracts from the slave codes of our country, from which I will quote. * * *

Now, if the foregoing be an indication of kindness, *what is cruelty?* If this be parental affection, *what is bitter malignity?* A more atrocious and blood-thirsty string of laws could not well be conceived of. And yet I am bound to say that they fall short of indicating the horrible cruelties constantly practiced in the slave states.

I admit that there are individual slaveholders less cruel and barbarous than is allowed by law; but these form the exception. The majority of slaveholders find it necessary, to insure obedience, at times, to avail themselves of the utmost extent of the law, and many go beyond it. If kindness were the rule, we should not see advertisements filling the columns of almost every southern newspaper, offering large rewards for fugitive slaves, and describing them as being branded with irons, loaded with chains, and scarred by the whip. One of the most telling testimonies against the pretended kindness of slaveholders, is the fact that uncounted numbers of fugitives are now inhabiting the Dismal Swamp, preferring the un-