

tamed wilderness to their cultivated homes—choosing rather to encounter hunger and thirst, and to roam with the wild beasts of the forest, running the hazard of being hunted and shot down, than to submit to the authority of *kind* masters.

I tell you, my friends, humanity is never driven to such an unnatural course of life, without great wrong. The slave finds more of the milk of human kindness in the bosom of the savage Indian, than in the heart of his *christian* master. He leaves the man of the *bible*, and takes refuge with the man of the *tomahawk*. He rushes from the praying slaveholder into the paws of the bear. He quits the homes of men for the haunts of wolves. He prefers to encounter a life of trial, however bitter, or death, however terrible, to dragging out his existence under the dominion of these *kind* masters.

The apologists for slavery often speak of the abuses of slavery; and they tell us that they are as much opposed to those abuses as we are; and that they would go as far to correct those abuses and to ameliorate the condition of the slave as anybody. The answer to that view is, that slavery is *itself* an abuse; that it lives by abuse; and dies by the absence of abuse. Grant that slavery is right; grant that the relation of master and slave may innocently exist; and there is not a single outrage which was ever committed against the slave but what finds an apology in the very necessity of the case. As was said by a slaveholder, (the Rev. A. G. Few,) to the Methodist conference, "If the relation be right, the means to maintain it are also right;" for without those means slavery could not exist. Remove the dreadful scourge—the plaited thong—the galling fetter—the accursed chain—and let the slaveholder rely solely upon moral and religious power, by which to secure obedience to his orders, and how long do you suppose a slave would remain on his plantation? The case only needs to be stated; it carries its own refutation with it.

Absolute and arbitrary power can never be maintained by one man over the body and soul of another man, without brutal chastisement and enormous cruelty.

To talk of *kindness* entering into a relation in which one party is robbed of wife, of children, of his hard earnings, of home, of friends, of society, of knowledge, and of all that makes this life desirable, is most absurd, wicked, and preposterous.

I have shown that slavery is wicked—wicked, in that it violates

the great law of liberty, written on every human heart—wicked, in that it violates the first command of the decalogue—wicked, in that it fosters the most disgusting licentiousness—wicked, in that it mars and defaces the image of God by cruel and barbarous inflictions—wicked, in that it contravenes the laws of eternal justice, and tramples in the dust all the humane and heavenly precepts of the New Testament.

The evils resulting from this huge system of iniquity are not confined to the states south of Mason and Dixon's line. Its noxious influence can easily be traced throughout our northern borders. It comes even as far north as the state of New York. Traces of it may be seen even in Rochester; and travelers have told me it casts its gloomy shadows across the lake, approaching the very shores of Queen Victoria's dominions.

The presence of slavery may be explained by—as it is the explanation of—the mobocratic violence which lately disgraced New York, and which still more recently disgraced the city of Boston. These violent demonstrations, these outrageous invasions of human rights, faintly indicate the presence and power of slavery here. It is a significant fact, that while meetings for almost any purpose under heaven may be held unmolested in the city of Boston, that in the same city, a meeting cannot be peaceably held for the purpose of preaching the doctrine of the American Declaration of Independence, "that all men are created equal." The pestiferous breath of slavery taints the whole moral atmosphere of the north, and enervates the moral energies of the whole people.

The moment a foreigner ventures upon our soil, and utters a natural repugnance to oppression, that moment he is made to feel that there is little sympathy in this land for him. If he were greeted with smiles before, he meets with frowns now; and it shall go well with him if he be not subjected to that peculiarly fitting method of showing fealty to slavery, the assaults of a mob.

Now, will any man tell me that such a state of things is natural, and that such conduct on the part of the people of the north, springs from a consciousness of rectitude? No! every fibre of the human heart unites in detestation of tyranny, and it is only when the human mind has become familiarized with slavery, is accustomed to its injustice, and corrupted by its selfishness, that it fails to record its abhorrence of slavery, and does not exult in the triumphs of liberty.