

Mr. President, (said Mr. Wright) were it not for the fact that humanity is suffering, and suffering in the race to which I belong—fellow-men of my own color; and were it not that I had been requested to speak, I should not venture to open my mouth in an assembly, where there are so many of my friends, so much better able to plead the cause of humanity. Sir, I am identified with two millions and a half of men, women, and children, whose minds, as well as their bodies, are chained down and crushed by slavery, and who have no power to speak for themselves. Every one of them, if their voice could reach my ears, would say—‘Speak for us!—Oh, plead for us!’ They would say, ‘Oh! if I were in your place, how I would speak and plead for myself, and for my fellow-sufferers.’ Let me then, sir, say a few words.

If the two millions and a half of slaves in these United States, could lift up their heads, bowed low, and look upon this assembly, and see the noble spirits that are laboring in the cause of humanity, with the spirit of the gospel, they would exclaim, go on; go on, in the spirit of the resolution, and as the big tears rolled down their cheeks, they would praise God for what he was doing for them, and learn to pray for grace to wait patiently till the time of their deliverance shall come. They would say to you, not to be discouraged—they would say to the professing Christians of this land, not to reproach them, but they would say, ‘the spirit of Christianity is the love of God, and God tells you, if you love him, to love your neighbor. We are your neighbors, and you see

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us down-trodden and poor, and blind, and naked: you see the spirit of oppression abroad, crushing our souls and bodies to the dust, and you hear God commanding you to go to the oppressors, and in his name to call upon them to undo the heavy burdens, and let the oppressed go free. We can't do it. You have the laws in your hands. We must suffer and be silent—you can speak and undo the heavy burden.' Yes, sir, this would be their language. I see their tears flow in gratitude, as you are ready to answer them, and tell them you are hastening to undo their heavy burdens. Yes, sir, it is true, thanks be to God. We hope much from your agents, from the press, from your conventions, from all you are doing for us, but we hope more from God! The cause of emancipation is identified with prayer. Did you ever see an abolitionist without prayer? You have gone forth armed with prayer, in the spirit of the Prince of Peace. The whole land has been raised up against you, because you have labored to convince the oppressor, that he should no longer oppress. You have had to contend with a world in arms. Talent, power, wealth, the Government and the Church have all been roused against you. But, though you be persecuted even unto death, God is on your side, and he is stronger than them all. Christianity has gone forth, though Stephen was stoned, though Paul was imprisoned and mobbed, and the city in commotion. It cost life to spread the gospel, but blessed be God, life has not been taken here, in the cause of abolition. Yes, the friend of the colored man

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lives—blessed be God, GARRISON *lives!* To the uttermost parts of the earth, wherever the colored man can hear this, he will raise his hands to heaven, and say blessed be God, Garrison lives! I am speaking the language of the slave. I pray to be excused, if I am trespassing on any of the customs of society in saying this, in the presence of my friend, but I cannot help it. I know how the colored man feels. God has raised up Garrison for him, and blessed be God, he lives to plead his cause. Oh, it is impossible for you to tell how the heart of the colored man yearns toward those who plead his cause. You have never felt the oppression of the slave. You have never known what it is to have a master, or to see your parents and children in slavery. I was born in New Jersey. I knew a woman, the slave of the richest man in the place, and he was one of the judges of the land. He despised her entreaties, and would not let her go free. I pity him. They are both dead. I believe she is in heaven, but where he is God knows.

The slave has a friend in heaven, though he may have none here. There the chains of the slave will be knocked off, and he shall enjoy the liberty of the sons of God. We know that the influence of prejudice, and the love of power and avarice will oppress us here, and exclude us from privileges, on account of our color; but we know it will not exclude us from heaven, for God is no respecter of persons. Though we must be despised here, we know that our Redeemer liveth. We trust in God, who is able to save, all that

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come unto him. God speed you on! Go forward in his name, and you will prosper. I listen, and I think I hear the trump of jubilee sounding—I hear the voice of emancipation proclaiming to my down-trodden brethren, to stand up and be free! The strong efforts that are making, throughout the whole world, to abolish the slavery of my race, shall be accomplished. What do we hear from Europe, from South America, from every part of the world? The cry is, *emancipation!* it is liberty! and I as much believe the work will be accomplished, as if I now saw it with my own eyes. I want to see my brethren prepare for this. Slavery will be abolished, and I feel a great anxiety to prepare by brethren, by moral and religious instruction for this great change. Go on! If you suffer martyrdom, you will suffer in a glorious cause. Did not all the pioneers of Christianity suffer martyrdom but one? Some of you may be called to suffer martyrdom—your blood may be spilt, but I repeat it, it will be shed in a glorious cause. It will be like the blood of the martyrs. That was the seed of the Church, and this shall be the seed of liberty to the captive. I will detain you no longer. [The resolution passed.]

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