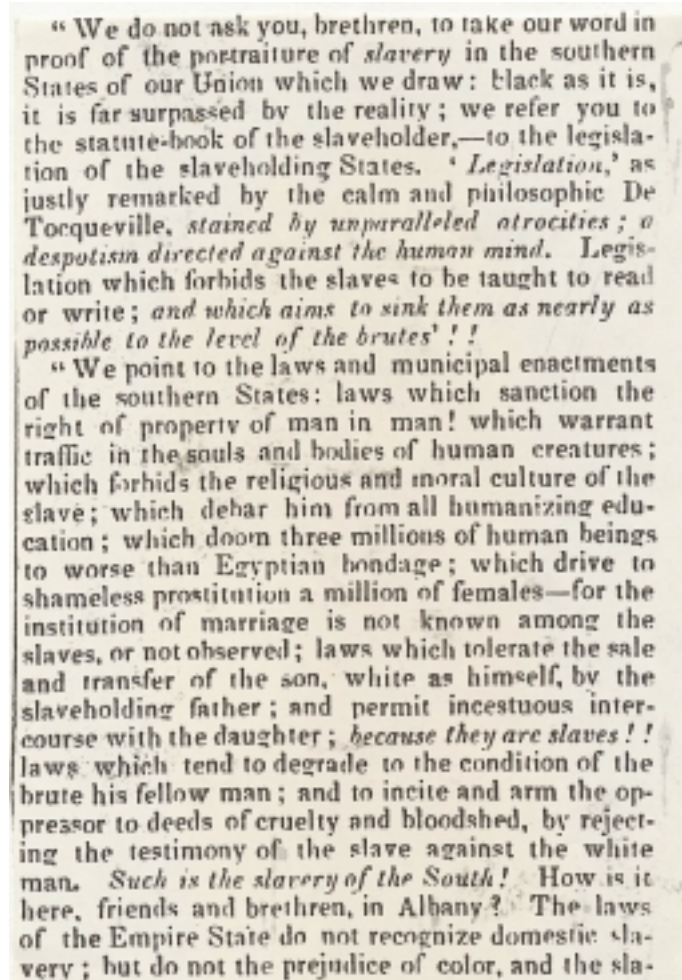


"We do not ask you, brethren, to take our word in proof of the portraiture of *slavery* in the southern States of our Union which we draw: black as it is, it is far surpassed by the reality; we refer you to the statute-book of the slaveholder,—to the legislation of the slaveholding States. '*Legislation*,' as justly remarked by the calm and philosophic De Tocqueville, *stained by unparalleled atrocities; a despotism directed against the human mind*. Legislation which forbids the slaves to be taught to read or write; *and which aims to sink them as nearly as possible to the level of brutes*'!!

"We point to the laws and municipal enactments of the southern States: laws which sanction the right of property of man in man! which warrant traffic in the souls and bodies of human creatures; which forbids the religious and moral culture of the slave; which debar him from all humanizing education; which doom three millions of human beings to worse than Egyptian bondage; which drive to shameless prostitution a million of females—for the institution of marriage is not known among the slaves, or not observed; laws which tolerate the sale and transfer of the son, white as himself, by the slaveholding father; and permit incestuous intercourse with the daughter; *because they are slaves*!! laws which tend to degrade to the condition of the brute his fellow man; and to incite and arm the oppressor to deeds of cruelty and bloodshed, by rejecting the testimony of the slave against the white man. *Such is the slavery of the South!* How is it here, friends and brethren, in Albany? The laws of the Empire State do not recognize domestic slavery; but do not the prejudice of color, and the sla-



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very of circumstances exist in an eminent degree?
Are all *freemen* equal here in the eye of the law?
No! The outcast pauper with a skin not black, may freely exercise the right of suffrage, while the black man, however intelligent, and moral, and industrious, may not approach the polls, unless possessed of a stated amount of property! Why are there not more persons here to-day, to cherish and aid us in our benevolent and Christian course? Because they fear the opinions of men: they are *slaves of circumstances*: they dread to do good!

"As Americans we boast of our freedom; as northern men, with stout arms, and resolute hearts, we exult in our liberty, yet *we are not free*:

"True freedom is, where no restraint is known,
That scripture, justice, and good sense disown."

"Let the most lion-hearted son of Massachusetts or New-York, dare, in Georgia or Alabama, or even in Carolina and Virginia—States arrogating to themselves the high attributes of independence, honor and chivalry—dare to announce, with the fervor and energy which animate and fire his generous bosom, the noble sentiments of Franklin, Channing, Jefferson, and Washington, on the subject of slavery, he will find that such sentiments, as well as the maxim of the preamble to the Declaration of American Independence—that "all men are created equal," are *there* deemed a practical lie,—an exploded theory; and the lamp-post or the bowie knife may interpose to tame his misguided phrenzy, and punish his impertinent philanthropy! *Can this be freedom?*

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“Well may the philanthropist exclaim:

‘Thus man devotes his brother, and destroys;—
And worse than all, and most to be deplored—
As human nature’s broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat,
With stripes, that *Mercy*, with a bleeding heart—
Weeps, when she sees him inflicted on a beast!

And what man seeing this—

And having human feelings, does not blush,
And hang his head, to think himself a man!

Oh! I would not have a slave to till my ground,
To carry me, to fan me while I sleep—
And tremble when I wake, for all the wealth
That sinews bought and sold have earned.’ ”

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