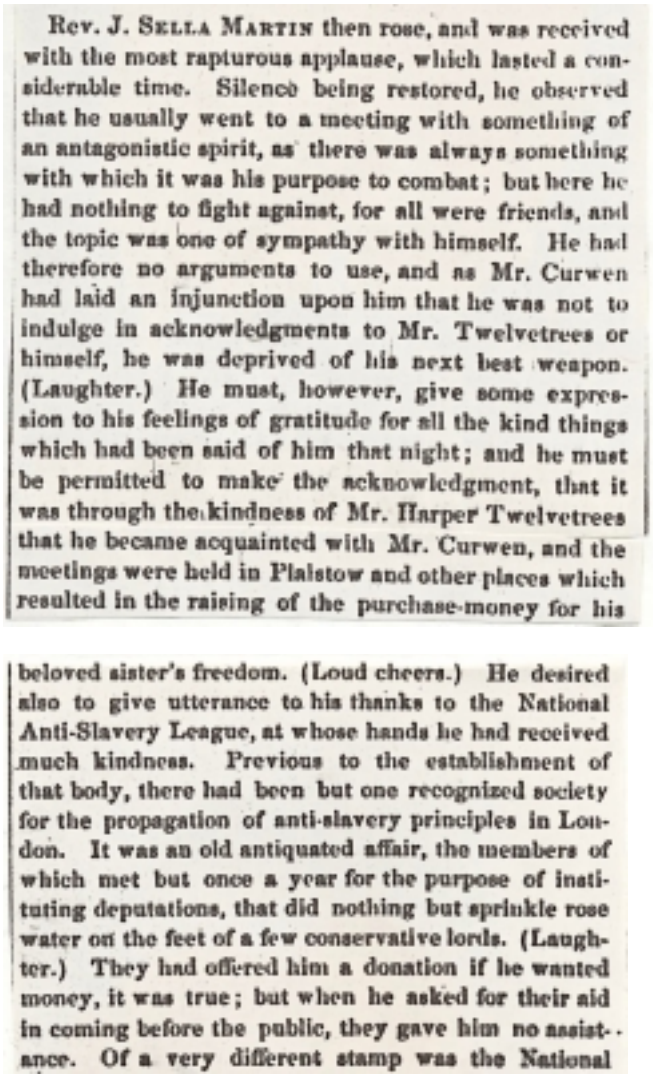
Rev. J. SELLA MARTIN then rose, and was received with the most rapturous applause, which lasted a considerable time. Silence being restored, he observed that he usually went to a meeting with something of an antagonistic spirit, as there was always something with which it was his purpose to combat; but here he had nothing to fight against, for all were friends, and the topic was one of sympathy with himself. He had therefore no arguments to use, and as Mr. Curwen had laid an injunction upon him that he was not to indulge in acknowledgements to Mr. Twelvetrees or himself, he was deprived of his next best weapon. (Laughter.) He must, however, give some expression to his feelings of gratitude for all the kind things which had been said of him that night; and he must be permitted to make the acknowledgement, that it was through the kindness of Mr. Harper Twelvetrees that he became acquainted with Mr. Curwen, and the meetings were held in Plaistow and other places which resulted in the raising of the purchase-money for his beloved sister's freedom. (Loud cheers.) He desired also to give utterance to his thanks to the National Anti-Slavery League, at whose hands he had received much kindness. Previous to the establishment of that body, there had been but one recognized society for the propagation of anti-slavery principles in London. It was an old antiquated affair, the members of which met but once a year for the purpose of instituting deputations, that did nothing but sprinkle rose water on the feet of a few conservative lords. (Laughter.) They had offered him a donation if he wanted money, it was true; but when he asked for their aid in coming before the public, they gave him no assistance. Of a very different stamp was the National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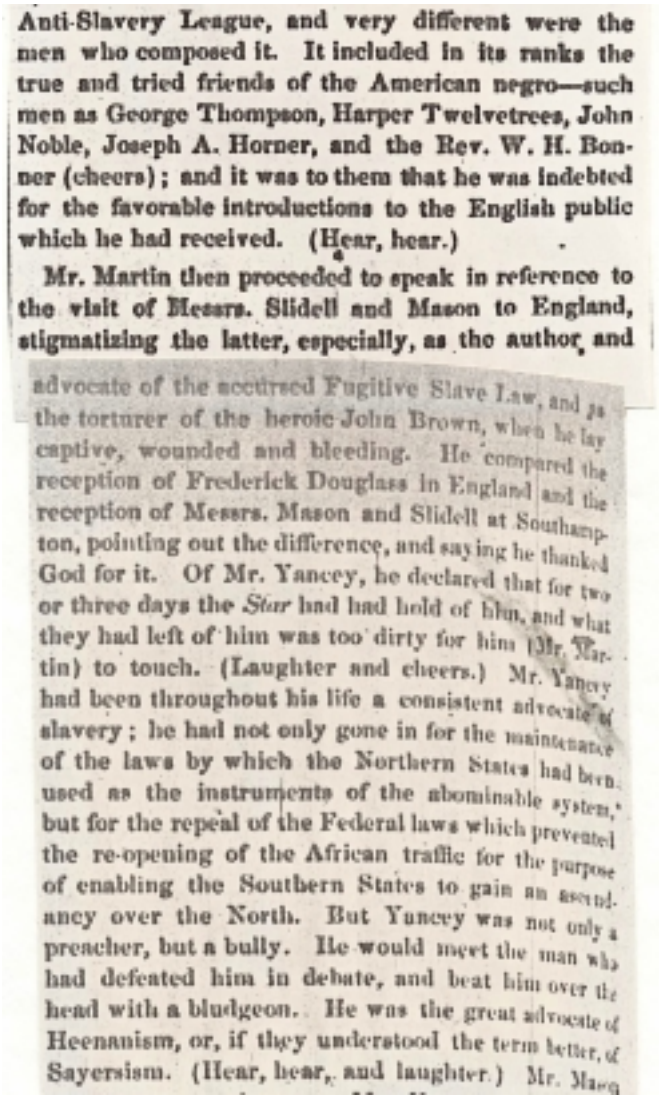
Anti-Slavery League, and very different were the men who composed it. It included in its ranks the true and tried friends of the American negro—such men as George Thompson, Harper Twelvetrees, John Noble, Joseph A. Horner, and the Rev. W. H. Bonner (cheers); and it was to them that he was indebted for the favorable introductions to the English public which he had received. (Hear, hear.)

Mr. Martin then proceeded to speak in reference to the visit of Messrs. Slidell and Mason to England, stigmatizing the latter, especially, as the author and advocate of the accursed Fugitive Slave Law, and [as] the torturer of the heroic John Brown, when he lay captive, wounded and bleeding. He compared the reception of Messrs. Mason and Slidell at Southhampton, pointing out the difference, and saying he thanked God for it. Of Mr. Yancey, he declared that for two or three days the *Star* had had hold of him, and what they had left of him was too dirty for him (Mr. Martin) to touch. (Laughter and cheers.) Mr. Yancey had been throughout his life a consistent advocate of slavery; he had not only gone in for the maintenance of the laws by which the Northern States had been used as the instruments of the abominable system,* but for the repeal of the Federal laws which prevented the re-opening of the African traffic for the purpose of enabling the Southern States to gain an ascendancy over the North. But Yancey was not only a preacher, but a bully. He would meet the man who had defeated him in debate, and beat him over the head with a bludgeon. He was the great advocate of Heenanism, or, if they understood the term better, of Sayerism. (Hear, hear, and laughter.) Mr. Mason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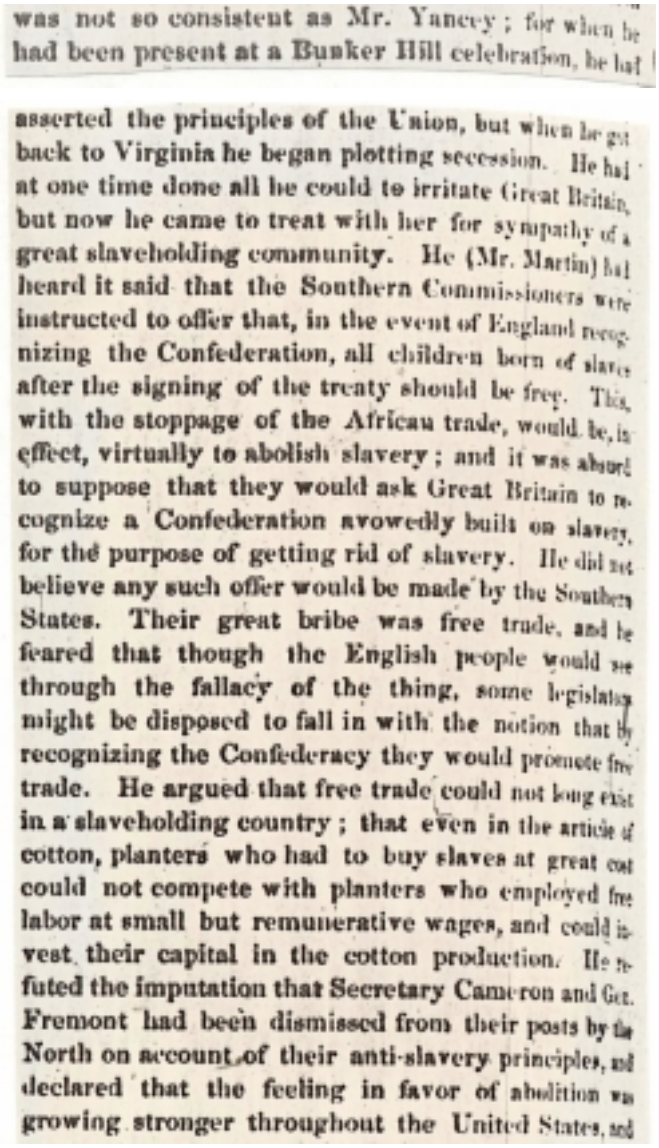
was not so consistent as Mr. Yancey; for when he had been present at a Bunker Hill celebration, he had asserted the principles of the Union, but when he got back to Virginia he began plotting secession. He had at one time done all he could to irritate Great Britain, but now he came to treat with her for sympathy of a great slaveholding community. He (Mr. Martin) had heard it said that the Southern Commissioners were instructed to offer that, in the event of England recognizing the Confederation, all children born of slaves after the signing of the treaty should be free. This, with the stoppage of the African trade, would be, in effect, virtually to abolish slavery; and it was absurd to suppose that they would ask Great Britain to recognize a Confederation avowedly built on slavery, for the purpose of getting rid of slavery. He did not believe any such offer would be made by the Southern States. Their great bribe was free trade, and he feared that though the English people would [see] through the fallacy of the thing, some legislators might be disposed to fall in with the notion that by recognizing the Confederacy they would promote [free] trade. He argued that free trade could not long exist in a slaveholding country; that even in the article of cotton, planters who had to buy slaves at great cost could not compete with planters who employed free labor at small but remunerative wages, and could invest their capital in the cotton production. He refuted the imputation that Secretary Cameron and Gen. Fremont had been dismissed from their posts by the North on account of their anti-slavery principles, and declared that the feeling in favor of abolition [was] growing stronger throughout the United States, and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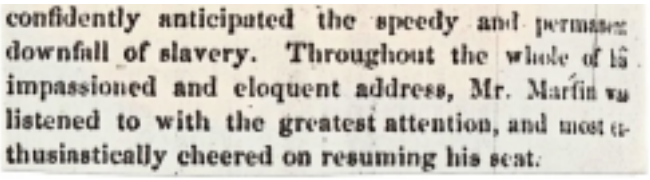
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