

Mr. Langston said: I am anxious every word I utter, shall be as a colored man, yet on account of my complexion, I do not ask your sympathy. The great contest is between liberty and slavery. I thank God that in this contest I am of necessity placed on the side of anti-slavery. Had I been a white man, and inherited the condition and property of my Father, I might have been a pro-slavery man to day. I stand as the advocate of the American slave, and from my connection with him, can speak with some freedom and boldness.

I ask your consideration of a few thoughts, and the first is, that American slavery is the "sum of all villainies." It is so, because it outrages the physical nature of the slave.— You have heard time and again, of the lashes he receives from his overseer; but slavery would be tolerable if it stopped with these. It does not stop there. The black man, though he has a black skin, is intellectually and morally a man. The same intellect as the white man, and the same sort of sensibility, which is when cultivated as tender as his. He has the same executive will to.— Now, if he has these, and slavery strikes them down, it must be the sum of all villainies. How can a man develop his intellect, when he is denied the use of his intellectual nature? Can I understand the Christian Religion, unless I have freedom of thought? It is worse than futile and absurd to suppose that the slave can cultivate his spiritual and

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moral nature, and grasp the great truths necessary to his salvation. Slavery denies anything like a full knowledge of the teachings of the Bible. No Southern man dare tell the slave that he is a creature of God.—The moment it is done, slavery tars and feathers, and exiles him. It does not stop with the slave. There is a class of people in the South, of your own color, who are as badly off as the colored man. See the poor white man, ignorant, drunken, and degraded, used as the slaveholder's tool.

It stops not here either. It comes into the Northern States and makes slaves of the colored people. I stand here to-day with invisible manacles upon me; I have not the freedom that you desire me to have. The prejudice against us embodies itself in legislation. Have you forgotten Mr. Cushing's Bill, that renegade Whig, disowned by the Gazette and the Cleveland Herald, and the Whig party, mean as it is? The people of Ohio are too Anti-Slavery to enact such a law. I will not review the characteristics of that bill. Why should I be driven out of the State? Have we not labored for the support of the government ever since its formation, and your benevolent institutions, and with all, of your penitentiary? For we have all the virtues and vices of other men. Yes, we have helped to support YOUR poor, but you have refused to support OURS. We have done the same for your blind and in-

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sane, but you have not for ours.

This spirit does not stop in this State; it goes into Illinois and enacts a bill as bad as Cushing's. The colored citizens of that State deserved no such treatment as this.— They are respectable, and possess the characteristics of other men. Why then this inhuman and outrageous law; not only on them, but upon those States which regard colored men as citizens? Let Mr. Remond go to Illinois and remain ten days, and on the eleventh day he will be taken up and sold to the highest bidder.

American slavery does not stop with striking down the colored man in the North.— Where are your statesmen—Daniel Webster, Henry Clay, and Thomas Corwin? They were and are under the thumb and in the fetters of slavery. Can you see them thus, and not be earnest and active in your efforts to overthrow the corrupting system? If there was no other consideration to induce you to war against slavery, the fact of the prostration of these giants in intellect before it is enough. But it is not satisfied with this; it goes into the pulpit and lifts up its bloody hand against the man who says a word condemning it. And so cowardly and unmindful of the trust imposed upon them, are the professed ministers of God, that they make it a divine institution, and say that Christ and Paul gave it sanction. After thus making tools of your clergy, it makes infi-

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delity of your christianity. Have you got pure christianity in these United States?— What, cry infidel against such men as William Lloyd Garrison, Wendell Phillips, and Charles C. Burleigh, and say that Doctors Spring, Cox and Rice are Christian and orthodox?

What an inconsistency? My friends, if you would save your country and government and all its great interests, you must one and all labor for the overthrow of Slavery, or it will overthrow you and every thing else.

We must come to the rescue of our country from this great curse. Talk of the Madini family and Kossuth and Hungary!— Why there is not a people in the wide world that suffers as our own do; why pass resolutions in behalf of those, so far off, while we are here, millions of us, and you can lift us up if you will?

Webster and Clay could make speeches in favor of Grecian and South American revolutions. Who could not do it? You can talk about liberty abroad, but if you would be consistent you must labor for the emancipation and elevation of the slaves at home.

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