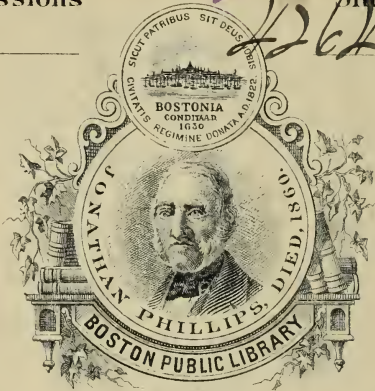


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SPEECH

OF

GEORGE THOMPSON, ESQ.,

ON THE

DIVISIONS AMONG AMERICAN ABOLITIONISTS,

DELIVERED AT THE

ANNUAL MEETING OF THE GLASGOW EMANCIPATION SOCIETY,
2D AUGUST, 1841.

(Reprinted, with corrections, from the GLASGOW ARGUS.)

MR GEORGE THOMPSON came forward amid loud cheers. He said—I know not that, at any subsequent part of this evening, I could choose a better opportunity for making one or two observations than at this moment. I rise without prompting and without persuasion—I rise spontaneously, and in obedience to my conscience alone, to speak in the sincerity of my heart that which I believe to be dictated, and sternly demanded, by honour, by friendship, by truth, and by justice. Sir, there have been no circumstances in my short life that have been to me the sources of more pain than the circumstances connected with the late unhappy divisions among the Abolitionists of the United States of America. (Hear.) And certainly no one circumstance connected with that unfortunate affair has given me pain in any degree approaching that which I experience, in the contemplation of the present state of the society with which it has been the chief honour of my life to be associated—the *Glasgow Emancipation Society*. (Hear.) Never did I rise in this city under feelings so embarrassing or overpowering as at this instant. The place in which we meet—the number of this audience—the aspect of this platform—the absence of those whom I venerate, and not I alone, but whom we all venerate—these things so afflict me, that I could almost wish myself any where than where I am, though, in past times, I have never desired to be any where more than in the city of Glasgow. (Cheers.) I place little value on my own opinion—I desire you to attach no value to my opinion, save that which it merits as the opinion of an individual who has never been bought, or bribed, or menaced into the expression of any opinion which was not sanctioned by his judgment, and felt in his heart. (Cheers.) It has been—I will not say my misfortune—but my painful duty often to differ from my nearest and dearest friends; often have I been called upon in critical moments to denounce, even in the severest terms, the policy of those whom I most respected, and who, if duty would have allowed, I would gladly have followed, and acknowledged in every respect as my superiors. (Cheers.) Nor would I, to find favour, utter one word which truth did not warrant, or to maintain, in the place which he occupied, the nearest or dearest friend I have in this, or in any other part of the world. (Cheers.) I say this to strengthen, if it be possible, the testimony I am about to bear—a testimony such as I trust I shall be able to reflect upon with satisfaction hereafter, careless whether it be a testimony which others are disposed to corroborate, if my own conscience, in the sight of God, tells me it is true. (Cheers.) *I say, then, that the deep conviction of my soul is, that that section of the Abolitionists in the United States which has been repudiated by many of the Abolitionists in this country, and respecting whom, it seems, a vote of want of confidence has been passed in London, is that section of the Abolitionists which deserves pre-eminently the countenance, the confidence, the love, and the earnest support of every lover of human liberty in every part of the world.* (Great cheering.) And upon what do I ground this opinion? Charge me not with presumption when I say that I have a knowledge of the men and women in the

United States who have been thus repudiated, longer in its duration, and more intimate in its character, than that possessed by any other man in this country. (Hear.) The first time I heard of William Lloyd Garrison, who stands at the head of this party, and deservedly so, was from the lips of one who left on my mind the impression that he was a bad man. He was represented to me as a convicted libeller, as the tenant of a dungeon, as a companion of felons, as a man reckless of the safety of others, and seeking to disturb the peace, and to destroy the institutions of his country. This description of Mr Garrison was given me by one to whose voice I have listened in this room, Mr Elliot Cresson, the accredited agent of the American Colonisation Society. He it was who first uttered in my ears the name of William Lloyd Garrison as associated with the epithets I have repeated. Thereafter, I became acquainted with the real character of the man. First, through my friend, Captain Charles Stuart, who had visited America, and was then in London, and who had in his possession all the documents revealing the cause of the imprisonment of Mr Garrison, as well as illustrative of his early history, and the share he had taken in the Emancipation cause. What, then, became of the charges which had been made against my friend? He was "a convicted libeller," because he had denounced an individual of his own State, who, while sustaining a reputation for respectability, had nevertheless embarked his capital in the Slave Trade, and was then carrying on a traffic in human flesh between his own shores and those of Africa. (Hear, hear.) He was the "tenant of a dungeon," because, by the verdict of a pro-Slavery jury, and the sentence of a Slave-holding judge, he was ordained to pay a fine of 1000 dollars, or to be immured in prison on non-payment of the sum; the companion of felons he was—and many men, even holier and better than Mr Garrison, have been the companion of felons, who are now the companions of angels and the spirits of the just, and have been the admired, and cherished, and sanctified of all generations since they quitted their dungeons. (Great cheering.) My opinion of Mr Garrison, therefore, was changed; and soon after, I had the privilege of embracing him in the city of London; and from that period, the early part of 1833, down to this moment, I have been honoured with his friendship, and, I think I may say, with his unlimited confidence. From 1833 I have been intimately acquainted with the working of the Anti-Slavery cause in America. In 1834 I was sent out from this country to America, for the purpose of prosecuting an Anti-Slavery Mission, and during the time I was there I obtained a knowledge of almost every person with whose names you are familiar; and let me say, too, that my acquaintance in the United States was not confined to that party which has recently been cast off by a portion of the Anti-Slavery public in this country. It extended to all the prominent individuals who have felt themselves called upon to separate from Mr Garrison and his adherents. All of them, for I will make no exception, were men of respectability and worth. (Hear.) I shall not, on this occasion, judge the motives which have influenced the seceders—nor will I undertake to condemn their conduct—I step forward to bear my humble but honest testimony to the unsullied integrity and unfaltering perseverance of those whom I regard as the injured and the misrepresented party, the party that has been made to suffer, I will not say by what means, in the estimation of many, who once admired and loved them, in this country, and of some, I lament to say, in this city. (Hear.) With regard to the vexed question of Woman's Rights, which I find uppermost in the minds of many dear friends, it has been represented that the division in the United States has grown chiefly out of agitation on the Anti-Slavery platform, on the part of Mr Garrison and his friends, on the question of the abstract rights of women. Now, I undertake, unequivocally and solemnly, with my mind upon the history of this whole matter, to deny the accuracy of that representation, and I am prepared to demonstrate the justice of that denial. (Cheers.) When I was in the United States, I became intimately acquainted with that distinguished authoress, Mrs Child, and had the privilege of conversing with her at her own fireside

in Boston; and not having the fear of ecclesiastical authority before my eyes, I ventured to say to her, "Why remain at home? I have come on a mission to your country; I have thrown myself into the breach with the generous spirits who are storming the stronghold of oppression in your land—go you to Europe—rouse the females of Britain—meet the Anti-Slavery Societies—address them with your voice—address them by your pen—call upon them to sustain me, and to sustain all who, in the dark day of danger and of conflict, are endeavouring to pioneer into birth the day-star of liberty in America." (Cheers.) She nobly said, "Let the means be found to send me, and I go." I am, as you know, generally prompt in my movements. I got on board a steam-boat, and went to New York—the Anti-Slavery Committee was summoned—Arthur Tappan, the excellent President, in the Chair, with Lewis Tappan at his right, and the other friends of the movement around him. I said, "I had got the consent of Mrs Child to go to England—she has made her Appeal in an admirable volume here in behalf of that class of Americans, called Africans—send the writer of that Appeal to our country, and let her appear there as the champion of freedom in your country." (Cheering.) "But what is to become of her husband?" they said. (Laughter.) He is willing to go too, was my reply; and, in less than an hour, through the munificence of Arthur Tappan, and the generous devisings of his colleagues, a fund was guaranteed sufficient to meet the charges of Mr and Mrs Child's transit to this country, and their maintenance in respectability and comfort when here. (Cheers.) Circumstances, however, prevented the accomplishment of the intended mission. Was there any talk of Woman's Rights then? (Hear.) Did I go to New York as an advocate of Woman's Rights! Did I undertake the journey from Britain to plead the cause of petticoat supremacy. (Laughter.) It never entered my mind, nor did I see aught of impropriety in the action? At that time there was no alarm felt at the proposition to send a female delegate to England, although, the other day, when four or five excellent females came over the water, the alarm was so great, that they were not only voted out of the Convention, but placed in the side gallery at Exeter Hall, though, strange to say, English ladies, several of them utter strangers to labour, still more to danger in the Anti-Slavery cause, were accommodated with seats on the right and left of the Chair, and I heard not a whisper from any one that they were out of their appropriate sphere. (Cheers.) Take another instance, equally illustrative of the joy with which female co-operation was at first welcomed. Those extraordinary females, the Misses Grimke, had their minds enlightened on the subject of Slavery, and were led to lay aside all their aristocratical pretensions, to forsake all the pleasures of the society in which they had been accustomed to move, and the comforts and indulgences of life, for the cause of truth and freedom, and finally came forth as the bold but modest advocates of human rights. Was there any alarm created then? Nothing of the kind. These precious women came down to Philadelphia, and they laboured zealously and unostentatiously in the cause of human freedom there. They were comforted and encouraged by the very same men who are now condemning the conduct of Mr Garrison and his female fellow-labourers. It was not Garrison who called upon the Quaker sisters to make their appeals in public; but they were sent for from Philadelphia to New York by those who have recently formed the American and Foreign Anti-Slavery Society—Arthur Tappan being Chairman, and Elizur Wright, the Recording Secretary—and were offered a commission, signed and sealed, authorizing them to go forth, and without let or hindrance, without limit or restriction in public and in private, in season and out of season, to advocate the claims of the Slave. (Great cheering.) They declined such a commission, choosing rather to act upon their own responsibility, and to follow the suggestions of their minds, illumined by Divine influence. They went to Boston, and over a considerable portion of New England; and by degrees they were forced out into public. They were attacked by the Boston press, and from the Pro-Slavery pulpits, but they nevertheless laboured, night after night, addressing men

and women, ministers and senators, lawyers and physicians, in fact every description of people that came in their way. (Cheering.) And who were the defenders of these women from the attacks made upon them? (Cheering.) Those who have now separated from Mr Garrison and his coadjutors, on the Woman's Rights question. (Applause.) Yes; and whenever I am called upon to give more than my own testimony in favour of the wisdom and utility of female exertions, I will go to the *New York Emancipator*, and take from its glowing and argumentative columns, written by the very chief among the seceders, the most eloquent, powerful, and irresistible paragraphs in favour of the interference of women in this question. (Cheering.) Let me emphatically say I am giving no opinion of my own on the abstract question of Woman's Rights. The merits of the present question require no such declaration. I am simply giving an unvarnished account of the progress of this unhappy dispute. I come to an important view of this matter. Sirs, "the head and front of the offending" of the Boston Society, the old Massachusetts Society, as it properly is, and of all the Societies that support Mr Garrison, "hath this extent, *no more,*" that *they have remained firm and fast by the original Constitution of the American Anti-Slavery Society.* The division took place on the interpretation of that Constitution, and, avowedly at least, on that alone. Two years before the last anniversary, the question came up as to the scope and bearing of that Constitution, which was *the primitive instrument which bound together in harmony, co-operation, and fellowship, all the Societies of America.* That constitution had a clause providing that *all persons* subscribing to the principles set forth, and contributing to the funds of the Society, should be members, and entitled to all the privileges of membership.* An attempt was made to limit the application of the word "persons." In numberless instances it had been interpreted to include persons of the other sex; some of whom had laboured more publicly, others more privately, just according to their inclinations and views of duty. They really thought themselves persons—(laughter)—they subscribed the constitution, and contributed to the funds of the Society, and, as *persons*, they came in and laboured in the common cause. But now the time had come, when individuals, for certain reasons, wished to exclude women from the right of acting according to their own convictions of duty, and, therefore, they desired the word "persons" should be read "men," or that a rider should be appended, containing some explanatory clause that would have the same effect. Now, *who was it* that thus introduced the question of Woman's Rights into the Anti-Slavery ranks? *Was it Garrison.* NO. I say solemnly, and with a perfect knowledge of the

* There is a most remarkable similarity in the constitutions of the Societies in America and in this country, as regards Membership. Take first, that of the Pioneer Society in the United States, viz. :—

First. THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

Article III. "Any person, by signing the Constitution, and paying to the Treasurer Fifteen Dollars as a Life Subscription, One Dollar annually, shall be considered a Member of the Society, and entitled to a copy of all its official publications."

Second. GLASGOW EMANCIPATION SOCIETY.

Article V. "That this Society shall consist of *all friendly to its Object*, who shall contribute to its Funds, Five Shillings, or more, yearly."*

Third. AMERICAN ANTI-SLAVERY SOCIETY.

Article IV. "Any person who consents to the principles of this Constitution, who contributes to the Funds of this Society, and is not a Slave-holder, may be a Member of this Society, and shall be entitled to vote at its Meetings."

Fourth. BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Article V. "That every person who subscribes not less than Ten Shillings annually, or makes a donation of Five Pounds or upwards, shall be a Member of this Society."

* Though not here expressed, the *practice* has all along been to give each Member a copy of every publication of the Glasgow Society.

whole of the transactions in this case, that *Garrison and his coadjutors have never introduced the question of Woman's Rights*. They have left it alone—they did not introduce it for purposes of *admission*, but they *resisted* its introduction for purposes of *exclusion*. The gist of the whole matter lies here,—the party accused were for leaving the platform, as it was originally erected, when you might have put all the Abolitionists of America on such a platform as that on which I now stand, and some of them were women. (Cheers.) Were they for voting them out then? No. They knew they had intellects; they saw in their forms that ethereal essence which went out over the wide field of humanity, without regard to sex, colour, creed or clime; they saw they had hearts, and that those hearts were beating strong with pity for the slave; and they did not stop to ask were they enveloped in waistcoats, or in corsets? (Cheers and laughter.) They had, however, inspired hearts, and they said, let them come in; they did not count how many *men* have we, but how many true hearts have we. (Great cheering.) Would to heaven it were so in this room,—in this city,—in this kingdom,—all over the world this day! I believe the hour is coming when those distinctions that have been set up in America and here, shall be blended so that it will not be asked what is the sex of a human being, but what are the principles, the aims, and the objects of the individual—(cheers)—and whether the being, man or woman, is fitted with faculties to promote the glory of God, and the best interests of immortal souls? (Great cheering.) I say again, Mr Garrison and his coadjutors *have never brought forward the Woman Question*. (Hear.) Women made their appearance, guarded and guaranteed by the Constitution, and when they came in they were left to be guided by their own feelings of discretion. And let me observe here—though I know not of one solitary act of indiscretion or impropriety on the part of any female Abolitionist—that had they, in later days, been guilty of any such, it had not been surprising; for when you goad people by proscription, by exclusion, and by depriving them of their rights, you are just taking the very means to lead them to acts of indiscretion. (Hear.) But how did our friends in America come to change their views? Here I shall give an honest opinion, however much it may offend some who live on the other side of the water. When the Abolitionists were few in number, despised, poor, and everywhere spoken against, they kept together like sheep in the storm, or at midnight, when the howling of the wolf is heard. The cause went on—the number of Abolitionists became greater and greater. Now the Rev. so and so joined the Society, after a great many ifs and buts—and then a Rev. Dr. so and so joined also, after a great many more—and some of these did not like the forwardness of the women. (Laughter.) We seldom like those that outstrip us in zeal. You will find through life that for every hundred epithets of contumely—for every hundred imputations of improper motives cast upon one who gives himself on principle to the promotion of a good cause—you will not find the fragment of one flung at a man, if he only keeps snugly in the back ground, and follows obediently in the wake of his would-be superiors. Besides those who joined the Anti-Slavery Society, there were many outside, who said we cannot come in unless you put the women down. The clergy raised a most astounding hue and cry against the labours of the Misses Grimke; and then out came the celebrated manifesto called the “Clerical Appeal.” A number of ministers met, and banded together for the purpose of destroying the influence of these women. Now, I do not hesitate to say, that our friends in America (of the *New Society*) have missed their way in their efforts to win over such men. They had at last to choose between the maintenance of the original constitution, and the sanctioning (tacitly at least,) of the action of female members, as their conviction of duty might prompt them to labour in the cause of Emancipation, or they were required to violate their charter, and exclude the women, and receive as a compensation the proffered aid and patronage of a half converted party. They chose the latter alternative, and they attempted a modification of the constitution, which would have the effect of getting rid of the odium which

attached to the exertions of females. Those who were for the exclusion of women were outvoted at the Annual Meeting two years ago; at the following meeting they were also outvoted; and they resolved to separate. They did separate, and the separatists have since called themselves by the name of the American and Foreign Anti-Slavery Society. I have now touched upon this question, as far as refers to one at least of its most important historical features. There are many other circumstances to which I might advert, and I will here declare that there is not one connected with the whole matter that would not, I believe, admit of an explanation as exonerating to the conduct, and, as far as we can know them, the motives, too, of the parties I would humbly vindicate. (Hear, hear.) Sir, I must be permitted, with all the emphasis I can command, and all the warmth it is possible to feel, to express my own strong and unmingled dissatisfaction with the attempts that have been made on both sides of the Atlantic ocean, to undermine and destroy the character of the late delegate to this country, Mr J. A. Collins. (Cheers.) I have received letters upon letters from persons in the United States, whose sense of honour and regard to truth, whose worth and respectability, in fact, whose every attribute commands my respect and confidence, and all these letters have spoken in terms of the most entire approbation of Mr Collins, as a devoted, incorruptible, and talented advocate of the Emancipation cause in America. (Great cheering.) He was, from the first, so recommended to me,—he brought as many letters of introduction as I could grasp, all speaking of him in the highest terms—and I will undertake to say that, together, they formed a volume of commendation to the hearts of the people of this country never excelled, and seldom equalled by any borne by any man that ever crossed the Atlantic to sit at your firesides and share your hospitality. I did not hesitate then to take him to mine, and others did the same. To have done less would have been to insult his friends; but he had scarcely time to look about him when over his devoted head gathered the black clouds of calumny. Charge upon charge was sent over the water against him, but not a fragment of evidence came with those charges to give them support. Friends of the cause wrote to the United States, and had answers, but no evidence substantiating those charges—evidence of nothing but of the groundlessness of the unkind accusations which had been fabricated to injure a worthy man in the estimation of our countrymen. (Hear.) I am justified in saying that Mr Collins is, at this moment, pure in reputation, whatever may be his opinions, and may take his stand, with proud advantage, by the side of any man, whatever be his station in society, however sacred the office which he fills, who has stood forth as his accuser or calumniator. (Cheering.) And here (continued Mr Thompson), I must, for once, turn accuser myself, and prefer a heavy charge against those who have been the instruments in this country of giving secret circulation to these charges. I accuse such persons, whoever they may be, of a cruel violation of Christian charity, as well as of an infraction of all the rules of fair and honourable warfare. When such charges came, destitute of proof, and without the opportunity of the party implicated being heard in explanation or defence, they should have inclosed them, and sent them back with letters of Christian admonition to their fabricators. Should any such come to me, concerning any Anti-Slavery rival or opponent of Mr Collins, I trust I shall commit them to the lambent flame to be consumed to ashes, or to the innermost department of my desk, to lie and rot, rather than use them to the hurt of an innocent and defenceless brother. (Cheers.) It is within the compass of my own knowledge, that stab upon stab was inflicted in the dark upon the reputation of that gentleman, without warning and without affording him the smallest possible means of self-defence. These charges and inuendoes were, on reaching this country, transferred by accomplished copyists to sheets of foolscap paper, and inclosed in diplomatic envelopes, were sent to every part of the kingdom. They were again and again placed in my hands—none, let me tell you, ever came to me—(hear, hear)—by persons who knew not Mr Collins, and could only be alarmed and filled with suspicion by such dark intimations. Yes, everywhere I saw, or

heard of, these sheets of foolscap, the post-paid calumnies, sent forth to close the ears, the hearts, and the purses of the uninformed, ere the innocent victim drew near. (Cries of "shame, shame.") Was such Christian treatment to a stranger on our shores, and an accredited agent in the cause of humanity? (Cheers.) Sir, those who circulated these charges must yet answer for them at the bar of the British people. (Cheers.) And the day will come when they must do so; they have, in an unchristian manner, from beginning to end, attempted to injure a man, not because they cherished a personal hostility to him, but from a strong desire to injure, in the estimation of the Abolitionists of this country, the party represented by him. (Hear.) Could they blacken the representative, they knew they would throw discredit upon those he represented. I know of nothing connected with the conduct of the party which has been repudiated that can furnish a parallel to the treatment of Mr Collins.

"Good name in man and woman, dear, my Lord,
Is the immediate jewel of their souls;
Who steals my purse, steals trash; 'tis something—nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed!"

So was it with my friend Mr Collins. He was left poor in every thing but conscious integrity, weak in every thing but the justice of his cause, a cause that will ultimately make him omnipotent. (Cheers.) You may naturally ask is there not really something in all this? How is it that so many good men in this country have taken part against these gentlemen? I will not attempt to answer this minutely; there is an old adage—Give a dog a bad name and you may hang him; if you don't, somebody else will. (Laughter.) The other day I could not name Mr Garrison but the roof of the building reverberated with acclamations, and I was honoured and caressed because I was the friend of Garrison—he reflected upon me something of that lustre which, though dimmed for a day, shall yet shine brighter than before. (Cheers.) Now, "who so poor to do him reverence?" What has he done? Are his principles the same? Quite. Is the constitution of the American Society what it was? It is. Are the labours of Mr Garrison as constant, zealous, self-denying, and incorruptible as they were? Ay—every day reveals more and more how hard it is, how impossible it is, to make him swerve. (Cheering.) But then he has opinions that are not our opinions. (A laugh.) He has many strange and ultra views. What! is it come to this, that we, who are battling for personal freedom, shall put fetters on the immortal mind, and clip the thoughts of men like the wings of a jack-daw, that has not the liberty to go beyond the wall of the garden within which we have confined it. (Cheers.) Grant that Garrison differs from you and from me—I identify myself (on the Anti-Slavery platform) with no views of his but those that are Anti-Slavery views. (Loud cheers.) I worked with him in America, and he held many of those views then; but did that prevent us from working? No. When our work was done, we then talked together of these views. Did this mar our harmony? No. I have been in New York—and on the same platform have sat with one kind of a Quaker, calling himself orthodox, another denominated a Hick-site, with Presbyterians, and all other religious persuasions—here one black, and here another white, men of all creeds and colours, and in that crisis of the great cause it was the glory of the Abolition enterprise, it was the great distinguishing principle of the movement—that which told us our cause was founded in nature, and could lay hold of all hearts—that it was able to bring and to bind us together as one man, and, without the slightest compromise of individual opinions on other subjects, to knit our hearts in love. (Great cheering.) Oh! how often have I heard, from the lips of those men now writing down Garrison, the most eloquent eulogiums on this principle, and I have tried sometimes to imitate their strains;—it was indeed the grace and beauty of the movement in that country.

(Cheers.) I ask again, what have the opinions of a man to do with the Anti-Slavery cause? I am not aware that I lost any of mine in America. I brought nothing extravagant or fanciful away from America. Has any one ever discovered in me a desire, up to the moment I introduced Mr Garrison to the Glasgow public, to bring forward the woman question? (Hear.) Mr Garrison came to this country. He found those who came with him shut out from the Convention, and he refused to be a member of it—*I honour him for that.* (Cheers.) I know, however, if he had gone in, his calm imperturbability, the force of his reasoning, the purity of his sentiments, the solemnity of his appeals, would have done good. In no meeting in America did Mr Garrison ever offer a word to cause division—he ever deprecated it. He has said, let us have a convention for temperance, and when that is over, let us away to the Abolitionist meeting. (Hear.) Now, take a remarkable proof of this in our own country. In the Convention there was a debate about the female delegates; afterwards I came with Mr Garrison to Scotland, and every where on the road, in the drawing-room, as on the platform, every body who saw, admired and loved Garrison, till he was gone. (Hear.) We came to Edinburgh—nothing could exceed the harmony there—we came to Glasgow, nothing could surpass the enthusiasm with which Mr Garrison was welcomed here. It was also my privilege to be associated with Messrs. Birney and Stanton, two excellent individuals. The same scenes were witnessed. None of the peculiar theological views of Messrs. Birney and Stanton were brought forward; and thus was a living proof afforded of the harmonising operation of the great principle on which the American Society had been conducted. I, as an individual, could be equally at home with Mr Garrison, who holds so many odd views, as they are called, and with Mr Birney, who differs from them thoroughly. (Hear.) What, then, is the cause of all this discord? I pause for a reply. If there be an individual here to-night who knows any just reason why hearts understood to be one in this great cause should be divorced, let him speak out; and if any individual has a charge against the party with whom Mr Garrison is connected, and which has not yet been met, let that charge be brought forward to-night, and I deem myself strong enough to grapple with it. (Continued cheering.) Let it go forth that I am prepared to meet any individual who is willing, if this most unhappy difference continue, to show cause why this separation is necessary, to take up the gauntlet again in Glasgow, and demonstrate before any audience that no real cause of difference, still less of separation, exists. (Cheers.) *I ask you, then, to pause ere you withdraw your confidence from the men and women of America, who have made the Anti-Slavery cause what it is. Their principles, their constancy, their professions, and their practice, are the same as they ever were.* I deny not that others are, in respectability, and even purity of motive, equal to them. There are some particular acts like those to which I have adverted that can be attributed to no good motive: but to the great majority of them I grant the utmost respectability, and sincerity of motive. You can easily, from the experience you have had, and from your knowledge of the world, perceive for yourselves that the sensitiveness which many may feel to be connected with a suspected and odious party, and the desire of many more to be with the popular party of the day, must have actuated many in this matter. And then there are others who have been found to believe the reports circulated, because they came from respectable parties, who had not looked sufficiently into them. *I am convinced that nothing has ever been done by this party, against whom an act of excommunication has been pronounced, that should for an instant lessen the esteem of the Anti-Slavery public in this country. Had I the power to commit this great movement to any one party, I would, with much confidence, place it in the hands of that party who originated the Abolition cause;* while, at the same time, I believe that as sincere friends of the cause are to be found among the ranks of the Seceders, and that our duty is to wish both God speed, neither injuring the one by detraction, nor giving an exclusive support to the other. (Cheers.)

