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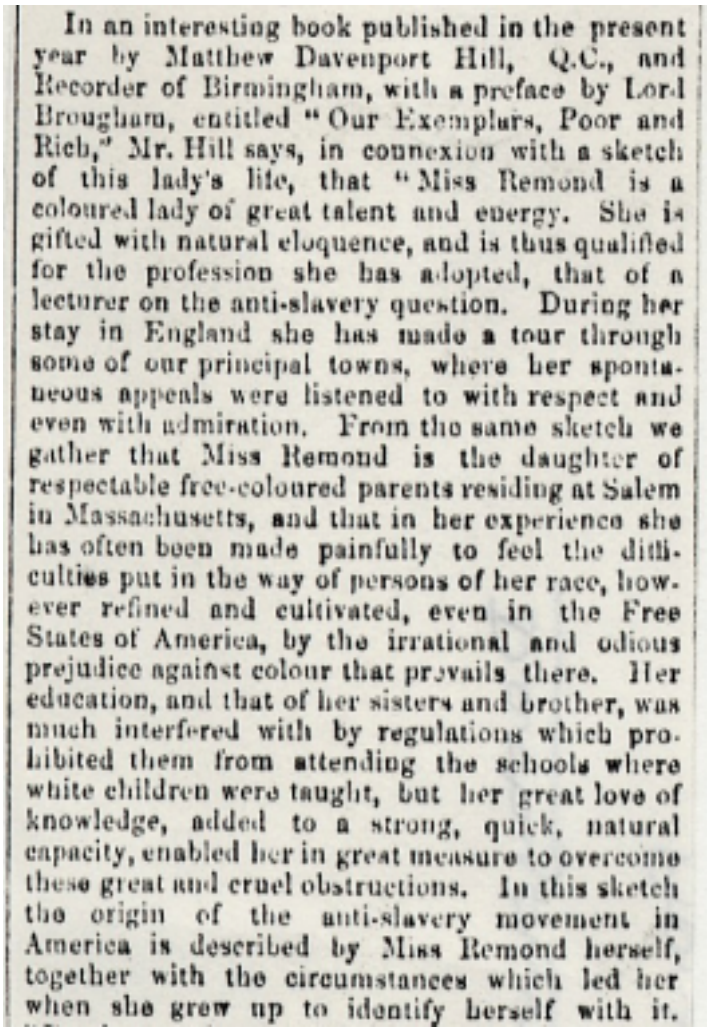
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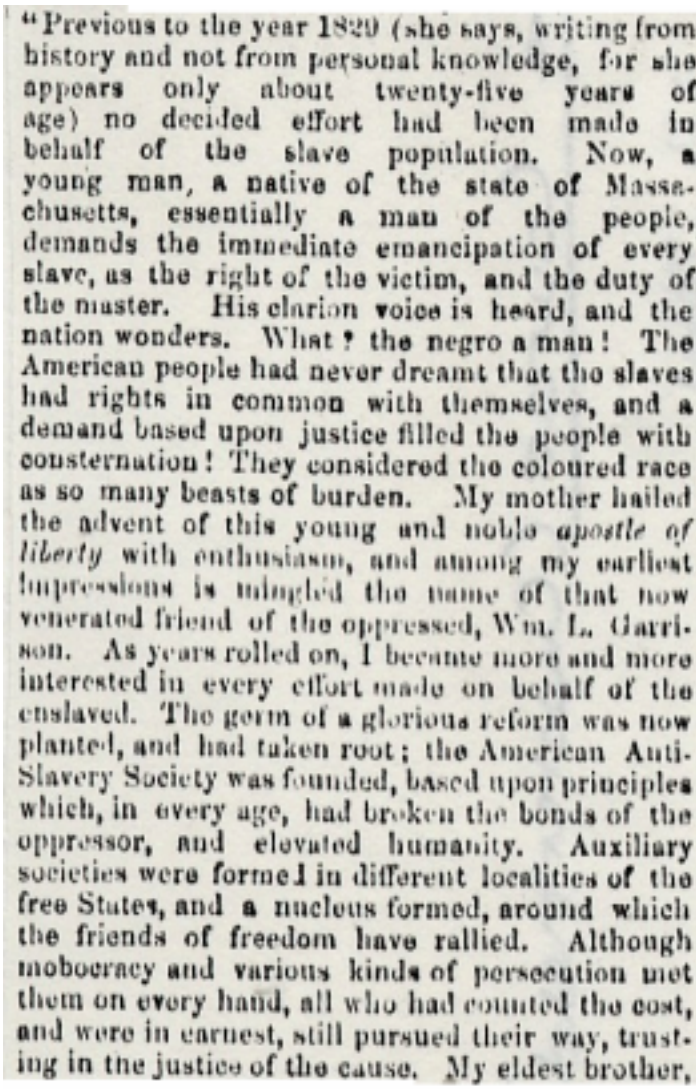
"Previous to the year 1820 (she says, writing from history and not from personal knowledge, for she appears only about twenty-five years of age) no decided effort had been made in behalf of the slave population. Now, a young man, a native of the state of Massachusetts, essentially a man of the people, demands the immediate emancipation of every slave, as the right of the victim, and the duty of the master. His clarion voice is heard, and the nation wonders. What? the negro a man! The American people had never dreamt that the slaves had rights in common with themselves, and a demand based upon justice filled the people with consternation! They considered the coloured race as so many beasts of burden. My mother hailed the advent of this young and noble *apostle of liberty* with enthusiasm, and among my earliest impressions is mingled the name of that now venerated friend of the oppressed, Wm. L. Garrison. As years rolled on, I became more and more interested in every effort made on behalf of the enslaved. The germ of a glorious reform was now planted, and had taken root; the American Anti-Slavery Society was founded, based upon principles which, in every age, had broken the bonds of the oppressor, and elevated humanity. Auxiliary societies were formed in different localities of the free States, and a nucleus formed, around which the friends of freedom have rallied. Although mobocracy and various kinds of persecution met them on every hand, all who had counted the cost, and were in earnest, still pursued their way, trusting in the justice of the cause. My eldest brother,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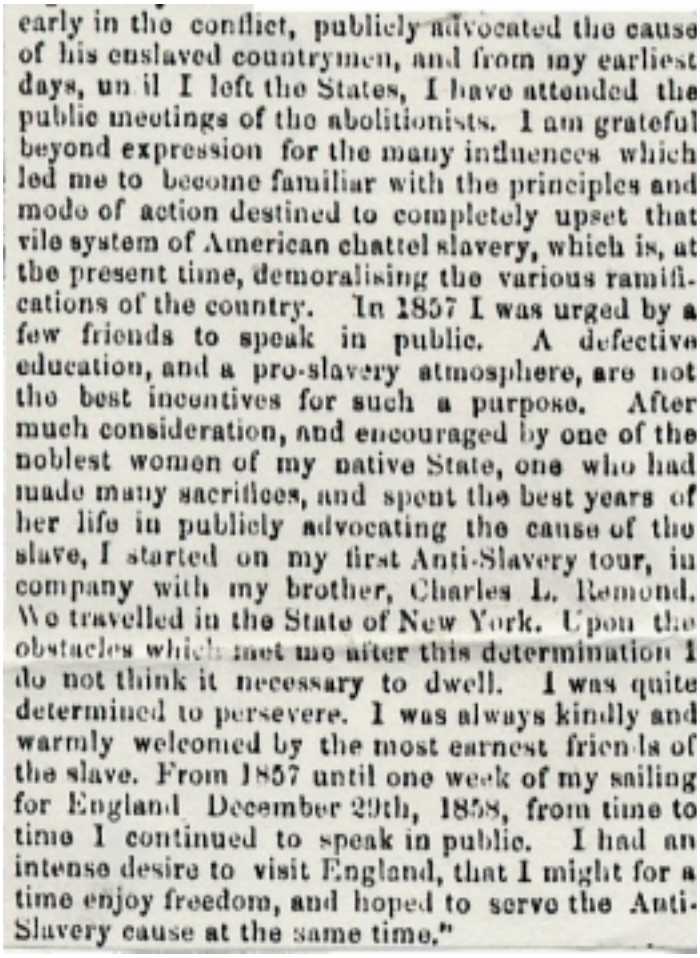
early in the conflict, publicly advocated the cause of his enslaved countrymen, and from my earliest days, un[t]il I left the States, I have attended the public meetings of the abolitionists. I am grateful beyond expression for the many influences which led me to become familiar with the principles and mode of action destined to completely upset that vile system of American chattel slavery, which is, at the present time, demoralising the various ramifications of the country. In 1857 I was urged by a few friends to speak in public. A defective education, and a pro-slavery atmosphere, are not the best incentives for such a purpose. After much consideration, and encouraged by one of the noblest women of my native State, one who had made many sacrifices, and spent the best years of her life in publicly advocating the cause of the slave, I started on my first Anti-Slavery tour, in company with my brother, Charles L. Remond. We travelled in the State of New York. Upon the obstacles which met me after this determination I do not think it necessary to dwell. I was quite determined to persevere. I was always kindly and warmly welcomed by the most earnest friends of the slave. From 1857 until one week of my sailing for England December 29th, 1858, from time to time I continued to speak in public. I had an intense desire to visit England, that I might for a time enjoy freedom, and hoped to serve the Anti-Slavery cause at the same time."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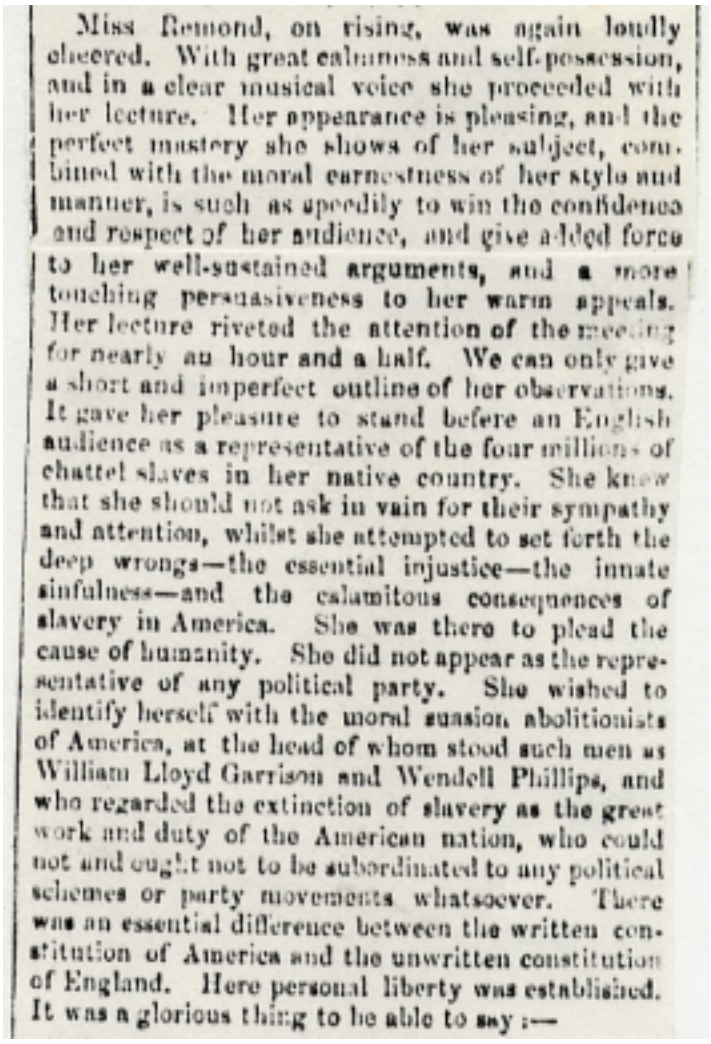
Miss Remond, on rising, was again loudly cheered. With great calmness and self-possession, and in a clear musical voice she proceeded with her lecture. Her appearance is pleasing, and the perfect mastery she shows of her subject, combined with the moral earnestness of her style and manner, is such as speedily to win the confidence and respect of he audience, and give added force to her well-sustained arguments, and a more touching persuasiveness to her warm appeals. Her lecture riveted the attention of the meeting for nearly an hour and a half. We can only give a short and imperfect outline of her observations. It gave her pleasure to stand before an English audience as a representative of the four millions of chattel slaves in her native country. She knew that she should not ask in vain for their sympathy and attention, whilst she attempted to set forth the deep wrongs—the essential injustice—the innate sinfulness—and the calamitous consequences of slavery in America. She was there to plead the cause of humanity. She did not appear as the representative of any political party. She wished to identify herself with the moral suasion abolitionists of America, at the lead of whom stood such men as William Lloyd Garrison and Wendell Phillips, and who regarded the extinction of slavery as the great work and duty of the American nation, who could not and ought not to be subordinated to any political schemes or party movements whatsoever. There was an essential difference between the written constitution of America and the unwritten constitution of England. Here personal liberty was established. It was a glorious thing to be able to say:—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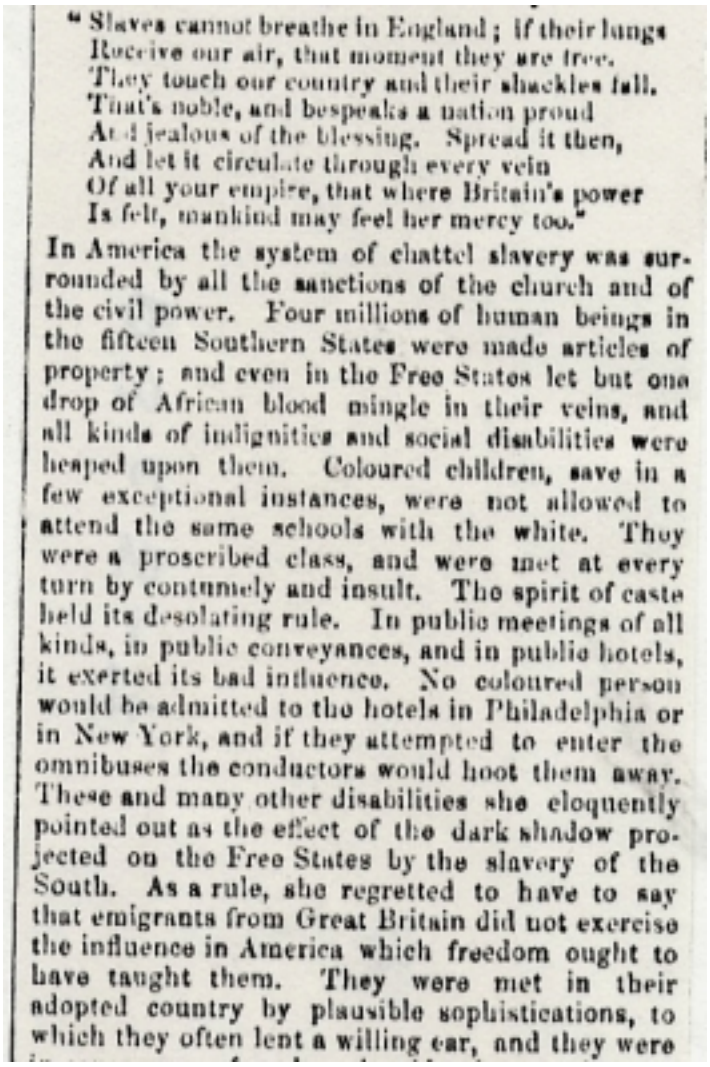
"Slave cannot breath in England; if their lungs
Receive our air, that moment they are free.
They touch our country and their shackles fall.
That's noble, and bespeaks a nation proud
And jealous of the blessing. Spread it then,
And let it circulate through every vein
Of all your empire, that where Britain's power
Is felt, mankind may feel her mercy too."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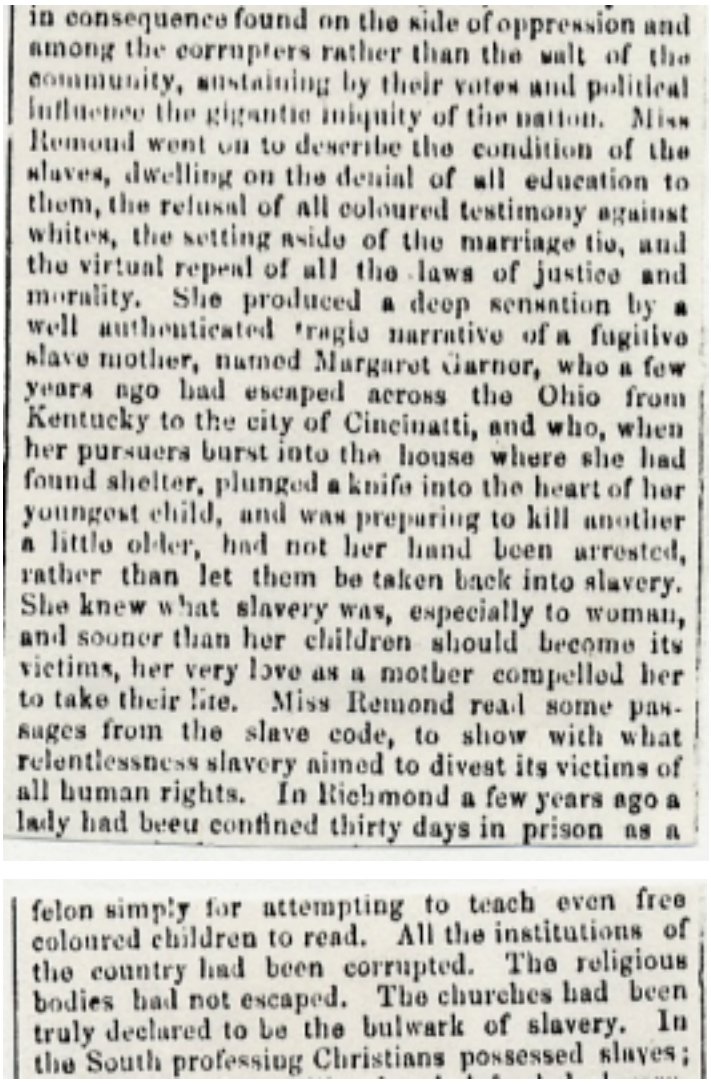
In America the system of chattel slavery was surrounded by all the sanctions of the church and of the civil power. Four millions of human beings in the fifteen Southern States were made articles of property; and even in the Free States let but one drop of African blood mingle in their veins, and all kinds of indignities and social disabilities were heaped upon them. Coloured children, save in a few exceptional instances, were not allowed to attend the same schools with the white. They were a proscribed class, and were met at every turn by contumely and insult. The spirit of caste held its desolating rule. In public meetings of all kinds, in public conveyances, and in public hotels, it exerted its bad influence. No coloured person would be admitted to the hotels in Philadelphia or in New York, and if they attempted to enter the omnibuses the conductors would hoot them away. These and many other disabilities she eloquently pointed out as the effect of the dark shadow projected on the Free States by the slavery of the South. As a rule, she regretted to have to say that emigrants form Great Britain did not exercise the influence in America which freedom ought to have taught them. They were met in their adopted country by plausible sophistications, to which they often lent a willing ear, and they were

in consequence found on the side of oppression and among the corrupters rather than the salt of the community, sustaining by their votes and political influence the gigantic iniquity of the nation. Miss Remond went on to describe the condition of the slaves, dwelling on the denial of all education to them, the refusal of all coloured testimony against whites, the setting aside of the marriage tie, and the virtual repeal of all the laws of justice and morality. She produced a deep sensation by a well authenticated tragic narrative of a fugitive slave mother, named Margaret Garner, who a few years ago had escaped across the Ohio from Kentucky to the city of Cincinatti, and who, when her pursuers burst into the house where she had found shelter, plunged a knife into the heart of her youngest child, and was preparing to kill another a little older, had not her hand been arrested, rather than let them be taken back into slavery. She knew what slavery was, especially to woman, and sooner than her children should become its victims, her very love as a mother compelled her to take their life. Miss Remond read some passages from the slave code, to show with what relentlessness slavery aimed to divest its victims of all human rights. In Richmond a few years ago a lady had been confined thirty days in prison as a felon simply for attempting to teach even free coloured children to read. All the institutions of the country had been corrupted. The religious bodies had not escaped. The churches had been truly declared to be the bulwark of slavery. In the South professing Christians possessed slaves;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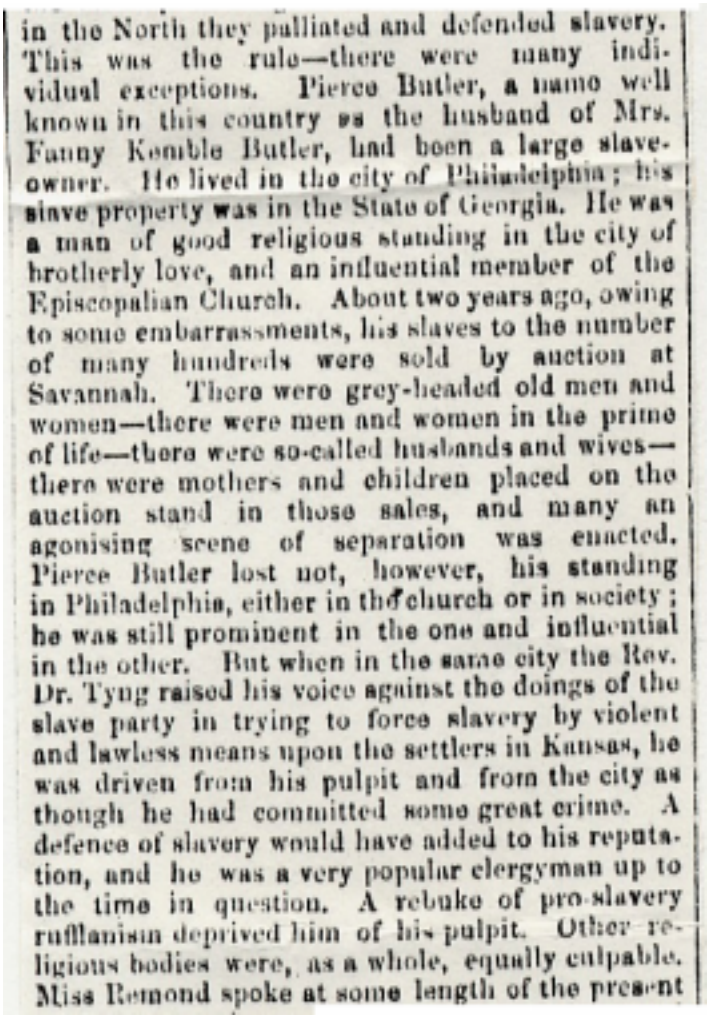
in the North they palliated and defended slavery. This was the rule—there were many individual exceptions. Pierce Butler, a name well known in this country as the husband of Mrs. Fanny Kemble Butler, had been a large slave-owner. He lived in the city of Philadelphia; his slave property was in the State of Georgia. He was a man of good religious standing in the city of brotherly love, and an influential member of the Episcopalian Church. About two years ago, owing to some embarrassments, his slaves to the number of many hundreds were sold by auction at Savannah. There were grey-headed old men and women—there were men and women in the prime of life—there were so-called husbands and wives—there were mothers and children placed on the auction stand in those sales, and many an agonizing scene of separation was enacted. Pierce Butler lost not, however, his standing in Philadelphia, either in the church or in society; he was still prominent in the one and influential in the other. But when in the same city the Rev. Dr. Tyng raised his voice against the doings of the slave party in trying to force slavery by violent and lawless means upon the settlers in Kansas, he was driven from his pulpit and from the city as though he had committed some great crime. A defense of slavery would have added to his reputation, and he was a very popular clergyman up to the time in question. A rebuke of pro-slavery ruffianism deprived him of his pulpit. Other religious bodies were, as a whole, equally culpable. Miss Remond spoke at some length of the present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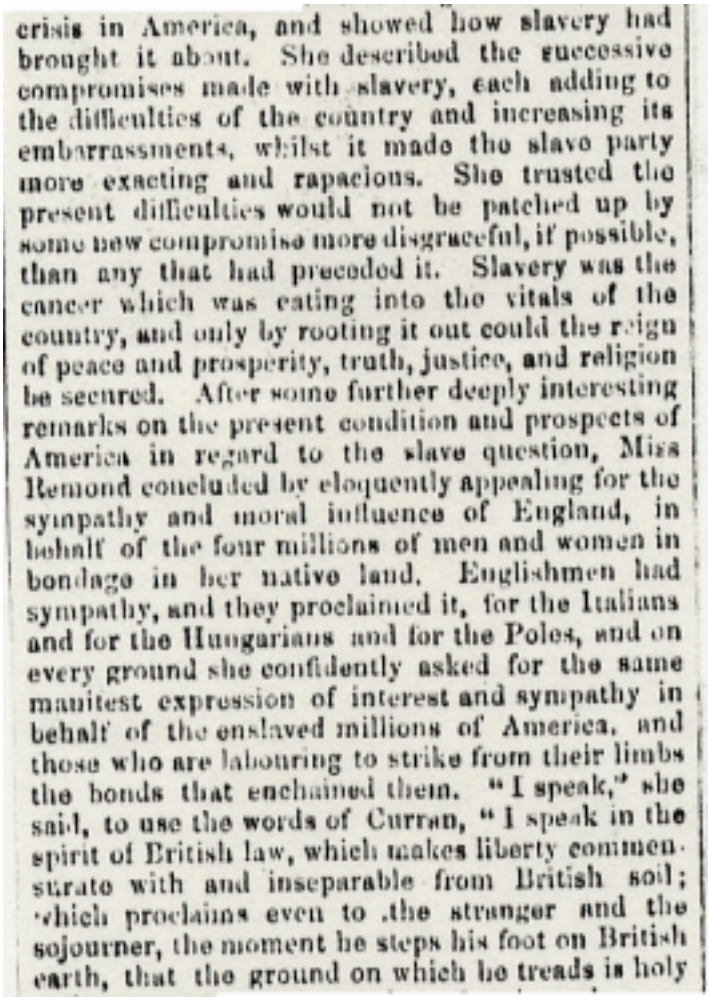
crisis in America, and showed how slavery had brought it about. She described the successive compromises made with slavery, each adding to the difficulties of the country and increasing its embarrassments, whilst it made the slave party more exacting and rapacious. She trusted the present difficulties would not be patched up by some new compromise more disgraceful, if possible, than any that had preceded it. Slavery was the cancer which was eating into the vitals of the country, and only by rooting it out cold the reign of peace and prosperity, truth, justice, and religion be secured. After some further deeply interesting remarks on the present condition and prospects of America in regard to the slave question, Miss Remond concluded by eloquently appealing for the sympathy and moral influences of England, in behalf of the four millions of men and women in bondage in her native land. Englishmen had sympathy, and they proclaimed it, for the Italians and for the Hungarians and for the Poles, and on every ground she confidently asked for the same manifest expression of interest and sympathy in behalf of the enslaved millions of America, and those who are labouring to strike from their limbs the bonds that enchained them. "I speak," she said, to use the words of Curran, "I speak in the spirit of English law, which makes liberty commensurate with an inseparable from British soil; which proclaims even to the stranger and the sojourner, the moment he steps his foot on British earth, that the ground on which he treads is holy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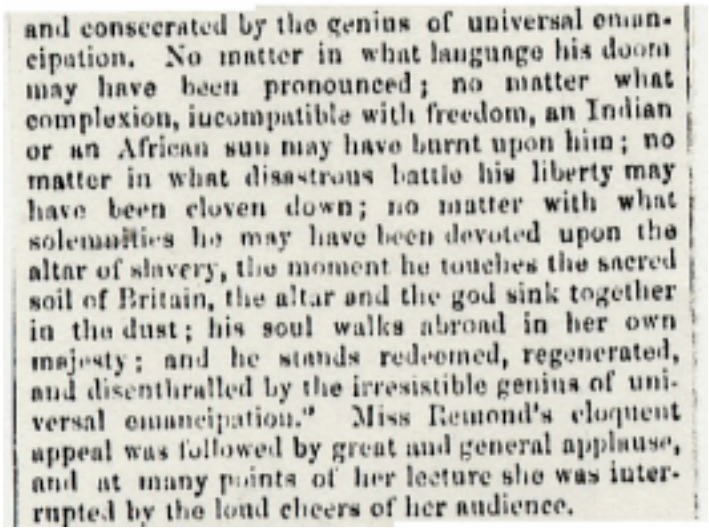
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