

MISS REMOND, who was received with loud cheers. She said that she wished she had the ability to place before her audience the exact condition of the American slave. No stranger from England who happened to be in the States on the 4th of July, and heard the constant declamation about liberty, would for a moment dream that one portion of its people were groaning under a hopeless despotism.— The law of America had declared that no black man or woman had any rights which a white man or white woman were bound to respect, thus reducing the negro race to a condition on the same level with the [hearts that] perish. And not only was this the case in [reference to] [...] was in [...] every nominal free colored man or woman were the victims of this despotism, and were under the feet of the oligarchy, which consisted of 347,000 slaveholders, who had the complete control not only of the Government of the country, but also of the question of slavery. When the Fugitive Slave law was passed, the friends of freedom felt that the slaveholders knew that the day of redemption for the enslaved race would dawn; and from that knowledge they felt that they would increase their efforts for the protection of the institution. And it was so, the extinction of the free colored population from the land being the next part in the programme.

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Following upon the fugitive slave law came the infamous Dred Scott decision, whose simple story would ever occupy a place in the

annals of history. Dred Scott was a negro slave of St. Louis, whose love of liberty was so strong that he made a proposition to his master that he should purchase his freedom, and that of his daughter, by his labor after he had concluded the ordinary toils of the day.— His master, however, took him into a free state, and there some of the friends of liberty (for they were to be found in all parts) informed him that he was free, inasmuch as when a master voluntarily took a slave into a free state, the law declared that he could no longer be retained in bondage. He determined, therefore, to endeavor to obtain his freedom, and appealed to the law. The nine judges of the Supreme Court met together, and after solemn deliberation, gave their decision. They declared that negroes were not citizens of the United States, and, therefore, could not come into court; that slaves were in the condition of any other kind of property; that they might be taken by their owners into any part of the United States and that Congress had no power to interfere between them and their owners. And they could expect nothing less when they remembered that five out of the nine judges were slaveholders themselves (hear, hear.) From this decision there was no appeal; and by it, as would be seen, the whole of the Union was laid at the feet of the slave oligarchy. Trenching, however, as it did on the liberties of the free states, they were being roused by it to action, and probably

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much good would thus result from it. Miss Remond then spoke of the recent insurrection at Harper's Ferry, and speaking of John Brown, said, that the seeds he had sown would not perish, but that in the end they would result in a great success. She spoke with much feeling of his memory, and said that he had only done for the slave what he would have the slave to do for him (cheers.) She spoke, however, decidedly against such attempts as the one he had undertaken, the power of moral suasion being of itself sufficient to effect the object they had in view. It was moral suasion which was feared by the slaveholder, for he knew its power, and by it the system of slavery in America would yet be abolished. It was for help in this direction that they appealed to England, which could do much in their behalf. Nearly 40,000 Americans visited Britain every year; and she was informed they left behind them an influence favorable to slavery. Let the people of this country, however, not be deceived in this way, but in the presence of these visitors let their abhorrence of the system be shown[,]—above all, having no communion with slaveholding ministers, and English public opinion would then be very effectual power in behalf of the slave (cheers.) She would seek this at their hands, for it was the Christian church which was the great supporter of slavery in America, the Methodist church taking the lead in the abomination, and other denominations joining in the iniquity.

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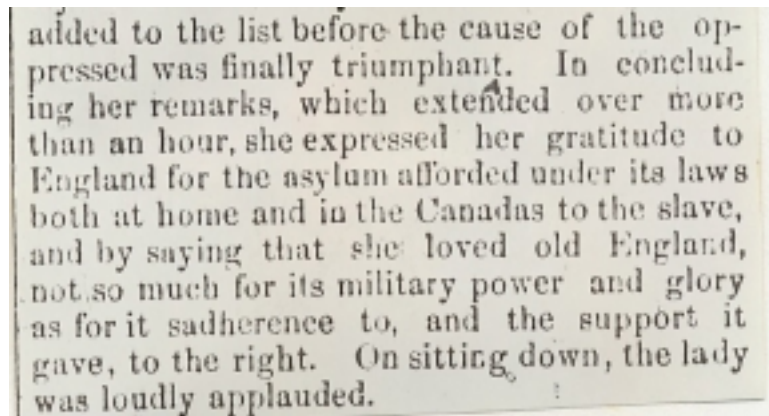
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If they did this, they would be performing a great anti-slavery work on their behalf. Miss Remond continued her remarks at considerable length, exposing other phases of the slavery question. She showed that it was thoroughly demoralising to the national character, and was a great danger to liberty, in the States. In fact, the anti-slavery organs of the South were so rampant that they declared they dislike the very word 'free,'—'free niggers,' 'free schools,' or 'free anything.' So thoroughly was this principle carried out, that the five millions of poor whites were regarded by the rich planters with more contempt than the slaves themselves, and had been reduced to a condition—themselves and their children as degraded as that of Topsy whom Mrs. Stowe had painted. So determined had the slaveholders become, that in Maryland and North Carolina bills had been before the Legislatures, which provided that every free colored man or woman should quit the state before a specified day or be sold into slavery, and at the present time there was a bill to the same effect before the Georgia Legislature.—Speaking again of the insurrection at Harper's Ferry, she said that dear old John Brown was by no means the first martyr of the anti-slavery cause—as witness the Mount Auburn outbreak, which was more formidable than that at Harper's Ferry—nor would be probably be the last, many more names being to be

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