

[.....] The lecturer then addressed the meeting. He said he felt extremely honoured in having the opportunity of bringing the wrongs of millions of his fellow countrymen before the serious consideration of so large an audience. By abolishing slavery a great boon would be conferred upon a vast number of his fellow creatures. It appeared quite clear to him that no man could brutalize another individual by slavery without deeply debasing himself. In order to obtain a comprehensive view of American slavery it was necessary to understand some of the fundamental laws of the United States. The slave was legally the property of his master, executors, administrators, or assigns; in the same sense as any of his cattle, stock or property, and liable to be sold at any moment. It was unnecessary for him to go into any argument to show that such a state of things would entail a vast amount of suffering upon those in bondage. The treatment towards slaves in the Southern states, and especially towards the females, was of a nature which ought not to be detailed in a public audience. The character of Legree in "Uncle Tom's Cabin" might assist a stranger to form a conception, though an imperfect conception, of the cruelties practised on those held down beneath the iron heel of slavery. He had himself been upwards of twenty-three years in bondage and he therefore could speak on the subject. He believed the condition of the American slave population was worse now than had been the case in any previous period of American history. The lecturer then gave a cursory history of the extension of the slave states, including the annexation of Florida, Louisiana and Texas. The pro-slavery party were now endeavouring to extend their system over Kansas. With regard to the forthcoming presidential election he believed that if Mr. Fremont was chosen the abolitionist party would be strengthened, and the president would seek to develop the resources of the country. On the other

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hand, should Mr. Buchanan be elected the pro-slavery party would endeavour to extend slavery into the free states. He nevertheless, was of opinion that should the extension of slavery into the free states be attempted, an opposite feeling would be aroused which would greatly, if not entirely tend to the overthrow of the inhuman system. In regard to education the negroes were entirely deprived of that boon, and the slaveholders also endeavoured to keep the poor white people in a similar benighted condition. Some of the slave-owners were accustomed to apprentice the young negroes to be artizans, and when their trade was acquired let them out to hire half-yearly or yearly to any person who would give the most for their services. The lecturer himself was apprenticed to a cabinet maker and his brother to a blacksmith. The lecturer then proceeded to give a detailed history of his life. He was born in a town of Georgia. His master was upon the whole considered humane by the people in the district. In consequence of his master speculating extensively in cotton, he became involved in pecuniary difficulties. The whole of his stock of slaves were given in security to a certain banker for a loan, to be refunded at a certain period. In default of payment slaves were sold off the estate. He saw his sister put up by auction and knocked down to a cotton planter living at a distance in the country. She was immediately hurried into a car. The lecturer implored a parting interview with her before he was sold; but the boon was denied. At his request a bye-stander ran after the car and begged the driver to stop in order that the poor girl might know to whom her brother was sold, but the callous-hearted planter exclaimed "I can't stop; what's the use of waiting; you can't do the wench any good." The lecturer, still standing upon the block for sale, saw the planter drive away, and from that day to the present he had never had the fortune to

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see her or hear a single word from his sister. For a moment he was fired with a feeling for revenge. He was sold to his late master, the cabinet maker, and kicked from the platform by the saucy auctioneer. In narrating the circumstances and incidents of his and his wife's escape from slavery, his address was occasionally deeply pathetic, and at other times extremely humorous and amusing. His wife, being of fair complexion disguised herself in the dress of a gentleman. Her right hand wrapped in a poultice, she kept suspended in a sling; with her left hand she kept to her face a white handkerchief, under pretence of hiding a swollen face, but in reality to conceal her girlish cheek; and to complete the distortion she wore a pair of green spectacles. The lecturer, a thorough negro, accompanied the young gentleman as his *valet de chambre*. In this condition they travelled upwards of a thousand miles by railway, over a slave territory, encountering a multitude of incidents, grave and gay in characters, until they arrived at the city of Philadelphia. In conclusion the lecturer pointed out the way in which he considered the people in England might aid the abolitionists of America. He suggested that the religious bodies in this country should hold communication with their corresponding denominations in America. Also that English manufacturers should encourage the cultivation of colonial cotton in preference to slave grown. He also recommended that those persons who were able should aid the advocates of the movement by sending articles to the annual anti-slavery bazaar held at Boston.

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