

Miss REMOND commenced by thanking the audience for their kind manifestations towards her, and said that though she was 3,000 miles from home, and from loved ones, yet she felt that a common sympathy should unite all, for was not God their father, and were they not all brethren? She was there that evening as the representative of a race that was stripped of every right, and debarred from every privilege—a race which was deprived of the protection of the law, and the glorious influences of religion, and all the strong ties and influences of social life. She was there as the representation of a race, which, in the estimation of American law, had no rights which the white man was bound to respect, and for what?—for no other reason than that they were of a different complexion from the majority of American citizens. And this infamous doctrine had the sanction of the established courts of law in that country. Nine judges of the supreme court of America had met together and given this decision. Five of them were slave holders, and were educated in the belief that black men and women were made for no other purpose than to be slaves. The other two were from Northern States where slavery did not exist; but only two out of the four lifted their hands against this iniquitous decision. They thus established a law which would disgrace any country in any age—a law which would receive, and deserved to receive, the execration of the civilized world. (Applause.) And yet in the boasted America, only two out of nine of the judges of the country lifted their hand against it! She would remind her audience that in 16 of the 31 States slavery did not exist by law; but in those States there were half a million, perhaps more, honourable men and women—descendants of the African race,

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varying in complexion from black to white, and yet these men and women in either of the 16 States where slavery was prohibited, were deprived of every privilege as citizens. They were, in one respect, just as much deprived of these rights before this decision was given; but this had given the final blow to any faint hope that existed, and now, throughout the 31 States, the black people found that this law was irrevocable, and must be obeyed—not the slightest chance appeared of alteration. She would tell them in America politics were corrupt. (Hear, hear.) It would be uninteresting to an English audience to state the mass of corruptions that underlaid the whole system of American government; but no one who read the newspapers of America could be ignorant of this fact. Let them look at the filibustering expeditions that were constantly fitted out to ravage other States, and no notice being taken of them by the government. The government did not take any measures to suppress—not even to mitigate the horrors of the slave trade; and numberless other points there were which she could not in the limited time touch on; but they all knew sufficient to be aware that American politics were corrupt. But she would tell them that American churches were infinitely more corrupt than American politics. (Hear, hear.) The American churches were responsible for many of the worst features that existed in regard to the slavery of the African population. When that infamous decision was given that was before mentioned, the church did not set their face against it, but tamely said with the pro-slavery party at the north, “we must obey the law. It is necessary for the public safety that we should obey the law.” But if there was an

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attempt made to pass a law in favour of the negro, there was no movement on their parts, or sympathy shown towards it. Thus the laws of America stood condemned—for they were insincere and inconsistent. Miss Remond then alluded to the disabilities of the negro population in various States. There was not an hotel in Boston but one that would receive a coloured man or woman. In Massachusetts there had been an improvement within the last five years. Black men and women were allowed to ride in the omnibuses. This had been effected by a few who had determined to stand by the weak; but the majority stood aside. These few individuals had renovated the public sentiment to the extent mentioned. But in New York and Philadelphia, if a coloured individual were ready to sink in the street through exhaustion, not a single omnibus would take him in. When they took into consideration that the American people, beyond all others, were making greater professions of liberty than any other nation; and then besides, any 4th of July to hear their declaration of independence, and the speeches that were made, when they heard all this, and looked a little farther, they saw in that same America an iron despotism crushing out the intellect, aye, the very souls of men and women, made but little lower than the angels! She should like to tell how 17,000 free northern men, called free-soiled men, submitted to the dictum of the 347,000 slave holders who lived south of Mason and Dixon's line, but time would fail her. But these 347,000 usurped the real power and guidance of the state; the executive, the legislative, judicial, religious, educational, and social influences of the country were all controlled by the advocates of slavery. She

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appeared there that evening as she had before said, the representative of a down-trodden and greatly injured race, and when she realized her position, and the inadequacy of her efforts, she felt almost overpowered and overwhelmed, for what tongue could describe the horrors of American slavery? Who could give the faintest idea of what the slave mother suffered? She would not spend a moment of the precious time she had to occupy in endeavouring to prove that slavery was a sin—that would be an insult to their understanding—an insult to their hearts. That God gave the right of liberty, and the right to pursue happiness as they listed, no one before her would question—nor that a right so sacred no one could take from another without infringing the higher law of God; therefore, they believed that every man and woman who dared to take from another a right so sacred, was a usurper of freedom, and should receive the indignation of every honest heart, and that the moral feeling of mankind should be arrayed against the sinner and the sin. Miss Remond then touchingly related the case of Margaret Garner, who determined to be free or die in the attempt. She was born a slave, and had suffered in her own person the degradation that a woman could not mention. She got as far as Cincinnati with her children. Cincinnati—the queen of the west—that city excelled by no other except New York. There she stood amidst magnificent temples dedicated to God on either hand, but no sympathy or help was afforded her. The slaveholder found her; as he appeared at the door she snatched up a knife and slew her first-born child, but before the poor frenzied creature could proceed further

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snatched up a knife and slew her first-born child, but before the poor frenzied creature could proceed further

in her dread object, the hand of the tyrant was on her, when she called to the grandmother of the children to kill the others, as she preferred to return them to the bosom of God rather than they should be taken back to American slavery. Above all sufferers in America, American women who were slaves lived in the most pitiable condition. They could not protect themselves from the licentiousness which met them on every hand—they could not protect their honour from the tyrant. There were slaveholders everywhere in that country. There were no morals there; no genuine regard for womanhood or manhood. The slaveholders south of Mason and Dixon's line were as low in the scale of morals as it was possible to conceive; and Margaret Garner would rather that her children should suffer death than be left in the hands of such beings as she had been describing. The courts decided that Margaret Garner must be returned to slavery under the Fugitive Slave Law—a law which had disgraced America so much, and which could find no parallel in history, ancient or modern. But the counsel of Margaret Garner had told her (the lecturer) that he could have raised 10,000 dollars if her could have rescued her from the hands of the tyrant, but the slaveholder said there was not enough money in Cincinnati to purchase his chattel! She was a thing! (Deep sensation.) Yes, every slave below Mason and Dickson's line was a thing! "Ah!" continued Miss Remond, in deep and thrilling tones, "what is slavery? who can tell? In the open market place women are exposed for sale—their persons not always covered. Yes, I can tell you English men and women, that women are sold into slavery with cheeks like the lily and the rose, as well

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as those that might compare with the wing of the raven. They are exposed for sale, and subjected to the most shameful indignities. The more Anglo-Saxon blood that mingles with the blood of the slave, the more gold is poured out when the auctioneer has a woman for sale, because they are sold to be concubines for white Americans. They are not sold for plantation slaves." Miss Remond then dwelt on the discountenance such a system demanded from Christians, and to which the Christian churches of America were indifferent. She did not say that there were not churches which did not sanction American slavery. It must be understood when she spoke of American churches she included all sections, Episcopalians, [Wesleyans], Baptists, &c. She would read to them the law relating to the nominally free coloured population below Mason and Dixon's line. The statute was then read, which virtually prohibited any discussion on slavery, or it might be construed into an offence, for which the punishment was not less than three years imprisonment with hard labour, or more than twenty-one years. She was there that evening to ask English men and women to send forth their indignant protest against this glaring system. Black men and women were treated worse than criminals for no other reason than because they were black. "Liberty or death" was the motto of the American slave; and there were from 30,000 to 40,000 who had escaped into Canada in spite of the overwhelming obstacles that presented themselves. These men and women had taken their lives in their hand, and by the assistance of the Friend's underground railroad, they had got safe away. After further allusion to the disgraceful [recreancy] of the

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American churches, Miss Remond observed, it was sometimes said—"why don't the black man take the liberty of which he had been deprived by the cruel despot?" Ah! the spirit of revenge was forming—it was coming upwards in the breast of the slave, and she related circumstances which had revealed this to her. There were insurrections taking place constantly on the plantations, and the masters had to go about armed. This spirit of revenge would increase, and unless something occurred to free them from the thralldom, it was impossible to see the end of it. But she believed in the efficacy of preaching. She believed in appealing to that high moral feeling which every man's heart could appreciate—viz., the idea of love to God and man which was implanted in the heart of every man—for who had not felt these emotions in their breast?—and until that man had got to the utmost depth of moral debasement she believed there was a chance of reaching his conscience. This was the opinion of the American anti-slavery party; they had faith in great principles—in the eternal law of right. The Americans believed that if the slaves were educated they would throw off the yoke; therefore slave education was prohibited, and at the north where there were free coloured people they were not allowed to enter on any store or any business beyond the lowest position, and they were excluded from the privilege of learning any mechanical trade. Miss Remond related that lately the Rev. Dr. Taylor had shot one of his wife's negroes for insubordination, and she then recited a piece from Shakspeare, showing the nature of revenge, as displayed by Shylock, and asked was it strange that these feelings appeared in the breast of the slave who lived a life without hope; and it had

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been laid down by all statesmen that such an existence brought despair. There was known no despair like that of the slave. The case of the slave was desperate. Ignorant the oppressor had made him, and had determined to keep him so; therefore if the spirit of revenge did come uppermost she could not censure them for it. If any class of persons in this world had a right to take their freedom by force it was the slaves. Miss Remond further illustrated the debased state of the American Churches by relating how the Rev. Dudley King, a man of rare ability and powers, and of pro-slavery views, was dismissed from one of the principle churches of Cincinnati, simply because he opposed the extension of slavery into Kansas, and a minister appointed to succeed him who owned 100 slaves. The church lent their names to the disruption of the most sacred ties, and a Baptist church had lately given out the abominable doctrine that if the master sells the wife of the slave, he would be at liberty to take another wife, and vice versa. The noble conduct of England in wiping away slavery from her dominions was then noticed, and Miss Remond warned Englishmen against the insidious attempts made by Americans by sophistry and other means to disarm all opposition from the public opinion of this country. Let them not allow 347,000 despots of America, even by the shadow of a shade, to contaminate their minds. Let not English merchants if they sold their goods sell their principles. God forbid that ever an English heart should lend a sincere throb to American despotism in this 19th century! (Enthusiastic cheers.) The result of American slavery was this, that the great American republic was destined to be sundered. She thanked God for it.

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It would be severed, and now power could save it unless a sentiment could be created in the northern mind which would overrule the antagonism of the south. The work would go on. God, love, and truth would prevail. She concluded by saying that in the City of Washington if a slave landed there that night, and could not prove his freedom through a stone wall a number of inches thick, he was cast into prison, and after a certain length of time placed on the auction block and sold to the highest bidder to pay his gaol [fees]! They were misrepresented by American press, and that was one reason why they were bound to represent themselves. They shut up every avenue—every means was denied them by which knowledge could be gained—and then they turned round and said “You are an inferior race, and have no rights which a white man is bound to respect.” Admitting they were an inferior race—which she did not—granting all their oppressors said on the matter to be correct—it was still their duty if they laid claims to the name of Christians and the name of humanity to protect them because they were weak. If a mother had a daughter or son who was weaker than his fellows, did she neglect and oppress them on that account, or did she not rather by all the means which God had given her succour and support by increased solicitude and affection such a one? Therefore they were wished that evening to give her race their sympathy, and to express their moral indignation against American despotism. Miss Remond then sat down amidst the most enthusiastic cheering, after speaking an hour and a quarter.

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