

MISS S. P. REMOND was then introduced to the meeting by the chairman, and was received with most flattering demonstrations of welcome and respect. She said she had the honour to stand before that large and influential assemblage that evening as the representative of four millions of men and women, their fellow-beings, robbed of every right, deprived of every privilege; the representative of a class so mercilessly abused, so recklessly crushed, and so ruthlessly outraged, that the story of their wrongs was a subject which should command the earnest sympathy of every friend of humanity; whilst their cause was one which should enlist the hearty co-operation of every lover of liberty, and every sincere Christian throughout the civilized world. The monster evil of America slavery—some of whose workings it should be her task to lay before the meeting—involved not alone the fate of a race, but the destiny of a nation.

It might, perhaps, be well to give some description of the position of the Northern and the Southern States as regards slavery and its influences, for they would be found to be very dissimilar. In the sixteen free States where slavery is prohibited, the law was very different and very differently administered, as contrasted with the fifteen States where slavery is sanctioned by law. In the Northern States, where wealth and intelligence abound, and where a stimulus is given to exertion by the prospect of independence, there labour is elevating, is honourable. No man or woman is degraded or thought little of who labours honestly to earn a livelihood. Not so, however, in the Southern States (hear.) Where honest labour is degraded,

MISS S. P. REMOND was then introduced to the meeting by the chairman, and was received with most flattering demonstrations of welcome and respect. She said she had the honour to stand before that large and influential assemblage that evening as the representative of four millions of men and women, their fellow-beings, robbed of every right, deprived of every privilege; the representative of a class so mercilessly abused, so recklessly crushed, and so ruthlessly outraged, that the story of their wrongs was a subject which should command the earnest sympathy of every friend of humanity; whilst their cause was one which should enlist the hearty co-operation of every lover of liberty, and every sincere Christian throughout the civilized world. The monster evil of American slavery—some of whose workings it should be her task to lay before the meeting—involved not alone the fate of a race, but the destiny of a nation.

It might, perhaps, be well to give some description of the position of the Northern and the Southern States as regards slavery and its influences, for they would be found to be very dissimilar. In the sixteen free States where slavery is prohibited, the

law was very different and very differently administered, as contrasted with the fifteen States where slavery is sanctioned by law. In the Northern States, where wealth and intelligence abound, and where a stimulus is given to exertion by the prospect of independence, there labour is elevating, is honourable. No man or woman is degraded or thought little of who labours honestly to earn a livelihood. Not so, however, in the Southern States (hear.) Where honest labour is degraded,

spurned, and despised by a would-be purse-proud, self-styled aristocracy, the meanest, the most vicious, and the most contemptible in the whole world; (cheers) all people of colour are degraded and insulted, not only the miserable slave, but also the free black man—nay, the whitest skin is no protection; for many thousands of unhappy beings, whose skin is perfectly fair, in whose features or persons not a trace of African blood could be observed, are the doomed and despairing victims of American slavery. First in the ranks of the sufferers is the poor degraded slave—a thing to be bought and sold—liable to be beaten to death with impunity, if a man; or to be made the victim of brutal licentiousness, if a female—a mere item of chattel property, having no legal right to use the intelligence or strength which God has given, save at the will and for the profit of the owner (cheers.) But this was not the time for dwelling on the horrors and miseries of the lot of the poor slave. Time this evening was too precious to admit of any detail of those sickening and soul-harrowing scenes, which, alas! are too common in Slave States to command a passing notice. It might be enough to state that at the beck of a cruel master, husband and wife are continually separated and sold, never again to meet in this world; children are torn from their parents, and mothers bereaved of their beloved little ones. In numerous slave establishments, packs of bloodhounds were kept and trained for the purpose of hunting down the fugitive who loves life less than liberty (cheers.) It would be indeed a sad and fearful task to give

spurned, and despised by a would-be purse-proud, self-styled aristocracy, the meanest, the most vicious, and the most contemptible in the whole world ; (cheers) all people of colour are degraded and insulted, not only the miserable slave, but also the free black man—nay, the whitest skin is no protection ; for many thousands of unhappy beings, whose skin is perfectly fair, in whose features or persons not a trace of African blood could be observed, are the doomed and despairing victims of American slavery. First in the ranks of the sufferers is the poor degraded slave—a thing to be bought and sold—liable to be beaten to death with impunity, if a man ; or to be made the victim of brutal licentiousness, if a female—a mere item of chattel property, having no legal right to use the intelligence or strength which God has given, save at the will and for the profit of the owner (cheers.) But this was not the time for dwelling on the horrors and miseries of the lot of the poor slave. Time this evening was too precious to admit of any detail of those sickening and soul-harrowing scenes, which, alas! are too common in Slave States to command a passing notice. It might be enough to state that at the beck of a cruel master, husband and wife are continually separated and sold, never again to meet in this world ; children are torn from their parents, and mothers bereaved of their beloved little ones. In numerous slave establishments, packs of bloodhounds were kept and trained for the purpose of hunting down the fugitive who loves life less than liberty (cheers.) It would be indeed a sad and fearful task to give

even an outline of the miseries endured by the slaves, or the brutalities practised by the inhuman slaveholders. Man degraded, lashed, and tortured even to death; womanhood defeceseless, exposed to the very wantonness of insult, and without protection from the licentiousness of a brutal master. It cannot be denied that "Eliza Harris" was no fancied character, or that "Madame Cassie" was no imaginary picture. There were still in the hands of merciless and licentious slaveholders women suffering even more than those, and enduring bitterer wrong, and more cruel outrage. Such were the results of American slavery. These facts should be impressed upon all, that those tyrants and their abettors had degraded their fellow-men to the level of the brutes. Was it not the fact that five-and-twenty thousand slaves were "raised" annually in the most northern of the Slave States, to supply the human flesh market in the South, even as herds of cattle were reared and fattened in order to supply the Southern shambles? (hear.) Is it not true that in the proud city of Washington, the capital of the American Union, may be seen on stated days, numbers of enslaved human beings, group after group, in chains and fettered in pairs, driven like beasts to the auction mart to be sold like cattle to the highest bidder? (sensation.) Was it not the fact that on the first Friday of the present month, a sale of this description took place? Ay, took place in the city of Washington (hisses.) The slaves were marched through the streets to the place of sale, well guarded. There were white men in front and white men in the

even an outline of the miseries endured by the slaves, or the brutalities practised by the inhuman

slaveholders. Man degraded, lashed, and tortured even to death; womanhood defenceless, exposed to the very wantonness of insult, and without protection from the licentiousness of a brutal master. It cannot be denied that "Eliza Harris" was no fancied character, or that "Madame Cassie" was no imaginary picture. There were still in the hands of merciless and licentious slaveholders women suffering even more than those, and enduring bitterer wrong, and more cruel outrage. Such were the results of American slavery. These facts should be impressed upon all, that those tyrants and their abettors had degraded their fellow-men to the level of the brutes. Was it not the fact that five-and-twenty thousand slaves were "raised" annually in the most northern of the Slave States, to supply the human flesh market in the South, even as herds of cattle were reared and fattened in order to supply the Southern shambles? (hear.) Is it not true that in the proud city of Washington, the capital of the American Union, may be seen on stated days, numbers of enslaved human beings, group after group, in chains and fettered in pairs, driven like beasts to the auction mart to be sold like cattle to the highest bidder? (sensation.) Was it not the fact that on the first Friday of the present month, a sale of this description took place? Ay, took place in the city of Washington (hisses.) The slaves were marched through the streets to the place of sale, well guarded. There were white men in front and white men in the



rear, armed with loaded weapons, lest the slaves, the victims of their rapacity, goaded to desperation, might assert their God-given right as men, and regain their liberty. (Cheers.) Bitter indeed it was for the lover of the freedom of the human race (white, as well as coloured) to be compelled to avow, with shame, that America was, and deserved to be, the scorn and the reproach of all good men in every part of the civilized world (cheers.) Happily, the free and enlightened denizens of this country were in a position to judge coolly, justly, and impartially on a subject so artfully slurred over and misrepresented by interested parties and their adherents, so marred by lukewarm friends and conceding philanthropists, and so opposed by the upholders of American slavery.

She (Miss Remond) would now place herself and the great cause she represented in the hands of that audience which represented so numerous and influentially the citizens of the Irish metropolis. She would ask them, without challenging the principles or feelings of a single individual amongst them, to become a jury in the issue between their fellow-immortal and his self-styled master; between the slave and his self-styled owner; between man's natural birthright of freedom derived from God, and the claim over the person of that human being, grounded on payment of a certain number of dollars, and certified by a bill of sale of a licensed appraiser of "live stock and other chattel property" (loud cheers.) She (Miss Remond) would ask them to put themselves in the place of a jury, and to decide truly and give a verdict according to their

rear, armed with loaded weapons, lest the slaves, the victims of their rapacity, goaded to desperation, might assert their God-given right as men, and regain their liberty. (Cheers.) Bitter indeed it was for the lover of the freedom of the human race (white, as well as coloured) to be compelled to avow, with shame, that America was, and deserved to be, the scorn and the reproach of all good men in every part of the civilized world (cheers.) Happily, the free and enlightened denizens of this country were in a position to judge coolly, justly, and

impartially on a subject so artfully slurred over and misrepresented by interested parties and their adherents, so marred by lukewarm friends and conceding philanthropists, and so opposed by the upholders of American slavery.

She (Miss Remond) would now place herself and the great cause she represented in the hands of that audience which represented so numerous and influentially the citizens of the Irish metropolis. She would ask them, without challenging the principles or feelings of a single individual amongst them, to become a jury in the issue between their fellow-immortal and his self-styled master; between the slave and his self-styled owner; between man's natural birthright of freedom derived from God, and the claim over the person of that human being, grounded on payment of a certain number of dollars, and certified by a bill of sale of a licensed appraiser of "live stock and other chattel property" (loud cheers.) She (Miss Remond) would ask them to put themselves in the place of a jury, and to decide truly and give a verdict according to their

conscience. She stood there to advocate and inculcate, with all the energy of her soul, the truly noble and upright principles avowed, taught, and defended by the “ultra abolitionists” of the United States, those true friends of freedom and of the human race. She would invite her audience to imitate the energy, the zeal, the courage, and the perseverance of that noble band of philanthropists—the very salt of the American people—whose exertions and sacrifices in the cause of human liberty, and for the utter abolition of slavery in America, it was impossible to exaggerate, but which would become matter of history, yet to be read and dwelt on with pride by their descendants (cheers.) It was the simple truth that many of these illustrious friends of freedom, both men and women, had devoted their time, their fortunes, and untiring personal labours to the noble cause of abolishing slavery in America (cheers.) An amount of odium, obloquy, and hatred was daily visited upon them, such as no dweller in England or Ireland could have an idea of. One should be for a time in absolute contact with the American people (especially in the slaveholding States), and be a witness of the brutal acerbity prevailing against what is called the “Slave population,” to comprehend the vindictive malice levelled by the slaveholders and their friends against those who would fain assert the slave’s rights to the equal privileges of human beings. People here do not and cannot fathom the terrible depth and darkness of the abyss of “American slavery” (hear.) There was no use in concealing or glossing over the fact. The truth was,

conscience. She stood there to advocate and inculcate, with all the energy of her soul, the truly noble and upright principles avowed, taught, and defended by the “ultra abolitionists” of the United States, those true friends of freedom and of the human race. She would invite her audience to imitate the energy, the zeal, the courage, and the perseverance of that noble band of philanthropists—the very salt of the American people—whose exertions and sacrifices in the cause of human liberty, and for the utter abolition of slavery in America, it was impossible to exaggerate, but which would become matter of history, yet to be read and dwelt on with pride by their descendants (cheers.) It was the simple truth that many of these illustrious friends of freedom, both men and women, had devoted their time, their fortunes, and untiring personal labours to the noble cause of abolishing slavery in America (cheers.) An amount of odium, obloquy, and hatred was daily visited upon them, such as no dweller in England or Ireland could have an idea of. One should be for a time in absolute contact with the American people (especially in the

slaveholding States), and be a witness of the brutal acerbity prevailing against what is called the “Slave population,” to comprehend the vindictive malice levelled by the slaveholders and their friends against those who would fain assert the slave’s right to the equal privileges of human beings. People here do not and cannot fathom the terrible depth and darkness of the abyss of “American slavery” (hear.) There was no use in concealing or glossing over the fact. The truth was,

that the honest and earnest minded abolitionists had an arduous, a terrible, task to encounter. But were they discouraged by the immensity of the obstacles opposed to them, or dismayed by the difficulties and dangers in their path? No, far from it. They were progressing—slowly perhaps, but yet steadily and surely—day after day (cheers.) The abolitionists were, happily, as sincere and earnest in their efforts as the upholders of the slavery system were obstinate in their opposition. The abolitionists being true friends of freedom, were conscious that their philanthropic exertions tended not only to the rescue of the black slave from the curse of bondage, but would also be the means of eventually redeeming the very oppressors of those slaves from ruin and disaster, the inevitable results of a continuance of enforced slavery in coming times (immense cheering.)

W. Lloyd Garrison, the veteran leader of the abolitionists (whose name should ever be spoken of with respect by every lover of freedom) did not ask the American people to carry out a new principle; he merely applied a new test. He did not dream, when he began his efforts to free the slaves, that he was also working for the redemption of the whites. He made his first appeal to the Christian Church, for there he felt should be his first field of effort, and possibly of success. But how was he met? At first with coolness, apathy, and indifference—then with covert sneers and injurious calumnies; and at last by open and vindictive opposition. Such had been the reception “religion”

that the honest and earnest minded abolitionists had an arduous, a terrible, task to encounter. But were they discouraged by the immensity of the obstacles opposed to them, or dismayed by the difficulties and dangers in their path? No, far from it. They were progressing—slowly perhaps, but yet steadily and surely—day after day (cheers.) The abolitionists were, happily, as sincere and earnest in their efforts as the upholders of the slavery system were obstinate in their opposition. The abolitionists being true friends of freedom, were conscious that their philanthropic exertions tended not only to the rescue of the black slave from the curse of bondage, but would also be the means of eventually redeeming the very oppressors of those slaves from ruin and disaster, the inevitable results of a continuance of enforced slavery in coming times (immense cheering.)

W. Lloyd Garrison, the veteran leader of the abolitionists (whose name should ever be spoken of with respect by every lover of freedom) did not ask the American people to carry out a new principle; he merely applied a new test. He did not dream, when he began his efforts to free the slaves, that he was also working for the redemption of the whites. He made his first appeal to the Christian Church, for there he felt should be his first field of effort, and possibly of success. But how was he met? At first with coolness, apathy, and indifference—then with covert sneers and injurious calumnies; and at last by open and vindictive opposition. Such had been the reception “religion.”



(so called) had accorded to devoted effort in the cause of human freedom (groans.) Such was the case even now, because (as had been already observed) the religious as well as the literary, the commercial, the political, and other influences in the States, were in favour of the strong against the weak; in favour of rampant despotism against unoffending helplessness; it was marshalled, in short, on the side of American slavery.

She (Miss Remond) did not stand before that assemblage to advocate the cause of the slaves in America, merely because she was identified with them in complexion (an accident of which she was proud), but because they were men and women. Were they white as alabaster, they would be but men and women still, and, alas! slaves also. It was on the broad, comprehensive, and intelligible principle of that mutual love and charity which ought to exist amongst fellow-beings that she stood there to advocate the cause of the most outraged and oppressed of all God's creatures; it was because she remembered and took to heart the divine precept, "*Forasmuch as ye shall do it even to the least of these, my little ones, ye shall do it unto me*" (loud cheers.) The true and sincere abolitionists in America inculcate and act on the maxim, "God is our father and the creator of us all, whatever may be our colour, complexion, race, or country. We are all equal in the sight of God." This also was a maxim taught and practically illustrated in the lives and acts of the early Christians, who worshipped the true God in secret in the catacombs of

(so called) had accorded to devoted effort in the cause of human freedom (groans.) Such was the case even now, because (as had been already observed) the religious as well as the literary, the commercial, the political, and other influences in the States, were in favour of the strong against the weak; in favour of rampant despotism against unoffending helplessness; it was marshalled, in short, on the side of American slavery.

She (Miss Remond) did not stand before that assemblage to advocate the cause of the slaves in America, merely because she was identified with them in complexion (an accident of which she was proud), but because they were men and women. Were they white as alabaster, they would be but men and women still, and, alas! slaves also. It was on the broad, comprehensive, and intelligible principle of that mutual love and charity which ought to exist amongst fellow-beings that she stood there to advocate the cause of the most outraged and oppressed of all God's creatures; it was because she remembered and took to heart the divine precept, "*Forasmuch as ye shall do it even to the least of these, my little ones, ye shall do it unto me*" (loud cheers.) The true and sincere abolitionists in America inculcate and act on the maxim, "God is our father and the creator of us all, whatever may be our colour, complexion, race, or country. We are all equal in the sight of God." This also was a maxim taught and practically illustrated in the lives and acts of the early Christians, who worshipped the true God in secret in the catacombs of

Pagan Rome (cheers.) These were the sentiments which, emanating from the glowing heart of the Saviour and from his sacred lips, still characterize the acts and doings of those who were known as "ultra abolitionists" in America, who are stigmatized by every vile reproach, both as a body and individually, which vindictive malice can suggest. The abolitionists are not identified with any political party; their watch word is, "The immediate and unconditional abolition of American slavery." There is one political party (the Republicans, so called) who professed themselves to be opposed to the extension of slavery into free states or free territory, and who were to this extent hostile to the system; but they had not laid the axe to the root of the tree.

In the United States, as far as slavery is concerned, the abolitionists alone inculcate and act on the maxim that "duty to man is love to God." They assert that the emancipation of the slave would be eventually the redemption (temporally speaking) of all classes of their countrymen. They know and feel that the influence of Great Britain and Ireland on public opinion and feeling in America can hardly be overrated. (Hear.) Great Britain had now reached a degree of influence and civilization, such as had never before been attained by any country. Rome in the palmiest days of her imperial splendour had not approached it. Her navies covered the ocean; ships freighted with her merchandize crowded the harbours of the old and new world. Her colonies were flourishing in every region of the globe, and the sound of the morning

Pagan Rome (cheers.) These were the sentiments which, emanating from the glowing heart of the Saviour and from his sacred lips, still characterize the acts and doings of those who were known as "ultra abolitionists" in America, who are stigmatized by every vile reproach, both as a body and individually, which vindictive malice can suggest. The abolitionists are not identified with any political party; their watch word is, "The immediate and unconditional abolition of American slavery." There is one political party (the Republicans, so called) who professed themselves to be opposed to the extension of slavery into free states

or free territory, and who were to this extent hostile to the system; but they had not laid the axe to the root of the tree.

In the United States, as far as slavery is concerned, the abolitionists alone inculcate and act on the maxim that "duty to man is love to God." They assert that the emancipation of the slave would be eventually the redemption (temporally speaking) of all classes of their countrymen. They know and feel that the influence of Great Britain and Ireland on public opinion and feeling in America can hardly be overrated. (Hear.) Great Britain had now reached a degree of influence and civilization, such as had never before been attained by any country. Rome in the palmiest days of her imperial splendour had not approached it. Her navies covered the ocean; ships freighted with her merchandize crowded the harbours of the old and new world. Her colonies were flourishing in every region of the globe, and the sound of the morning



and evening drums of her garrisoned troops encircled the whole earth. These facts were known and spoken of in America, and this might serve to shew the estimation of British power and greatness in the minds of the American people.

Every year about forty thousand Americans visit the shores of Great Britain, penetrate to its remotest districts, and examine with curious avidity its public institutions, and the social habits of its people. Many of these visitors belong to the class who are the interested upholders of the slavery system. They mingle with society in Great Britain and do their best to promulgate their own opinions. Thus it could be felt that the spirit of American slavery had passed across the Atlantic, and thus these three hundred and forty seven thousand American slave-holders arrogate to themselves the representation of public opinion in America, and insolently assume the office of dictating to the people of Great Britain how they should feel and think, and what they should or should not do respecting it. But should they be permitted to do so? (Cries of No, No, and cheers.) No! she (Miss Remond) would repeat a thousand times No. (Cheers.) The slave-holders in America, and those who were bound up with them in the unholy system, had sought to create a community of interest and consequently of opinion throughout the civilized world in favour of slavery. They made cotton growing and the question of the supply of cotton the ground of their appeal to selfish and commercial interests. (Hear.) Yes, interest of one kind or another would be found to underlie

and evening drums of her garrisoned troops encircled the whole earth. These facts were known and spoken of in America, and this might serve to shew the estimation of British power and greatness in the minds of the American people.

Every year about forty thousand Americans visit the shores of Great Britain, penetrate to its remotest districts, and examine with curious avidity its public institutions, and the social habits of its people. Many of these visitors belong to the class who are the interested upholders of the slavery system. They mingle with society in Great Britain and do their best to promulgate their own opinions. Thus it could be felt that the spirit of American slavery had passed across the Atlantic, and thus these three hundred and forty seven thousand American slave-holders arrogate to themselves the representation of public opinion in America, and insolently assume the office of dictating to the people of Great Britain how they should feel and think, and what they should or should not do respecting it. But should they be

permitted to do so? (Cries of No, No, and cheers.) No! she (Miss Remond) would repeat a thousand times No. (Cheers.) The slave-holders in America, and those who were bound up with them in the unholy system, had sought to create a community of interest and consequently of opinion throughout the civilized world in favour of slavery. They made cotton growing and the question of the supply of cotton the ground of their appeal to selfish and commercial interests. (Hear.) Yes, interest of one kind or another would be found to underlie

every specious falsehood, every delusive pretext, held up in favour of American slavery. They would be told that England had nothing to do with slavery in America; but was it not criminal to encourage the existence of a crime by tacit connivance with its perpetrators? The question the world put to the people of England was, would they or would they not range themselves on the side of the weak and the oppressed against the strong and the unjust? Would they unite with the true friends of human freedom throughout the world, in calling for sympathy and protection for the down trodden slave, and in invoking on his behalf the moral influence and exertions of good men in every land? The American advocates of that noble cause always looked for the exercise of British influence on their side. They did more than request—they demanded it. (Cheers.) The American people were not conscious of the power which slavery had insensibly gained over themselves. Were this not the case, Mr. President Buchanan would not have officially asserted that there was no danger of the slave trade being re-opened, whilst the fact was, that scarcely had the message containing this declaration been circulated amongst the people, than authentic intelligence arrived of the landing of a cargo of African slaves on the coast of Georgia. Yes, though the traffic was declared to be “piracy” by international law, it still prevailed, despite of the measures which were taken for its suppression, and President Buchanan was compelled to acknowledge the fact; for how

every specious falsehood, every delusive pretext, held up in favour of American slavery. They would be told that England had nothing to do with slavery in America; but was it not criminal to encourage the existence of a crime by tacit connivance with its perpetrators? The question the world put to the people of England was, would they or would they not range themselves on the side of the weak and the oppressed against the strong and the unjust? Would they unite with the true friends of human freedom throughout the world, in calling for sympathy and protection for the down trodden slave, and in invoking on his behalf the moral influence and exertions of good men in every land? The American advocates of that noble cause always looked for the exercise of British influence on their side. They did more than request—they demanded it. (Cheers.) The American people were not conscious of the power which slavery had insensibly gained over themselves. Were this not the case, Mr. President Buchanan would not have officially asserted that there was no danger of the slave trade being re-opened, whilst the fact was, that scarcely had the message containing this declaration been circulated amongst the people, than authentic intelligence arrived of the landing of a cargo of African slaves on the coast of Georgia. Yes, though the traffic was declared to be “piracy” by international law, it still prevailed, despite of the measures which were taken for its suppression, and President Buchanan was compelled to acknowledge the fact; for how

could he evade the truth in the face of the announcement that not less than fifteen vessels had sailed from New Orleans in pursuit of that hateful traffic? Facts upon facts too painfully true were forthcoming to prove the continued and extensive practice of this American trade in human beings; but, owing to the baneful influence of the slaveholding interest, these proofs were unheeded and the evil flourished. The futile attempts to subdue or put it down had only the effect of raising the market and enhancing the rateable value of human victims, thus giving a new stimulus to lawless enterprize, and adding increased horror to the sufferings of the wretched beings who were packed in the noisome holds of small vessels which are now used, in order the more readily to escape capture. So long as a market was kept open for the sale of God's creatures as if they were beasts of the field; so long as interested prejudice sustained the spirit and practice of American slavery, so long would mere half measures fail to ensure its abolition. The extent of pro-slavery influence in America could not be overrated. It was deeply rooted and extensive, as it was relentless in its operation. (Hear, hear.) Surely the slave was the first and deepest sufferer. But did the evil stop there? No! thousands of enlightened and intelligent men and women, free denizens of the American States, unoffending in conduct, amiable in disposition, and deserving in every way of respect and esteem, if connected, no matter how slightly or remotely, with the proscribed race, were daily, hourly subjected to treatment such as is inflicted on the lowest criminals as the

could he evade the truth in the face of the announcement that not less than fifteen vessels had

sailed from New Orleans in pursuit of that hateful traffic! Facts upon facts too painfully true were forthcoming to prove the continued and extensive practice of this American trade in human beings; but, owing to the baneful influence of the slaveholding interest, these proofs were unheeded and the evil flourished. The futile attempts to subdue or put it down had only the effect of raising the market and enhancing the rateable value of human victims, thus giving a new stimulus to lawless enterprize, and adding increased horror to the sufferings of the wretched beings who were packed in the noisome holds of small vessels which are now used, in order the more readily to escape capture. So long as a market was kept open for the sale of God's creatures as if they were beasts of the field; so long as interested prejudice sustained the spirit and practice of American slavery, so long would mere half measures fail to ensure its abolition. The extent of pro-slavery influence in America could not be overrated. It was deeply rooted and extensive, as it was relentless in its operation. (Hear, hear.) Surely the slave was the first and deepest sufferer. But did the evil stop there? No! thousands of enlightened and intelligent men and women, free denizens of the American States, unoffending in conduct, amiable in disposition, and deserving in every way of respect and esteem, if connected, no matter how slightly or remotely, with the proscribed race, were daily, hourly subjected to treatment such as is inflicted on the lowest criminals as the



punishment of their crimes. Thus it was that the despotism of three hundred and forty seven thousand slave-holders cast its withering shadow over the free soil of America, trampling down the feelings and crushing out the very hearts of her people. Every man and woman and child of colour in the United States were held under the tyranny of a hostile opinion. Strangers in the land even of their birth, they had no rights, and even were placed as it were out of the pale of society; and yet this was the law. In a recent case where this very question of the rights of the colored race was involved, nine judges of the Supreme Court of the United States sat to examine it. Five of them were slave-holders, and the other four were not much better. Two of those four gave an opinion in accordance with that of the five slave-holders, and the other two, to save appearance and compelled by the force of public opinion in Massachusetts, pronounced an opinion apparently opposed to that of the other seven—which was to the effect “that the colored man in the United States cannot be regarded as a citizen, and that he has no rights which the white citizens are bound to respect.” This is the substance of the infamous “Dred Scott decision,” which is so designated as it was given on a case in which a negro whose name was Dred Scott was one of the parties. After this, what becomes of the boast that there is no country in the world wherein freedom is enjoyed so fully as in America? But American despotism would yet have to meet a bitter day of reckoning. It would yet be quoted in solemn warning to other states and nations. It carried within itself the

punishment of their crimes. Thus it was that the despotism of three hundred and forty seven thousand slave-holders cast its withering shadow over the free soil of America, trampling down the feelings and crushing out the very hearts of her people. Every man and woman and child of colour in the United States were held under the tyranny of a hostile opinion. Strangers in the land even of their birth, they had no rights, and were placed as it were out of the pale of society; and yet this was the law. In a recent case where this very question

of the rights of the colored race was involved, nine judges of the Supreme Court of the United States sat to examine it. Five of them were slave-holders, and the other four were not much better. Two of those four gave an opinion in accordance with that of the five slave-holders, and the other two, to save appearances and compelled by the force of public opinion in Massachusetts, pronounced an opinion apparently opposed to that of the other seven—which was to the effect “that the colored man in the United States cannot be regarded as a citizen, and that he has no rights which the white citizens are bound to respect.” This is the substance of the infamous “Dred Scott decision,” which is so designated as it was given on a case in which a negro whose name was Dred Scott was one of the parties. After this, what becomes of the boast that there is no country in the world wherein freedom is enjoyed so fully as in America? But American despotism would yet have to meet a bitter day of reckoning. It would yet be quoted in solemn warning to other states and nations. It carried within itself the

seeds of its own decay, and it would involve in its own destruction that of the slave system which has so long and so viciously upheld it. The "glorious Union" would be severed, and the sooner the better; liberty and slavery are ever incompatible, and only when the American people can be got to comprehend and appreciate genuine liberty, would the last fetter on the limbs of the slave be broken. Was it genuine love of liberty to be willing to give to those who were dear to us, the rights and the privileges which we prized and desired for ourselves? No! The genuine lovers of freedom would be ready and anxious to concede cheerfully and willingly to all their fellow-beings, belonging to no matter what race or clime, the very same rights and enjoyments that they possessed and appreciated themselves. Such was the kind of liberty which was now obtained by the Neapolitan exiles who had recently taken refuge in this country (hear, hear, and cheees.) This was the liberty which the abolitionists were seeking to preach and to inculcate. She (Miss Remond) was gratified that these men had landed on the shores of Ireland, rather than on the soil of America. She knew, that here they would find freedom of opinion, of thought, and of action, in its purest acceptation. She knew that slavery could not breathe in that land, whose soil the slave no sooner touches than his shackles fall. Such was not the case in America. If those men had gone there they might have fallen before the same dreadful and despotic influence; to which too many even from this country had unworthily succumbed. Too many who perhaps had felt persecution themselves,

seeds of its own decay, and it would involve in its own destruction that of the system which has so long and so viciously upheld it. The "glorious Union" would be severed, and the sooner the better; liberty and slavery are ever incompatible, and only when the American people can be got to comprehend and appreciate genuine liberty, would the last fetter on the limbs of the slave be broken. Was it genuine love of liberty to be willing to give to those who were dear to us, the rights and the privileges which we prized and desired for ourselves? No! The genuine lovers of freedom would be ready and anxious to concede cheerfully and willingly to all their fellow-beings, belonging to no matter what race or clime, the very same rights and enjoyments that they possessed and appreciated themselves. Such was the kind of liberty which was now obtained by the Neapolitan exiles who had recently taken refuge in this country (hear, hear, and cheees.)

This was the liberty which the abolitionists were seeking to preach and to inculcate. She (Miss Remond) was gratified that these men had landed on the shores of Ireland, rather than on the soil of America. She knew, that here they would find freedom of opinion, of thought, and of action, in its purest acceptation. She knew that slavery could not breathe in that land, whose soil the slave no sooner touches than his shackles fall. Such was not the case in America. If those men had gone there they might have fallen before the same dreadful and despotic influence, to which too many even from this country had unworthily succumbed. Too many who perhaps had felt persecution themselves,

and had left the country filled with aspirations for human freedom, had no sooner become residents in America and had dwelt there sufficiently long to become imbued with all the prevailing spirit of intolerance inculcated by the slave-holders, than they were to be found to go to the fullest length which tyranny could desire, "going the whole ticket" in the pro-slavery interest, and in fact, becoming basely subservient—men who glory in their iniquitous assumption of property in their fellow men.

In America it was as much as a man's reputation and social position were worth, to take up or identify himself with the cause of "Abolition." To avow one's self an Abolitionist, subjected a man to persecution such as people in this country could form no conception of. Twenty-four years ago, William Lloyd Garrison, the devoted and courageous apostle of the cause of Freedom, was attacked by an infuriate mob in the city of Boston, for daring to proclaim that the black slave was a man, and an equal in the sight of God with his tyrant oppressor. He had to encounter more than once the near prospect of a martyr's death at the hands of the abettors of American slavery. The State of Georgia had offered a reward of 5,000 dollars for his head; this offer was still uncanceled; and on one occasion, to save his life, he had to seek refuge within the walls of the jail, whilst the Boston mob without were thirsting for his blood.

But now the advocates of the slave had conquered the right of free speech, and although hissed occasionally, yet they were listened to. This ques-

and had left the country filled with aspirations for human freedom, had no sooner become residents in America and had dwelt there sufficiently long to become imbued with the all prevailing spirit of intolerance inculcated by the slave-holders, than they were to be found to go the fullest length which tyranny could desire, "going the whole ticket" in the pro-slavery interest, and in fact, becoming basely subservient—men who glory in their iniquitous assumption of property in their fellow men.

In America it was as much as a man's reputation and social position were worth, to take up or identify himself with the cause of "Abolition." To avow one's self an Abolitionist, subjected a man to persecution such as people in this country could form no conception of. Twenty-four years ago, William Lloyd Garrison, the devoted and courageous apostle of the cause of Freedom, was attacked by an infuriate mob in the city of Boston, for daring to proclaim that the black slave was a man, and an equal in the sight of God with his tyrant oppressor. He had to encounter more than once the near prospect of a martyr's death at the hands of the abettors of American slavery. The State of Georgia had offered a reward of 5,000 dollars for his head; this offer was still uncanceled; and on one occasion, to save his life, he had to seek refuge within the walls of a jail, whilst the Boston mob without were thirsting for his blood.

But now the advocates of the slave had conquered the right of free speech, and although hissed occasionally, yet they were listened to. This ques-



tion was even now becoming more actively and frequently canvassed than ever in the Northern States of the Union, whilst in Congress it continually turns up and becomes the subject of discussion. The representatives of the Northern States never allowed the subject to sleep. They never lose an opportunity of raising the formidable question which, by mere iteration, was gradually forcing itself on men's minds, "Has any man a just right to enslave his fellow-being? Shall Americans continue to hold property in their fellow-men?" The Abolitionists had their task before them, and their determination was never to cease to "agitate, agitate, agitate," until justice was done to the oppressed, and the stain of human slavery was banished from the American soil.

She made her appeal to women on behalf of the female slave, the most deplorably and helplessly wretched of human sufferers. Of all who drooped and writhed under the inflictions of this horrible system, the greatest sufferer was defenceless woman (hear). For the male slave, however brutally treated, there was some resource; but for the woman slave there was neither protection nor pity. If the veriest scoundrel, the meanest coward, the most loathsome ruffian, covets the person or plots the ruin of a defenceless female, provided she be known to be, ever so remotely, of African descent, she is in his power (sensation). Remember, this did not depend upon colour. She might possess the loveliness of a sylph; she might be endowed with the dignified beauty of a Cleopatra, or have the winning grace and charming innocence of a Juliet; she

tion was even now becoming more actively and frequently canvassed than ever in the Northern States of the Union, whilst in Congress it continually turns up and becomes the subject of discussion. The representatives of the Northern States never allowed the subject to sleep. They never lose an opportunity of raising the formidable question which, by mere iteration, was gradually forcing itself on men's minds, "Has any man a just right to enslave his fellow-being? Shall Americans continue to hold property in their fellow-men?" The Abolitionists had their task before them, and their determination was never to cease to "agitate, agitate, agitate," until justice was done to the oppressed, and the stain of human slavery was banished from the American soil.

She made her appeal to women on behalf of the female slave, the most deplorably and helplessly wretched of human sufferers. Of all who drooped and writhed under the inflictions of this horrible system, the greatest sufferer was defenceless woman (hear). For the male slave, however brutally treated, there was some resource; but for the woman slave there was neither protection nor pity. If the veriest scoundrel, the meanest coward, the most loathsome ruffian, covets the person or plots the ruin of a defenceless female, provided she be known to be, ever so remotely, of African descent, she is in his power (sensation). Remember, this did not depend upon colour. She might possess the loveliness of a sylph; she might be endowed with the dignified beauty of a Cleopatra, or have the winning grace and charming innocence of a Juliet; she

might be rich in every rare gift and accomplishment which can enhance female beauty; let her skin be white as alabaster, it has only to be shown that she holds even remote affinity with the proscribed race; it has only to be known that she is the child of a slave and a slave herself, she is liable to the brutality of the vilest wretches, and may be finally auctioned and sold at any time at the will of her "master." (Miss Remond here proceeded to read an extract from a recent work, descriptive of a harrowing scene at the sale of a beautiful young female, and then proceeded.) She could go on thus furnishing a thousand painful instances, enforcing her appeal to women on behalf of the female slave, but she felt she need not; for when were the women of this country ever backward in the cause of humanity? (cheers). Every where woman was found ready to aid in every good work, as of old, the first at the cross and the last at the tomb. Need she name Elizabeth Fry or Florence Nightingale? (cheers). Should not woman take her part in this great work also?

Miss Remond, in conclusion, thanked the assemblage for their attention, and resumed her seat amidst enthusiastic plaudits.

might be rich in every rare gift and accomplishment which can enhance female beauty; let her skin be white as alabaster, it has only to be shown that she holds even remote affinity with the proscribed race; it has only to be known that she is the child of a slave and a slave herself, she is liable to the brutality of the vilest wretches, and may be finally auctioned and sold at any time at the will

of her "master." (Miss Remond here proceeded to read an extract from a recent work, descriptive of a harrowing scene at the sale of a beautiful young female, and then proceeded.) She could go on thus furnishing a thousand painful instances, enforcing her appeal to women on behalf of the female slave, but she felt she need not; for when were the women of this country ever backward in the cause of humanity! (cheers). Every where woman was found ready to aid in every good work, as of old, the first at the cross and the last at the tomb. Need she name Elizabeth Fry or Florence Nightingale? (cheers). Should not woman take her part in this great work also?

Miss Remond, in conclusion, thanked the assemblage for their attention, and resumed her seat amidst enthusiastic plaudits.