

Miss Remond, who is a little darker than our not yet forgotten friend Russell, and a native of a village near Boston, was received with great applause. Scarcely had she finished the first sentence ere she secured the fixed attention of the audience, which she kept up unflaggingly to the close of her eloquent and deeply interesting lecture. She began by beautifully referring to the circumstance that all are free the moment they touch the shores of England. She represented herself as identified with that class of abolitionists of which W. Lloyd Garrison is the acknowledged head and leader, and which tries to bring the religious sentiment and the moral element to bear upon the public mind. The Americans, she observed, regarded the black people not as brothers and sisters, but as chattels. In 1620, twenty Negro Slaves were landed and received only as oxen to help them[.] At the formation of their government, the slaves amounted only to about half a million; but now they exceed four millions. They were just beginning to reap the fruit of their own conduct; for the love of liberty could not be eradicated from the human breast. Though she was identified with the slaves in colour and in sympathy, yet it was not on that account that she advocated their emancipation, but because they were men and women. The Americans would co-operate with them in everything, except the abolition of slavery[.] Even those coloured people, who were called free, were only nominally so, except in Massachusetts; and even there their due rights were obtained by supernatural efforts. She described how they were

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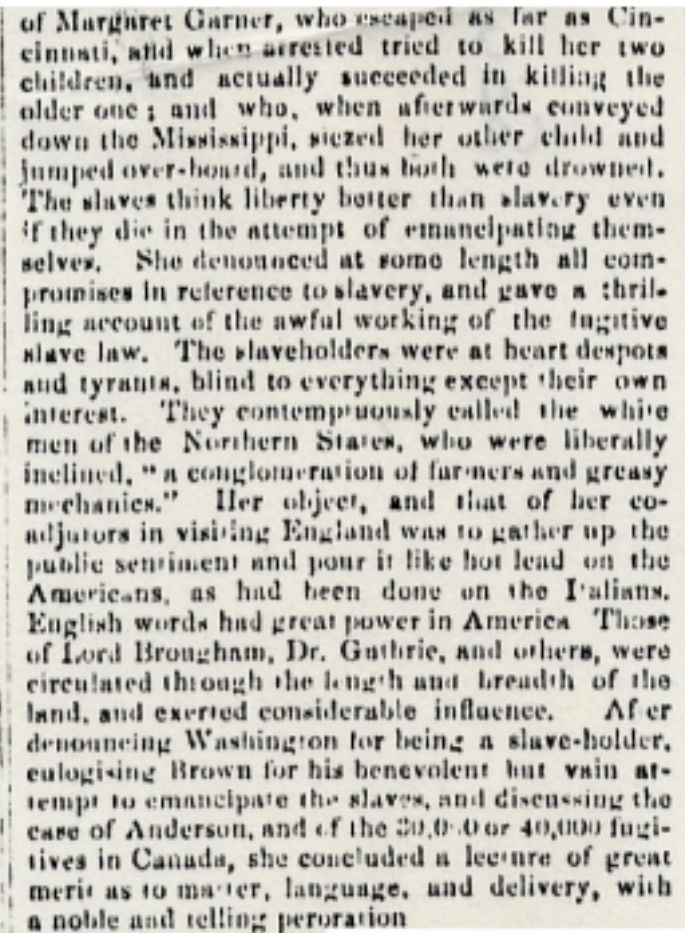
denied the privileges of the white people in business, education, &c., though they were taxed in common. It was not their fault that they were of a different race and colour; but of God who made them. She related the testimony of an English gentleman, who declared them equal in every respect with the white American scoundrel. In the Northern States, they had indeed certain rights and privileges, which could not be taken from them, though interest and business were often in their way. In the Southern States, they were regarded as only one degree from the slaves, and were expelled when above a certain age. No less than 1100 of them were [actually] seized and sold as slaves. The slaveholders amounted only to about 247,000. Though the Americans pretended to be opposed to any fresh importation of Negroes, yet they were continually imported from Cuba, and, within the three last years, directly from the coast of Africa. In describing the morality of the slave States, she said that thousands of the slaves were the children of the holders themselves—that the slaves were not married, but made simply to co-habit—and that when they were separated from each other through being sold to different parties, they had others given them as their partners. such was the peculiar effect of the slave system, that its upholders had the sense of what is right eaten out of them. Hence, J. Wesley described it as the scum of all iniquity. Slave mothers had their children often murdered that they might not live to be slaves[.] She here gave a tragical account

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of Margaret Garner, who escaped as far as Cincinnati, and when arrested tried to kill her two children, and actually succeeded in killing the older one; and who, when afterwards conveyed down the Mississippi, seized her other child and jumped over-board, and thus both were drowned. The slaves think liberty better than slavery even if they die in the attempt of emancipating themselves. She denounced at some length all compromises in reference to slavery, and gave a thrilling account of the awful working of the fugitive slave law. The slaveholders were at heart despots and tyrants, blind to everything except their own interest. They contemptuously called the white men of the Northern States, who were liberally inclined, "a conglomeration of farmers and greasy mechanics." Her object, and that of her coadjutors in visiting England was to gather up the public sentiment and pour it like hot lead on the Americans, as had been done on the I[t]alians. English words had great power in America[.] Those of Lord Brougham, Dr. Guthrie, and others, were circulated through the length and breadth of the land, and exerted considerable influence. After denouncing Washington for being a slave-holder, eulogising Brown for his benevolent but vain attempt to emancipate the slaves, and discussing the case of Anderson, and of the 30,000 to 40,000 fugitives in Canada, she concluded a lecture of great merit as to matter, language, and delivery, with a noble and telling peroration[.]



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