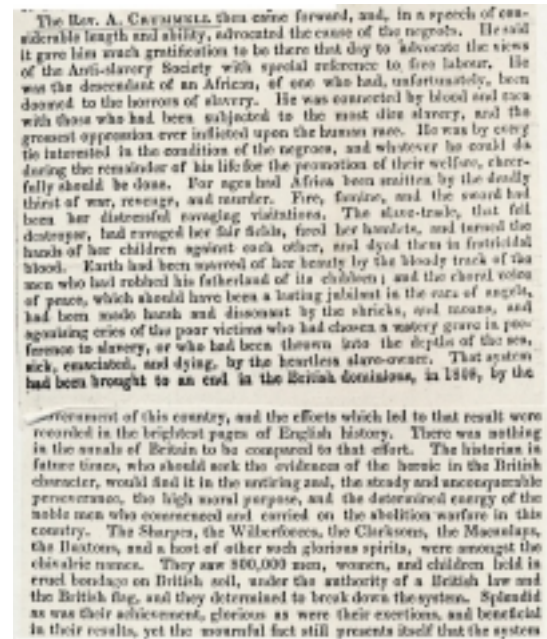


The Rev. A. CRUMMELL then came forward, and, in a speech of considerable length and ability, advocated the cause of the negroes. He said it gave him much gratification to be there that day to advocate the views of the Anti-slavery Society with special reference to free labour. He was the descendant of an African, of one who had, unfortunately, been doomed to the horrors of slavery. He was connected by blood and race with those who had been subjected to the most dire slavery, and the grossest oppression ever inflicted upon the human race. He was by every tie interested in the condition of the negroes, and whatever he could do during the remainder of his life for the promotion of their welfare, cheerfully should be done. For ages had Africa been smitten by the deadly thirst of war, revenge, and murder. Fire, famine, and the sword had been the distressful ravaging visitations. The slave-trade, that fell destroyer, had ravaged her fair fields, fired her hamlets, and turned the hands of her children against each other, and dyed them in fratricidal blood. Earth had been marred of her beauty by the bloody track of the men who had robbed his fatherland of its children; and the choral voice of peace, which should have been a lasting jubilant in the ears of angels, had been made harsh and dissonant by the shrieks, and moans, and agonising cries of the poor victims who had chosen a watery grave in preference to slavery, or who had been thrown into the depths of the sea, sick, emaciated, and dying, by the heartless slave-owner. That system had been brought to an end in the British dominions, in 1808, by the Government of this country, and the efforts which led to that result were recorded in the brightest pages of English history. There was nothing in the annals of Britain to be compared to that effort. The historian in future times, who should seek the evidences of the heroic in the British character, would find it in the untiring zeal, the steady and unconquerable perseverance, the high moral purpose, and the determined energy of the noble men who commenced and carried on the abolition warfare in this country. The Sharpes, the Wilberforces, the Clarksons, the Macaulays, the Buxtons, and a host of other such glorious spirits, were amongst the chivalric names. They saw 800,000 men, women, and children held in cruel bondage on British soil, under the authority of a British law and the British flag, and they determined to break down the system. Splendid as was their achievement, glorious as were their exertions, and beneficial in their results, yet the mournful fact still presents itself that the system



of slavery is not yet destroyed, nor yet fully undermined. The slave-trade still exists, and with as much force and energy as ever; nay, it appeared to be carried on with an intensity never before known in the dark, gloomy annals of even devoted Africa. Far across the Atlantic main there was a nation young and vigorous (rising America), in which, unfortunately, slavery existed to a fearful extent. Further south, in one of the most beautiful regions on the globe—he alluded to Brazil—the dark and bloody system had seated itself to mar the fair beauty of earth, and produce deformity where God designed loveliness should dwell. And then again in Cuba, under the sanction and government of the old and once proud monarchy of Spain, was the infamous system carried on to a great extent. In the United States there were three millions of slaves, in the Brazils three millions, and in Cuba about five hundred thousand. The rev. gentleman then proceeded in a very feeling strain to give a description of slavery, and pointed out with great effect its physical evils, murderous character, and spiritual darkness; and, in conclusion, said, the question then arose, what should be done?—what ought to be done to put an end to that system of abomination, of outrage, of murder, and of wrong? What should Englishmen do for that end and purpose? He would not ask the question whether they would do anything. That question had long since been answered. They had proclaimed their horror of slavery, and love of freedom; they had made great and noble sacrifices to put down the one and uphold the other; and it now only remained that they should follow out the good work which they had so well commenced. But some would say, having done so much, having given freedom to 800,000 slaves, had they not done enough? True, they had done a great deal; but he made no apology for asserting that England yet owed a great debt to Africa. There were now various means being used for the suppression of slavery. They had the British and Foreign Anti-slavery Society carrying on their operations by moral means alone; they had a squadron on the coast of Africa; and the third project was one which he was there to present to their notice. He believed there was a measure of good in the different plans now in operation for the destruction of slavery. He believed there was a great virtue, an untold, hidden efficacy in that one they were more immediately called

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on to consider. The principle was simply this:—The general encouragement of free-labour produce on the part of Great Britain. That would drive slave-labour produce out of the market, and so affect the system of slavery, that he had no hesitation in saying it must fall. They must cut off the immense revenue which the slave-owner derived from the produce of his victims; and, that done, slavery must cease. He was far from asserting that cupidity was the only cause of slavery. He believed that love of power in some cases, and contempt of religion, were strong foundations of it; yet every one could see that if they brought slavery everywhere into bankruptcy it must fall. It was to be regretted that the people of England, who were the greatest enemies of slavery, should unintentionally, and as it were unknown to themselves, be the great supporters of it. It was a well-known fact that the people of England consumed more slave-grown produce than the people of any other country, and that the demand in England for those articles raised by slave-labour regulated the price of slaves in America. The rev. gentleman then read some interesting extracts from the *Anti-Slavery Reporter*, and other documents, bearing on the question of free-labour; and concluded by calling on the meeting, in energetic terms, to try the experiment, and give encouragement only to the purchase of free-labour produce in our own colonies, and those other places where slavery should cease to exist.

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