

During the last fortnight this city has been visited by Mr. Charles Lenox Remond, a gentleman of colour, from Rhode Island, United States. Though young in his years he is a veteran in the anti-slavery cause, and one of its most eloquent and effective advocates in his native country. The object of his visit to Dublin has been—and which has been accomplished in six lectures delivered in the Friends' Meeting House and the Scotch Church—to lay before our fellow-citizens a statement of the condition of the enslaved population in the southern or slave states of America (amounting to about two millions eight hundred thousand men, women and children), and of the free people of colour scattered throughout the Union, who number about three hundred thousand more. The larger portion of his clients (the slaves) are subject to all the evils incident to those who are, in the eyes of the law, the chattels of their owners—who are the defenceless victims of an extent of arbitrary power, compared with which the utmost political evils endured by the most oppressed nation under heaven are a mere bagatelle. The nominally free—the people of colour, who have escaped from slavery, or have worked out the price of their own bodies, or are the descendants of those who have been slaves—still suffer all the pains incident to a degraded race. They are deprived of political rights, or are deterred from exercising them; nearly every respectable trade and profession is shut out from them by the custom of the country; they are not permitted to occupy the inside of stage conveyances, or the cabins of steam vessels, though they offer to pay as much, or more, than their *pale faced* countrymen. In short, every indignity that brutal prejudice and fancied superiority can inflict is their bitter fortune.

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tions. In one-half of the union, the thirteen southern states, the slaveholders, a wealthy and compact aristocracy of about 250,000, exercise that permanent influence which is sure to be possessed by a comparatively small body, united by identity of purpose, unity of interest, and by the dangers which threatens their beloved and "peculiar institution" from the unceasing onset of the northern abolitionists, headed by the noble and redoubted Garrison. Cotton is the product of the southern states, and of slaveholders. Cotton is the great export staple of the United States—the representative of value. The merchant of the northern states is as much interested in southern cotton as the planter himself. The manufacturer, the trader, the slaveowners are identified by their devotion to the cotton bale, and to that infernal system of slavery by which it is produced.

Should these things be? Shall the garments of liberty be profaned by such close contact with the contamination of this system of outrage, cruelty, bloodshed, and lust?—

Slavery and liberty cannot live and flourish together—one or the other must give way. The great experiment which is now being tried in the United States, on which so much of the future happiness and progress of our race depends, must not be defeated by the continuance and prosperity, in the bosom of that great and noble country, of a state of things so anomalous and so utterly opposed to every principle of justice and humanity.

In order to lay before the British and the Irish people the evils of American slavery, and to solicit their co-operation in the efforts for its overthrow, has Mr. Remond visited these countries. He first came to England about the time of the great Anti-slavery Convention, held in London in the month of June, 1840. He arrived in company with William Lloyd Garrison, the pioneer of the anti-slavery

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cause, and Nathaniel P. Rogers, of New Hampshire, editor of the *United Freedom*, and not inappropriately called "Garrison's armor bearer," for he is one of the foremost of the many powerful and original writers that the abolition warfare has produced.

Mr. Remond spent a good portion of the time which has since elapsed in lecturing in different parts of England and Scotland, with great approbation and effect. His style of speaking is remarkably clear, graphic, and forcible. He feels what he says. His face speaks, and his emotions are communicated undiminished to his auditors. When exhibiting the vast extent of degradation and misery presented by the fact of so vast a population as nearly three millions of degraded, robbed, imbruted human chattels being found in the midst of the "finest and most enlightened nation" under the sun, his tone and his demeanour rise with his subject; and on those occasions we have heard from his lips some of the finest burst of natural, trembling, heart-stirring eloquence it has ever been our lot to witness. His complexion is very dark, but not of the deepest African dye; his features are nearly European in their contour, and his figure is remarkably graceful and elegant; his language is pure, with the exception of a few Yankee provincialisms, from which no American we have ever met was entirely free. He is an admirable reader—we have rarely heard a better; it is altogether a great treat to hear him. We are informed that he has been most cordially received and assisted in his objects by the Committee of the Hibernian Anti-Slavery Society, and that his credentials from America, England and Scotland, are of the most flattering character. He has been well befriended by that distinguished and eloquent friend of humanity, "the noble George Thompson," one of the nature's real noblemen. Would there were more like him!

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Mr. Remond has held six meeting in Dublin—four in the Friends' Meeting-house, and two in the Scots' Church, Capel-street—which were attended with unceasing interest by large and respectable audiences. On some occasions numbers had to go away, being unable to obtain admittance.

We love America; we honour her free institutions; we wish them all permanence, and that they may extend over hundreds of millions of "free and enlightened citizens," from the Atlantic to the shores of the Pacific. Therefore we pray for the downfall of American slavery—that stain on her glory—that plague-spot on her prosperity; therefore we welcome every advocate of liberty, and call upon all Christians, and every lover of liberty throughout the world, to use their influence, as far as they possess any, to hasten the day when the famous bell in the old Philadelphia State House, which was wrung July 4, 1776, at the signing of the Declaration of Independence, may *truly* send forth from Maine to Georgia, from Massacusetts to the Rocky Mountains, the call that is inscribed upon its time-honoured sides—"Proclaim liberty throughout all the land unto all the inhabitants thereof."

We understand it is Mr. Remond's intention to visit Waterford, Cork, Limerick, Clonmel, and probably other towns throughout the south. We bid him God speed. It is our trust that the whole people of Ireland—who have thrown off the heavy yoke of intemperance with a degree of energy and moral strength unexampled in the history of nations—will not be backward in giving the right hand of fellowship and hearty co-operation to this eloquent stranger—this young veteran in the cause of holy and impartial liberty—a cause second to none which have ever claimed the attention of the Christian philanthropist.

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