

Miss REMOND, who is a young lady of prepossessing appearance, was enthusiastically cheered on rising to address the meeting, and proceeded to deliver, in a clear, distinct tone of voice, audible throughout the entire chapel, an able and eloquent address on the subject of American slavery. She began by stating that the cause she advocated should commend itself to every lover of liberty, and to every Christian, involving not only the liberty of the race, but the destiny of a Republic. Coming fresh from the Social Science Association at Glasgow, where the evils of Great Britain had been discussed by the ablest men and women in this land of liberty, and where she had listened, with an interest which no words of hers could express, to the words as they fell from the lips of those noble men endeavouring to remove from Great Britain the evils which were in her midst, she could only say that in America they had all that was there described, and a more gigantic evil still—American chattel slavery—four millions of men and women held in bondage, who were guilty of no imaginable crime but having skin differing in colour from the white man. That was “the head and front of their offending.” It had “that extent, no more;” or it had no more on the onset of this great cause. She wished to state that she was there for no political purpose—she had never been identified with any class of anti-slavery men and women but with the simple Abolitionists—the men and women who, outside of the Church and political machinery, in season and out of season, had demanded only this, that every human being has a God-given right to the inestimable boon of personal liberty. (Applause.) Miss Remond went on to refer to the origin of sla-

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very, to its [rapid increase, and to its] demoralizing and degrading results, not only on the slaves themselves, but on free coloured men and women, and on white men in the slave States. She maintained that the 247,000 slaveholders of American not only controlled the Southern States, but in reality controlled the Northern ones; and remarked that if one tyrant on the continent set the whole of Europe in commotion, they might imagine 247,000 tyrants in America, and then they might have some conception of what the Abolitionists had to contend with in the United States. (Cheers). After eloquently describing the sufferings of the slaves, and noticing the circumstances attending the passing of the Fugitive Slave Law, she referred in terms of exultation to the fact that, in spite of that law, there were men and women who, in season and out of season, would help on his way the fugitive slave, who was pursued not only by four-legged bloodhounds, but by two-legged bloodhounds, pistol in hand, to the borders of Canada. She alluded to the dangers that were likely to arise from the American prejudice against colour spreading to Canada, and after passing a glowing eulogium on John Brown, the hero of Harper's Ferry, she concluded with a powerful appeal to the Christians of Great Britain to use their moral influence against slavery, and in behalf of the cause of abolition in America. (Miss Remond, whose address occupied about an hour and a half in the delivery, and was listened to throughout with the utmost attention, the audience frequently testifying their approbation during its delivery, resumed her seat amidst enthusiastic cheering, which was prolonged for several minutes.)

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