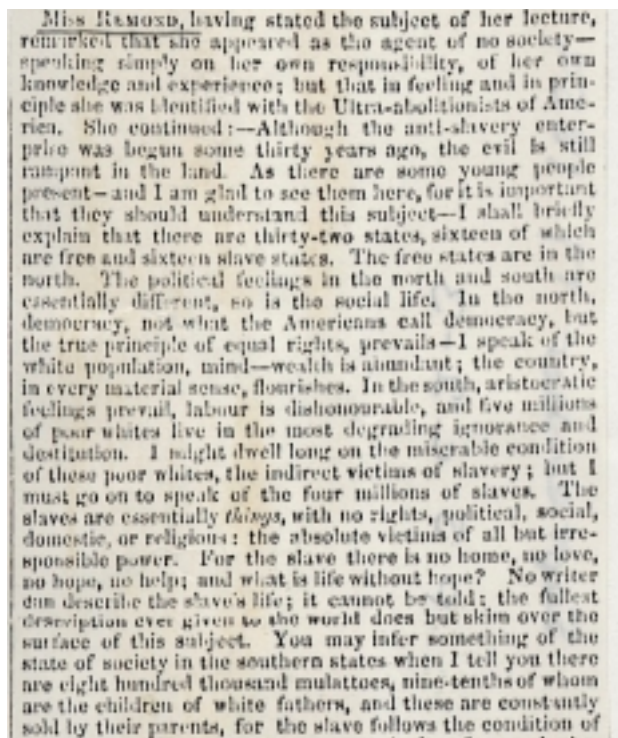


Miss REMOND, having stated the subject of her lecture, remarked that she appeared as the agent of no society—speaking simply on her own responsibility, of her own knowledge and experience; but that in feeling and in principle she was identified with the Ultra-abolitionists of America. She continued:—Although the anti-slavery enterprise was begun some thirty years ago, the evil is still rampant in the land. As there are some young people present—and I am glad to see them here, for it is important that they should understand this subject—I shall briefly explain that there are thirty-two states, sixteen of which are free and sixteen slave stat[e]s. The free states are in the north. The political feelings in the north and south are essentially different, so is the social life. In the north, democracy, not what the Americans call democracy, but the true principle of equal rights, prevails—I speak of the white population, mind—wealth is abundant; the country, in every material sense, flourishes. In the south, aristocratic feelings prevail, labour is dishonourable, and five millions of poor whites live in the most degrading ignorance and destitution. I might dwell long on the miserable condition of these poor whites, the indirect victims of slavery; but I must go on to speak of the four millions of slaves. The slaves are essentially *things*, with no rights, political, social, domestic, or religious: the absolute victims of all but irresponsible power. For the slave there is no home, no love, no hope, no help; and what is life without hope? No writer can describe the slave's life; it cannot be told; the fullest description ever given to the world does but skim over the surface of this subject. You may infer something of the state of society in the southern states when I tell you there are eight hundred thousand mulattoes, nine-tenths of whom are the children of white fathers, and these are constantly sold by their parents, for the slave follows the condition of



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the mother. Hence we see every shade of complexion amongst the slaves, from the blackest African hue to that of women and men in whose cheeks the lily and the rose vie for predominance. To describe to you the miserable poor whites of the south, I need only quote the words of Mr. Helper, a southern, in his important work on slavery, and the testimony also of a Virginian gentleman of my acquaintance. The five millions poor whites are most of them in as gross a state of ignorance as Mrs. Stowe's "Topsey," in "Uncle Tom's Cabin." The free coloured people of the northern states are, for no crime but merely the fact of complexion[,] deprived of all political and social rights. Whatever wealth or eminence in intellect and refinement they may attain to, they are treated as outcasts; and white men and women who identify themselves with them are sure to be insulted in the grossest manner. I do not ask your political int[er]ference in any way. This is a moral question. Even in America the Abolitionists generally disclaim every other ground but the moral and religious one on which this matter is based. You send missionaries to the heathen; I tell you of professing Christians practising what is worse than any heathenism on record. How is it that we have come to this state of things, you ask. I reply, the whole power of the country is in the hands of the slaveholders. For more than thirty years we have had a slaveholding President, and the slave power has been dominant. The consequence has been a series of encroachments, until now at last the slave trade is re-opened and all but legitimised in America. It was a sad backward step when England last year fell into the trap laid by America and surrendered the right of search. Now slavers ply on the seas which were previously guarded by your ships. We have, besides, an international slave trade. We have states where, I am

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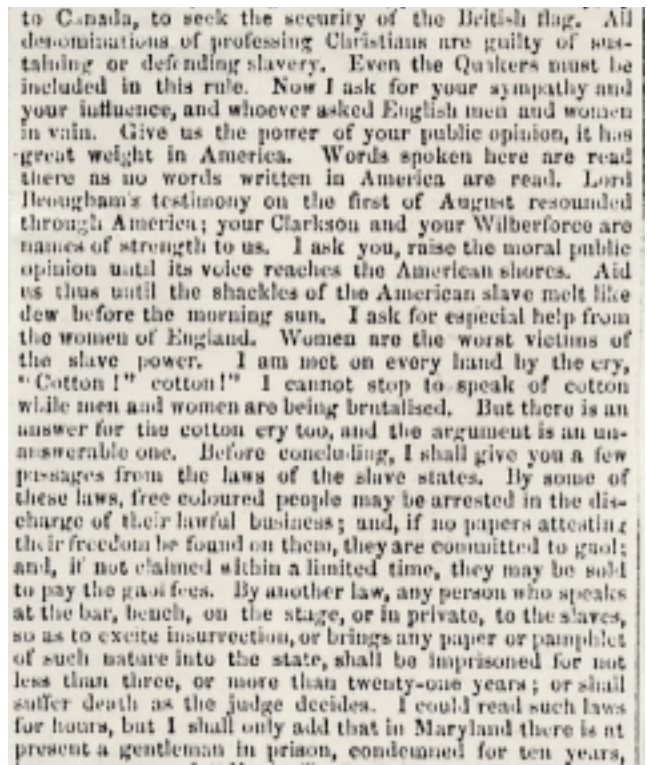
ashamed to say, men and women are reared, like cattle, for the market. When I walk through the streets of Manchester and meet load after load of cotton, I think of those eighty thousand cotton plantations on which was grown the one hundred and twenty-five millions of dollars' worth of cotton which supply your market, and I remember that not one cent of that money ever reached the hands of the [labourers]. Here is an incident of slave life for you—an incident of common occurrence in the south. In March, 1859, a slave auction took place in the city of Savannah. Three hundred and forty-three slaves, the property of Pierce Butler—the husband of your own Fanny Kemble—were sold, regardless of every t[i]e of flesh and blood; old men and maidens, young men, and babes of fifteen months—there was but one question about them, and that was decided at the auction block. Pierce Butler, the owner, resides in Philadelphia, and is a highly-respected citizen and a member of a church. He was reputed a kind master, who rarely separated the families of his slaves. The financial crisis took place, and I have given you the result of this human property. But Mr. Butler has in no wise lost caste amongst his friends; he still moves in the most respectable society, and his influence in his church is so great that, with other members, he has procured the removal from the pulpit of the Rev. Dudley Ting, who had uttered a testimony against slavery; and in that pulpit, the man who now preaches, Mr. Percut by name, is the owner of a hundred slaves. Such is the state of public opinion in America, and you find the poison running through everything. With the exception of the Abolitionists, you will find people of all cla[ss]es thus contaminated. The whole army and navy of the United States are pledged to pursue and shoot down the poor fugitives, who, panting for liberty, fly

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to C[a]nada, to seek the security of the British flag. All de[n]ominations of professing Christians are guilty of sustaining or defending slavery. Even the Qu[a]kers must be included in this rule. Now I ask for your sympathy and your influence, and whoever asked English men and women in vain. Give us the power of your public opinion, it has great weight in America. Words spoken here are read there as no words written in America are read. Lord Brougham's testimony on the first of August resounded through America; your Clarkson and your Wilberforce are names of strength to us. I ask you, raise the moral public opinion until its voice reaches the American shores. Aid us thus until the shackles of the American slave melt like dew before the morning sun. I ask for especial help from the women of England. Women are the worst victims of the slave power. I am met on every hand by the cry, "Cotton!" cotton!" I cannot stop to speak of cotton while men and women are being brutalised. But there is an answer for the cotton cry too, and the argument is an unanswerable one. Before concluding, I shall give you a few passages from the laws of the slave states. By some of these laws, free coloured people may be arrested in the discharge of their lawful business; and, if no papers attestin[g] th[e]ir freedom be found on them, they are committed to gaol; and, if not claimed within a limited time, they may be sold to pay the gaol fees. By another law, any person who speaks at the bar, bench, on the stage, or in private, to the slaves, so as to excite insurrection, or brings any paper or pamphlet of such nature into the state, shall be imprisoned for not less than three, or more than twenty-one years; or shall suffer death as the judge decides. I could read such laws for hours, but I shall only add that in Maryland there is at present a gentleman in prison, condemned for ten years,



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because a copy of "Uncle Tom's Cabin" was found in his possession. The laws are equally severe against teaching a slave to read—against teaching even the name of the good God. In conclusion, Miss Remond made another powerful appeal for sympathy and help.

Rev. F. BISHOP moved a resolution expressive of thanks to Miss Remond, for her able and eloquent lecture, and of admiration of her courageous and disinterested labours as an Abolitionist in her own country.

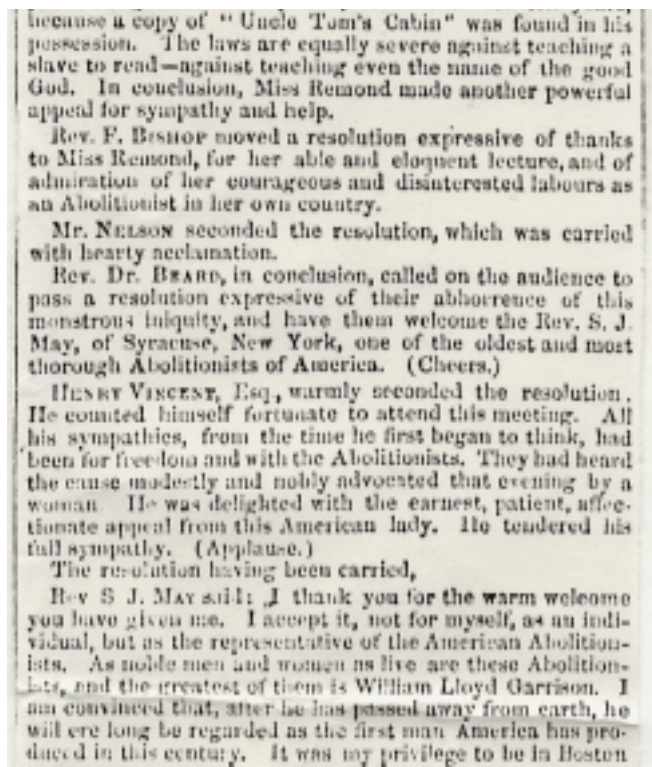
Mr. NELSON seconded the resolution, which was carried with hearty acclamation.

Rev. Dr. BEARD, in conclusion, called on the audience to pass a resolution expressive of their abhorrence of this monstrous iniquity, and have them welcome the Rev. S. J. May, of Syracuse, New York, one of the oldest and most thorough Abolitionists of America. (Cheers.)

HENRY VINCENT, Esq., warmly seconded the resolution. He counted himself fortunate to attend this meeting. All his sympathies, from the time he first began to think, had been for freedom and with the Abolitionists. They had heard the cause modestly and nobly advocated that evening by a woman. He was delighted with the earnest, patient, affectionate appeal from this American lady. He tendered his full sympathy. (Applause.)

The resolution having been carried,

Rev. S J. May said: I thank you for the warm welcome you have given me. I accept it, not for myself, as an individual, but as the representative of the American Abolitionists. As noble men and women as live are these Abolitionists, and the greatest of them is William Lloyd Garrison. I am convinced that, after he has passed away from earth, he will ere long be regarded as the first man America has produced in this century. It was my privilege to be in Boston



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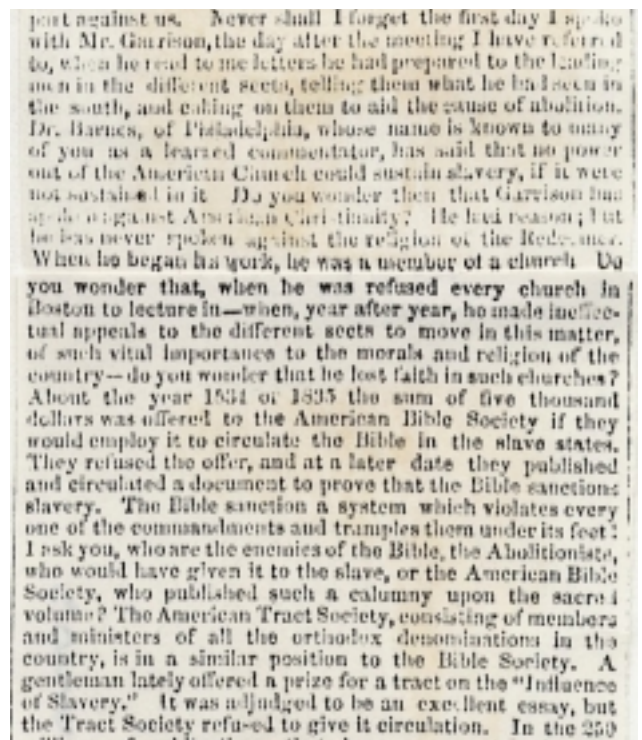
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Rev. S. A. STEINTHAL proposed that something practical should be done. As members of religious denominations let them communicate with those of their own name who were implicated in American slavery, and protest against defiling their religious enterprises with any such accomplices in iniquity. They ought to sympathise with those noble men and women who had battled long in the anti-slavery cause, and send them what assistance they could, for it was in America the struggle must take place. (Cheers.)

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