

Mr. GARNET was most kindly and cordially received when he rose to address the meeting. After a few words of introduction, he stated that he appeared before an English audience on behalf of an oppressed and injured race on the continents of America and Africa, and of countless numbers on the islands of the ocean, who lifted up their fettered hands to Heaven, and prayed for liberty. He was there as their advocate, not only because he was of the same race, every drop of blood in his veins being African; but also because he was a man. (Applause.) Mr. Garnet read a letter—one of the last letters ever written by John Wesley—which was on the subject of slavery, and was addressed to William Wilberforce, animating him to renewed zeal and courage in his philanthropic enterprise, and stigmatizing American as the worst form of slavery which had ever existed under the sun. The institution thus justly described by Mr. Wesley had now three millions of victims; or, in other words, there were as many human beings held in bondage in the United States as there were inhabitants—men, women, and children—in all Scotland. (Sensation.) And the physical horrors of slavery—on which it was not his intention to dwell—were not its worst and most appalling consequences. Its moral effects were still more fearful and lamentable. Yet of these the slaveholder was accustomed to make his boast. When he had blotted out from his victim the natural, inborn love of liberty; when he had extinguished within him all those high and holy aspirations and affections which gave dignity to human nature; then, with his foot upon the neck of his prostrate slave, he exulted in his work, and proudly proclaimed that the crouching and abject serf was—

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CONTENT! (Hear, hear.) But, as a class, they were *not* content. If they were, how came it that thousands of them fled the house of bondage? The slaveholder bitterly complained of the loss of his property—he was angry that they sought and found an asylum in Canada—that, flying from the shadow of the Republic, they took refuge under the shelter of the English Monarchy. (Applause.) But what would have become of the United States, if the forty thousand negroes now in Canada had been retained in bonds? Canada, in fact, was the safety valve of American Slavery—the protection of the Republic from a destructive explosion. Thither it was that the aspiring negro, whose resolve was liberty or death, directed his fugitive feet; and woe to the United States if no such asylum existed for the mounting and untameable spirits of his (Mr. Garnet's) race! (Applause.) Virginia and Maryland, Mr. Garnet stated, were states whose chief exports were slaves; and the average duration of an exported negro's life did not exceed from five to seven years. (Hear, hear.) Mr. Garnet exhibited one of the whips wielded by the drivers—a whip, he said, which had frequently been used in lashing men and women. He also produced the chains imposed upon the necks and limbs of the slaves. But, he said, for these he was indebted, not to America, but to England. Yes! Birmingham was the place in which the shackles were forged which the manstealer placed upon his prey. (Sensation.) But let the forgers beware! Lord Brougham, in 1840, obtained a law which made it felony to aid and abet the Slave Trade; and the men who made these chains, and who were well known, might be transported.

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(Applause.) While America built the fleetest vessels in the world—the Baltimore clippers—to waft the poor negro from slavery, Portugal and Spain supplied the crews, and England wove the fabrics that were given in exchange for the captive African, and forged his chains. (Hear, hear.) A rude song, said to be the composition of a slave, was frequently sung in the United States on the occasion of processions of the captured gangs. He (Mr. Garnet) had no pretensions to be considered a vocalist, but he would sing the words:—

See these poor souls from Africa
Transported to America.
We are stolen, and sold to Georgia:
Will you go along with me?
We are stolen, and sold to Georgia:
Come sound the jubilee!

See wives and husbands sold apart:
Their childrens' screams will break my heart.
There's a better day a-coming:
Will you go along with me:
There's a better day a-coming:
Go sound the jubilee!

O, gracious Lord! when shall it be
That we poor souls shall all be free?
Lord break them slavery powers:
Will you go along with me?
Lord, break them slavery powers:
Go sound the jubilee!

Dear Lord! dear Lord! when slavery'll cease,
Then we poor souls will have our peace.
There's a better day a-coming:
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of the American slave, was by argument; and the most powerful argument would be the discontinuance, as far as possible, of the consumption of slave-labour products. A former generation gave up, for the sake of the negro, the use of slave-grown sugar; and this was done when free labour sugar was not to be had. A less sacrifice was now demanded of the British public. It was simply asked of them to prefer free-labour to slave-labour sugar, coffee, cotton, rice, &c. This he believed they would many of them do. He had been encouraged at Frankfort, while visiting that city as a delegate to the Peace Congress, by the request of the chief magistrate that an anti-slavery meeting should be held. This suggestion was carried out, and it was resolved that free-labour stores should be established in Germany. Mr. Garnet exhibited cottons and cotton prints the products of free labour, now on sale in Newcastle, Gateshead, and elsewhere. There were British colonies, he said, which could produce cotton with even more advantage than the United States; and he trusted that every encouragement would be given by Britons to this branch of British industry. (Applause.) Mr. G., of whose address we give but a bare outline, resumed his seat amidst loud cheers,—[We find that we have omitted to allude to one of the dark features of American slavery, presented by Mr. Garnet[—the] law by which the negro child is bound to follow the fortunes, not of its father, but of its mother. If the mother was born free, so was the child. The motive of the lawmaker was obvious. If, the father being free, the child was free also, the licentious slaveholder would lose much “property.” It was therefore decreed that the child must be a

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slave, if its mother was a slave; and hence there were many men and women in bondage who were as fair as any of the ladies and gentlemen whom he had the honour of addressing. In illustration of this portion of his lecture, Mr. Garnet exhibited several daguerreotype portraits of fugitive slave-girls, “*guiltless* of a skin not coloured like our own;” yet all the Saxon blood that circles in their veins does not atone, in the eye of the American, for the slight remaining taint of the African.

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