

Mr. REMOND would add his testimony to that of Mr. Burleigh. All who have read the history of Slavery for 50 years, can attest the truth of his positions. I am glad he took the financial view of the question. It was well done, and conclusive. But there was the same cost of Northern individuality and liberty, as of Northern money.

He did not propose to introduce the scarred backs of slave fathers; the branded arms of slave mothers; but he proposed to speak of Northern character and citizenship. If the Northern free white men lose one-tenth of their rights of freedom, it is equal to the loss of ninety-nine hundredths of the rights of the slave. There are no free white men or white women before me. When a boy, I went to a Fourth of July celebration, and heard a Mr. Sprague. Many sentiments were expressed, which I set down as Anti-Slavery—such as that of Joseph Warren, that “the question of property in man was not a debateable one—he would not entertain it for a moment.” And our schoolboys’ delight in repeating the sentiment, that “resistance to tyrants is obedience to God.” Is not that Anti-Slavery? Mr. Burleigh might have gone on and added, that we have yet to see a single instance of a Representative of our Government abroad, who at home and abroad has advocated equality in legislation. So the South controls the mind of the North. Willis lately objected to the appointment of Web to Austria—but of Webb’s participation in mobbing Abolitionists, a few years ago, no mention is made as unfitting him to represent our Government abroad.

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Orleans. He called attention to these facts, to show that Northern liberty is compromised, if not wholly blasted, by Southern dictation. Mr. Hubbard commenced his account of his mission to New Orleans by saying, "Mr. President, since my *escape* from the South, I will give you an account of my expedition." Had he escaped from horse theft, from burning a house?—from any sort of crime? No—only from a mission to see to the rights of Northern freemen in New Orleans. He referred to the ignominious and ruffianly treatment of Mr. Hoar, at Charleston.

Let us look (continued Mr. R.), at the incongruity of things. Mr. Webster can welcome Hungarian exiles; but has he ever welcomed Frederick Douglass; or hundreds of other fugitives from American Slavery, and offered them a secure home? Never. Mr. R. said there was a Hungarian sympathy meeting at Philadelphia a short time since—when on the same evening, a meeting was held in the same city, where were two colored women who had escaped from Slavery, one of whom had her head cut open with a hoe by her master, and another with the brand of her master, and the marks of horrible atrocities. Yet there was not a white man at this meeting!

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How long is it since any man in Congress dared to say his "soul was his own" on this question? Were they not brow-beaten and insulted? Daniel Webster has expressed free sentiments north of Mason's & Dixon's line; but not south of it. Is he a free man south of Mason's and Dixon's line?

To show up the contemptible spirit of Northern cringing to Southern dictation, Mr. R. read a petition of two or three Irishmen, to be appointed Commissioners of exercise about 200 years ago, which convulsed the house with laughter. He referred to the imprisonment of Rev. Mr. FAIRBANKS, four years and a half in the penitentiary of Kentucky, for aiding in the escape of slaves, and asked if that could be done, if northern men were manly and free?— He referred to the U. S. squadron, on the coast of Africa, for the suppression of the Slave Trade— while in command is Com. Jones, a man who at home and abroad, is a practical slaveholder, and on the coast of Africa is waited upon by his own slaves!

Mr. R. read the advertisement for the sale of an intelligent and accomplished girl, at Norfolk, whose only crime was an attempt to gain her liberty. Yet we hold meetings to sympathize with Hungarians; when towards these, we are as insensible as the stones in yonder grave-yard.

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