

fectly aware that these sentiments were very unpalatable and unpopular, even among many calling themselves anti-slavery men. He said that out of seventeen millions, three millions in the country were slaves; that the national banner now clings to the flag-staff clotted with blood; that Drs. of Divinity in the American Evangelical Alliance, and elsewhere, were afraid to be thought to love liberty too much; that the only person in the American Evangelical Alliance who spoke of slavery as a sin, and a sin to be immediately quitted, was a "lawyer." He gave Dr. Cox the character of a hair-splitter. He said that the doctrine of individual responsibility was repudiated by Christians in this land in their conduct as citizens; that they were slaves to party. He alluded to the clergy of the *Evangelical Alliance*, who, he said, were skulking somewhere in this city from the indignation of Christendom (great applause and hisses). They, Dr. Cox, Kirk, and others, were trying how far they might serve God, and yet not sacrifice the world,—[their conduct justly deserves this reflection,—W. G.]—that they blamed others for doing what they refused to do themselves. Once, said he, our pulpits were filled by the Edwards and Hopkinses, who were not ashamed to avow themselves abolitionists; now these pulpits were empty, for no one could see the puny successors of those glorious men, (great cheering). This degeneracy he attributed to the workings of slavery under the license given it by the Constitution of the United States. He said the overthrow of that constitution was the great work now before the abolitionists; that they must take celestial bearings—absolute right. That the nation had *grovelled down* from 1776. The signers of the Declaration of Independence had left 600,000 slaves, with the hope that in a few years the system would die out, but they had now increased to three millions.

Mr. Garrison then rose and made some remarks and explanations regarding Frederick Douglas, previous to introducing him to the meeting. He gave a brief account of Douglas's reception in England. How British philanthropy had purchased his freedom, and had tendered to him house and land if he would remain. That he had been received into highly respectable society, his colour forming no bar. He denounced the prejudice of this country, which made the colour of the skin a reason for degrading the coloured race. He rejoiced to say that caste was gradual y but surely dying out. He then adverted to the fact, that a month before leaving for this country, F. Douglas applied at the office of the Cunard Steam Line in London, for a cabin passage, enquiring at the same time if his colour would be in the way of his enjoying the same rights and privileges as others. He was told he would have the same privileges as others. He paid for his passage, but when he went to Liverpool, he was told by the agent there, that he could not be admitted to the first cabin, nor to the table with the cabin passengers. Though naturally hurt at this breach of contract, his anxiety to see his family, and to be present at this annual meeting, obliged him to put up with such accommodations as he could get. Though it was but a poor value to me would he had received, yet it was handsome of Captain Judkin to give up his own cabin to F. Douglas, which act he had never done before, except to one of the Governors of Canada. F. Douglas wrote a statement of the facts to the *London Times*, which paper published a long article, denouncing in no measured terms the breach of contract, and the unworthy truckling of the Company to the vile prejudices of the Americans. The press, generally, took up the question in condemnation of the Company, so that Cunard came out in the *Times* regretting what had happened, and promising that such a thing should not occur again, (great applause).

Frederick Douglas was then received with tremendous applause, which was continued for some time. (Mr. D. is a *Mulatto*, with a bushy head of hair, his countenance exhibits thoughtfulness, mixed with sternness, and a touch of the scornful, but when he rises to speak these peculiarities are supplanted by a pleasant smile and manner; he speaks with ease, freedom, and volubility, and I only wish I was one-fourth as good an orator.) He began by stating that the reason why he visited Britain, was to get out of the way of the man who claimed him as his chattel. He fled to Monarchical England from Democratic American Slavery. Even on landing he was received by all as a man, by the people, the cabmen, even by pigs and dogs of England, (a laugh.) "Say what we may," continued he, "of the oppression and poverty that exists in England, there is liberty there; a total absence of that disgusting prejudice which exists so extensively in America." He then spoke of the right and duty of invoking English aid and sympathy in promoting abolition in this country. Honestly, said he, I have no patriotism, for I have no country; American institutions do not recognize me as a man, the Church and the State alike pronounce me a Slave. In such a country I cannot have patriotism. Nothing but my family and three millions of my fellow creatures in bondage have brought me back, some of these are my own brothers, sisters, and kindred. I do not hate America as compared with any other country, but I cannot love it; I desire to see its present constitution shivered in a thousand fragments, so that this foul curse may be abolished. I am anxious to see humanity triumph. Americans are irritated, (applause and hisses); I desire to see them irritated, it needs this irritation, and I would blister the union all over, from head to foot, until it gives signs of a better condition. Why call in the public opinion of other nations? because there is not moral power in this nation sufficient to overthrow slavery. The Church, the State, the Press, have not the moral power within them. Is not the State engaged in voting supplies to extend slavery, whilst the Church and the Press are aiding them? Therefore I invoke English aid, and it will be given, America may boast of her power to

keep back the invader, but she cannot keep back *truth*, come from what quarter it may. She cannot keep out the overwhelming *moral sentiment* which is now flowing into this land against slavery. Democratic Freedom is making rapid strides in Europe, not the bastard Democracy which, while loud in its regard for freedom and equality, builds up slavery. There is there none of the disgusting, mean, low, prejudice against colour which exists here. Slavery is found everywhere. It was in the Evangelical Alliance, and looking saintly in the person of the Rev. Dr. Smythe. It was in the Temperance Convention. Dr. Cox said many slave-holders—dear Christian Men!—were sincerely anxious to get rid of their slaves; that some were so poor they could not pay the expense of removing them to a free state; but there was one fact which I fortunately had at hand to meet this falsehood, viz.: that Gerrit Smith and Arthur Tappan had advertised for the special benefit of this class of slave-holders; that they had set apart a fund of \$10,000 to aid in removing such slaves, but no applications were ever made. Dr. Cox had accused him of stirring up a war-feeling; this he denied *in toto*, proclaimed himself in every respect a peace man, and that had he not been a peace man he would have gone through Britain urging them on to war, so that the three millions of American Slaves might be liberated. Said he

"Weapons of war we have cast from the battle:
Truth is our armour—our watchword is Love;
Hushed be the sword, and the musketry's rattle,
All our equipments are drawn from above.
Praise then the God of truth
Honour age, and ruddy youth.
Long may our rally be
Love, light, and Liberty;
Ever our banner be banner of peace."

Mr. D. then took his seat amidst long-continued and tremendous applause. The meeting then adjourned to the Apollo Rooms in the afternoon, but which meeting I did not attend.

EXTRACTS FROM MRS. ROY'S HISTORY OF CANADA.

JACQUES CARTIER IN THE ST. LAWRENCE.

Jacques Cartier—(1534)—explored the north east coast carefully, and passing through the straits of Belleisle, traversed the great gulf of the St. Lawrence, and arrived in the bay of Chaleurs in July. He was delighted with the peaceable and friendly conduct of the natives "who," says Hackluyt, "with one of their boats, came unto us, and brought us pieces of seals ready sodden, putting them upon pieces of wood; then, retiring themselves, they would make signs unto us, that they did give them to us."

From this hospitable place, where the natives seem to have displayed some of the politeness of modern society, Jacques Cartier proceeded to Gaspé Bay; where he erected a cross thirty feet high, with a shield bearing the three flours-de-lys of France, thus taking possession in the name of Francis the First.

He carried off two natives from Gaspé, who were of great use to him on his succeeding voyage. It appears, however, that it was with their own consent, as they allowed themselves to be clothed in shirts, coloured coats, and red caps, and to have a copper chain placed about their necks, "whereat they were greatly contented, and gave their old clothes to their fellows that went back again." Cartier coasted along the northern shores of the gulf, when, meeting with boisterous weather, he made sail for France, and arrived at St. Malo on the 5th of September.

This celebrated navigator calls for more especial notice from us, inasmuch as he was the first who explored the shores of Canada to any considerable extent, and was the very first European who became acquainted with the existence of Hochelaga, and in 1535 pushed his way, through all obstacles, till he discovered and entered the village, which occupied the very spot on which now stands Montreal, the capital city of Canada.

DE SOTO IN THE SOUTH.

Sending most of his vessels back again to Cuba, he commenced his march into the interior. After wandering for more than five months through unexplored and uncultivated regions, he arrived at the fertile country, east of the Flint river, where he passed the winter.

At the end of five months, he broke up his camp, and set out for a remote country lying to the north east, which was said to be governed by a woman, and to abound in gold and silver. To his great disappointment, after penetrating, it is supposed, nearly to the Savannah river, he found indeed the territory of the princess, but the fancied gold proved to be copper, and the silver only thin plates of mica.

Hearing there was gold in a region still farther north, he dispatched two horsemen, with Indian guides, to visit the country