

ARCHIVBYTE

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FINDING HISTORICAL NUGGETS IN ACCESSIBLE ARCHIVES



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Letter from the Editor:

In this ArchivByte, we present insights into the international anti-slavery lecture circuit and the activities of Charles and Sarah Remond. Charles and Sarah grew to become prominent activists in the fight against slavery. They toured, together and separately, around America and Europe giving abolitionist speeches. Their travels are profiled in their letters published in *The Liberator*, *National Anti-Slavery Standard*, and the *Christian Recorder*.



As we welcome Summer, our minds turn to leisure and sports activities. Bob's Corner presents selections from our collections on the topic of Leisure & Sports in the 19th Century.

Thank you,

Iris
ArchivByte Editor



Iris L. Hanney
President
Unlimited Priorities LLC
1930 SW 48th Lane
Cape Coral FL 33914
239-549-2384
iris.hanney@unlimitedpriorities.com

On the International Lecture Circuit: Charles and Sarah Remond

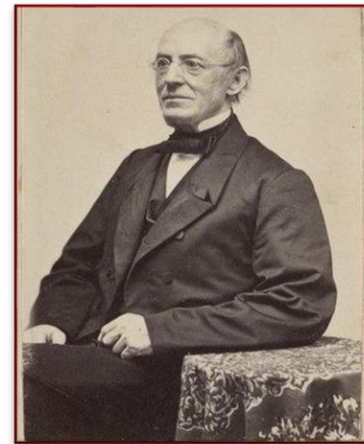
By Jill O'Neill

In the late summer of 1840, the British and French Anti-Slavery Association held their World Anti-Slavery Convention.

Representatives from anti-slavery groups in the United States – both male and female – traveled to London. However, upon arrival, the women learned that they would not be seated as credentialed delegates. In protest, two

prominent abolitionist speakers – William Lloyd Garrison and Charles Lenox Remond – declined to be seated as delegates and

instead sat silent in the gallery. Reports subsequently appeared in the newspaper **The Colored American**, taking exception to the action. The editors were willing to tolerate Garrison's silence, but deplored Remond's absence from the floor, writing:

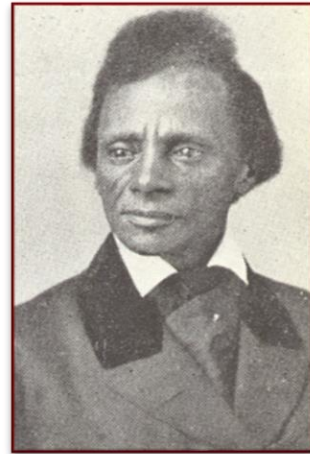


William Lloyd Garrison, Abolitionist, Orator, and Editor of *The Liberator*, circa 1870. Library of Congress.

“As it regards our brother, C. Lenox Remond, there were weighty considerations why he, even under those circumstances, should have taken his seat at the Convention. Although he went not as a delegate from the colored people, he was nevertheless a colored man; and although he was in a meeting, in a country where existed no distinction founded on color, he was from a country where great distinctions did exist; where himself with all his friends and brethren, according to the flesh and not according to the flesh, were a proscribed and outcast people. And he ought therefore to have taken his seat, and seized the first opportunity, to lay before the Convention as the only one there immediately concerned, all the disabilities of

the nominally free people of his own country, to be made the especial business of the Convention; and with the rest of its proceedings to be spread before the world, the better to inform them as to how recreant America treated a portion of her sons, whom she regards as free.”

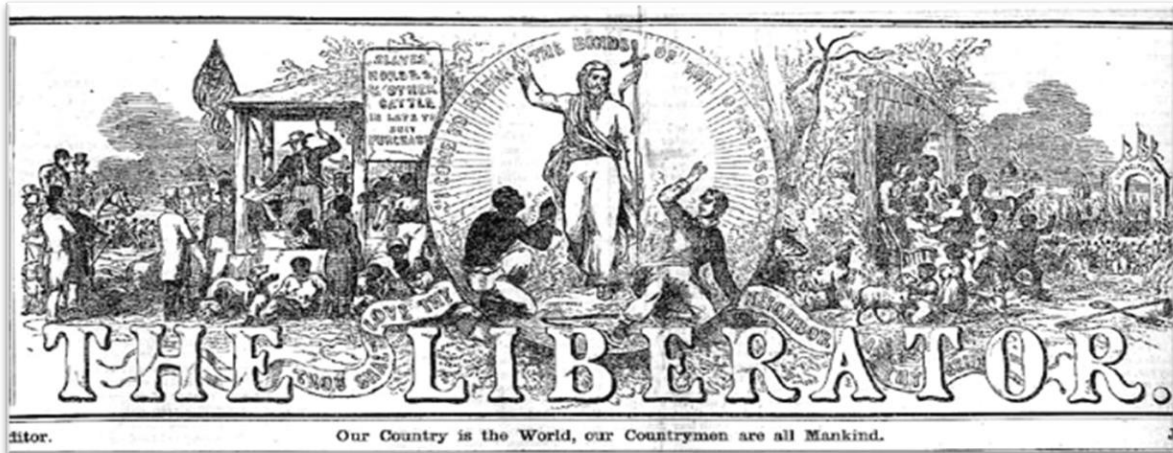
In both 1840 and 1841, Charles Remond was a featured speaker, alerting audiences in England, Ireland, and Scotland, as well as in Europe to the plight of enslaved persons. Remond himself had been born a free man of free parents in Massachusetts. A man in his thirties when he addressed audiences on the industrial drivers of slavery, he had already proven his oratorical talents.



Charles Lenox Remond,
Abolitionist and Orator, circa
1851. Wikimedia.

“The only excuse which either England, Scotland, or Ireland can find for countenancing, in any degree, that injurious, dangerous, and pernicious system, consists in the nature of their mercantile and manufacturing interests—in the pecuniary advantages of our system to these countries. This impression will not long continue—no longer than the people having connection with that country shall remain ignorant of the truth. I am happy to say, many in Ireland have resolved to look this question in the face—and if American slavery lives and flourishes upon the purchase, manufacture, and consumption of American cotton, it shall not be long ere the support is destroyed. (cheers.) Happy, very happy, was I to notice the warm response given to the reference made by our valued friend Thompson, to the capabilities, resources and productions of India, and the incalculable advantages which must accrue to the three countries, if public opinion shall be

directed to that empire, and its riches be brought into competition with the slave produce of our country.



The Liberator, 1831 - 1865, Accessible Archives database.

Writing from Manchester, Remond sent a letter to Garrison's newspaper, **The Liberator**, to share with readers how the anti-slavery message was being received:

"Five years ago, it was said by abolitionists in America, that the days of the accursed system were numbered; and I may safely say, in British India also. Let O'Connell of Ireland, Thompson of England, and Garrison of America, take courage, and be strengthened...England will soon learn her duty, and knowing it, with her is to perform. England can and will abolish East India slavery. England can and will abolish American slavery, the philosophy of George McDuffie, the computation of Henry Clay, and the committal of Daniel Webster, to the contrary notwithstanding...I say, let the American editor, who cast the epithet of lying scoundrel upon George Thompson, and he who more recently styles Daniel O'Connell a base and brutal abolitionist, know that were they in this country, such abuse would be laughed to scorn. Very chivalrous indeed to speak and print these things some thousand miles distant! Shame on

the name of such infatuated creatures, who disgrace the ashes of their ancestors, and bring dishonor upon the clods which cover their remains, by endeavoring to defame the men who advocate the principles for which their fathers pledged their lives, their property, and their sacred honor. American editors appear in great trouble, because the English believe human rights to be human rights, and more than skin-deep; because high-minded Englishmen, and Irishmen, and Scotchmen, pity their ignorance, and contemn their impudence, when they appear among them, mad with the colorphobia distemper."



National Anti-Slavery Standard, 1840 - 1870, Accessible Archives database.

Ten years later in Boston, the American Anti-Slavery Society would sponsor featured orators at public lectures, allowing audiences to better understand the negative impact from legislation such as the 1850 Fugitive Slave Act and legal rulings such as the Dred Scott decision, handed down in 1857 by the Supreme Court. By this point, Charles Remond would be accompanied by his younger sister, Sarah Parker Remond. A gifted speaker herself, the two traveled the same domestic and international lecture circuit on behalf of the Society. Brother and sister frequently encountered logistical issues when traveling.

One such instance was detailed in a letter to the editors of the ***National Anti-Slavery Standard***:

“When the Remonds arrived, because of their complexion they were unceremoniously denied the entertainment which had been fairly engaged for them and were obliged to turn from the doors. Miss Anthony and I refused to remain where our friends could not be received, only on account of colour. An unpretending hotel was found willing to receive us. The Websters, so far from having “conquered their prejudices,” as their illustrious namesake once advised, were, in this instance, “conquered” by prejudice.”

The amount of racial prejudice encountered was dramatically less when Sarah and her brother were on the international lecture circuit. In November of 1859, a brief account of Sarah’s reception publicly and privately in Bristol, England was included in ***The Liberator***:



Ellen and William Craft, fugitive slaves and abolitionists. *The Liberator*, April 1847.

“We have just had a letter from a well-known friend of the anti-slavery cause in Bristol, informing us that Miss Remond is now in that ancient city, and that she delivered her first lecture there to very general acceptance. During part of her stay, she was the guest of the eminent philanthropist, Miss Mary Carpenter. We have also heard from another source that, during the latter part of Miss Remond’s residence in London, she was an inmate with William and Ellen Craft, who are comfortably settled near the great metropolis where Mr. Craft supports his family respectably by the sale of some useful articles of which he is the importer or investor. While Mr. Craft’s guest, Miss Remond, was called down stairs one day by the servant, who told her that an old gentlemen had come in his carriage to see her and

was waiting for her in the parlor. This 'old gentleman' was no other than the most illustrious man in England, that world's wonder, Henry, Lord Brougham, who at the patriarchal age of eighty still maintains his habits of marvelous personal and intellectual activity...Lord Brougham remained for about an hour in conversation with Miss Remond. We have not heard what they talked about, or what they thought of one another—but it is certain that, of the thousands of white ladies who annually cross the Atlantic to see the 'lions' of the old world, very few indeed on their return can boast of having had such an interview with such a man.”

The slavery issue was not the only controversial topic where the Remond presence met resistance. In 1859, activist and journalist Harriet Martineau documented for the **National Anti-Slavery Standard**, some objected to Sarah's presence “over the much-vexed question of Woman's Rights”.



Sarah Parker Remond,
American abolitionist and
physician, circa 1865.
Wikimedia.

“The First of August meeting in London was successful as far as it went; but it might have been much more interesting but for the ill-judged exclusion of Miss Remond from the speakers' platform. This was done by the intervention of that kind of abolitionism which can make very fine speeches on liberty and slavery but cannot free itself from some bondage or other which stops it short, and makes it stop everybody it can reach. The objection to inviting Miss Remond to speak was that “it might raise the much-vexed question of Woman's Rights”—an excuse too low and too irrelevant to need any exposure here. On other occasions

people of less pretensions than those objectors have encouraged Miss Remond to speak in London and have heard her with the deepest interest. A letter now before me says her address at the Music Hall was winning from “its simplicity and perfect propriety;” and the writer goes on: “Nothing is more touching than to hear her plead for her sisters in bondage.” We trust she will do so with effect in our great city of Bristol, once as corrupt as Liverpool itself under the influence of the West India planters. Miss Remond is on a visit to Miss Carpenter; and the friends of the cause are organizing a public meeting where she may deliver her message. The general impression as to the labor-question in the West Indies seems to be that it is approaching a clear solution.”

More problematic in the following year would be a denial by the American Consulate to issue an appropriate visa for Sarah's travel to France. The Annual Report of the American Anti-Slavery Society of 1861 provides the most succinct account of her experience:

“Miss Sarah P. Remond —of whose sojourn in Great Britain, and deservedly cordial reception there, we spoke last year—wishing to visit France, went to the office of the American Embassy, in London, about the first of last December, to get the necessary visa on her passport. It was refused by the official underling of Mr. Dallas, upon the ground that colored persons are not citizens of the United States; and her remonstrances were answered with a threat of forcible removal from the office. A few days after, she applied, in writing, to the minister himself, respectfully insisting on her right to have her passport visaed by the minister of her country; but only got a diplomatic note from his assistant secretary, affirming a “manifest impossibility by law” that, in her case, “the indispensable qualification for an American passport, that of ‘United-States citizenship,’ should

exist,” and telling her that “a just sense of his official obligations, under instructions received from his government as long ago as the 8th of July, 1856” [nearly a year before Judge Taney's dictum against colored citizenship, it will be seen], constrained him to refuse compliance with her demand.

The Edinburgh Scottish Press thus comments upon this refusal. “Every day brings fresh evidence how indelible, and foul is the stain of American Slavery. The antipathy to color is so deep-seated that even in free England it denies the ordinary courtesies of civilized life to ladies whom HENRY BROUGHAM was proud to recognize, and who are deemed no unworthy associates of the elite of our female nobility. Miss REMOND subsequently obtained a passport from the British Foreign Secretary, who had not learned that a shade on the complexion is a forfeiture of human rights.”

Sarah would pursue her own professional goals in Europe. In 1869, **The Christian Recorder** would run a brief item on her qualification in a medical career:

“Miss Sarah Remond, a gifted colored lady, who studied medicine with Dr. Appleton—the friend and physician of Theodore Parker, during the latter portion of his life at Rome and Florence, has been regularly admitted as a practitioner of midwifery in Florence, where she is now residing, with excellent prospects of employment and success. Her merit has won her friends on the continent of Europe, as it did in England. On going to Italy, she had excellent letters of introduction from Mazzini, among other. With this satisfactory passport, Dr. Appleton went with her to call on Garibaldi, and, though many others were waiting for an interview, they were instantly admitted. Miss Remond is not only well received everywhere in

Florence, but she has friends among the very best people there."

Sarah would never return to the United States but would continue living in Italy as a medical practitioner.

The experiences of former slave Frederick Douglass as well as Douglass' gift for rhetoric would overshadow those of Charles Remond. However, Remond would continue his efforts as a reformer in the United States, speaking on the question of suffrage, equal rights, and other issues of the day. At an Anti-Slavery Association meeting in 1865, Remond would say that *"He believed...that the suffrage question was to be the next great question in this country, He hoped that Congress, at its next session, would decide that no State should enter the Union but upon the basis of free suffrage, a free religion, and free social and civil rights. He asked this, not for his color, but for the welfare of the nation."*

Charles would die in 1873. Sarah would survive her brother for another 20 years, remaining in Europe until her death in Rome in 1894.

Jill O'Neill has been an active member of the information community for more than thirty years, most recently managing the professional development programs for NISO (National Information Standards Organization). Her publishing expertise was gained working for such prominent content providers as Elsevier, Thomson Scientific (now Clarivate), and John Wiley & Sons. Jill continues to write for a diverse set of publications, including NISO, Information Today and the Scholarly Kitchen blog



The Primary Sources Referenced in this Text Are Included in

Accessible Archives Collections

African American Newspapers Collection – The Christian Recorder

This collection of African American newspapers contains a wealth of information about cultural

life and history during the 19th and early 20th century. *The Christian Recorder* embodied secular as well as religious material and included good coverage of the black regiments together with the major incidents of the Civil War. The four-page weekly contained such departments as Religious Intelligence, Domestic News, General Items, Foreign News, Obituaries, Marriages, Notices and Advertisements.

The Liberator, 1831-1865

Includes printed or reprinted letters, broadsides, reports, sermons, debates, conference proceedings, and news stories relating to American slavery, emancipation, appeals for funding, anti-African colonization, slave codes, women's rights, the break with Frederick Douglass, "bleeding Kansas," slave unrest in the West Indies and others.

National Anti-Slavery Standard, 1840-1870

Comprises the full run of issues that were published and featured writings from influential abolitionists fighting for suffrage, equality and most of all, emancipation. It contained essays, debates, personal accounts, speeches, events, reports, and anything else deemed newsworthy in relation to the question of slavery in the United States and other parts of the world.

Bob's Corner

How did Americans "have fun" in the 19th century?

With the spread of industrialization in the nineteenth century,



American workers and families saw an increase in leisure time and more disposable income than they had ever enjoyed before. What did Americans do with this time and income?

Participation in sports, leisure, and amusement activities multiplied.

The rise of new forms of leisure and amusements radically reshaped the nature of American popular culture. Attendance at sporting events, particularly baseball games, grew exponentially. Vaudeville increased in popularity, featuring singing, dancing, skits, comics, acrobats, and magicians. Amusement parks, penny arcades, dance halls, and other commercial amusements flourished. As early as 1910, when there were 10,000 movie theaters, movies had become the nation's most popular form of entertainment.



Drawing on early 19th Century Puritan criticism of play and recreation and a political ideology that was hostile to luxury, hedonism, and extravagance, many Americans tended to associate theaters, dance halls, circuses, and organized sports with such vices as gambling, swearing, drinking, and immoral behavior.

The excerpt below, from the August 1884 issue of **Godey's Lady's Book**, presents a very different view on Women in an era of sports and leisure. Many women felt their femininity was being challenged by "The Athletic Age."

"THE ATHLETIC AGE.

There was a time which most of us remember, when feminine accomplishments had a range wholly different from what they have now. The whole charm of fashionable womanhood once lay in that sweet assiduous languor which suggests a flower-like frailty and a disposition too delicately refined to bear the bustle of life on the ordinary plane. But at other times, other manners! In this enlightened era of society, the Amazon type is much more admired than the statuesque loveliness of a drowsy Cleopatra; Di Vernon takes precedence in popular favor over a whole train of Lydia Languishes. In a word, this is an athletic era, and it is the fashion in elegant society to affect all the rousing, rollicking sports which were once the censured pastime of a hoyden..."

The excerpt below from the February 18, 1875 issue of the **Christian Recorder** presents the view that leisure is a detriment to life's necessary pursuits.

"If I had Leisure..."

If I had leisure, I would repair that weak place in my fence," said a farmer. He had none, however, and while drinking cider with a neighbor, the cows broke in and injured a prime piece of



corn. He had leisure then to repair his fence, but it did not bring back his corn.

"If I had leisure," said a wheelwright, last winter, "I would alter my stove pipe, for I know it is not safe." But he did not find time, and when his shop caught fire, and burned down, he found leisure to build another.

"If I had leisure," said a mechanic, "I should have my work done in season," the man thinks his time has been all occupied, but he was not at work till after sunrise; he quit work at five



o'clock, smoked a cigar after dinner, and spent two hours on the street talking nonsense with an idler...



The thing lacking with hundreds of farmers who till the soil is no more leisure, but more resolution - the spirit to do - to do now. If the farmer who sees the fence in poor condition would only act at once, how much might be saved..."

By the second half of the 19th century, a new outlook--which revered leisure and play--began to challenge these Puritan prejudices. This outlook included the "medical" benefits of exercise, time to de-stress, and the desire for the "pursuit of happiness" away from the workplace.

"Bicycling has done more to emancipate women than anything else in the world. I stand and rejoice every time I see a woman ride on a wheel. It gives women a feeling of freedom and self-reliance."

-- Susan B. Anthony



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Unlimited Priorities® is the exclusive sales and marketing agent for Accessible Archives:

Iris L. Hanney
President
Unlimited Priorities LLC
239-549-2384
iris.hanney@unlimitedpriorities.com
unlimitedpriorities.com

Robert Lester
Product Development
Unlimited Priorities LLC
203-527-3739
robert.lester@unlimitedpriorities.com
accessible-archives.com



Publisher and editor of *Inside the ArchivByte*