

MR. C. R. REMOND next addressed the meeting, and was received with loud cheers. After a few introductory observations he said, reference had been made to the Colonization Society; and, feeling no small amount of interest in the action of that society, he would occupy the attention of the meeting a short time in discussing a very few of its merits. He felt particularly anxious to do so, inasmuch as the accredited agent and secretary of that society had recently visited this city, and advocated the merits, he should rather prefer to say, the demerits of the society. (Cheers.) He was not a little surprised, in view of the anti-slavery feeling exhibited in this city, and in view of the meeting recently held in the city of London, and before the fire lit up by that great meeting had begun to flicker or grow dim, that the secretary of the American Colonization Society should appear in this country, to advocate the cause of that society, as if it had been an anti-slavery society, having for its object the amelioration of that class of the people in whom it professed to interest itself. Before them there stood one of that number, and he took the liberty to say, as the mouth-piece of the colored population, and as the agent of more than one society in America, that the Colonization Society had never been the guardian and friend of the coloured race—that it had been repudiated by them from the beginning to the end, and that it ought to be branded as a society opposed to their wishes and their interests. This would be made apparent, if he read one or two extracts, showing what were the objects of that society. It was high time that this colonization scheme were understood in all its bearings. If it was an Anti-Slavery Society, then, in the name of heaven, as well as of truth and justice, let it be made to appear so to the humble individual now addressing them, and he would make the acknowledgement as free and open as ever he had attempted to condemn it; but so long as he held it to be a society that deserved to be reprobated and condemned, not only by him, but by every lover of truth and justice, and humanity, the world throughout, he would speak of it with freedom according to its deserts. (Cheers.) Of the Rev. Mr. Gurley, he would speak with respect as a man, but as the agent of the American Colonization Society, he felt for him no respect whatever. Mr. Remond then read the following extract of the origin of the American Colonization Society.—
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“On the 31st December, 1800, the following passed the House of

Delegates of Virginia, in secret session.—

Mark its origin. It began in secret. Why should it originate in the dark? It is vice, not virtue, that needs the darkness. (Great applause.)

Again,

“The General Assembly of Virginia, January 22nd, 1805, passed a resolution instructing their senators, and requesting their representatives in Congress to ‘exert their best efforts, for the purpose of obtaining from the general government; a competent portion of territory in the county of Louisiana, to be appropriated to the residence of such people of colour as have been, or shall be, emancipated in Virginia, or may hereafter become dangerous to the public safety.’ Governor Page, in communicating the resolution to the senators and representatives, says,—‘From the nature of the delicate business contemplated in the resolution, you will see the propriety of its being considered confidential.’ In 1816, the subject was again brought forward in the legislature of Virginia, and a resolution was adopted, requesting the executive to correspond with the President of the United States, for the purpose of obtaining a territory on the coast of Africa, or at some other place. After labouring in vain for sixteen years, the project was abandoned by the legislature of Virginia, and a meeting was called in Washington, 21st December, 1816, Hon. H. Clay, presiding for the purpose of forming a Colonization Society. It has been stated that every one who spoke at its formation was a slave-holder! In the memorial of the managers of the society to Congress, soon after the organization, it is stated—‘This brief and correct history of the origin of the American Colonization Society, evinces that it sprung from a deep solicitude for southern interests, and among the most competent to discern and promote them.’”

Those who sympathised with the Colonization Society, know that Mr. Clay, dearly as he loved his wife, would as soon give up his wife as give up his slaves. He asked Mr. Gurley, he asked Mr. Clay, he asked the entire society, which was made up chiefly of slave-holders, if they would insult an enlightened audience, by pretending that the colonization scheme was one that was ever intended to benefit the coloured man? (Cheers.) Mr. Clay said, for example, that Africa was the better place for him to live in. That consideration alone stamped the society with disgrace, so far as his feelings were concerned. (Cheers.) Why not allow the coloured men

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to be the judges in the premises? (Cheers.) The question was never asked whether they would go to Liberia or not. (Hear.) But the society [was instituted]; and then they were to go with a free consent. And in what way was the consent given? The coloured people had been persecuted not a little to induce them to comply. Laws of the severest kind had been enacted against them; and those who held respectable situations, and had good employment previous to the origin of the society, had since been denied those situations. (Hear, hear.) Seven years ago, he met with a coloured man who had five children, and who occupied the situation of a pilot on one of their southern rivers. During the time of the fever of colonization to Liberia, he was obliged to give up his situation, or, in other words, it was taken from him, and every means adopted to drive him to that region. This was by no means a singular case; the same kind of conduct had characterised the country during the last seventeen or eighteen years. There was not a man belonging to that society but was aware that, if the coloured man was allowed equal advantages in the slaveholding states, he would not go to Liberia. If the advocates of the Colonization Society had acted upon the principle of a song long worn out, then there might have been some justice in their scheme. A song he had often heard in his boyhood ran thus—

“If you love me as I love you,
No knives shall cut our love in two.”

Now since they were determined that the coloured men should taste the blessings of Liberia, if they had gone with them, the coloured men would have been better able to judge, and to judge equally too. (Laughter and cheers.) He would now, to show them what was the nature of the society, from its very commencement, read another extract, showing what were its objects:—

“In the African Repository, Vol. I. No. 1, it is stated, that the Colonization Society owes its existence principally to the Rev. Robert Finley, of New Jersey. It is said, he began in 1816, to disclose to his friends, and to the public, the scheme which he had been for some time meditating, and which he prosecuted, ‘until, principally, through his instrumentality, the Colonization Society was formed in Washington, in December, 1816.’ In a letter from Mr. Finley, dated 14th February, 1815, he says:—‘Could

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they (the free blacks) be sent to Africa, a three-fold benefit would arise. We should be cleared of them;— we should send to Africa a population partly civilized, and christianised, for its benefit; and our blacks, themselves, would be put in a better situation.”

“*Object of the Society.*—The second article of the constitution, is in the following language:—‘The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their consent) the free people of colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient.’ Such other place! It was not the good of Africa then that was contemplated by the founders of this society. No: it (the Colonization Society) sprung, as we have seen, ‘from a deep solicitude for southern interests,’ and by those ‘most competent to discern and promote them.’ That is, the object of the society was to protect domestic slavery in the United States, by removing free people of colour out of the country—and the evangelizing of Africa was not thought of. The expatriated people of colour were to be sent to Africa, or elsewhere!’

By removing these people (free blacks), we rid ourselves of a large party who will always be ready to assist our slaves in any mischievous design they may conceive.—Address to the Colonization Society in Virginia, Af. Rep. vol. i. p. 176.

“Are they (the free blacks) vipers, sucking our blood! We will hurl them from us.”—Address to the Lynchburg Colonization Society, Af. Rep. vol. iii. p. 201.

“In the second Report, p. 9, they declare that the ‘colonization of the free people of colour will render the slave who remains in America more obedient, more faithful, more honest, and consequently more useful to his master.’”

Mr. R. then proceeded to read further extracts to show that, up to the present time, the objects of the Colonization Society were the same as at the commencement. Take the following as part of the report of the committee to a meeting at Stockton, Alabama, which was adopted:—

“After a due examination of the plan of colonizing the free blacks out of the country, with their own consent, we believe it safe, philanthropic, and of vital importance to its tranquillity; because it requires, to the fullest extent, the inviolability of private rights and private property; because it proposes to remove from among us the degraded, useless

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and vicious race, who are but nominally free, to a place where they can be free and happy; because the plan has been advocated and supported by such men as Jefferson, Madison, Monroe, Crawford, Marshall, Bushrod, Washington, and many other great and good men, whose wisdom and patriotism cannot now be questioned; and because we consider the measure, of all others, best calculated to produce good order and proper discipline among our slaves. For, notwithstanding the laws of most of the individual states, prohibiting immigrants within their limits to reside, it is notorious that they pass from state to state, and from one part of a state to another, without exciting the particular attention of any one, and, of consequence, are peculiarly accessible to designing fanatics, who may, through their instrumentality, disseminate their disorganising doctrines, involving in their spread, insurrection, massacre, and servile war. Therefore, we deem the plan of removing them from the United States the most effectual method of counteracting the ultimate designs of the abolitionists. It is notorious that they (the abolitionists) are the most violent opponents which the scheme of colonization has to encounter.”

At a meeting in the city of Cincinnati, the following resolutions were adopted:—

“Whereas, The citizens of Cincinnati, having for a length of time endured, with a patience and forbearance as commendable to their good taste, as a law-abiding and peace-seeking people, as it was abhorrent to their good feelings, high sense of justice and unquestionable patriotism, the active operations of a *meagre clan*, who style themselves *Abolitionists*, and seek, by the public exposition of doctrines conceived to be not only dangerous, but fatal to *order, liberty* and *law*, consider it due to themselves, at this time, as American citizens, in a public and solemn manner, to protest against their proceedings, to denounce their measures, and, by a full, clear and emphatic expression of public sentiment, as it really exists with almost the entire mass of our population, to repress their efforts, to repudiate the doctrines of this misguided and dangerous association, and in the most public manner to convey this sentiment abroad, with the seal of their indignant reprehension and rebuke—be it therefore,

“Resolved, That any association calculated, by its principles, to break this contract, is a breach of faith to the dead, an absolute wrong to the living—detestable alike for its bad faith and its insurrectionary and most

not vicious race, who are but nominally free, to a place where they can be free and happy; because the plan has been advocated and supported by such men as Jefferson, Madison, Monroe, Crawford, Marshall, Bushrod, Washington, and many other great and good men, whose wisdom and patriotism cannot now be questioned; and because we consider the measure, of all others, best calculated to produce good order and proper discipline among our slaves. For, notwithstanding the laws of most of the individual states, prohibiting immigrants within their limits to reside, it is notorious that they pass from state to state, and from one part of a state to another, without exciting the particular attention of any one, and, of consequence, are peculiarly accessible to designing fanatics, who may, through their instrumentality, disseminate their disorganising doctrines, involving in their spread, insurrection, massacre, and servile war. Therefore, we deem the plan of removing them from the United States the most effectual method of counteracting the ultimate designs of the abolitionists. It is notorious that they (the abolitionists) are the most violent opponents which the scheme of colonization has to encounter.”

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treasonable designs.

“Resolved, That so long as these societies exist, and continue their exertions, we will oppose them, by such legislation as will place the aiders and abettors of such schemes in their true positions, as parricidal enemies to the land that has fostered and protected them, and use all honest efforts to make the propagandist of their doctrines amenable, by law, to the penalties appropriate to a mischievous internal foe.

“Resolved, That, in the agency of the Colonization Society, we discover the only sure, safe and feasible prospect of relief from the ills of slavery, and cordially embrace it, as the most mild, and rational, and philanthropic means of African freedom, and emancipation for that population now resident in America.”

Mr. R. then proceeded. This society had been pushed in America in opposition to the remonstrances of the people of colour, from the first moment it was known; and they had endeavored in every possible way to hold up the character of the coloured man as degraded and vicious; but, admit it to be as black as their faces, was that any reason for the course which the Colonization Society had pursued? If they were low, besotted, vile, and irreligious, was that any reason why they should be sent to Liberia, to be elevated and civilised? Why, America was the land of all others fitted to elevate and civilise and educate them; but there they must not remain; they must be taken from the land of Bibles, and education, and christian instruction, to benighted Africa, to be elevated and civilised, and refined! (Cheers.) He wished the people of Glasgow would call another meeting to denounce this scheme of African Colonization, to hear coloured men explain their meaning of the terms, and to aid in promoting the interests of that too long injured people. Mr. R. then proceeded to observe that he had received some kind hints, in the way of rebuke, for sentiments which he had too strongly expressed at a former meet-

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