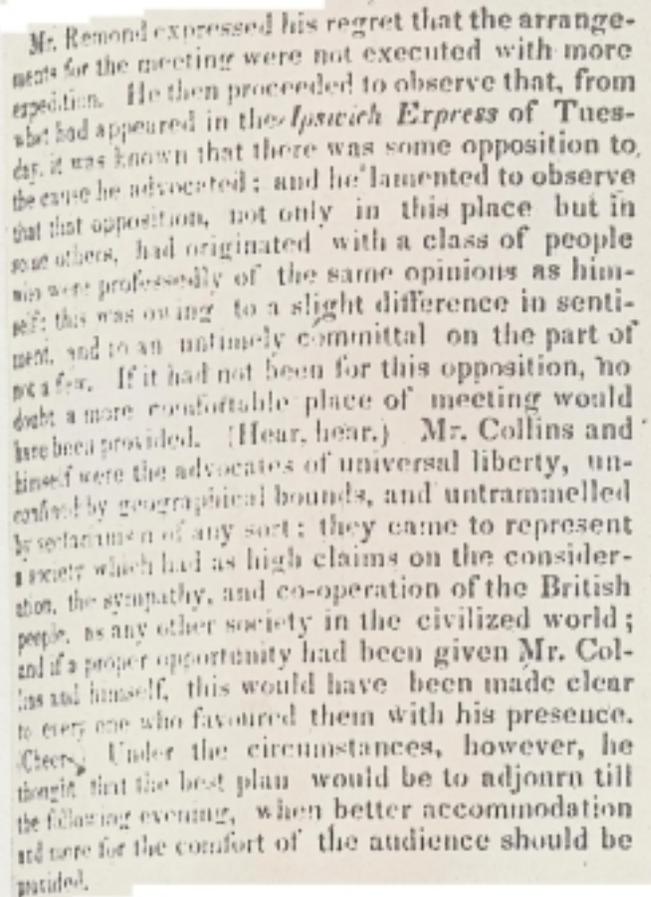


Mr. Redmond expressed his regret that the arrangements for the meeting were not executed with more expedition. He then proceeded to observe that, from what had appeared in the *Ipswich Express* of Tuesday, it was known that there was some opposition to the case he advocated: and he lamented to observe that [thist] opposition, not only in this place but in some others, had originated with a class of people who were professedly of the same opinions as himself: this was owing to a slight difference in sentiment and to an untimely committal on the part of not a few. If it had not been for this opposition, no doubt a more comfortable place of meeting would have been provided. (Hear, hear.) Mr. Collins and himself were the advocates of universal liberty, unconfined by geographical bounds, and untrammelled by [sectarianism] of any sort: they came to represent a society which had as high claims on the consideration, the sympathy, and co-operation of the British people, as any other society in the civilized world; and if proper opportunity had been given Mr. Collins and himself, this would have been made clear to every one who favoured them with his presence. (Cheers.) Under the circumstances, however, he thought that the best plan would be to adjourn till the following evening, when better accommodation and for the comfort of the audience should be provided.

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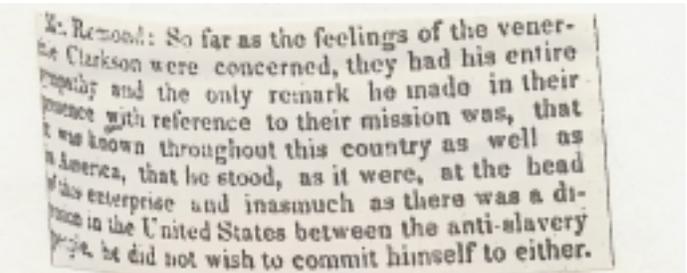


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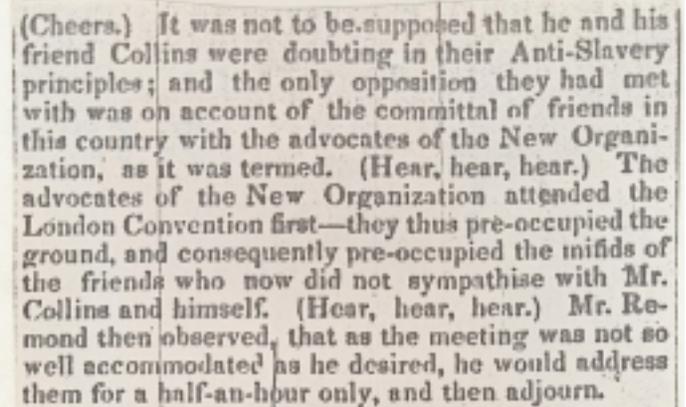
Mr. Remond: so far as the feelings of the venerable [able] Clarkston were concerned, they had his entire sympathy and the only remark he made in their presence with reference to their mission was, that it was known throughout this country as well as in America, that he stood, as it were, at the head of this enterprise and inasmuch as there was a division in the United States between anti-slavery people, he did not wish to commit himself to either. (Cheers.) It was not to be supposed that he and his friend Collins were doubting in their Anti-Slavery principles; and the only opposition they had met with was on account of the committal of friends in this country with the advocates of the New Organization, as it is termed. (Hear, hear, hear.) The advocates of the New Organization attended the London Convention first—they thus pre-occupied the ground, and consequently pre-occupied the minds of the friends who now did not sympathise with Mr. Collins and himself. (Hear, hear, hear.) Mr. Remond then observed, that as the meeting was not so well accommodated as he desired, he would address them for a half-an-hour only, and then adjourn.

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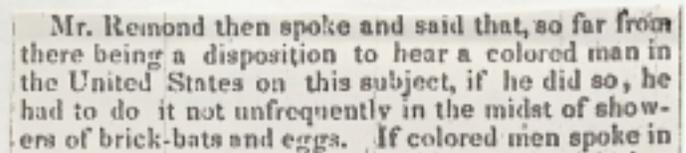
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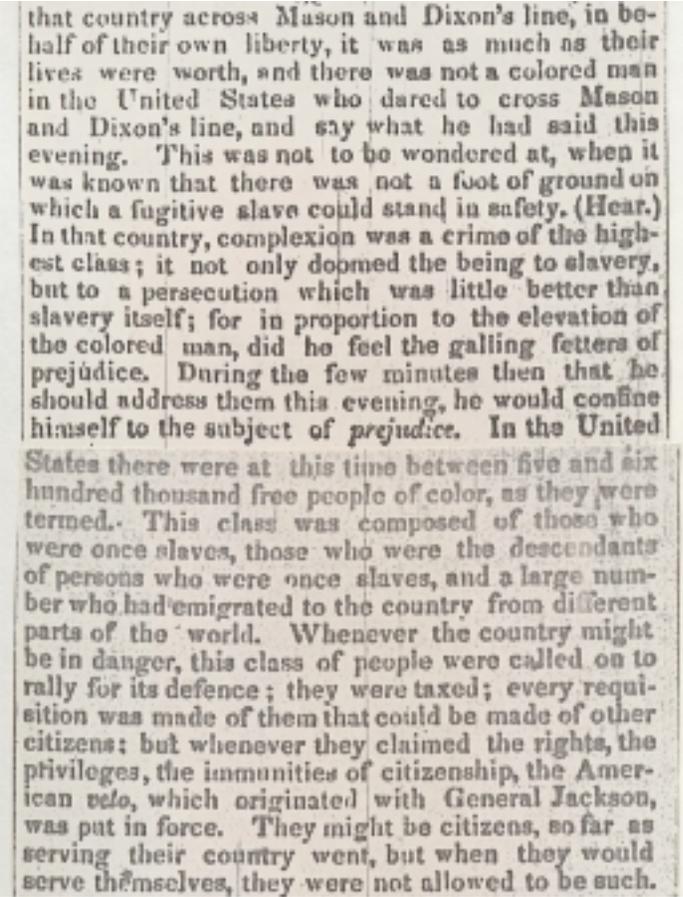


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that country across Mason and Dixon's line, in behalf of their own liberty, it was as much as their lives were worth, and there was not a colored man in the United States who dared to cross Mason and Dixon's line, and say what he had said this evening. This was to be wondered at, when it was known that there was not a foot of ground on which a fugitive slave could stand in safety. (Hear.) In that country, complexion was a crime of the highest class; it not only doomed the being to slavery, but to a persecution which was little better than slavery itself; for in proportion to the elevation of the colored man, did he feel the galling fetters of prejudice. During the few minutes then that he should address them this evening, he would confine himself to the subject of *prejudice*. In the United States there were at this time between five and six hundred thousand free people of color, as they were termed. This class was composed of those who were once slaves, those who were the descendants of persons who were once slaves, and a large number who had emigrated to the country from different parts of the world. Whenever the country might be in danger, this class of people were called on to rally for its defence; they were taxed; every requisition was made of them that could be made of other citizens; but whenever they claimed the rights, the privileges, the immunities of citizenship, the American *veto*, which originated with General Jackson, was put in force. They might be citizens, so far as serving their country went, but when they would serve themselves, they were not allowed to be such.



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[Mr. Cook [a working man:] It is the same in this country, sir, with the working classes. [Hear, hear, and cheering.] ]

Mr. Remond looked upon the free people of color in America as occupying a situation not differing very much from the situation of the class in this country to which reference had been made; and if he were to say a few things in favor of the latter, it would not be the first time he done so in this country. (Loud cheers.) His whole sympathy went with them; and this he had publicly and privately declared, as an American – (cheers) – and as an advocate of freedom. (Renewed plaudits.) The class of colored people, of which he formed one, had been compelled to suffer in this manner from the moment the American institutions were established. They were the first successful cultivators of the soil, and if there were a class of loyal people in the country, that class had ever proved themselves to be such; but the slaveholding policy was rampant, and had exerted itself to a great extent, and fastened itself on this class so heavily, that they dared not advocate their own cause, or that of their suffering brethren; and charges had been preferred against them from the Colonization Society down to those who had been ever known to do any thing at the bidding of the slaveholder. The Colonization Society was originated as its constitution declared, for the amelioration of the grievances of this class of people. That Society was instituted in 1817, and to the present time, whil it had professed to be a friendly institution towards the colored people, it had done

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every thing in its power to make their situation uncomfortable; so much so, that not a few had consented to go to Liberia—it had hated them exceedingly in the United States, but declared that it would love them very dearly thousands of miles across the Atlantic. This Society charged the people with being poor, vicious, and idle—and among other charges, the charge of irreligion was preferred against them. Now he asked those who made this charge, how it could be supposed they should be different in circumstances—how they could be expected to be rich—how to have a knowledge of the arts and sciences—or to be pious—whilst they were so treated in that country? (Cheers.) If they had done as the colored people had asked them, make conduct and color their guide, (cheers) he should have been satisfied, but such was not the case, and every avenue for improving their condition was closed against them. (Hear, hear.) This charge had been preferred at the bidding of the slaveholder; and he wished to know if it could be supposed that a Society which originated among slaveholders, was sustained by slaveholders, and officered by slaveholders, was to be pointed at as the only friend of the colored man? (No.) Could the men who ground every thing dear to the colored man into the dust be his best friends? It was a contradiction in terms! (Cheers.) Should he be told of the man who was the President of that Society, and who reckoned and calculated on the colored man just as to the amount that his person would bring in the southern markets! (Shame.) Henry Clay was the President of that

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Society, and he was one of the most tenacious slaveholders in that country; and should they be told that such an institution, with such a man at its head, was the friend of the colored man? No. If they wished to know what Society in the United States had been identified with the colored man, they must go to the Society from which his friend Collins came, and they would see in those who co-operated with him the friends of the colored man. (Applause.) It was this Society which had taken upon it odium and opposition, and had suffered on his behalf, and not the Society which, whenever a colored man was seen with a heart beating in favor of liberty and for the liberation of his brother, said 'Away with him to Liberia!' When the colored man obtained education, that Society also said, 'Send him to Liberia; the free land of America is too free for him; he must go to Africa, and in the midst of the traffic, and in the midst of the poor creatures engaged in the traffic; there he may be free!' (Hear, and cries of shame.) America was a land lined with institutions for education; the steeples towered to the clouds, and the meeting houses and churches were as thick – he had almost said, as the frogs of Egypt – and yet the colored man, if he would procure education, or enjoy the solacements of religion, must go to Liberia! (Same.) Every school, every academy, every seminary, every college was closed against him, until the American Anti-Slavery Society was formed. In the churches of America, the colored man was denied an equality, No matter how high his religious character stood, when he at-

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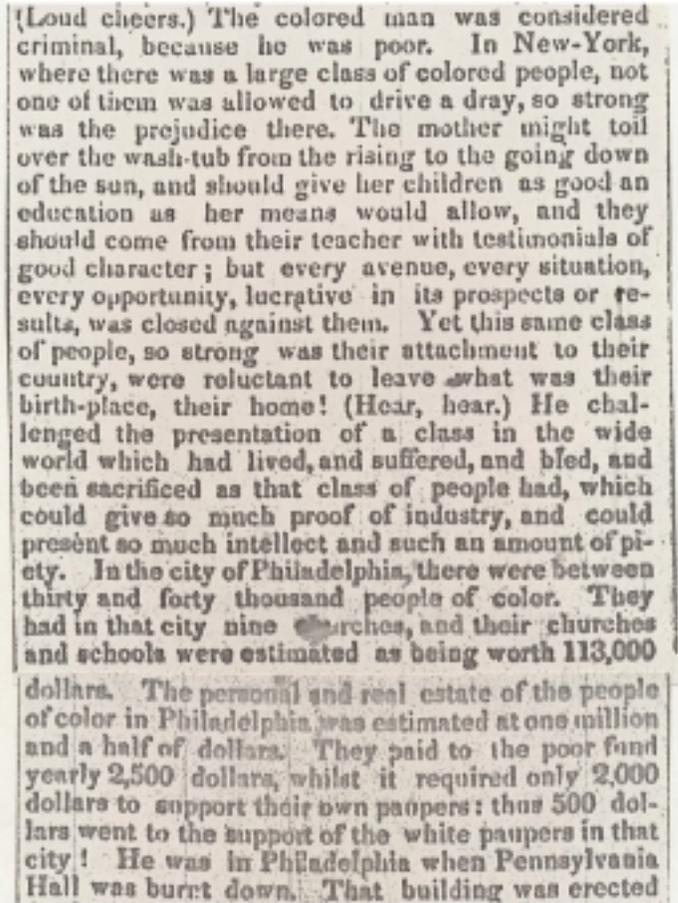
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(Loud cheers.) The colored man was considered criminal, because he was poor. In New-York, where there was a large class of colored people, not one of them was allowed to drive a dray, so strong was the prejudice there. The mother might toil over the wash-tub from the rising to going down of the sun, and should give her children as good an education as her means would allow, and they should come from their teacher with testimonials of good character; but every avenue, every situation, every opportunity, lucrative in its prospects or results, was closed against them. Yet, this same class of people, so strong was their attachment to their country, were reluctant to leave what was their birth-place, their home! (Hear, hear.) He challenged the presentation of a class in the wide world which had lived, and suffered, and bled, and been sacrificed as that class of people had, which could give so much proof of industry, and could present so much intellect and such an amount of piety. In the city of Philadelphia, there were between thirty and forty thousand people of color. They had in that city nine churches, and their churches and schools were estimated as being worth 113,000 dollars. The personal and real estate of the people of color in Philadelphia was estimated at one million and a half of dollars. They paid to the poor fund yearly 2,500 dollars, whilst it required only 2,000 dollars to support their own paupers: thus 500 dollars went to the support of the white paupers in that city! He was in Philadelphia when Pennsylvania Hall was burnt down. That building was erected



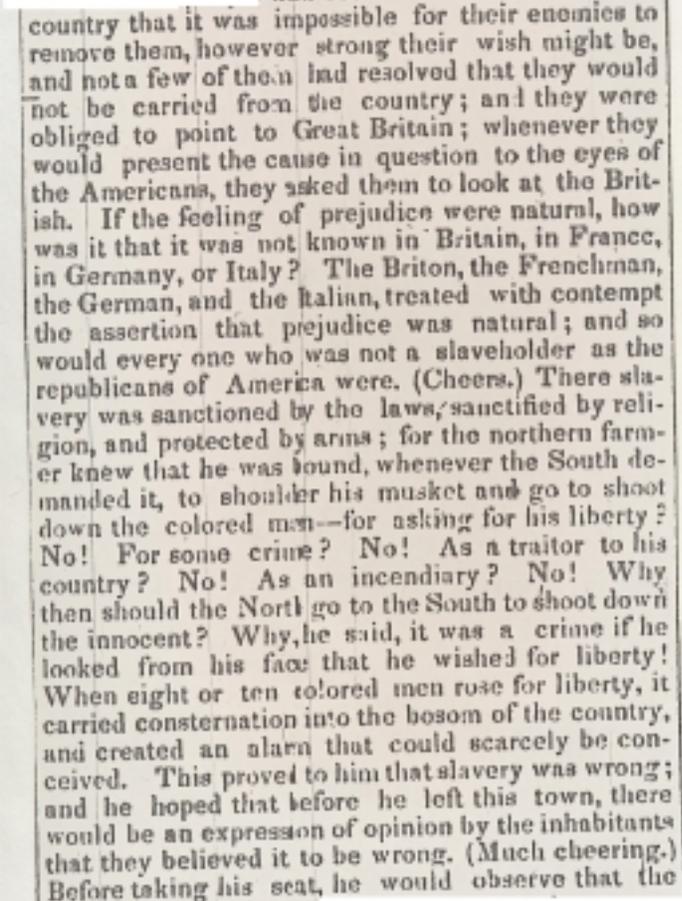
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for free discussion: it had over its rostrum a flag, upon which, were inscribed the words – ‘Virtue, Liberty, and Independence’. The day following its dedication, the hall was burned down by a mob; and if it was asked, ‘for what reason,’ he answered the only reason assigned was that a few respectable persons of color took their seats promiscuously with the audience assembled to hear the dedication discourse! (Shame.) The mob was not satisfied with that; and wreaked their vengeance upon the abolitionists by following the colored people to their homes, and destroying their houses and furniture. Mr. Redmond then spoke of the persecution experienced by colored people in travelling. On the steamboats, they were not allowed to go into the cabins, or to go ‘abaft the funnels’ and they were compelled to ride outside the stage coach in the most inclement weather, though not a soul was in the interior. Prejudice followed the colored man like an evil genius—they found it in the prison, where it repented—they found it in the hospital, where it suffered—they found it in the churches, where it prayed—they found it in the grave-yard, where it slept the eternal sleep of death. Ay, this feeling was carried to such an extent that even one corner of the grave-yard was assigned for the remains of the colored man! (Shame, shame, and expressions of abhorrence.) Then he wanted to know if such a state of things existed in America, if he might not with propriety present the claims of a Society which desired to effect its removal? (Applause.) The colored people had become so numerous in that

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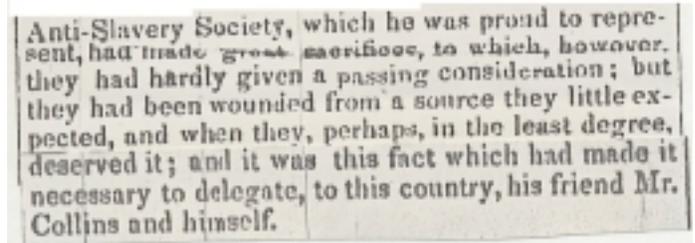
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country that it was impossible for their enemies to remove them, however strong their wish might be, and not a few of them had resolved that they would not be carried from the country; and they were obliged to point to Great Britain; whenever they would present the cause in question to the eyes of the Americans, they asked them to look at the British. If the feeling of prejudice were natural, how was it that it was not known in Britain, in France, in Germany, or Italy? The Briton, the Frenchman, the German, and the Italian, treated with contempt the assertion that prejudice was natural; and so would every one who was not a slaveholder as the republicans of America were. (Cheers.) There slavery was sanctioned by the laws, sanctified by religion, and protected by arms; for the northern farmer knew that he was bound, whenever the South demanded it, to shoulder his musket and go to shoot down the colored man – for asking for his liberty? No! For some crime? No! As a traitor to his country? No! As an incendiary? No! Why then should the North go to the South to shoot down the innocent? Why, he said, it was a crime if he looked from his face that he wished for liberty! When eight or ten colored men rose for liberty, it carried consternation into the bosom of the country, and created an alarm that could scarcely be conceived. This proved to him that slavery was wrong; and he hoped that before he left this town, there would be an expression of opinion by the inhabitants that they believed it to be wrong. (Much cheering.) Before taking his seat, he would observe that the



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