

[CHARLES L. REMOND was the next speaker. His remarks were very appropriate, and received with much applause.]

Mr. R. alluded, in the first place, to the doctrine of Mr. SUMNER and the Free Soilers generally, that slavery was sectional and not national, contending that this doctrine was erroneous, and stood in the way of the consummation of the Anti-Slavery movement, inasmuch as it led the people to believe and say, that they had no concern with slavery, because it was not in their locality; just as some people in England justified their indifference to the movement for the emancipation of the slaves in the British West Indies by saying that it was out of their province, and that they were not responsible for it. The fact was, that slavery was a national affair in this country, and therefore it was the business of every man to interest himself in it.

Mr. R. said that night before last he took up a Boston paper, (the *Evening Journal*,) and he saw an article headed: 'Great Outrage upon an American Ambassador.' He was anxious to know what that outrage was, supposing that he had either been fired at by an assassin, or knocked down in the street, or some other gross outrage committed upon him; but, on perusing the article, he learned that the 'great outrage' which had been perpetrated, was the rescuing of a woman and her two children from his unlawful grasp. He had seen the same heading in the *Pennsylvanian*, published in the city of Philadelphia, where the first Abolition Society was formed, and whose existence had been perpetuated to this day, and he thought that when things had come to this point, it was high time for the people to consider whether slavery should or should not be confined south of Mason and Dixon's

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line. He believed that the Anti-Slavery movement concerned the whites as much as the blacks—that slavery oppressed both alike—and therefore he felt that in laboring in this cause, he was aiding the whites to secure their own freedom, and to establish a principle that should make *all* men free, without regard to locality or complexion. He knew of no particular rights belonging to colored men, much less to white men. Rights were rights, without regard to color, or place of birth.

He had said before, and he would repeat it, that he recognized the colored slave of the South, but he recognized also, as a baser slave, the pale face of the North, who patiently submitted to the insults which were heaped upon him by his master, the slaveholder. He could understand that poor Thomas Sims was low enough in the scale of humanity when he was carried out of the city of Boston; but he held Edward Everett lower in the scale of a true humanity, when he willingly submitted to the lash of American slaveholders.

How long shall it be, asked Mr. R., before the white man shall see his lost rights through the outrages which the black man is obliged to endure in this country, and, seeing his own lost rights, shall go forward to advance the principle to which I have referred? He could hardly take up a newspaper that he did not see some great outrage committed upon Northern rights; and he prayed God to hasten the day when we in Massachusetts should make ourselves so odious to South Carolina, and Louisiana, and Kentucky, that they will have nothing more to do with us, whether we will or not. He hoped that they would break the connection

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which united us to them, if we did not break it ourselves. The honor ought to belong to us. If we were true to ourselves, true to the great cause of freedom, and true to the principles of human liberty, we would no longer continue in a union with that party of moral ragamuffins, the slaveholders.

In conclusion, Mr. Remond said, that he recognized in that assembly one important fact, and that was, that with all the efforts which were made to turn the attention of the Anti-Slavery people from this cause, there were still those living in Massachusetts, and in other parts of our country, who believed that they had a cause in their hands which God approved, whether men did or not; and, believing this to be true, they mean to do what they may to show to the world that the great majority of the American people are hypocrites, liars, and slaveholders. He was rejoiced to know that there were those yet living in the country, who recognized truth, and right, and humanity, and though the mass should turn their backs upon them, they would be satisfied to live and die, knowing that God approved of them and their cause. (Loud cheers.)

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