C. L. REMOND—I differ very materially from the friend who has just taken his seat. If I understand the Declaration of Sentiments and the Constitution, the object of this Society includes the very point to which our friend Mr. Keese refers, for the emancipation of the slave and the elevation of the free people of color were the original objects of the American Anti-Slavery Society. The work now being done in every part of our country for the enslaved and the nominally free, comes strictly and logically within the purpose of this Society.

Now, I am not among the number who would retain for a moment any one of the members or officers of the Society against his or her wish; for I hold that the man or the woman who remains reluctantly within its pale is of no service to our cause at this critical moment, and it strikes me they have but little to do but ask to be excused. I cannot understand the necessity for disbanding the Society, especially since it is doubtful in my own mind whether a new Society could be got into full play before some valuable hours, days and perhaps months shall be lost to us.

Now, while I am upon the platform, allow me to remark, once for all, that if I understand the spirit of this platform, it is, that the individual judgment shall remain inviolate upon it; and if I shall differ in my remarks from my friend Mr. Garrison, or any other member of the Society, I protest against the imputation, that the colored man who differs from his old and tried friends becomes an ingrate. Sir, if there is one word which I hate next to slavery, it is ingratitude; still, I hold that, as colored men or as white men, we may differ from these old friends to do but ask to be excused.
without being liable to that charge.

Now, sir, how does the case stand in this country? It is assumed (and I do not know that I object to the assumption, only when things are brought to a very fine point, as they are sometimes here) that our white friends understand the black man’s case; that they have so often put their souls in his stead, that it cannot be otherwise. To a great extent, this is true; but in many particulars it is not true. Now, while I defer to some and reverence others—and I hope no man can prove himself more grateful than I feel towards our friends—I do assume here that it is utterly impossible for any of our white friends, however much they may have tried, fully to understand the black man’s case in this nation. I think I could name one or two men, perhaps a dozen here, who get very near to it, but not exactly “on the square,” so to say. Our friend Mr. Garrison told us to-day, that antislavery being the order of things, there is no further necessity for anti-slavery work. Why, sir, if my friend should go out upon the highways and byways here, and put the very question which he has assumed as a foregone conclusion, he would find himself so utterly overwhelmed with opposition that he would hardly understand himself. I deny, from beginning to end, that anti-slavery, according to this platform, characterises any State in this country. I deny, without fear of successful contradiction, that the anti-slavery which takes its color from this platform has a majority in the nation at the present time. Put the question nakedly to the American people to-day, whether they are prepared for the entire and full recognition of the colored man’s equality.
in this country, and you would be voted down ten to one. This being true, I cannot sit here and hear these assertions and assumptions without raising my protest against them. While coming through in the cars last evening (I give this as an isolated case), I gave the conductor my ticket, as the other passengers did. When the others gave up their tickets, he handed them checks. He gave me no check, and I asked him if he did not intend to. He turned round, and gave me to understand that my black face was check enough. Again: I was going to a meeting of our friends in Salem last week, to consult in reference to the question of free suffrage and schools for the black man, and during my walk from my home to the Lyosum Hall, I heard the expressions, “D—d nigger on the stomach,” “d—d nigger on the brain,” etc. Such expressions were never more rife in our country than at the present moment. And yet we are to understand that anti-slavery is the order of the day! Sir, it is not true.

But I will not occupy the time further, except to say, that standing as we do at this moment between the fires of rebellion in the South, and this hatred of the colored man in the North, I hope nothing will be done within this Society that shall look like a betrayal of our movement. I know how much our friends have been tried, how much they have sacrificed; and I do not blame those who are growing old, like myself, for their desire to retire. Still, sir, this retirement may be done in a way that shall cause great harm to our cause, and great harm to the colored people throughout the country. I hope, therefore,
that this Society may be continued, and if its present officers desire to retire, we will endeavor to succeed them with others.