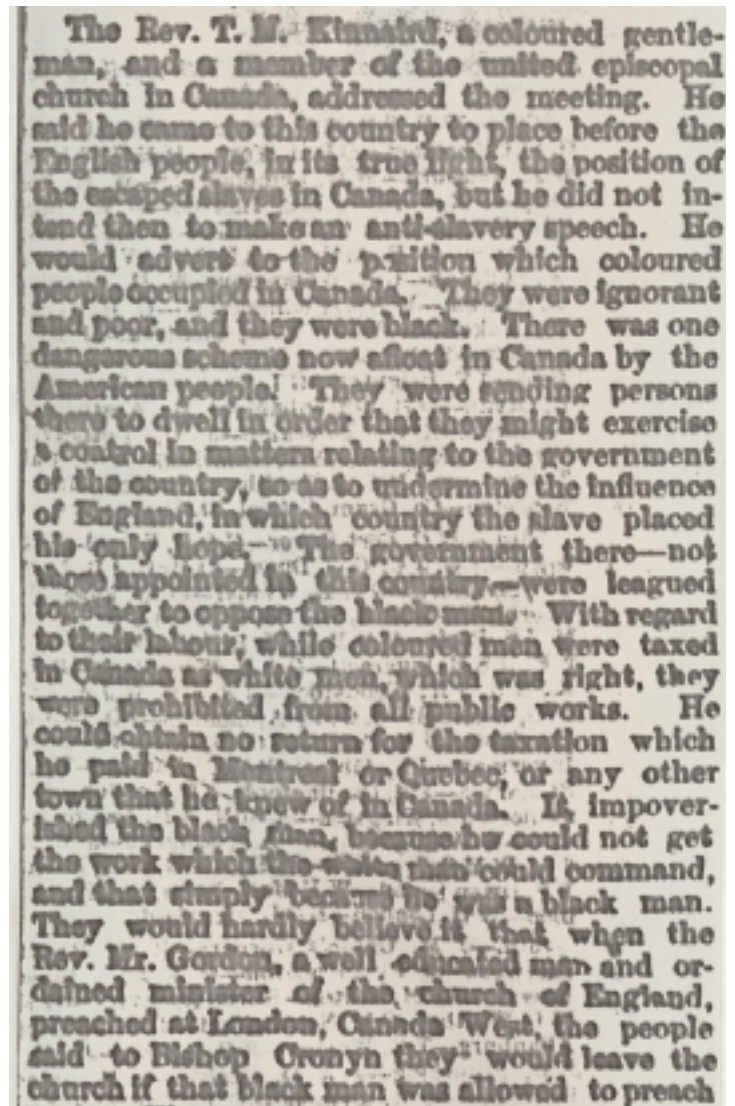
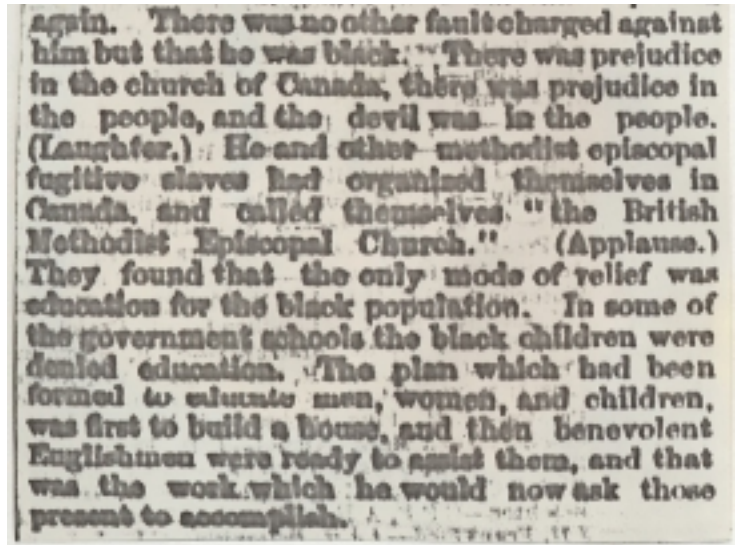


The Rev. T. M. Kinnaird, a coloured gentleman, and a member of the united episcopal church in Canada, addressed the meeting. He said he came to this country to place before the English people, in its true light, the position of the escaped slaves in Canada, but he did not intend then to make an anti-slavery speech. He would advert to the position which coloured people occupied in Canada. They were ignorant and poor, and they were black. There was one dangerous scheme now afloat in Canada by the American people. They were sending persons there to dwell in order that they might exercise a control in matters relating to the government of the country, so as to undermine the influence of England, to which country the slave placed his only hope. The government there—not those appointed to this country—were leagued together to oppose the black [man.] With regard to their labour, while coloured men were taxed in Canada as white men, which was right, they were prohibited from all public works. He could obtain no return for the taxation which he paid in Montreal or Quebec, or any other town that he knew of in Canada. It impoverished the black man, because he could not get the work which the white man could command, and that simply because he was a black man. They would hardly believe it that when the Rev. Mr. Gordon, a well educated man and ordained minister of the church of England, preached at London, Canada West, the people said to Bishop Cronyn they would leave the church if that black man was allowed to preach



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again. There was no other fault charged against him but that he was black. There was prejudice in the church of Canada, there was prejudice in the people, and the devil was in the people. (Laughter.) He and other methodist episcopal fugitive slaves had organized themselves in Canada, and called themselves "the British Methodist Episcopal Church." (Applause.) They found that the only mode of relief was education for the black population. In some of the government schools the black children were denied education. The plan which had been formed to [educate] men, women, and children, was first to build a house, and then benevolent Englishmen were ready to assist them, and that was the work which he would now ask those present to accomplish.



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