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Ipswich, Jan^y 1st 1841.

My dear Brother Garrison,

Never had any previous new-year's day found me so disgusted with the mock philanthropy of man, - More discouraged in view of the overwhelming amount of spiritual despotism exercised by the professed friends of freedom, - More determined to devote my public services to the cause of Christian benevolence, than the present. No doubt you recollect Richard Pyke Alexander of this place, in the colonization days of 1833. He had exercised all his power, to prevent even an interview, with the venerable Clarkson, (See my correspondence in the Ipswich papers) & to prevent the people from attending our meetings. A few leading members of the Society of friends have completely forestalled the mind of almost the entire body of that Society, so that it is with great difficulty they can be induced to listen to the exposition of the facts in the case, which generally convinces their understandings, though they are not always willing to go for the right, independent of the body.

Notwithstanding the opposition we received from Alexander, & the great number of meetings held in this place last evening we had a large and attentive audience which listened for nearly four hours & at the close of the meeting the Rev. Mr. Thomas, one of the most talented and influential clergymen in the place

introduced a couple of resolutions, one ^{of which} discontinued the new organization, & the ^{other} recommending the Rev. & Mrs. Harmer, one of the Alderman seconded the motion for their adoption, when the audience, which thronged the town hall, unanimously adopted them with great acclamation. They will probably be published in the papers of this place. As this place is exceedingly poor we shall not be able to get more than enough to cover our expenses.

[Unless we succeed better than we have as yet done, you may expect to see me on the 13 of February, Would that I could leave earlier than the 1st proximo, but I have not as yet heard one word from the Broad St. Com. I am daily expecting a summons to appear before them. By the way, the Sabbath convention has completely changed the issue. Woman's rights & non governmentism, ~~have~~ quite respectable, when compared to your irreligious views. Colver has, E. Pease informs me, addressed a letter to the Broad St Com. Stating that you headed a convention in Boston ~~for~~ calling in question the validity of the Sabbath, & speaking of my mission to this country, he says the object is unknown to him, but he fears it is "to procure some imposition upon British Sympathy for our cause." I hope to see the letter before I close this sheet.]

Clarkson's wife gave us a very polite invitation to dine with them at Rayford Hall. The old gentleman met us at the door, expressing great pleasure in seeing us. I carried letters to him but his family did not incline to open them till after we left. They appeared to be very unwilling to have ^{me} touch upon the subject of the division. But when any allusion was made to it or to yourself, he would at once advert to your views. To the great

evils which would necessarily grow out of the destruction of the Sabbath
& of religion. He would then speak of the dangerous influence of Burnism, while
at the same time, he admitted the benevolence of his intentions. It required no
sagacity to see his design in referring to Burn &c. His conversion & conversion indicated
very clearly, that his mind had been entirely preoccupied with the old cry of
Am. Slaveholders & their apologists as far back as '33, of your design
to subvert the State & to prostrate all religion. Chas. L. Remond is treated
with as much contempt by most of the professed abolitionists of the land as he would
be by most of our pro-Slave gentlemen, simply because he exercises the right of
thought & of action. They do not exercise that same kind of hatred to him on account
of his complexion, but they pay as little attention to him as though he was a slave-
holder & throw equally as many obstacles in his path. America, with all her prejudices
& cruelty to the free people of color, is infinitely in advance of this country, far
as any free man, black or white. His heart beats within his bosom, as the
thought of once more standing upon his native soil. The idea, so common in
America, that a colored man stands upon an equality with the white,
does very well for the proslavery spirit of the free states, to prove that such
prejudice is ~~not~~ unnatural but artificial, ~~but~~ is not, in point of ^{effects} merit. It
is only when the colored man acts in harmony with the desires of his associ-
ates that he is made a pet of. When he stands up and assumes the char-
acter of a man, they do not hesitate to insinuate that he
is rather impudent for a black man &c.

The Unitarians of this country are by far, the most liberal & en-
larged class of Christians, but, they are generally very worldly
minded & do not take interest in any thing but the accumulation
of worldly honors & emoluments, with now and then, a peace offering
to the cause of education. But few, or an what you would term,
genuine reformers. I have fallen in with a few, however, who are
in practice what they profess to be in theory. When I am at home
I shall have a long story to relate to you. Your influence in
this country, is damned, by the sly & false & wicked thrust made
at your religious views. Burnism, in Gt. Bt. is considered
double distilled infidelity. Your views are being considered of the
own school. You are the Great Lion which stands in my

way, but if we had nothing to do but enlighten the public mind on this subject we should get along very well, but when we show up the division, as we have to, from the opposition we must with, (and after setting forth our position) it is hard to raise money, I can assure you. It is next to impossible, to carry both together & actually impossible to get a farthing without combatting the opposition constantly dropping my path. I feel the importance of having some able man in this country to keep the subject before the public. It should not be allowed to die away. As soon as I am off the new organization clerk will not give sleep to their eyes or slumber to their eyelids until every mind is brought to embrace their

Jan 24/41. Mr. Stearns, and myself almost concluded with
 the call in making from Ipswich to this place this morning. In
 great delay that I have not been once over
 my shoulder. Had I thought it would be possible to have
 seen the three hundred pounds I had promised to give
 Edward.

Wm Lloyd Garrison Esq.

25 Cornhill

Boston

c. McEachern

Mr. to Mr. Adams

Refused

When I saw you at your moment with
 from Mr. L. a line. Let us give courage to
 your heart & the land of truth with us. Who then, can
 promise against us?
 I have felt no more another note from Mr. L. with
 another intention's which he desires to remain neutral
 within the bounds of their friends, & others.

views. A good man, faithful to his principles, from our country, acquainted with all the facts in the case, would galvanize the country on this subject. You must spend the latter of this letter, as it is now 2 o'clock in the morning & I have much to do yet & I am to start at four for Norwich. God bless you, & preserve you. Run on in the night. Many, very many will flock around you, if you will but be faithful to the divine principles revealed by our Master. The great battle of religious liberty is to be fought with those who have stood foremost in our ranks. Our greatest enemy is that of our own household. I am in great distress with respect to the money in the hands of my banker. I was to have a bill to forward to Mr. Chapman of 300 pounds yesterday, but it has not yet arrived. Perhaps it is in Norwich. I was in hopes to gladden your hearts with that and my warmest regards to all these faithful men and women of the Cornhill School. I shall soon be with you to see you all will be a great deal as you are.
 In the greatest haste, from your affectionate friend & brother till death
 John A. Collins