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Douglass' Monthly, September 1860, Vol. III, NO. IV

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[[on right margin]] ^[[B. K. Koss]] [[/right margin]]

[[bold]] DOUGLASS' MONTHLY. [[/bold]]

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"OPEN THY MOUTH FOR THE DUMB, IN THE CAUSE OF ALL SUCH AS ARE APPOINTED TO DESTRUCTION; OPEN THY MOUTH, JUDGE RIGHTEOUSLY, AND PLEAD THE CAUSE OF THE POOR AND NEEDY."--1 [[italics]] 1st Eccl. xxxi. [[/italics]] 8, 9.

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VOLUME III. NUMBER IV. ROCHESTER, NEW YORK, SEPTEMBER 1860. { PRICE--ONE DOLLAR PER ANNUM.

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[[3 columns]]

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[[bold]] DOUGLASS' MONTHLY. [[/bold]]

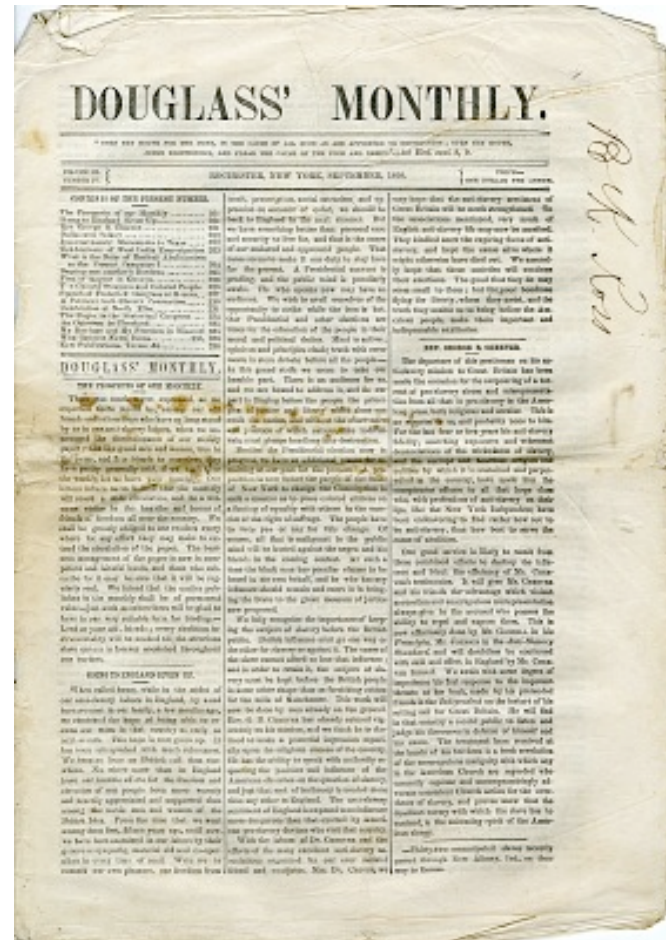
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[[bold]] THE PROSPECTS OF OUR MONTHLY. [[/bold]]

There was much regret expressed, as we expected there would be, among our old friends and subscribers who have so long stood by us in our anti-slavery labors, when we announced the discontinuance of our weekly paper; but like good men and women, true to the cause, and firm friends to ourselves, they have pretty generally said, if we can't have the weekly, let us have your monthly. Our letters induce us to believe that the monthly will reach a wide circulation, and be a welcome visitor to the hearths and homes of friends of freedom all over the country. We shall be greatly obliged to our readers every where for any effort they may make to extend the circulation of the paper. The business management of the paper is now in competent and faithful hands, and those who subscribe for it may be sure that it will be regularly sent. We intend that the matter published in the monthly shall be of permanent value--just such as subscribers will be glad to have in our very suitable form for binding.--Lend us your aid, friends; every abolition instrumentality will be needed till the atrocious slave system is forever abolished throughout our borders.

[[bold]] GOING TO ENGLAND GIVEN UP. [[/bold]]

When called home, while in the midst of our anti-slavery labors in



England, by a sad bereavement in our family, a few months ago, we cherished the hope of being able to resume our work in that country as early as next month. This hope is now given up. It has been relinquished with much reluctance. We breathe freer on British soil than elsewhere. No where more than in England have our humble efforts for the freedom and elevation of our people been more warmly and heartily appreciated and supported than among the noble men and women of the British Isles. From the time that we went among them first, fifteen years ago, until now, we have been sustained in our labors by their generous sympathy, material aid and co-operation in every time of need. Were we to consult our own pleasure, our freedom from [[/column 1]]

[[column 2]]

insult, proscription, social ostracism, and oppression on account of color, we should be back to England in the next steamer. But we have something better than personal ease and security to live for, and that is the cause of our enslaved and oppressed people. That cause seems to make it our duty to stay here for the present. A Presidential canvass is pending, and the public mind is peculiarly awake. He who speaks now may have an audience. We wish to avail ourselves of the opportunity to strike while the iron is hot. Our Presidential and other elections are times for the education of the people in their moral and political duties. Mind is active; opinions and principles clash; truth with error meets in stern debate before all the people.-- In this grand strife we mean to take our humble part. There is an audience for us, and we are bound to address it, and do our part in flinging before the people the principles of justice and liberty which alone can exalt the nation, and without the observance and practice of which nations, like individuals, must plunge headlong into destruction.

Besides the Presidential election now in progress, we have an additional reason for remaining at our post for the present. A proposition is now before the people of the State of New York to change the Constitution in such a manner as to place colored citizens on a footing of equality with others in the exercise of the right of suffrage. The people have to vote yea or nay for this change. Of course, all that is malignant in the public mind will be hurled against the negro and his friends in the coming contest. At such a time the black man has peculiar claims to be heard in his own behalf, and he who has any influence should remain and exert it in bringing the State to the great measure of justice now proposed.

We fully recognize the importance of keeping the subject of slavery before the British public. British influence must go one way or the other for slavery or against it. The cause of the slave cannot afford to lose that influence; and in order to retain it, the subject of slavery must be kept before the British people in some other shape than as furnishing cotton for the mills of Manchester. This work will now be done by men already on the ground. Rev. G. B. CHEEVER has already entered vigorously on his mission, and we think he is destined to make a powerful impression especially upon the religious classes of the country. He has the ability to speak with authority respecting the position and influence of the American churches on the question of slavery, and just that sort of testimony is needed more than any other in England. The anti-slavery sentiment of England is exposed to no influence more dangerous than that exerted by American pro-slavery devines who visit that country.

With the labors of Dr. CHEEVER and the efforts of the many excellent anti-slavery associations organized by our ever faithful friend and coadjutor, Mrs. Dr. CROFTS, we [[/column 2]]

[[column 3]]

may hope that the anti-slavery sentiment of Great Britain will be much strengthened. To the associations mentioned, very much of English anti-slavery life may now be ascribed. They kindled anew the expiring flame of anti-slavery, and kept the cause alive where it might otherwise have died out. We earnestly hope that these societies will continue their exertions. The good that they do may seem small to them; but the poor bondman flying for liberty, whom they assist, and the truth they enable us to bring before the American people, make them important and indispensable auxiliaries.

[[line]]

[[bold]] REV. GEORGE B. CHEEVER

--- [[/bold]]

The departure of this gentlemen on his anti-slavery mission to Great Britain has been made the occasion for the outpouring of a torrent of pro-slavery abuse and misrepresentation from all that is pro-slavery in the American press, both religious and secular. This is no surprise to us, and probably none to him. For the last four or five years his anti-slavery fidelity, searching exposures and vehement denunciations of the wickedness of slavery, and the corrupt and heartless religion and politics by which it is sustained and perpetuated in the country, have made him the conspicuous offence to all that large class who, with professions of anti-slavery on their lips, like the New York *Independent*, have been endeavoring to find rather how not to be anti-slavery, than how best to serve the cause of abolition.

One good service is likely to result from these combined efforts to destroy the influence and blunt the efficiency of Mr. CHEEVER'S testimonies. It will give Mr. CHEEVER and his friends the advantage which violent accusation and unscrupulous misrepresentation always give to the accused who possess the ability to repel and expose them. this is now effectually done by Mr. GOODELL in his *Principia*, Mr. JOHNSON in the *Anti-Slavery Standard*, and will doubtless be continued with skill and effect in England by Mr. CHEEVER himself. We await with some degree of impatience his first response to the impotent thrusts at his back, made by his pretended friends in the *Independent* on the instant of his setting sail for Great Britain. He will find in that country a candid public to listen and judge his discourses in defense of himself and his cause. The treatment here received at the hands of his brethren is a fresh revelation of the unscrupulous malignity with which any in the American Church are regarded who earnestly espouse and uncompromisingly advocate consistent Church action for the overthrow of slavery, and proves anew that the deadliest enemy with which the slave has to contend, is the animating spirit of the American clergy.

[[line]]

--Thirty-two emancipated slaves recently passed through New Albany, Ind., on their way to Kansas. [[column 3]]

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