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the number diminished, and it was evident there would be no real trouble, although Mr. Phillips's peril had just before seemed imminent. The mob as he entered his house sent volleys of groans and hisses after him, which were responded to by cheers of exultation from his friends. Mr. Phillips stood for some seconds upon his steps uncovered, and in full view, a prominent mark for any messenger of mischief; but the humor of the crowd evaporated in expletives, and no violence was attempted.

Eleven o'clock P. M. - After the adjournment of the meeting, the street mob took to hunting negroes as they came forth. Some were knocked down and trampled upon, and a few more seriously injured. Occasionally a beaten negro would take refuge in his house, upon which the windows thereof would be straightway smashed. One colored man, disliking the rattling of the glass about his ears, sallied forth with a hatchet, and chopped somebody in the leg, for which he was duly arrested - a distinction of which he was the solitary example. Pistols were here and there discharged, but it did not appear that anybody was injured thereby. A great many buildings, and one chapel, belonging to colored people, were attacked after a fashion, and their windows broken. Beyond this the ire of the mob did not reach. At this hour all seems again quiet.

The following is a copy of the poster which was issued and conspicuously displayed in the streets after the day meeting had been broken up by the rioters:

'CITIZENS OF BOSTON! - The sympathizers of JOHN BROWN say they will hold a meeting at Martin's Church, in Joy Street, this Monday evening, Dec 3d. UNION MEN, SHALL IT BE ALLOWED? LET BOSTON SPEAK!'

THE MEETING IN JOY STREET CHURCH.

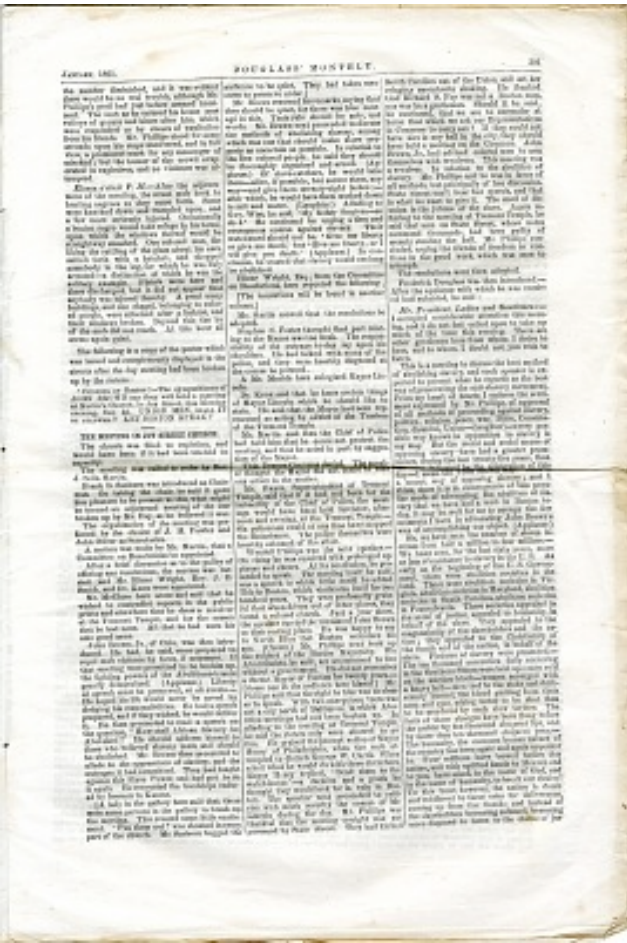
The church was filled to repletion, and would have been if it had been ten-fold its capacity.

The meeting was called to order by Rev. J. Sella Martin.

Frank B. Sanborn was introduced as Chairman. On taking the chair, he said it gave him pleasure to be present at this, what might be termed an adjourned meeting of the one broken up by Mr. Fay, as he believed it was.

The organization of the meeting was perfected by the choice of J. H. Fowler and John Oliver as Secretaries.

A motion was made by Mr. Martin, that a Committee on Resolutions be



appointed.

After a brief discussion as to the policy of offering any resolutions, the motion was carried, and Mr. Elizur Wright, Rev. J. B. Smith, and Dr. Knox were appointed.

Mr. McClure here arose and said that he wished to contradict reports in the public prints and elsewhere that he drew a revolver at the Tremont Temple, and for the reason that he had none. All that he had were his own good arms.

John Brown, Jr, of Ohio, was then introduced. He had, he said, come prepared to repel mob violence by force, if necessary. If that meeting were permitted to be broken up, the fighting powers of the Abolitionists were greatly demoralized. (Applause.) Liberty of speech must be preserved, at all events. - He hoped his life would never be saved by dodging his responsibilities. He had a speech prepared, and if they wished, he would deliver it. He then proceeded to read a speech on the question, 'How shall African Slavery be Abolished?' He should address himself to those who believed slavery must and should be abolished. Mr. Brown then proceeded to allude to the aggressions of slavery, and the outrages it had committed. They had fought against this Slave Power, and had got to do it again. He recounted the hardships endured by freemen in Kansas.

[A lady in the gallery here said that there were some persons in the gallery to break up the meeting. This created some little excitement. 'Put them out!' was shouted in every part of the church. Mr. Sanborn begged the

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audience to be quiet. They had taken measures to preserve order.]

Mr. Brown resumed his remarks, saying that they should be quiet, for there was true courage in this. Their rule should be acts, not words. Mr. Brown next proceeded to discuss the methods of abolishing slavery, among which was one that should make slave property as uncertain as possible. In relation to the free colored people, he said they should be thoroughly organized and armed. (Applause.) Of slave-catchers, he would take them - alive, if possible, but secure them, any way - and give them seventy-eight lashes; - after which, he would have them washed down in salt and water. (Laughter.) Alluding to Gov. Wise, he said, 'My father forgives - so do I.' He continued by urging a firm and courageous course against slavery. Their watchword should not be, 'Give me liberty or give me death,' but 'Give me liberty, or I will give you death.' (Applause.) In conclusion, he trusted that slavery would ere long be abolished.

Elizur Wright, Esq., from the Committee on Resolutions, here reported the following:

[The resolutions will be found in another column.]

Mr. Martin moved that the resolutions be adopted.

Stephen S. Foster thought that part relating to the Mayor was too weak. The responsibility of the outrage to-day lay upon his shoulders. He had talked with many of the police, and they were heartily disgusted at the course he pursued.

A Mr. Marble here eulogized Mayor Lincoln.

Dr. Knox said that he knew certain things of Mayor Lincoln which he should like to state. He said that the Mayor had been represented as acting by advice of the Trustees of the Tremont Temple.

Mr. Martin said that the Chief of Police had told him that he could not protect the meeting, and that he acted in part by suggestion of the Mayor.

This, Deacon Converse denied. The speaker thought the Mayor did not desire to take any action in the matter.

Mr. Hayes, Superintendent of Tremont Temple, said that if it had not been for the imbecility of the Chief of Police, the meetings would have been held forenoon, afternoon and evening, at the Tremont Temple. - Six policemen could at any time have stopped the disturbance. The police themselves were heartily ashamed of the affair.

Wendell Phillips was the next speaker. - On rising he was received with prolonged applause and cheers. At its conclusion, he proceeded to speak. The meeting itself, he said, was a speech to which little could be added. This is Boston, which vindicates itself for two hundred years. They were profoundly grateful that when driven out of other places, they found a colored church. Just a year since, the speaker carried the remains of John Brown to their resting place. He was happy to say to North Elba that Boston welcomes his son. (Cheers.) Mr. Phillips next took up the subject of the Boston Mayoralty. We Abolitionists, he said, are accustomed to live without a government. He did not remember a decent Mayor of Boston for twenty years. - [Some one in the audience here hissed.] Mr. Phillips said that the right to hiss was as clear as to speak. With two exceptions, there was not a city north of Baltimore, in which Abolitionist meetings had not been broken up. In alluding to the meeting at Tremont Temple, he said the rioters only were allowed to go free. He praised the prompt action of Mayor Henry of Philadelphia, when the mob attempted to disturb George W. Curtis. When asked what he would do with these disturbers, Mayor Henry replied, 'Send them to the watch-house' - a decision and a pluck he thought they would look for in vain in Boston. The speaker next proceeded to criticise with much severity the course of Mr. Lincoln during the day. Mr. Phillips was thankful that the meeting to-night was not governed by State Street. They had kicked

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South Carolina out of the Union, and set her cringing sycophants shaking. He thanked God Richard S. Fay was not a Boston man, nor was he a gentleman. Should it be said, he continued, that we are to

surrender at home that which we ask our Representatives in Congress to carry out? If they could not have met in any hall in the city, they should have held a meeting on the Common. John Brown, Jr., had advised colored men to arm themselves with revolvers. This meeting was a revolver. In relation to the abolition of slavery, Mr. Phillips said he was in favor of all methods, but principally of free discussion. State Street can't bear free speech, and that is what we want to give it. The smell of disunion is the jubilee of the slave. Again referring to the meeting of Tremont Temple, he said that men on State Street, whose notes command thousands, had been guilty of meanly stealing the hall. Mr. Phillips concluded, urging the friends of freedom to continue in the good work, which was sure to triumph.

The resolutions were then adopted.

Frederick Douglass was then introduced. - After the applause with which he was received had subsided, he said:

Mr. President, Ladies and Gentlemen: - I occupied considerable attention this morning, and I do not feel called upon to take up much of the time this evening. There are other gentlemen here from whom I desire to here, and to whom, I doubt not, you wish to listen.

This is a meeting to discuss the best method of abolishing slavery, and each speaker is expected to present what he regards as the best way of prosecuting the anti-slavery movement. From my heart of hearts I endorse the sentiment expressed by Mr. Phillips, of approval of all methods of proceeding against slavery, politics, religion, peace, war, Bible, Constitution, disunion, Union - (laughter) - every possible way known in opposition to slavery is my way. But the moral and social means of opposing slavery have had a greater prominence, during the last twenty-five years, than [[covered by a fold]] indicated by the celebration of this day - I mean the John Brown way. [[covered by a fold]] a recent way of opposing slavery; and I think, since it is in consequence of this peculiar mode of advocating the abolition of slavery that we have had a mob in Boston today, it may be well for me to occupy the few moments I have in advocating John Brown's way of accomplishing our object. (Applause)

Sir, we have seen the number of slaves increase from half a million to four millions. - We have seen, for the last sixty years, more or less of resistance to slavery in the U. S. As early as the beginning of the U. S. Government, there were abolition societies in the land. There were abolition societies in Virginia, abolition societies in Maryland, abolition societies in South Carolina, abolition societies in Pennsylvania. These societies appealed to the sense of justice, appealed to humanity, in behalf of the slave. They appealed to the magnanimity of the slaveholders and the nation; they appealed to the Christianity of the South and of the nation, in behalf of the slave. Pictures of slavery were presented. - The ten thousand enormities daily occurring in the Southern States were held up - men sold on the auction-block - women scourged with a heavy lash - men tied to the stake and deliberately burned, the blood gushing from their nose and eyes, asking rather to be shot than to be murdered by such slow torture. The facts of these charges have been flung before the public by ten thousand eloquent lips, and by more than ten thousand eloquent pens. - The humanity, the common human nature of the country has been again and again appealed to. Four millions have bowed before this nation, and with uplifted hands to Heaven and to you, have asked, in the name of God, and in the name of

humanity, to break our chains! To this hour, however, the nation is dumb and indifferent to these cries for deliverance, coming up from the South; and instead of the slaveholders becoming softened, becoming more disposed to listen to the claims of justice

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