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Anacostia Community Museum Archives

Douglass' Monthly, March 1861, Vol. III, NO. X

Extracted on Feb-07-2023 04:37:37

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418 DOUGLASS' MONTHLY. MARCH, 1861.
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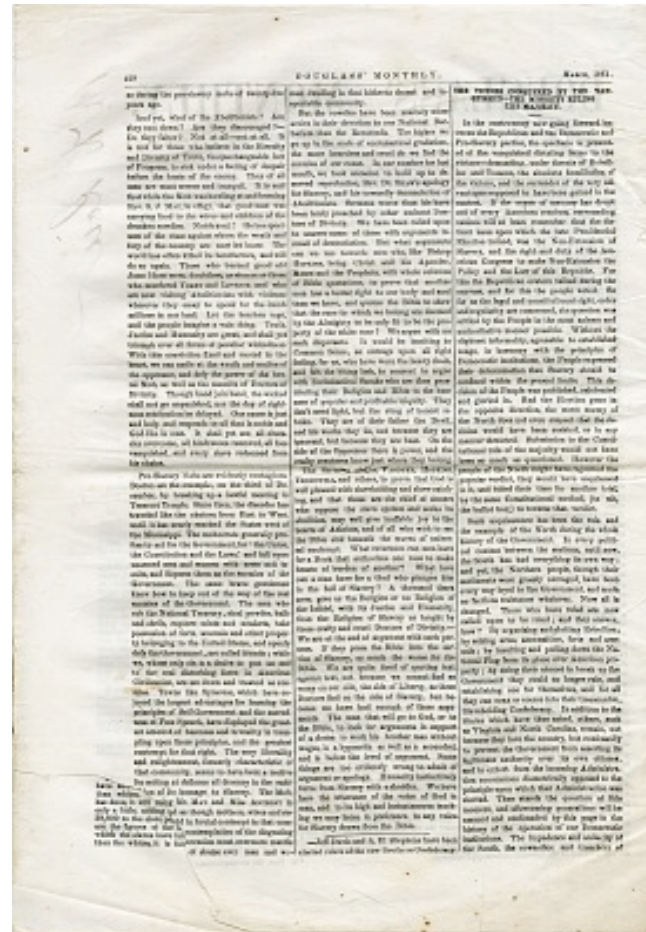
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as during the pro-slavery mobs of twenty-five years ago.

And yet, what of the Abolitionists? Are they cast down? Are they discouraged?— Do they falter? Not at all—not at all. It is not for those who believe in the Eternity and Divinity of Truth, the unchangeable law of Progress, to sink under a feeling of despair before the hosts of the enemy. They of all men are most serene and tranquil. It is said that while the Mob was howling at and burning Rev. S. J. MAY, in effigy, that good man was carrying food to the wives and children of the drunken rowdies. Noble soul! He is a specimen of the class against whom the wrath and fury of the country are now let loose. The world has often killed its benefactors, and will do so again. Those who burned good old JOHN HUSS were, doubtless, as sincere as those who murdered TORRY and LOVEJOY, and who are now visiting Abolitionists with violence wherever they essay to speak for the dumb millions in our land. Let the heathen rage, and the people imagine a vain thing. Truth, Justice and Humanity are great, and shall yet triumph over all forms of peculiar wickedness. With this conviction fixed and rooted in the heart, we can smile at the wrath and malice of the oppressor, and defy the power of the brutal Mob, as well as the assaults of Doctors of Divinity. Though hand join hand, the wicked shall not go unpunished, nor the day of righteous retribution be delayed. Our cause is just and holy, and responds to all that is noble and God-like in man. It shall yet see all obstacles overcome, all hindrances removed, all foes vanquished, and every slave redeemed from his chains.

Pro-Slavery Mobs are evidently contagious. Boston set the example, on the third of December, by breaking up a lawful meeting in Tremont Temple. Since then, the disorder has traveled like the cholera from East to West, until it has nearly reached the States west of the Mississippi. The mobocrats generally profess to act for the Government, for 'the Union, the Constitution and the Laws,' and fall upon unarmed men and women with arms and insults, and disperse them as the enemies of the Government. The same brave gentlemen know how to keep out of the way of the real enemies of the Government. The men who rob the National Treasury, steal powder, balls and shells, capture mints and arsenals, take possession of forts, arsenals and other property belonging to the United States, and openly defy the Government, are called friends; while we, whose only sin is a desire to put an end to the real disturbing force in American Civilization, are set down and treated as enemies. Towns like Syracuse, which have enjoyed the largest advantages for learning the principles of Self-Government and the sacredness of Free Speech, have displayed the greatest amount of baseness and brutality in trampling upon those principles, and the greatest contempt for that right. The very liberality and enlightenment, formerly characteristic of that community, seems to have been a motive for setting at defiance all decency in the exhibition of its homage to Slavery. The Mob, [[missing]]ing Mr. MAY and Miss ANTHONY in [[missing]]ed as though mothers, wives and sisters [[missing]]id in brutal contempt in that com-[[missing]] contemplation of the disgusting [[missing]] occasion must evermore mantle [[missing]] of shame ever man and woman



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dwelling in that hitherto decent and respectable community.

But the rowdies have been scarcely more active in their devotion to our National Barbarism than the Reverends. The higher we go up in the scale of ecclesiastical gradation, the more heartless and cruel do we find the enemies of our cause. In our number for last month, we took occasion to hold up to deserved reprobation, Rev. Dr. SHAW's apology for Slavery, and his cowardly denunciation of Abolitionists. Sermons worse than his have been lately preached by other eminent Doctors of Divinity. We have been called upon to answer some of these with arguments instead of denunciation. But what arguments can we use towards men who, like Bishop HOPKINS, bring Christ and his Apostles, Moses and the Prophets, with whole columns of Bible quotations, to prove that another man has a better right to our body and soul than we have, and quotes the Bible to show that the race to which we belong are deemed by the Almighty to be only fit to be the property of the white race? We argue with no such disputants. It would be insulting to Common Sense, an outrage upon all right feeling, for us, who have worn the heavy chain, and felt the biting lash, to consent to argue with Ecclesiastical Sneaks who are thus prostituting their Religion and Bible to the base uses of popular and profitable iniquity. They don't need light, but the sting of honest rebuke. They are of their father the Devil, and his works they do, not because they are ignorant, but because they are base. On the side of the Oppressor there is power, and the crafty creatures know just where they belong.

The Sermons of Drs. VANDYKE, HOPKINS, THORNWELL, and others, to prove that God is well pleased with slaveholding and slave-catching, and that those are the chief of sinners who oppose the slave system and seeks its abolition, may well give inaffable joy to the hearts of Atheists, and of all who wish to see the Bible sink beneath the waves of universal contempt. What reverence can men have for a Book that authorizes one race to make beasts of burden of another? What love can a man have for a God who plunges him in the hell of Slavery? A thousand times over, give us the Religion or no Religion of the Infidel, with its Justice and Humanity, than the Religion of Slavery as taught by these crafty and cruel Doctors of Divinity. - We are at the end of argument with such persons. If they press the Bible into the service of Slavery, so much the worse for the Bible. We are quite tired of quoting text against text, not because we cannot find as many on our side, the side of Liberty, as these Doctors find on the side of Slavery, but because we have had enough of these arguments. The man that will go to God, or to the Bible, to look for arguments in support of a desire to work his brother man without wages, is a hypocrite as well as a scoundrel, and is below the level of argument. Some things are too evidently wrong to admit of argument or apology. Humanity instinctively turns from Slavery with a shudder. We have here the utterance of the voice of God in man, and to its high and instantaneous teaching we may listen in preference to any voice for Slavery drawn from the Bible.

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- Jeff. Davis and A. H. Stephens have been elected rulers of the new Southern Confederacy.

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THE VICTORS CONQUERED BY THE VANQUISHED --- THE
MINORITY RULING THE MAJORITY.
[[line]]

In the controversy now going forward between the Republican and the Democratic and Pro-Slavery parties, the spectacle is presented of the vanquished dictating terms to the victors - demanding, under threats of Rebellion and Treason, the absolute humiliation of the victors, and the surrender of the very advantages supposed to have been gained in the contest. If the organ of memory has dropt out of every American cranium, surrounding nations will at least remember that the distinct issue upon which the late Presidential Election turned, was the Non-Extension of Slavery, and the right and duty of the American Congress to make Non-Extension the Policy and the Law of this Republic. For this the Republican orators talked during the canvass, and for this the people voted. So far as the legal and constitutional right, order and regularity are concerned, the question was settled by the People in the most solemn and authoritative manner possible. Without the slightest informality, agreeable to established usage, in harmony with the principles of Democratic institutions, the People expressed their determination that Slavery should be confined within the present limits. This decision of the People was published, celebrated and gloried in. Had the Election gone in the opposite direction, the worse enemy of the North does not even suspect that the decision would have been resisted, or in any manner thwarted. Submission to the Constitutional rule of the majority would not have been so much as questioned. However the people of the North might have regretted the popular verdict, they would have acquiesced in it, and bided their time for another trial, by the same Constitution method, (to wit, the ballot box,) to reverse that verdict.

Such acquiescence has been the rule and the example of the North during the whole history of the Government. In every political contest between the sections, until now, the South has had everything its own way; and yet, the Northern people, though their sentiments were grossly outraged, have been every way loyal to the Government, and made no factious resistance whatever. Now all is changed. Those who have ruled are now called upon to be ruled; and they answer, how? By organizing and plotting Rebellion; by seizing arms, ammunition, forts and arsenals; by insulting and pulling down the National Flag from its place over American property; by doing their utmost to break up the Government they could no longer rule, and establishing one for themselves, and for all they can coax or coerce into their treasonable, Slaveholding Confederacy. In addition to the States which have thus acted, others, such as Virginia and North Carolina, remain, not because they love the country, but confessedly to prevent the Government from asserting its legitimate authority over its own citizens, and to extort from the incoming Administration concessions diametrically opposed to the principle upon which that Administration was elected. Thus stands the question at this moment, and aftercoming generations will be amazed and confounded by this page in the history of the operation of our Democratic institutions. The impudence and audacity of the South, the cowardice and treachery of

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