

**ANTI-SLAVERY
ADDRESSES OF
1844 AND 1845**

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Anti-Slavery Addresses of 1844 and 1845 by Salmon Portland Chase & Charles Dexter Cleveland

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1814

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BY

SALMON PORTLAND CHASE

AND

CHARLES DEXTER CLEVELAND.

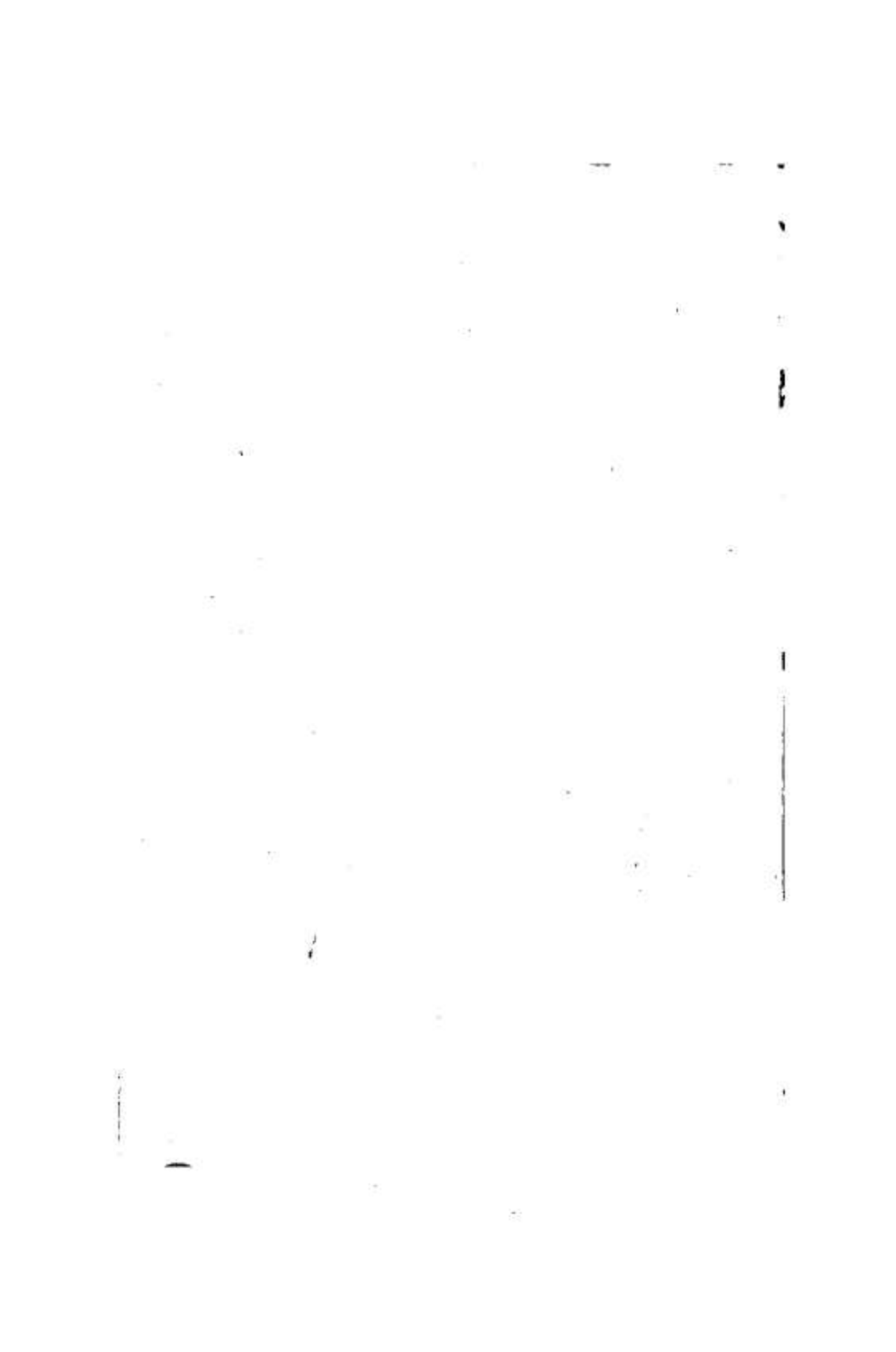


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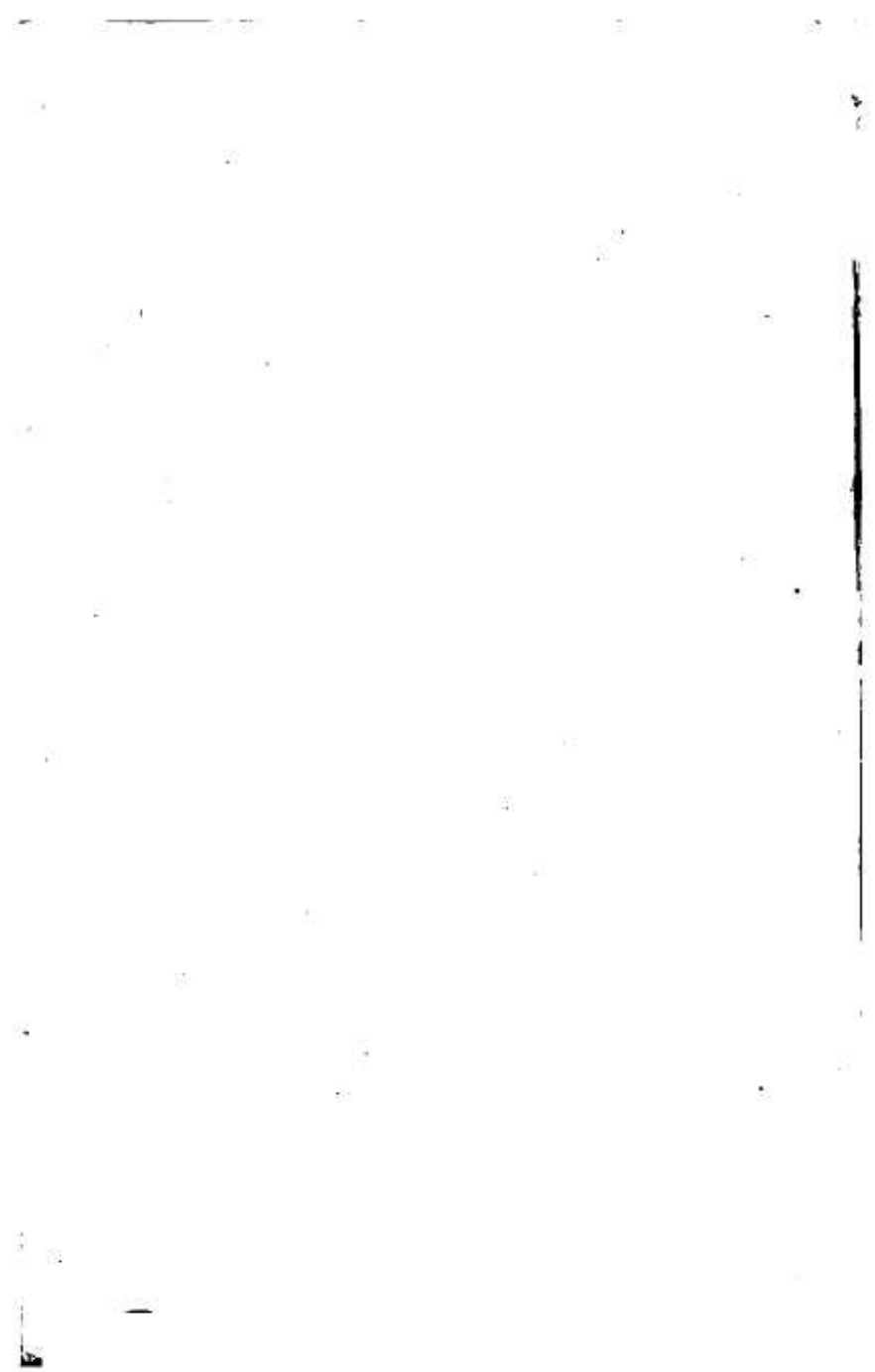
1867.





PHILADELPHIA ADDRESS.







P R E F A C E .

THE great contest in our country between Freedom and Slavery began with the very formation of our Constitution, and continued, with various intermissions, down to the overthrow of the giant-monster by the proclamation of our martyr-President—Abraham Lincoln—January 1, 1863. As the future historian will desire as many landmarks as possible of this great life-and-death struggle, the following Addresses are now re-published in a form more permanent than when they first appeared. It is now nearly a quarter of a century since they were written. A new generation has come upon the stage, comparatively ignorant of the opposition encountered and the odium endured by those who thus early fought the great battle of Freedom. We fought, indeed, with the moral weapons of justice, conscience, and the Word of God; but urged, at the same time, that all these should be consummated at the ballot-box. We hoped and prayed for the peaceful overthrow of slavery by legislative enactments, and we asked all classes to aid us. We asked "Whigs" to vote against the vilest oligarchy that the sun ever shone upon, and in accordance with those true principles of Freedom with which their name had

been for centuries so honourably associated. We asked "Democrats" to bear in mind the true meaning of the word they had so constantly in their mouths; and so to vote as to secure the ascendancy of *true* Democracy everywhere—the rights of man *as man*, without distinction of colour, country, or condition. And we asked Christians simply to vote as they prayed. But no: the "Whigs" seemed to care more for "national banks," and "tariffs," and "internal improvements," than the eternal principles of justice, and the inalienable rights of man. The "Democrats" seemed to think more how they should so "join hand in hand" with their "Southern brethren" as to secure to themselves the spoils of office. And the Christian, while he would pray at the evening prayer-meeting that our country might be governed by "righteous men ruling in the fear of God," would vote the next day for those who seemed to say in their hearts—"How doth God know; and is there knowledge in the Most High?" Alas! He has since shown us *how* He "knew," in the terrible judgments with which He has visited us for our great national sin.

Despairing, therefore, of winning over either of the two great parties to the cause of Freedom, the ardent friends of Liberty determined to organize a new party founded on its sacred principles. The consciences as well as the indignation of a large number in the Free States had been aroused by the triumphs of the slave power in the long-contested Missouri struggle in 1820 and 1821; and in 1836 some earnest abolitionists in New York nominated and voted for an anti-slavery candidate for the Presidency, though there was no national organization. By the time, however, that the

next presidential election came around in 1840, the "National Liberty Party" was organized, and James G. Binney, its candidate for the Presidency, received seven thousand votes. At the next election, in 1844, he received nearly seventy thousand; and in 1848 Martin Van Buren, the "free-soil" candidate, received about two hundred and fifty thousand. Thus the party for Freedom, so small and so despised at first, grew stronger and stronger every year, until in 1860 it placed Abraham Lincoln in the presidential chair. Then, as is well known, the slave-power, despairing of any longer controlling the counsels of the government, as it had done for half a century, raised the standard of rebellion to overthrow that government, and that, too, to found another "whose corner-stone should be Slavery." But, blessed be God, that, though encouraged and aided by too many traitors in the North, they were utterly thwarted in their infernal purpose, and that no portion of our country is now, or ever again can be, trodden by the foot of a slave.

It is to be hoped that in the earlier days of this long contest between Freedom and Slavery, the following Addresses exerted their share of influence for the righteous cause, and in ultimately bringing about the auspicious result—of Freedom's being inaugurated in our public counsels. But, however this may be, the authors are more than willing to present them now to the present generation and for future times exactly as they were then written, and thus to contribute another mite to the permanent anti-slavery literature of their country.

C. D. C.

LONDON, May, 1867.