

I will read an extract from a speech of Wendell Phillips, delivered in Washington, on the 14th of March, 1862. This pamphlet says: "At a meeting which we believe Mr. Lincoln attended," but whether he was there or not, the manner in which the speech was received and indorsed by the Vice President of the United States, will appear in the sequel. Wendell Phillips said:

"I have labored nineteen years to take nineteen States out of this Union, and if I have spent any nineteen years to the satisfaction of my Puritan conscience, it was those nineteen years. The child of six generations of Puritans, I was taught at a mother's knee to love purity before peace, and when Daniel Webster taught me that the Union meant making white men hypocrites and black men slaves; that it meant Lynch law in the Carolinas, and mob law in Massachusetts; that it meant lies in the pulpit and gags in the Senate; when I was told that the cementing of the Union was returning slaves to their masters, in the name of the God I loved and had been taught to honor, I cursed the Constitution and the Union, and endeavored to break it; and, thank God, it is broken."

Who broke the Union? The next day Mr. Wendell Phillips was received on the floor of the Senate, the Vice President leaving his chair to welcome him.

There are one or two other paragraphs here that I must read. The following resolutions were adopted by the American Anti-Slavery Society, at its regular anniversary in 1844:

"Resolved, That a political union in any form between a slaveholding and a free community must necessarily involve the latter in the gulf of slavery. Therefore—

"Resolved, That secession from the United States Government is the duty of every abolitionist, since no one can take office, or deposit a vote under its Constitution without violating his anti-slavery principles, and rendering himself an abettor to the slaveholder in his sin.

"Resolved, That fourteen years of warfare against the slave power have convinced us that every act done in support of the American Union rivets the chains of the slave—that the only exodus of the slave to freedom, unless it be one of blood, must be over the remains of the present American Church, and the grave of the present Union.

"Resolved, That the abolitionists of this country should make it one of the primary objects of this agitation, to dissolve the American Union."

And the *Tribune* says what about that anti-slavery society?

"The organization of the American Anti-Slavery Society, which has just been celebrating its anniversary in Philadelphia, is said by the *Tribune* to bear to the election of a Republican President in 1860 the relation of remote cause and ultimate effect. The

*Tribune* is entirely right, but it does not state the whole truth. The following extracts will enable it to perceive what other effects sprang from that same cause:

Resolution adopted on motion of Wendell Phillips by the American Anti-Slavery Society, New York, May, 1848.

"Resolved, That recognizing as we do, with profound gratitude, the wonderful progress our cause has made during the last eighteen years, and yet considering the effort now making to impress the community with the idea that the church and the land can and will abolish slavery by its own virtue, and that the parties are able and willing to grapple with the evil, this society deems it a duty to reiterate its convictions that the only exodus for the slave out of his present house of bondage is over the ruins of the present American Church, and the present American Union."

This demon of abolition had entered into the fraternal conclaves of the churches in the North when they were united with the South, and had snapped asunder the cords which bound them in Christian ties one to another, until there was as thorough a separation upon that subject as ever existed between any two nations upon earth. But I must not forget to read some extracts from another shining light in that abolition school, the Rev. Theodore Parker. And by way of showing his idea of divinity and religion, I read an extract from a letter addressed to the Hon. S. P. Chase in 1854, and to be found in the second volume of his biography, page 226. He there says:

"I have studied this matter of the divine origin of the Bible, and the divine nature of Jesus of Nazareth all my life. If I understand anything, it is that I say there is no evidence—external or internal—to show that the Bible or Jesus had anything miraculous in their origin or nature, or anything divine in the sense that word is commonly used. The common notion on the matter I regard as an error—one, too, most fatal to the development of mankind. Now, in all my labors I look to the general development of mankind, as well as to the removal of every such special sin as American slavery, as war, drunkenness, &c., therefore I introduce my general principle along with my special measures, I become personally unpopular, hated even; but the special measures go forward obviously; the general principle enters into the public ear, the public mind, and what is true of it will go into the heart of mankind and do its work."

Then in a letter, dated June 27, 1856, to Mr. Horace Mann, he says:

"What a state of things we have now in politics! The beginning of the end! I take it we can elect Fremont; if so, the battle is fought and the worst part of the contest is over. If Buchanan is chosen, see what fol-