<table>
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<tr>
<th><strong>Title</strong></th>
<th>&quot;For Abolition of Slavery in the District of Columbia&quot;--two-page mass from meeting at Faneuil Hall</th>
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<td><strong>Call Number</strong></td>
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<tr>
<td><strong>Published/Created Date</strong></td>
<td>1842-02-14</td>
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<td><strong>Collection Title</strong></td>
<td>Walter O. Evans collection of Frederick Douglass and Douglass family papers</td>
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Mass Meeting. Manuel Hall.
For abolition of Slavery in the District of Columbia.
Feb'y 4, 1842.

I rejoice to be permitted as well as to be able
to speak upon this subject in Manuell Hall, I will not detain you
long for I stand here as slave--a slave at least in the eyes of
the constitution. It is a slave by the laws of the South who
now address you--my back is scarred by the lash that I would show you--
I would I could make visible the wounds of this system upon my soul.
I barely rose to return you thanks for this cheering sight representing
as I do two and a half million remaining in that bondage from which
I have escaped I thank God that I have the opportunity to do it--
Those bondmen whose cause you are called upon to espouse are entirely
deprived of the privilege of speaking for themselves. They are
goods and chattels, not men--they are denied the privilege of the
Christian, they are denied the rights of the citizen.
They are refused the claims of the man--They are not allowed the
rights of the husband and the father--they may not call the
name of liberty. It is to save them from all of this that you
are called--Do it, and they who are ready to perish shall bless
you--and God will reward you for the deed--And your own consciences
will testify that you have been true to the demands of the religion
of the Christ.

But what mockery of His religion is preached at
the South, I have been called upon to describe the style in which
it is set forth and I find our ministers learn there to do it in
Northern Colleges; I used to know they went away some where--I did
not know where, and came back ministers; and this is the way
they would preach--they would take a text--say this--"Do unto others
as you would have them do unto you." And this is the way they would
apply it--they would explain it to mean slave holders. Do unto
slave holders what you would have them do unto you and then looking
impudently up into the slaves gallery for they have a place set apart
for us though it is said they have no prejudice—just as is done here in the Northern Churches. Looking high up to the poor drivers and the rest and spreading his hands gracefully abroad he says, "and you too my friend have souls of infinite value that will live through endless happiness or misery in eternity—Oh labor diligently make your calling and election sure, Oh receive your souls into the words of the holy apostle "Servants obey your masters", Oh consider the wonderful goodness of God, look at your hard many hands, your strong muscular frames, and see how mercifully he has adapted you to the duties you are to fulfil, while to your masters who have slender frames and long delicate fingers, he has given brilliant intellect that they may do the thinking while you do the working, it has been said at the North that the slaves have the gospel preached to them. But you will see what sort of gospel it is, a gospel, which chains more than or whips or thumb-screws, gives perpetuity to this horrible system.