



HISTORY

OF

PENNSYLVANIA HALL,

WHICH WAS

DESTROYED BY A MOB,

On the 17th of May, 1838.

*(Philadelphia: Marrison and  
Gunn, 1838)*

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“Error of opinion may be safely tolerated, where reason is left free to combat it.”—*Jefferson.*  
Is truth more dangerous than error?

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of slavery by the loadstone of "elective affinity"—for it is a time-honored maxim, that "birds of a feather flock together." If I may be allowed a piece of sorrowful irony—he has come hither to help the white birds drive away the black ones, that they may have all the strawberries and cherries, insects and worms, to themselves. Strange as it may seem, it is nevertheless true, that, through a Southern amalgamating process, an eighth wonder has been added to the world—the land is swarming with *white black-birds!*

I will relate an anecdote, to illustrate the conduct of this recreant Englishman. I was one day walking down to the Parliament House with the celebrated Irish patriot O'Connell, and, in the course of our conversation, mentioned to him, that very many of the Irish emigrants, on coming to the United States, very soon partook of the prevailing prejudice against the people of color, and were proscriptive in their feelings towards them. With a generous warmth he instantly exclaimed, "Sir, they are not Irishmen! They are *bastard* Irishmen!"

As I am on the subject of African colonization, and have made allusion to Mr. O'Connell, I cannot do better than to quote the opinion of this gentleman respecting that iniquitous scheme. In a speech delivered by him in Exeter Hall, London, in 1833, he said—"The American Colonization Society has been branded with many names already. There is, however, one which it has not yet received, but which it richly deserves. I knew a gentleman, of an imaginative mind, who went out to Sierra Leone; and on his return, he told a friend of mine, that a cargo of bars of iron, which had been sent to that Colony, was found, after it had lain in a store two months, to be completely *worm-eaten!* Why, said my friend, 'what kind of worms eat iron?' 'Oh,' said he, 'they were as like bugs as any worms you can see.' My friend, who had a little Irish drollery about him, remarked, 'We have bugs of that kind in Ireland, but we call them *hum-bugs!*' Now, the American Colonization Society is a bug of that description—it is a *HUM-BUG*. It will eat iron like any thing—it will digest it like an ostrich: there is nothing too hard for the stomach of the Colonization Society. It is the most ludicrous Society that ever yet was dreamed of!"

In concluding his remarks, the speaker said he would not insult the intelligence nor doubt the humanity of the audience, by attempting to show that two and two make four—that to enslave beings guiltless of crime, is an outrage upon every principle of justice—or that those who are unjustly deprived of their liberty ought to be set free without delay. Such propositions are self-evident. In allusion to the speakers who were to follow him, he remarked that slaveholders and their Northern abettors have affected to sneer at the labors of women in the anti-slavery enterprise, but they really trembled in view of these labors. For what good cause had ever been heartily espoused by women, that has not ultimately triumphed over all opposition? The emancipation of eight hundred thousand slaves in the West Indies is mainly owing, under God, to the quenchless devotion, and tireless zeal, and indomitable perseverance of the women of England. The slave system in this country will find in the women of America most formidable antagonists. What astonishing effects have already been wrought upon the public mind by the labors of only two of their number! Those two were now present—daughters of the South, moreover—repentant slaveholders! One of them, at least, would bear her testimony against the atrocious sin of slavery this evening, in strong and eloquent language. For, though the South demands silence upon this subject, on peril of death, there shall be no silence until the howlings of the bereaved slave-mother are turned into shouts of joy, and not a slave is left to pine on the American soil.

While the speaker was addressing the meeting, there were frequent outbreaks of a disorderly spirit, such as hissing, shouting, &c. &c.; and when he took his seat, the rioters within the building made great efforts to create confusion and break up the meeting. In the midst of the tumult, however, MARIA W. CHAPMAN, of Boston, rose, and waving her hand to the audience to become quiet, she commenced: "Oh! for the strength which will enable one on such an occasion to speak forth the truth." Here she was interrupted for a moment by an indescribable uproar, after which she proceeded to express "an earnest desire that the Spirit of divine truth might so far penetrate the hearts of all present, that they would be prepared to listen to the wail now coming up to them from the burning fields of the South;" and then appealed for a hearing for those who were about to address them on the slaves' behalf.

She was followed by ANGELINA E. GRIMKE WELD, a native, and until within a few years a resident, of South Carolina. The eloquence of this speaker, together with her thorough acquaintance with slavery from having been an eye witness of its cruelties and debasing influence, had excited much curiosity to hear her upon this subject. It will be seen by the report of her remarks given below, that she was frequently interrupted by the mob. This circumstance made it next to impossible to give a full report of her remarks, or one that will do justice to her talents. All that we have attempted to do, is to furnish an outline of the *ideas*, wishing the reader to understand that the chaste, yet forcible language in which they were clothed, could not be given.

#### SPEECH OF ANGELINA E. G. WELD.

Men, brethren and fathers—mothers, daughters and sisters, what came ye out for to see? A reed shaken with the wind? Is it curiosity merely, or a deep sympathy with the perishing slave, that has brought this large audience together? [A yell from the mob without the building.] Those voices without ought to awaken and call out our warmest sympathies. Deluded beings! "they know not what they do." They know not that they are undermining their own rights and their own happiness, temporal and eternal. Do you ask, "what has the North to do with slavery?" Hear it—hear it. Those voices without tell us that the spirit of slavery is *here*, and has been roused to wrath by our abolition speeches and conventions: for surely liberty would not foam and tear herself with rage, because her friends are multiplied daily, and meetings are held in quick succession to set forth her virtues and extend her peaceful kingdom. This opposition shows that slavery has done its deadliest work in the hearts of our citizens. Do you ask, then, "what has the North to do?" I answer, cast out first the spirit of slavery from your own hearts, and then lend your aid to convert the South. Each one present has a work to do, be his or her situation what it may, however limited their means, or insignificant their supposed influence. The great men of this country will not do this work; the church will never do it. A desire to please the world, to keep the favor of all parties and of all conditions, makes them dumb on this and every other unpopular subject. They have become worldly-wise, and therefore God, in his wisdom, employs them not to carry on his plans of reformation and salvation. He hath chosen the foolish things of the world to confound the wise, and the weak to overcome the mighty.

As a Southerner I feel that it is my duty to stand up here to-night and

bear testimony against slavery. I have seen it—I have seen it. I know it has horrors that can never be described. I was brought up under its wing: I witnessed for many years its demoralizing influences, and its destructiveness to human happiness. It is admitted by some that the slave is not happy under the *worst* forms of slavery. But I have *never* seen a happy slave. I have seen him dance in his chains, it is true; but he was not happy. There is a wide difference between happiness and mirth. Man cannot enjoy the former while his manhood is destroyed, and that part of the being which is necessary to the making, and to the enjoyment of happiness, is completely blotted out. The slaves, however, may be, and sometimes are, mirthful. When hope is extinguished, they say, "let us eat and drink, for to-morrow we die." [Just then stones were thrown at the windows,—a great noise without, and commotion within.] What is a mob? What would the breaking of every window be? What would the levelling of this Hall be? Any evidence that we are wrong, or that slavery is a good and wholesome institution? What if the mob should now burst in upon us, break up our meeting and commit violence upon our persons—would this be any thing compared with what the slaves endure? No, no: and we do not remember them "as bound with them," if we shrink in the time of peril, or feel unwilling to sacrifice ourselves, if need be, for their sake. [Great noise.] I thank the Lord that there is yet life left enough to feel the truth, even though it rages at it—that conscience is not so completely seared as to be unmoved by the truth of the living God.

Many persons go to the South for a season, and are hospitably entertained in the parlor and at the table of the slave-holder. They never enter the huts of the slaves; they know nothing of the dark side of the picture, and they return home with praises on their lips of the generous character of those with whom they had tarried. Or if they have witnessed the cruelties of slavery, by remaining silent spectators they have naturally become callous—an insensibility has ensued which prepares them to apologize even for barbarity. Nothing but the corrupting influence of slavery on the hearts of the Northern people can induce them to apologize for it; and much will have been done for the destruction of Southern slavery when we have so reformed the North that no one here will be willing to risk his reputation by advocating or even excusing the holding of men as property. The South know it, and acknowledge that as fast as our principles prevail, the hold of the master must be relaxed. [Another outbreak of mobocratic spirit, and some confusion in the house.]

How wonderfully constituted is the human mind! How it resists, as long as it can, all efforts made to reclaim from error! I feel that all this disturbance is but an evidence that our efforts are the best that could have been adopted, or else the friends of slavery would not care for what we say and do. The South know what we do. I am thankful that they are reached by our efforts. Many times have I wept in the land of my birth, over the system of slavery. I knew of none who sympathized in my feelings—I was unaware that any efforts were made to deliver the oppressed—no voice in the wilderness was heard calling on the people to repent and do works meet for repentance—and my heart sickened within me. Oh, how should I have rejoiced to know that such efforts as these were being made. I only wonder that I had such feelings. I wonder when I reflect under what influence I was brought up, that my heart is not harder than the nether millstone. But in the midst of temptation I was preserved, and my sympathy grew warmer, and my hatred of slavery more inveterate, until at last I have exiled myself from my native land because I could no longer endure to hear the wailing of the slave. I fled to the land of Penn; for here, thought I, sympathy for the

slave will surely be found. But I found it not. The people were kind and hospitable, but the slave had no place in their thoughts. Whenever questions were put to me as to his condition, I felt that they were dictated by an idle curiosity, rather than by that deep feeling which would lead to effort for his rescue. I therefore shut up my grief in my own heart. I remembered that I was a Carolinian, from a state which framed this iniquity by law. I knew that throughout her territory was continual suffering, on the one part, and continual brutality and sin on the other. Every Southern breeze wafted to me the discordant tones of weeping and wailing, shrieks and groans, mingled with prayers and blasphemous curses. I thought there was no hope; that the wicked would go on in his wickedness, until he had destroyed both himself and his country. My heart sunk within me at the abominations in the midst of which I had been born and educated. What will it avail, cried I in bitterness of spirit, to expose to the gaze of strangers the horrors and pollutions of slavery, when there is no ear to hear nor heart to feel and pray for the slave. The language of my soul was, "Oh tell it not in Gath, publish it not in the streets of Askelon." But how different do I feel now! Animated with hope, nay, with an assurance of the triumph of liberty and good will to man, I will lift up my voice like a trumpet, and show this people their transgression, their sins of omission towards the slave, and what they can do towards affecting Southern mind, and overthrowing Southern oppression.

We may talk of occupying neutral ground, but on this subject, in its present attitude, there is no such thing as neutral ground. He that is not for us is against us, and he that gathereth not with us, scattereth abroad. If you are on what you suppose to be neutral ground, the South look upon you as on the side of the oppressor. And is there one who loves his country willing to give his influence, even indirectly, in favor of slavery—that curse of nations? God swept Egypt with the besom of destruction, and punished Judea also with a sore punishment, because of slavery. And have we any reason to believe that he is less just now?—or that he will be more favorable to us than to his own "peculiar people?" [Shoutings, stones thrown against the windows, &c.]

There is nothing to be feared from those who would stop our mouths, but they themselves should fear and tremble. The current is even now setting fast against them. If the arm of the North had not caused the Bastille of slavery to totter to its foundation, you would not hear those cries. A few years ago, and the South felt secure, and with a contemptuous sneer asked, "Who are the abolitionists? The abolitionists are nothing?"—Ay, in one sense they were nothing, and they are nothing still. But in this we rejoice, that "God has chosen things that are not to bring to nought things that are." [Mob again disturbed the meeting.]

We often hear the question asked, "What shall we do?" Here is an opportunity for doing something now. Every man and every woman present may do something by showing that we fear not a mob, and, in the midst of threatenings and revilings, by opening our mouths for the dumb and pleading the cause of those who are ready to perish.

To work as we should in this cause, we must know what Slavery is. Let me urge you then to buy the books which have been written on this subject and read them, and then lend them to your neighbors. Give your money no longer for things which pander to pride and lust, but aid in circulating "the living coals of truth" upon the naked heart of this nation,—in circulating appeals to the sympathies of Christians in behalf of the outraged and suffering slave. But, it is said by some, our "books and papers do not speak the truth." Why, then, do they not contradict what we say? They

cannot. Moreover the South has entreated, nay commanded us to be silent; and what greater evidence of the truth of our publications could be desired?

Women of Philadelphia! allow me as a Southern woman, with much attachment to the land of my birth, to entreat you to come up to this work. Especially let me urge you to petition. *Men* may settle this and other questions at the ballot-box, but you have no such right; it is only through petitions that you can reach the Legislature. It is therefore peculiarly *your* duty to petition. Do you say, "It does no good?" The South already turns pale at the number sent. They have read the reports of the proceedings of Congress, and there have seen that among other petitions were very many from the women of the North on the subject of slavery. This fact has called the attention of the South to the subject. How could we expect to have done more as yet? Men who hold the rod over slaves, rule in the councils of the nation; and they deny our right to petition and to remonstrate against abuses of our sex and of our kind. We have these rights, however, from our God. Only let us exercise them: and though often turned away unanswered, let us remember the influence of importunity upon the unjust judge, and act accordingly. The fact that the South look with jealousy upon our measures shows that they are effectual. There is, therefore, no cause for doubting or despair, but rather for rejoicing.

It was remarked in England that women did much to abolish Slavery in her colonies. Nor are they now idle. Numerous petitions from them have recently been presented to the Queen, to abolish the apprenticeship with its cruelties nearly equal to those of the system whose place it supplies. One petition two miles and a quarter long has been presented. And do you think these labors will be in vain? Let the history of the past answer. When the women of these States send up to Congress such a petition, our legislators will arise as did those of England, and say, "When all the maids and matrons of the land are knocking at our doors we must legislate." Let the zeal and love, the faith and works of our English sisters quicken ours—that while the slaves continue to suffer, and when they shout deliverance, we may feel the satisfaction of *having done what we could*.

#### REMARKS OF ABBY KELLY.

As soon as the speaker had taken her seat, ABBY KELLY, of Lynn, Massachusetts, rose and said:

I ask permission to say a few words. I have never before addressed a promiscuous assembly; nor is it now the maddening rush of those voices, which is the indication of a moral whirlwind, nor is it the crashing of those windows, which is the indication of a moral earthquake, that calls me before you. No, not these. These pass unheeded by me. But it is the still small voice within, which may not be withstood, that bids me open my mouth for the dumb,—that bids me plead the cause of God's perishing poor—ay, *God's* poor.

The parable of Lazarus and the rich man we may well bring home to ourselves. The North is that rich man. *How* he is clothed in purple and fine linen, and fares sumptuously every day! *Yonder, yonder*, at a little distance, is the gate where lies the Lazarus of the South, full of sores, and desiring to be fed with the crumbs that fall from our luxurious table. Look! see him there; even the dogs are more merciful than we. Oh! see him where he lies!! We have long, very long, passed by with averted eyes. Ought not we to raise him up; and is there one in this Hall who sees nothing for himself to do?

A FEW remarks were then made by LUCRETIA MOTT, of Philadelphia, stating that the present was not a meeting of the Anti-Slavery Convention of American Women, as was supposed by some, and explaining the reason why their meetings were confined to females—to wit, that many of the members of that Convention considered it improper for women to address promiscuous assemblies. She expressed the "hope that such false notions of delicacy and propriety would not long obtain in this enlightened country."

The meeting then adjourned.

#### THE FOURTH AND LAST DAY.

THE Hall was occupied this day by the Required Labor Convention, and the Anti-Slavery Convention of American Women, for business meetings. The character of each of those bodies may be learned from the minutes of their proceedings.

#### REQUIRED LABOR CONVENTION.

At a meeting of the delegates to the "Required Labor Convention," held in the Lecture-room of the Pennsylvania Hall, Fifth month 17th, 1838, the meeting was called to order by William C. Betts of Philadelphia; and, on motion, William Bassett, of Lynn, Massachusetts, was appointed President, and Wm. C. Betts, of Philadelphia, and Alice Eliza Hambleton, of Chester County, Secretaries.

The call for the Convention was read, and the names of the delegates enrolled; when, on motion, they proceeded to form a National Required Labor Association.

On motion, the following committees were then appointed, viz.: a Committee to draft a Constitution for the Association; a Committee to prepare business for the Convention; a Committee to prepare and publish an address on the *duty* of abstaining from the produce of slave labor; and a Committee to inquire into the best mode of supplying the market with articles produced by remunerated labor.

The Convention then adjourned to meet in the Saloon at two o'clock this afternoon.

*Afternoon Session.*—The Convention assembled at two o'clock, according to adjournment.

The roll was called, numbering two hundred and seventy-one delegates.

The minutes of the morning session were read and approved.

The Business Committee reported, recommending that a portion of time be devoted to a discussion of the duty of abstaining from slave labor produce, which was adopted.

Alanson St. Clair then offered the following resolution:

*Resolved*, That we will, in all cases give a preference to the products of