

which will furnish matter for several other addresses, and before closing this one (which is merely introductory) let the writer of them solemnly assure his fellow-workmen, that it is not with the intention of pleading the cause of the rich, or in the view of forwarding the interests of employers, that he is induced to combat what he considers to be prevailing errors: that these last may be benefited by a general adoption of his views, is probable enough; but this, let him once for all honestly protest, is not his aim. No: he hopes to shew you, before he has done, that it is your (or rather our) interests he has most at heart, in all that he will submit for your consideration. Far be it from him, too, to make intemperate remarks on those who differ from him in opinion; his intention is to try to persuade, not to call hard names—recollecting how liable we all are to errors of judgment. He will even allow that the man who penned and issued the production above quoted, and such like, may have had honest though mistaken intentions, and that he might not be actuated therein by a “spirit of hatred, of malice, of envy, and all uncharitableness;” he grants this, with all his heart; but he will not the less earnestly contend, that if his aim was to benefit his fellow-men, he set about it in the worst possible way.

ADDRESS II.

THE first subject, in the order laid down, is the consideration of the common assertion, that “all men are by nature equal.” Under the subordination of laws we enjoy many privileges without thinking whence we derive them; these, become by constant possession and enjoyment *natural* to us, we are too apt to consider as “natural rights.” But, alas! my friends, “when history first found man, she found him in bondage, if not a slave.”

Of all animated beings, man has his first state, that of