

DELIVERED BY REV. J. J. MOORE,

San Francisco, August 1st, 1862.

LADIES AND GENTLEMEN, AND FELLOW-CITIZENS:—Scarcely has subsided the echoes of the shouts of jubilant millions of a Nation, commemorating its liberty's birthday, written in the memory of the blood of their fathers, when public sentiment requires us to honor, by popular demonstration, the same hallowed subject, involved in recent events of general interest that have fallen out in our country's history.

For the last twenty years, I have had the pleasure of participating in such or such-like demonstrations as the present; and sometimes I have had the honor of consenting to assume the responsibility of my present position; but in no instance, have I been impressed with the weight of my responsibility equally to the present;—peculiarly so at present, because at a time when our Nation rocks and trembles from centre to circumference, by the surging billows of civil revolution, At a time when the public nerve tingles with excitement and solicitude. At a time when *Radicalism*, *Conservatism* and *Secessionism*, look on with an eye of criticism. At a time when the great principles our cause involve must be fearlessly and fairly vindicated, by every lover of American liberty; let it be statesmen or clergymen, soldiers or civilians, black men or white men;—weighty,

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because at a time when our Nation's history is pregnant with grand events. It is weighty, Fellow-Citizens, because I stand here to-day as the representative of a disfranchised people, whose common cause is jeopardized in every deficiency the public judgment notes against them: Thus it is no light task to conceive the weight of our present pledge.

Every popular and exciting event that transpires in the history of a country or people, necessarily involves certain primary considerations, that always engage public attention.

These relate to the thing effected—the cause—those immediately interested, and the indirect following results.

These are general features of all exciting events that engage the public mind; calling forth popular demonstrations expressive of the public sentiment, lauding or deprecating, honoring or condemning the occurrence.

The grand events, fellow-citizens, that by public consent have called forth this day's demonstration, one of them at least should be specifically considered in this the ordinary light of popular events. The one first and mostly to be considered by us at present, is that of the glorious 16th of April last, which placed upon record the emancipation of the slaves in the Federal District, and the eternal exclusion of Slavery from all the Nation's Territorial do-

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main, as the act of the Federal Government.

We do not wish, fellow-kinsmen of neighboring climes, to ignore, or give the go-by, to-day, to the grand event that this day is the twenty-eighth anniversary of, in the British West India Islands, that has been our adopted cause of annual celebration for years in the United States; that glorious event of the first of August, twenty-eight years ago.

When Nature's sun rose silently up the Oriental Aurora, with freedom's tidings on each ray; when 800,000 souls chimed with new inspirations, and 800,000 hearts beat with new palpitations; when the echoes of the hills and valleys fled at the tread of the foot of song, and the isles trembled with vocal thunder peals, and the waves of the resounding seas fled before freedom's voice; then new joys fired the altars of devotion, and prayer and praise rose like holy incense to the God of liberty. Fellow-kinsmen, we hallow the memory of that event.

We hallow it as a triumph of freedom. We hallow it for humanity's sake. We hallow as a standing, immutable, and indubitable attestation of general, unconditional emancipation of slavery anywhere.

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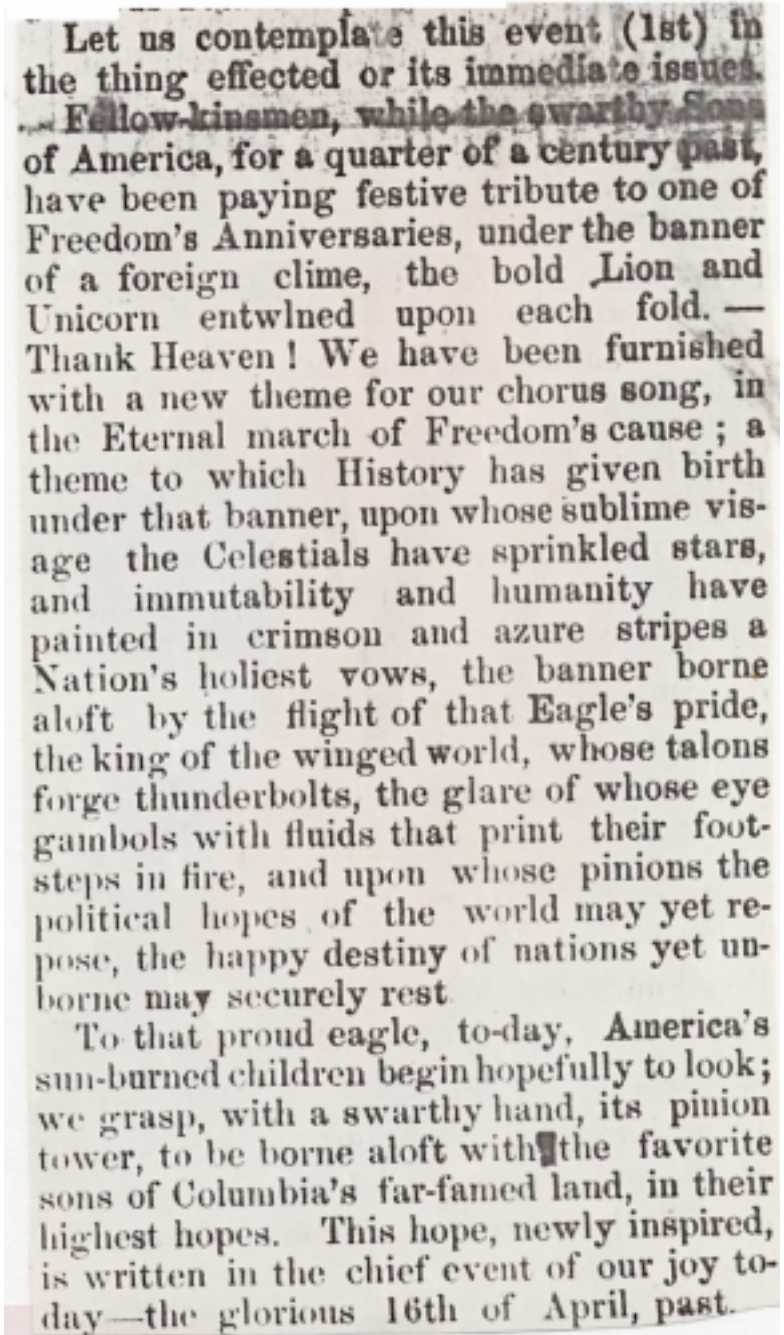
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But to-day, fellow-citizens, the event that leads the chorus of our song, is the glorious 16th of April last.

Let us contemplate this event (1st) in the thing effected or its immediate issues.

Fellow-kinsmen, while the swarthy Sons of America, for a quarter of a century past, have been paying festive tribute to one of Freedom's Anniversaries, under the banner of a foreign clime, the bold Lion and Unicorn entwined upon each fold.— Thank Heaven! We have been furnished with a new theme for our chorus song, in the Eternal march of Freedom's cause; a theme to which History has given birth under that banner, upon whose sublime visage the Celestials have sprinkled stars, and immutability and humanity have painted in crimson and azure stripes a Nation's holiest vows, the banner borne aloft by the flight of that Eagle's pride, the king of the winged world, whose talons forge thunderbolts, the glare of whose eye gambols with fluids that print their footsteps in fire, and upon whose pinions the political hopes of the world may yet repose, the happy destiny of nations yet unborne may securely rest.

To that proud eagle, to-day, America's sun-burned children begin hopefully to look; we grasp, with a swarthy hand, its pinion tower, to be borne aloft with the favorite sons of Columbia's far-famed land, in their highest hopes. This hope, newly inspired, is written in the chief event of our joy to-day—the glorious 16th of April, past.



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The first grand feature of which was: It gives back to 3,000 beings, bearing God's image, their Divine heritage, the re-possession of their souls and bodies, rent from them by the sanction of a Christian Government.

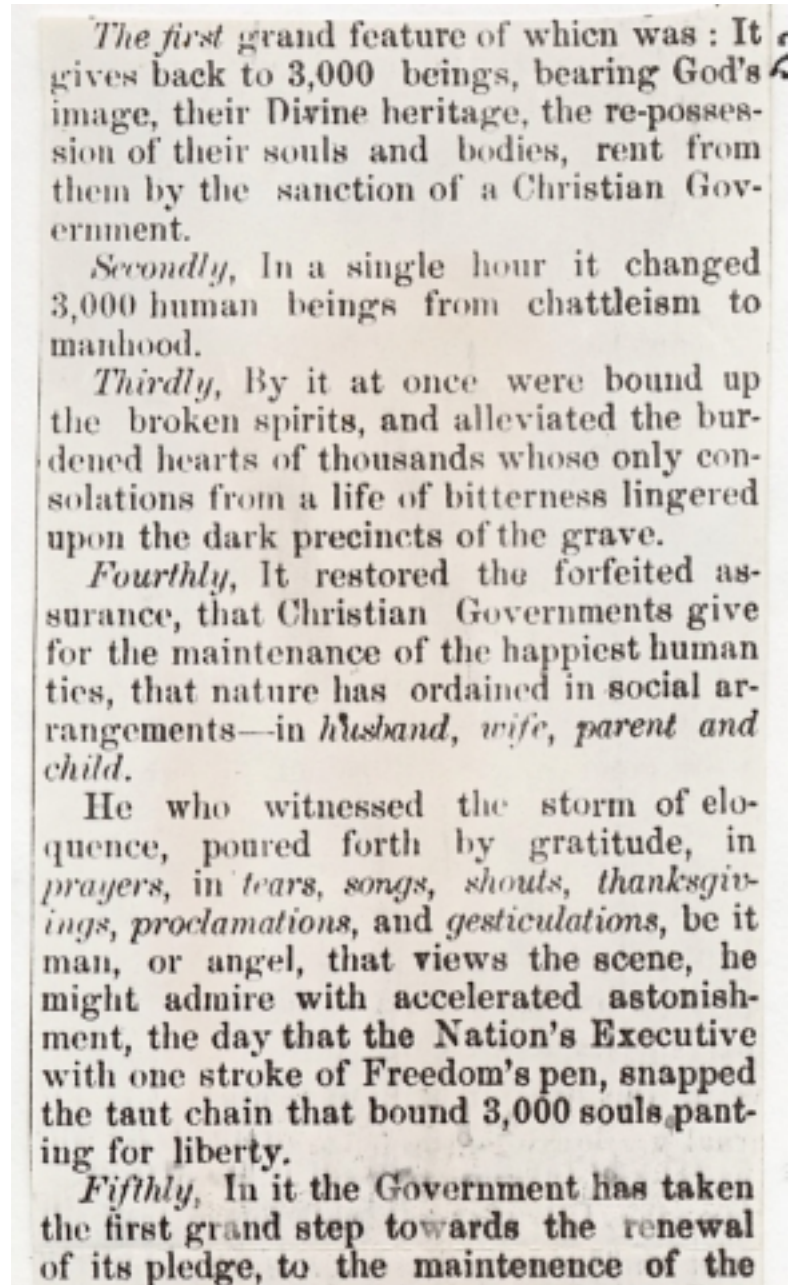
Secondly, In a single hour it changed 3,000 human beings from chattelism to manhood.

Thirdly, By it at once were bound up the broken spirits, and alleviated the burdened hearts of thousands whose only consolations from a life of bitterness lingered upon the dark precincts of the grave.

Fourthly, It restored the forfeited assurance, that Christian Governments give for the maintenance of the happiest human ties, that nature has ordained in social arrangements—in *husband, wife, parent and child*.

He who witnessed the storm of eloquence, poured forth by gratitude, in *prayers, in tears, songs, shouts, thanksgivings, proclamations, and gesticulations*, be it man, or angel, that views the scene, he might admire with accelerated astonishment, the day that the Nation's Executive with one stroke of Freedom's pen, snapped the taut chain that bound 3,000 souls panting for liberty.

Fifthly, In it the Government has taken the first grand step towards the renewal of its pledge, to the maintenance of the



great fundamental principles of its Constitution, as embraced in Jefferson's *Declaration of Human Rights*, and their protection by just human Government, which are expressed in the six following principles:

1. That all men are created equal. (That is, have *equal, natural, moral* and *social* claims to humanity; as, human *kindness, sympathy* and *benevolence*.) The man or nation of men, who would sustain the first great doctrine in Jefferson's Declaration, must render these claims of humanity to all mankind. Thank God! our Government has moved towards this requirement.

2. That all men possess the three *inherent rights*, of LIFE, LIBERTY, and the PURSUIT OF HAPPINESS; which *rights* cannot be taken from them. (That is, all men have a *natural, moral* and *political* Right of Life, Liberty and Pursuit of Happiness; that these cannot be taken away except by injustice or violence.) And whenever men or nations of men take away from a man, or any set of men these rights, (except they are forfeited by felony), commit the highest outrage upon such a man or men. This is the spirit of Jefferson's second principle, and the American people are awakening to this great truth.

3. To secure these *rights*, human Governments are established. (That is, that men should unite with common consent, under a form of Constitutional laws, to se-

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cure to each other these sacred rights, and that where a Government fails to secure these ends, it is unjustly founded and maintained. This is the spirit of Jefferson's third principle.

4. That the power, (that is, just authority) of human Government is derived from the consent of the governed.

5. That whenever a human Government becomes destructive of these ends, it is the people's right to alter or abolish it.

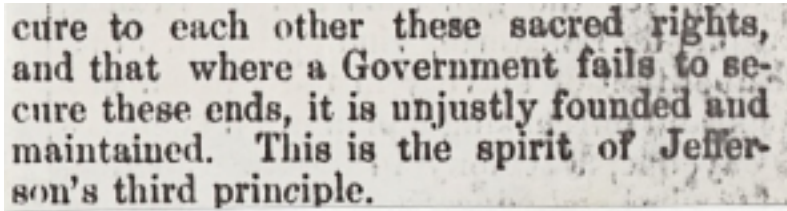
6. He says after a long train of abuse and usurpations, pursuing invariably the same object, evincing a desire to reduce them under absolute despotism, it is their right, it is their duty to throw off such government.

Thank Heaven! the Federal Government, which should be the voice of God and the Nation, has moved towards the vindication of those great constitutional basis.

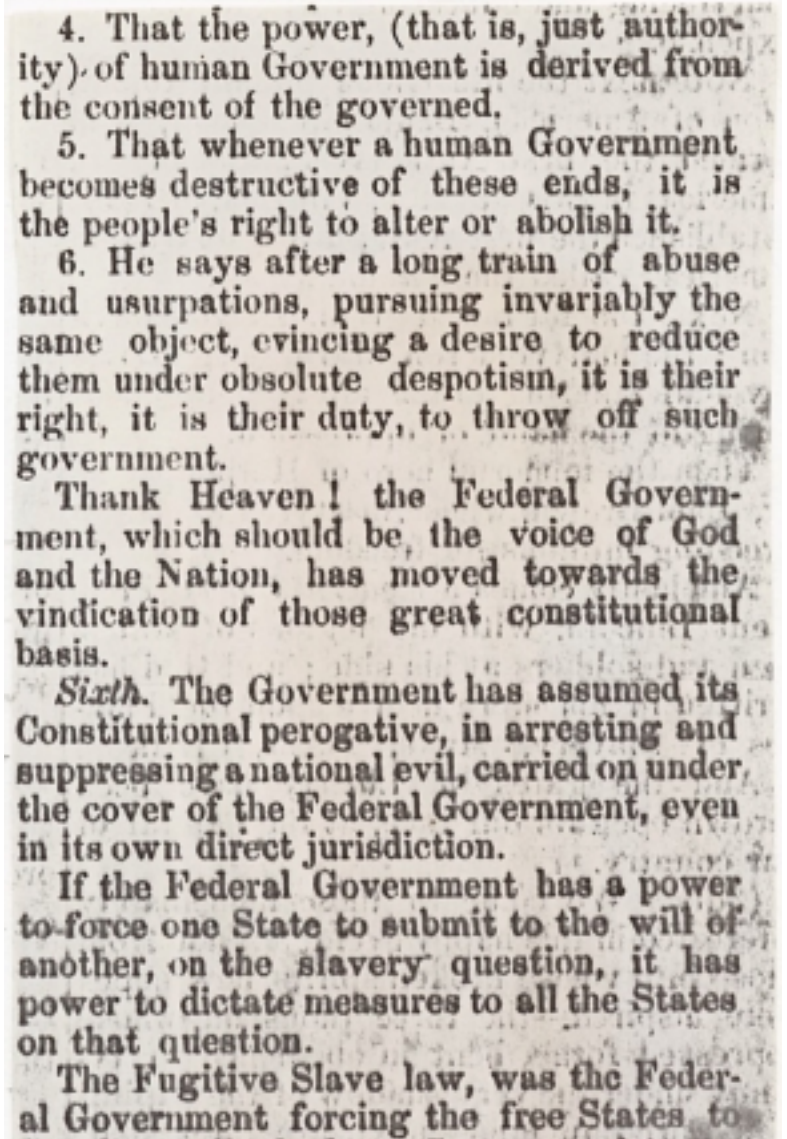
Sixth. The Government has assumed its Constitutional prerogative, in arresting and suppressing a national evil, carried on under the cover of the Federal Government, even in its own direct jurisdiction.

If the Federal Government has a power to force one State to submit to the will of another, on the slavery question, it has power to dictate measures to all the States on that question.

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the dictates of slave States, under the false pretext of a general Constitutional provision for the slavery interest.

That the Constitutional clause, that requires the rendition of persons held to service or labor in one State, escaping to another, is falsely interpreted in making it the constitutional basis of the Fugitive Slave law, is clearly shown by the following motion in the Federal Convention at the framing of the Federal Constitution; in selecting a proper word to designate the persons to be surrendered as provide for in the above clause:

“On motion of Mr. Edmund Randolph, the word ‘*servitude*’ was struck out and ‘*service*’ unanimously inserted—the former being thought to express the condition of *slaves* and the latter the obligation of *free* persons.”—*Madison Papers*, vol. 8, p. 1560.

(2ndly) Fellow-citizens, let us glance at the cause of this glorious event. Every human occurrence in life, is subject to superhuman, and human agency. Every thing is brought to pass by primary and secondary causes. So in this grand event of ours.

God was the great moving cause of this gracious result; bringing it to pass by sub-agencies. God, whose eyes does not escape the notice of a sparrow’s fall, is not heedless to the cries of millions of creatures bearing his own image, deprived by brute

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force of their inherent rights given them by Him.

And hence, He ever has and ever will vindicate the helpless, by His own sub-agencies.

The grand instrumentalities of God has used to effect this happy relief of suffering, outraged humanity, are the noble sons of philanthropy of our modern times, endowed with Christian principles.

At the head of this rank of noble spirits, God's instruments, stands the illustrious sons of England, Granville Sharp and Thomas Clarkson.

The former battled with the Constitutionality of slavery in England, for more than 20 years, and in 1772 he stripped it of its constitutionality, (when Lord Chief Justice Mansfield presided in the Court of the King's Bench). He printed, wrote and agitated the slavery question, till Blackstone confessed his error on the constitutionality of slavery in England, and Justice Mansfield, from the force of public sentiment, reversed his own former decisions on the rendition of slaves, claimed under the Constitution of England, in deciding in the case of a fugitive named James Summerset, whose freedom was claimed by Granville Sharp; Justice Mansfield declared "*that a slave could not breathe in England.*" From thenceforth all slaves were free in England.

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Next, Thomas Clarkson, in 1788, commenced to battle for slavery emancipation in all British Dominions; and fought oppression in Parliament and out of it, up to 1834, when he won the final triumph of British Emancipation.

Next, see the generous son of France, Marquis de Lafayette, vindicating in 1784, the abolition of slavery in the French colonies, and purchasing a plantation of slaves in Cayenne, a colony in South America, and freeing and educating them, at his own expense.

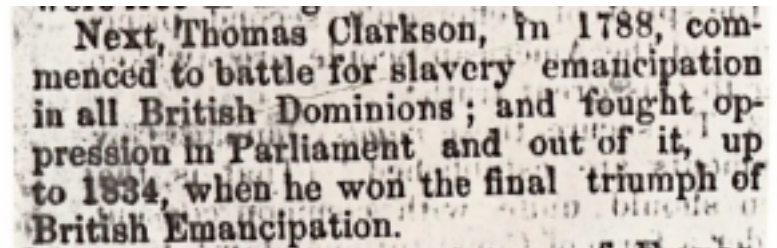
Note next the illustrious philanthropists, (son of America), Benjamin Lundy, who formed the first Anti-Slavery Society in America, in St. Clairville, Virginia, in 1815, established the first Anti-Slavery Journal in America, called the *Philanthropist*.

Next, the far-famed Wm. Lloyd Garrison; the martyred son of Illinois,—Lovejoy—all pointing to the alleviation of suffering at the hand of oppression.

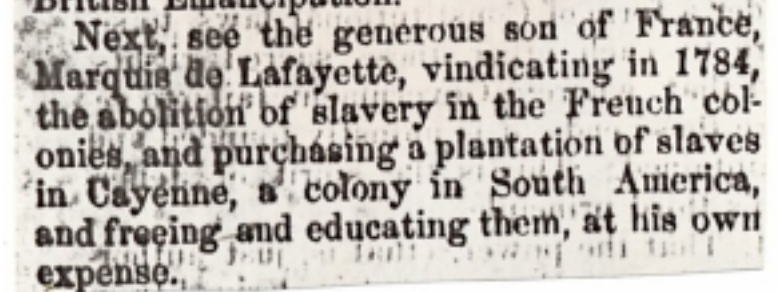
Then the immortal hero of Harper's Ferry, John Brown, whose martyred ashes are breeding millions for freedom.

And lastly comes a *modern Cyrus*, President Lincoln, with his legions of statesmen and soldiers at his side; and God has written in his stern decree upon the Palaces of Slavery, MENE, TEKEN, UPHARISIN.

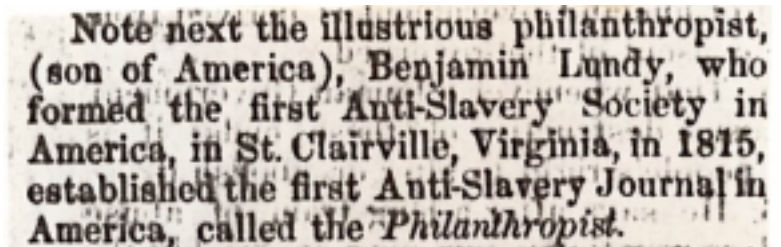
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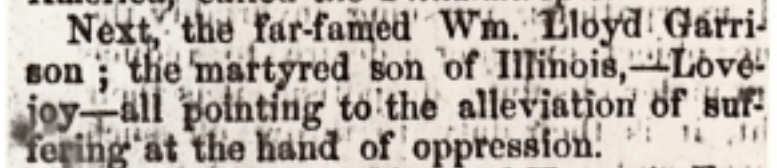
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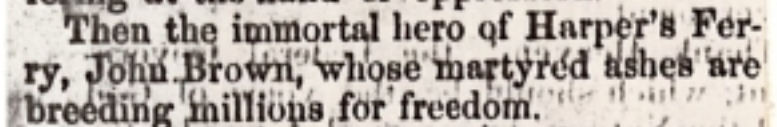
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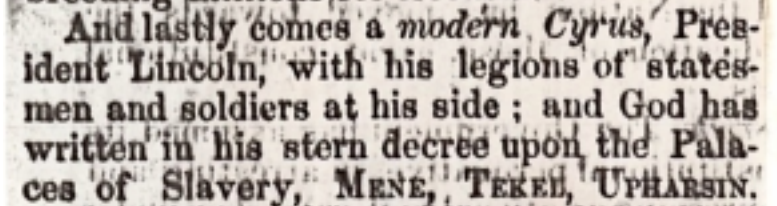
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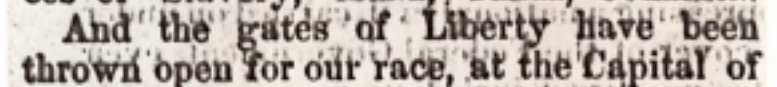
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And the gates of Liberty have been thrown open for our race, at the Capital of

our country.

(3dly.) We come to those immediately interested in this happy event. Aside from those into whose broken spirits new hopes were inspired—the three thousand, whose oppressed forms bent in obedience to tyranny under the very shadow of the Capital of a Christian land—next, are interested, every swarthy son of America; deeply interested, not only on the common score of humanity, but as it is the beginning of the end of an institution that has entailed upon every colored man a withering social prejudice, and as a class of men, general illiteracy, indigency and political and social degradation.

(CONCLUDED.)

It is the beginning of the end of an institution (slavery) that affects the interest of every white American, directly or indirectly.

An institution that has muffled the American pulpit, trammelled the public press and suppressed free speech. It has degraded free labor—reducing its votaries to a level with the lowest condition of human society. It is the beginning of the end of a system that for the last quarter of a century has bred political strife in the counsel halls of the Nation; to be arbitrated with weapons of blood in the sacred chambers of civil legislation; the end

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of a system that was blotting out the common instincts of humanity, with the American people, towards a race, whose ancestors they dragged from their native land, to this country, as vassals, and now, by a heartless scheme of the institution's (slavery) own investigations and fostering, would expatriate America's own native born sons, with broken spirits, bleeding hearts, crippled intellects and indigency, to the stranger's land, under the false name of colonization. Shall we have such colonizations? forcing a man from his native soil, that he may be free, and secure his inherent rights in common with men, no! We swear as did the Moabite to her matron kin, when she said—"Intreat me not to leave thee; or turn from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me."

This is our country—our fathers fought for its liberty—and if needs be we are ready for the altars of immolation for freedom's sake. The grand event of our glory to-day, fellow-citizens, is also an important step towards the annihilation of an element of our country that has corrupted our holy religion; an element that has rent the American Christian Church, as well as

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state. This glorions movement points towards governmental consistency.

When the last vestige of that wicked system, that has inaugurated the storm of bloodshed with iron hail, that is now sweeping over the harvest of America's fondest hopes, shall have found an eternal consignment to oblivion's gulf, then will the blanched-faced son of the isles of early times, and the brow-burnt son of the torrid climes, on Columbia's soil, in friendship's happiest ties, look alike with pride and hope upon the sacred folds of that banner, borne proudly aloft by the king wing who claims his field of flight in those celestial precincts where sublimity holds unquestioned sway.

May the GOD of gods, direct the Nation in the way of right, in the hour of peril, until every human chain shall be severed, and the five millions of America's swarthy sons shall rise and stand up in the dignity of manhood, in the pride of her citizenship, the patriotism of her fathers, with the heroes of her battle-fields, in the wisdom of her statesmen, the learning of her sages, the arts of her mechanics, the prosperity of her merchants, and the respect of her professionalists.

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When the last vestige of that wicked system, that has inaugurated the storm of bloodshed with iron hail, that is now sweeping over the harvest of America's fondest hopes, shall have found an eternal consignment to oblivion's gulf, then will the blanched-faced son of the isles of early times, and the brow-burnt son of the torrid climes, on Columbia's soil, in friendship's happiest ties, look alike with pride and hope upon the sacred folds of that banner, borne proudly aloft by the king wing who claims his field of flight in those celestial precincts where sublimity holds unquestioned sway.

May the God of gods, direct the Nation in the way of right, in the hour of peril, until every human chain shall be severed, and the five millions of America's swarthy sons shall rise and stand up in the dignity of manhood, in the pride of her citizenship, the patriotism of her fathers, with the heroes of her battle-fields, in the wisdom of her statesmen, the learning of her sages, the arts of her mechanics, the prosperity of her merchants, and the respect of her professionalists.