



THE LIBERATOR.

No Union with Slaveholders.

BOSTON, AUGUST 19, 1853.

SEMI-ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The members and friends of the American Anti-Slavery Society are hereby notified that a semi-annual meeting of the Society will be held at SYRACUSE, N. Y., in Wisting's Hall, on THURSDAY and FRIDAY, Sept. 29th and 30th.

WM. LLOYD GARRISON, President. EDWARD QUINCY, Secretary. SYDNEY H. GAY, Clerk.

CELEBRATION OF THE FIRST OF AUGUST.

Pursuant to public notice, a large number of persons convened at the Philadelphia Institute, for the purpose of celebrating the fifteenth anniversary of the British West India Emancipation.

The meeting was called to order by Mr. SAMUEL NICKLESS, on whose motion Mr. JOSHUA BROWN was called to the chair, and Mr. W. A. K. SMITH chosen Secretary.

The occasion being fully announced by Mr. Nickless and others, in short and enthusiastic addresses, Mr. JAMES McDONNELL was called for, and responded with distinguished ability, in a speech of considerable length, on the great importance of the emancipation in the West Indies, and the demands for its annual commemoration.

J. G. BIAS, M. D., was then enthusiastically called for, and responded in a speech of great power and eloquence, which was warmly greeted and frequently interrupted by cheering.

Mr. D. B. BOWEN, artist, and Mr. WM. WHITPER of Columbia, and Mr. A. M. SUMNER, were severally called for, who responded in few words, giving way on account of the lateness of the hour.

The following preamble and resolutions were read, supported by A. M. SUMNER, and unanimously adopted:

Whereas, we believe the hand of Almighty God is clearly manifest in striking off the manacles from the fettered limbs of eight hundred thousand human beings, existing only as chattels personal; more degraded than the domesticated brute; so held and treated by an enlightened, Christian nation—and as this emancipation was effected by peaceable means; and believing that this will not only prove to be the entering wedge to a universal emancipation of slaves on the American continent, as well as the whole of the great and little Antilles, the Archipelago of the Mexican Gulf, and the Caribbean Sea.

And whereas, we are of opinion that, but for this blessed event, this magnificent act of duty on the part of the British nation, that noble pioneer band of the then Island Republic, now Island Empire of the African-American people, might before this have been again reduced to bondage, or provincial vassalage, by the device of the American and Spanish slaveholders, pro-slavery adventurers, and pirates of the slave trade.

And whereas, this event derives peculiar importance, at the present moment, from the fact that the attempted measures for perpetuating slavery in Cuba and Texas, and the promotion of the slave trade. The renewed and vigorous efforts making throughout the country for the propagation and success of the American Colonization scheme, viz: the banishment of the free colored Americans to Africa, aided by the tyrannical proscription of pro-slavery men, and the cruellest persecution of the slave States.

And whereas, we believe a great confederation of republican States, or an immense empire of Kingdoms, will result from the concentration of the 12,000,000 colored people of this continent, which number must outstrip all other descriptions of population, in acceleration, from the fact that their natural immigrant increase must be greatly augmented by amalgamation with all other races of the human family; therefore,

Resolved, 1. That the occasion we celebrate marks a new era in the dispensation of human affairs by Almighty God.

Resolved, 2. That the emancipation of the British Islands set a seal of ultimate death and destruction to the monster King Slavery in the dominion of the West Indies, and will extend even to Brazil, in South America.

Resolved, 3. That Great Britain, by this act of justice, merits the gratitude of all the oppressed throughout the world, and especially colored Americans; and we hail these islands, in connection with the Canadas, as offering every facility of varied climate and fertile soil to thousands of our oppressed brethren, who are driven out of their native country by proscriptive laws, mobs and persecutions, so prevalent in the slave States.

Resolved, 4. That we regard this event as one of the strongest manifestations of the signs of the times, pointing to the fulfillment of certain great prophecies, among which is the prediction of the prophet Jeremiah, relative to Ethiopia stretching out her hands to God, &c.

WEST INDIA EMANCIPATION.

At the Kennett Quarterly Meeting of Progressive Friends, held at adjournment at Marlborough, Chester county, Pa., seventh month 31st, 1853, in view of the close proximity of the first of August, the attention of the meeting was turned to the great event of WEST INDIA EMANCIPATION, of which that day is the anniversary, and, after due consideration, the meeting came to the following judgment:

1. That the day which witnessed the total and immediate abolition of slavery in the British West India Islands, and the transformation of 800,000 immortal beings from chattels to men, from a condition of legalized brutality to one of freedom and equal rights, should be held in grateful remembrance, in every country and clime, by all the lovers of God and humanity, and especially by those who profess to revere the character and the name of Jesus Christ, the Prince of Emancipators, whose mission it was to give light to the people who sat in darkness and the shadow of death, and to preach deliverance to the captives, and the opening of the prison to them that are bound.

2. That no event in the history of the human race is more sublime, or fraught with a deeper interest, than that which the FIRST OF AUGUST must ever bring to our remembrance; and that, as an illustration of the safety of immediate emancipation, and the folly of those excuses by which it is sought to justify the continuance of slavery in our own country, we ought, in every legitimate way, to press it upon the attention of the American people.

3. That the present moral, social and political condition of the emancipated class in the West India Islands, though exhibiting many fruits of the ignorance, vice and barbarism fostered by centuries of oppression, is yet such as to fulfil the reasonable anticipations of the friends of freedom, and to put to shame and confusion of face those who predicted that emancipation would be followed by disastrous consequences to the peace, prosperity and happiness of the islands.

4. That the efforts of leading politicians, clergymen, and presses of the United States, to disparage the workings of emancipation in the West Indies, to evade the force of truth by false insinuations, to magnify evils which, though attributed to freedom, are yet the fruits of oppression, and to keep out of sight facts which show the

the immediate abolition of slavery has been fruitful of blessings, both pecuniary and moral, are disgraceful to our country, and furnish irrefragable evidence of the spuriousness of the popular Republicanism and Christianity.

5. That while we contemplate, with inexpressible joy, the freedom which a monarchy gave to her West India possessions, our hearts are filled with grief and shame when we reflect that a system of slavery, "the vilest that ever saw the sun," is fostered and protected by the legislation, the public sentiment, and the prevailing religion of this professedly Republican and Christian land, and that we hereby acknowledge the obligation that rests upon us, as individuals and as a religious body, to be diligent in the use of all rightful and appropriate means of bringing our country to repentance for its gigantic oppressions, and to hasten the day when Liberty shall be proclaimed throughout all the land, to all the inhabitants thereof.

6. That we desire affectionately but earnestly to entreat all religious bodies, of whatever name or denomination, to cast their influence clearly and unequivocally on the side of freedom, in the great struggle now pending in our land, and to neglect no opportunity for bearing a testimony against the system which enslaves and degrades millions of our fellow-men.

WILLIAM BARNARD, } Clerks. SARAH H. PRESTON, }

CELEBRATION IN NEW HAMPSHIRE.

The friends of anti-slavery in Fitzwilliam, N. H., held a third service on Sunday, July 31st, in the Baptist Church, to commemorate the glorious event of West India emancipation. It was a spirited, a pleasant, and a profitable meeting. Several letters were read from friends in neighboring towns, who sympathize in the good cause of anti-slavery.

See: ye who dwell in Slavery's night, And sorrowing, weep forlorn, The breaking of the glorious light That ushered in the morn.

And solemn was that silent hour, Before the break of day, When Tyranny must lose its power, And Freedom claim her way.

When shall thy auspicious day-star rise, Columbia! o'er thy soil, To cheer the heart, make glad the eyes, Of all the sons of toil?

That was a glorious work, indeed! The anti-slavery cause; When men to men their rights concede, And ordain righteous laws; The cause, the cause, our worthy cause, Blessed by high Heaven with its applause.

For such, the host of angels sung At the Redeemer's birth; And peace diffused on earth; Or all the earth, the wide-spread earth, Be known of men sweet Freedom's birth.

The following letter from Rev. WILLIAM P. TILDEN, of Walpole, was read on the occasion:

I rejoice to hear that even a few of the friends of the slave are to meet next Sunday in your place, to commemorate the event of West India Emancipation. Could I be with you, I would gladly contribute, *in specie*, any word that might be given me; but as it is, I can only send a line of Christian greeting, and assure you of my sympathy in the cause of human freedom.

You do well to celebrate that glorious event on the Sabbath, the day above all others that tells of a risen Savior; for, as Channing truly said, "The liberator of those slaves was Jesus Christ." Indeed, he is the great Emancipator of the world from all slavery, physical, moral and spiritual; and no day could be more fit and proper to commemorate the triumphs of his cause, than that which bore witness to his triumph over death and the tomb.

How marvellous that an event, like that marked by the first of August, the liberation of eight hundred thousand human beings, previously held in the most degrading slavery, should have elicited so little attention in the Christian world! We commemorate our battles, but neglect to note the peaceful triumph of Christ's truth and spirit. Surely, if there be any event of modern times that should be celebrated with devout thanksgiving, by a Christian-hearted, liberty-loving people, it is this—this glorious triumph of right over wrong, liberty over slavery, Christian principles over the selfishness of man and the customs of ages.

Who need ever despair for human freedom, while there is a first of August to be remembered, or a Sabbath to tell of a living Redeemer?

West India Emancipation is one of the Christian milestones, that mark the progress of the new kingdom in the world. As we look at it, let us thank God and take courage. That emancipation was not the work of a day. The glorious fruit was many years in ripening. It was matured by the labors and watered by the tears of many generations. It was not Sharpe, nor Clarkson, nor Wilberforce, with their distinguished coadjutors; it was not they alone, who wrought the mighty work. Brave and heroic as their labors were, they could have done nothing, but for the sympathy and aid of the unnoticed and unknown thousands, whose hearty but noiseless cooperation helped to turn the current of public sentiment into channels of freedom.

No now, every faithful soul, however obscure, every heart that beats warmly for his redemption, is doing something to hasten on the hour of deliverance. Every manifestation of the Christian spirit, whenever, wherever, or to whomsoever exhibited, helps to greater results than we know; for it is through the power of this spirit, working its way into the world, that the heavenly kingdom will come.

I know that the fate of the millions of victims to slavery in our own country looks dark and discouraging, and if we had no helper, our hands might well hang down, and our hearts fail. But who has ever yet taken the dimensions of Christianity, or measured the power of the living Christ? Cut off from the living vine, man is weak indeed, but through Christ strengthening him, he can do all things. We have only to cleave to the Master, and pass on. Every Sabbath, as it comes, speaks of life triumphing over death, good conquering evil, fidelity vanquishing sin, and should thus strengthen our faith in the power of the risen Lord, living and working still through believing hearts. Vain are opposing influences, if we abide in Christ. The world may still repeat the old tragedy, but it will be with the same ill success. They may condemn and crucify the Lord afresh; may consign him to a new tomb, cut out of Oppression's hardest rock; may roll the great stone of public sentiment against the door, and guard it with their many soldiers. But God's angels will roll the stone away, and the keepers will tremble and become as dead men, as the glorified Redeemer goes forth to new victories over sin and wrong.

Ever yours, for the new kingdom and the risen Lord, W. P. T.

FIRST OF AUGUST AT NEW BEDFORD.

The liberty-loving colored citizens of New Bedford tendered a general invitation to all friends of Humanity, irrespective of color or clime, to unite with them in commemoration of West India emancipation. The call was nobly responded to by large delegations from Boston, Providence, Taunton, and numerous other cities and towns in and out of the Old Bay State. The weather was every way favorable to the occasion.

On the arrival of the morning train, a procession was formed, under escort of the 'Union Club,' and proceeded to the City Hall, where the several departments of the procession united, and, culminated by appropriate music from the Stoughton Brass Band, took up their line of march, halting once in front of the dwelling of Hon. ROBERT FRENCH, where music, sweet and eloquent, was the medium through which a grateful people poured forth their libation of thanksgiving to this noble and fearless champion of the colored American's equality. Resuming, the procession marched up William to County street, through County to Hillman, on Hillman to Foster, on Foster to Middle, on Middle to Purchase, on Purchase to Union, on Union to Sixth, to Washington, to Dartmouth street, to Mrs. Dunbar's grove.

The procession attracted marked attention from the crowds of citizens and strangers, and elicited many gratifying and favorable remarks. Besides the 'Union Club,' there were the Morning-Star Beneficial Society, a seaman's organization, an exceedingly well-appearing Juvenile Society, and a lodge of Odd Fellows—the badges and regalia elegant and tasteful. Among the banners, we noted the following: 'Liberty the birthright of all.' 'The day we commemorate! No Union with Slaveholders!' 'America! with all her faults, we love her still!—Would that we were Free!'

A splendid barouche conveyed the orators, chaplains and guests, and many other vehicles were filled with friends of the cause. On reaching the spacious and beautiful grove, the procession dispersed itself around the platform, where the following organization was confirmed:

HENRY O. REMINGTON, Chief Marshal. Lloyd H. Brooks, Solomon Penaton, J. B. Sanderson, John Goins, Assistant Marshals. David W. Ruggles, John Briggs, Henry Johnson, Wm. Bush, Mr. Duffer, Josiah Stevenson, Committee of Arrangements.

Wm. Piper, Aug. W. Munroe, Sylvanus Allen, Vice Presidents. Shadrach Howard, John Freedom, William C. Nell, Secretaries.

A fervent prayer was offered by Rev. Dr. Brown. Then an introductory speech was delivered by Rev. E. M. WARD, recently of Boston. He awarded a glowing tribute to FREDERICK DOUGLASS, and other advocates for freedom, and in heart-moving eloquence alluded to the first of August in the British Isles, when they all rejoiced that the last will of the slave, the last clank of the chain had been heard in their midst.

Mr. Ward was followed by FREDERICK DOUGLASS, who, in an elaborate, able and characteristic speech, held the audience in close attention, interrupted by frequent demonstrations of applause. He narrated the history of British West India Emancipation, and pointed out its glorious results. He alluded to his calling, when in England, upon the venerable THOMAS CHANNING, a few days before he breathed his last, when the patriarch of Freedom, clasping him by the hand, told him of the long life he had spent in the cause, and with what readiness he would devote the same years again to freeing the slave.

Mr. Douglass glanced at the combination of efforts now being put forth by pro-slavery men in this country to suppress free speech on the subject of slavery, and at the same time aiming to extend and perpetuate the system indefinitely. He dwelt at some length on the topics suggested by the present aspect of the question, and argued his view of the United States Constitution as an anti-slavery document.

After some remarks by Mr. F. S. HOWLAND, the meeting adjourned to a bountifully-spread table, where every body and his friend availed themselves of the good cheer.

The white fellow-citizens were so numerous on the ground, and such fraternal feeling was exhibited, that a notice would have received no color of an idea that the celebration was of any other character than that in which all complexions, castes and climes had an equal interest in promoting.

After a very agreeable session passed at the general table, and by groups *à la picnic*, under shade of the trees, the silvery notes of the bugle summoned the assembly to the platform, to listen again to the eloquent words of oratory.

Mr. WILLIAM J. WATKINS, of Boston, resumed the moral agitation by a speech of great power and beauty, upon several features of the anti-slavery cause—the objects for which they had assembled—the obstacles to be overcome, and the ways and means set forth by which to hasten the jubilee of emancipation to the American bondman. His criticisms on the pro-slavery church and clergy, and what he regarded as omissions of duty on the part of Massachusetts Free Soilers, were very caustic.

At the close of Mr. Watkins' speech, the procession re-formed, and marched to City Hall Square, where it was then dismissed.

The observations of the day only seemed to augment a desire for more, as the evening session in City Hall, in numbers and enthusiasm, clearly demonstrated.

Rev. CHARLES W. GARDNER, formerly of Philadelphia, delivered an instructive speech on the pro-slavery politics of the nation, and the delinquencies of the American Church, and discharged a very effective artillery at the accused and inhuman Fugitive Slave Law. The venerable father was listened to with much respect, and his remarks called forth warm applause.

Mr. DOUGLASS again mounted the rostrum, and, in a graphic manner, (illustrated by his transitions 'from grave to gay, from lively to severe,') exhibited the colored man's wrongs, and his stern means of elevation. The meeting voted to request the publication of the proceedings in *The Liberator*, Frederick Douglass's Paper, and the New Bedford Standard.

A vote of thanks to the Stoughton Brass Band for their beautiful music, and their praiseworthy deportment, was passed by acclamation. This was a deserved tribute, especially when their conduct is contrasted with that of a New Bedford band, who, on being applied to, demanded a most exorbitant price—of course, equivalent to a refusal.

The audience united in shouts in honor of the day and the anti-slavery cause, and then separated, to engage in renewed labors for the 'good time coming.'

As many strangers remained in the city, festivities, dances, serenades, and the merry dance, rendered the festive one long to be remembered. W. C. N. Boston, August, 1853.

EXTRACTS FROM A SPEECH.

Delivered at the Celebration of West India Emancipation by the Colored Citizens of New Bedford, BY WM. J. WATKINS, OF BOSTON.

Mr. Chairman and Fellow-Citizens.—We ask no favors at the hand of our country. We ask not for sympathy. We demand our rights as men, as freemen, as citizens of the United States. We claim those absolute, inalienable rights, for which our fathers died. The white man has no more right to monopolize the blessing of liberty, than I have to lay an embargo upon the sun and moon and stars, or to bottle up for the just the rains which God showers as well upon the unjust. All we demand is, the unrestricted right to breathe unobscured the pure, unadulterated atmosphere, as manufactured by the great Architect of heaven. Ah! I cling to the principles of your Declaration of Independence, your assertion of the equality of all men, with inflexible tenacity. We have resolved to be a free people, and nothing shall swerve us from our determination. We want it distinctly understood, that we do not present ourselves before the usurpers of our rights as obsequious supplicants for favor, but as men conscious of our rights, and resolved at all hazards to attain them. It is easier, the poet says, to hurl the rooted mountain from its base, than force the yoke of slavery upon a people determined to be free.

A National Convention, and we told the people of the United States just what we want, and what we intend to have; and, in defiance of the Baltimore inquisition, we agitated the question which is to-day rocking this Union from centre to circumference; and we intend to agitate, and agitate, and agitate, until, like the widow in the gospel, we weary, by our continual agitation, the unjust judge, and wring from him the determination, that 'although he fears not God, nor regards man, yet he will avenge us of our adversary, lest we weary him.' And that is the way, and the only way, to stop the agitation of this vexed question.

'Go! tame the wild torrent, and stem with a straw, The proud surges that sweep o'er the sands that confine them; But promise not again to give freemen a law, Nor strive with the chains they have broken to bind them.'

Mr. Chairman, if the people of these United States were what they profess to be, viz. ardent devotees at the shrine of Liberty; if they really sympathized with the oppressed, this day would be observed throughout the land as a day of thanksgiving unto God. Yes! Hallelujahs loud and long would be heard resounding upon every hill-top and in every valley of this Republic, from the Madawaska to the Rio Grande. The orators of the nation, her priests and poets, would vie with each other in words of adulation, and in glorification of the day on which eight hundred thousand men and women and children burst the shackles that confined them, leaped forth into the sunlight, and sang, for the first time, the soul-inspiring anthem of the free. Where are your popular orators to-day? Where are your chief priests, those who say they are called of God to minister in holy things? They are not here. They would not be caught in this company for the world, for the very obvious reason, that their sympathies flow in another direction. You know some men's actions and opinions are 'controlled by the hand that feeds them.' A man or a woman must be in possession of a backbone that is not of gutta-serena quality, to enable them to stand on such a platform as this without falling. Some men talk very loudly about 'backbone,' when in Faneuil Hall, and eliciting the rapturous plaudits of the multitude; but, after they show sometimes that the vertebrae their own is of the scallop-shell order.

I had the honor, Mr. Chairman, to appear before a Joint Committee of the Legislature of this State, last February, in behalf of a number of our colored citizens, who petitioned for the grant of a charter to form a military company. The Committee, composed of the three political parties, listened to our remarks as though they really believed us to be endowed with the same mental, moral and physical conformation with themselves. We waited in anxious suspense for several weeks for the Report of that Committee, as we anticipated at least a minority report from the Free Soil member, in favor of granting us our petition. But, lo! we awoke one morning, and found that all of them—Free Soiler and all—had deemed it 'inexpedient' to give us our rights. Well, we tried to swallow that pill. We thought we would wait with patience, till the Convention appointed by the liberal men of Massachusetts to revise the Constitution assembled. With expectations of a somewhat sanguine character, we appeared, a few weeks ago, before a Committee of that Convention. They, too, presented a report adverse to our petition. The subject came up in the Convention, in due form, for consideration. The Free Soil party was there in all its glory. It was represented by such men as Charles Sumner, Henry Wilson, Anson Burlingame, and a host of eloquent talkers in the cause of liberty. I am here to-day, sir, in part, for the purpose of criticizing the Free Soil party for its action in that Convention. It is high time these gentlemen were beginning to show forth their faith by their works. If they are our real friends, we want them near unto us, and round about us, when their proximity will be advantageous to us, as well as to themselves. We want them in the storm; we can do exceedingly well in the sunshine. We are told they sympathize with us in our affliction. I believe they do; but we want that sympathy manifested in something more tangible than laudatory demonstrations. We demand our rights as citizens of these United States. It is a settled fact—a fact as fixed as the laws that govern the universe—that in this land where the Lord has placed us, we intend to die and be buried. And if we are dumb, when we are gravely told that we are not citizens of the United States, as we were in the Constitutional Convention the other day, we deserve to be banished to Liberia, ('with our own consent,') and, O! horrible fate, under the auspices of the American Colonization Society! I, for one, sir, will not be ostracized by Whigs, or Democrats, or Free Soilers, without protesting against the ostracism; I will not submit to a quiet excommunication from the pale of American citizenship. I have the right, and I shall exercise it fearlessly and boldly, and above-board, to call in question the validity of the process by which I am made a pilgrim and a stranger; in the *modus operandi* by which I am made an alien in the land of my birth. Now, sir, the speeches of our Free Soil friends in the Convention, upon the merits of our petition, were admirable specimens of rhetoric. Those honorable gentlemen talked very eloquently about our fathers having fought for liberty; about *Orisipus Attucks'* blood being the first that was shed for American Independence. They created a 'sensation,' and there they left us. What man among them vindicated our rights as citizens of the United States? Was not the militia law the veritable bugbear that frightened them, and padlocked their mouths? Verily, verily, I say unto you, such was the case. Did any of them maintain our right, under the Constitution of the United States, to be enrolled in common with white men in the militia? Not one. Rufus Choate laid down the law, and Charles Sumner, with all his 'backbone,' bowed acquiescence; and Henry Wilson said Amen, though perhaps reluctantly.

But, perhaps some one asks himself the question, 'What could our Free Soil leaders, or any body else do, when the U. S. Militia Law expressly declares that "every able-bodied white male citizen shall be enrolled in the militia;"—viz. virtually exempting the black man?' Well, I will answer that question by telling you what I could do, and what I would have done, had I had an opportunity. When Rufus Choate told me I was not a citizen of the United States, I should have proudly and imperatively demanded something more than his mere *ipse dixit*. I should have looked in his eagle eye, and asked him whether or not the Constitution of the United States knows a man by the color of his skin, the texture of his hair, or the symmetry of his physical organism? If he had deigned to answer me—and I suppose he would—he would have answered me in the negative. I should then, with all my imperfection, have endeavored to argue the unconstitutionality of the Militia Law. If, as he says, it prohibits me, on account of my color, from serving in the militia. But I should have been told, that the Constitution gives to Congress the power to organize the militia. Yes; but where does it confer the right to ostracize the black man in the organization? I know Congress has the power to organize, arm, and discipline the militia; but where does she obtain the right to declare that the militia shall be composed of 'white' citizens alone? Such a provision is in direct contravention of the whole tenor of the Constitution, unless complexional distinction is therein recognized. The organization of the militia does not imply the proscription of the black man, any more than the proscription of the white man. Congress has no right to enact any law that conflicts with the Constitution, and any law, if law it can be called, so enacted, must be unconstitutional.

Now, our Free Soil friends know this very well, and they could have expressed it, much more forcibly than I can do. What could they have done? Why, they could have consistently maintained this ground—'We have met here to revise the Constitution of Massachusetts. The mischievous interloper, "white," shall be expurgated from our statute book, and our citizens shall, if they please, be enrolled in the general militia. And if the crisis shall arrive when the militia shall be

summoned into action, to defend 'our lives, our fortunes, and our sacred honors,' and our colored citizens shall not be allowed to participate in this defence, in common with their white fellow-citizens, why, then, we will carry the whole matter up to the Supreme Court, and have the constitutionality of the law tested. They should have taken for their text, '*Vivat justitia, fructu calum;*' preached from that, and thrown expediency to the winds. But they did not do it. They preferred to trim their sails to catch the popular gale, by virtually declaring, in common with Whigs and Democrats, that we cannot legally be enrolled in the militia. O tempora! O mores!

'Give me th' avowed, erect, and manly foe, Open, I can meet, perhaps return his blow; But of all the plagues, kind Heaven, thy wrath can send, Save, O save me, from a doughface friend!'

The colored people of Massachusetts have worked faithfully for their political friends. We have been threatened with starvation, with a loss of the means of subsistence; but our course has been marked by unbending integrity, by an inflexible adherence to principle. In a word, we have not suffered our opinions to be controlled by the 'hand that feeds us,' and, verily, we have had our reward. Our conduct towards them has seemingly been forgotten; our votes have been written in the sand. We will not forget them; their base ingratitude shall be written in marble, for the benefit of our children's children.

CELEBRATION AT FLUSHING.

The anniversary of West India Emancipation was celebrated in mass meeting at Flushing, (Long Island,) on the 4th of August, under the auspices of the New York City Anti-Slavery Society. Notwithstanding the very unfavorable state of the weather, an unexpectedly large number (five or six hundred) were present, a considerable portion of whom were colored citizens of New York. The meeting was organized at half past 10 o'clock, in the beautiful grove known as 'St. Roman's Well.'—Laura Wetmore, President of the Society, occupying the chair. After singing, and prayer by Rev. Mr. Campbell, (colored,) the Chairman made some very excellent remarks most pertinent to the occasion; after which, Oliver Johnson, Corresponding Secretary of the Society, read characteristic and approbatory letters from Hon. John P. Hale, Rev. E. H. Chapin, Theodore D. Weld, Hon. William Jay, and John Jay, Esq. Before the reading of the last letter was finished, a heavy shower compelled the assembly to take refuge in a large unfinished building provided for such emergencies. This, however, caused but slight inconvenience. The meeting then took a short recess for refreshments. At 1 o'clock, it was again called to order, and speeches were made by William Lloyd Garrison, Mrs. Ernestine L. Rose, (whose highly effective remarks may be found on our first page,) J. B. Taft, (an agent of McGrawville College, Free-Trade-Crowe, an English missionary for some years at Balise, Central America, Dr. H. O. Wellington, Rowland Johnson, Oliver Johnson, Thomas Van Ranssaler, and V. W. Wilkins. The following sentiment, submitted by Mr. Taft, was unanimously adopted:—

Wm. Lloyd Garrison—May he continue to urge the war of extermination against oppression, and as the result of his labors, ascend on high with three and a half millions of broken fetters, with which to commend him to God.

The meeting then adjourned sine die. At 6 o'clock, the friends of the cause from New York remarched in the Island City for their respective homes, rejoicing in view of a day well spent in furtherance of the great cause of freedom.

FIRST OF AUGUST CELEBRATION.

The colored citizens of Pittsburgh held their annual celebration of West India emancipation in a grove near Lawrenceville, belonging to the widow Denny. Mr. R. DELANEY was President, assisted by quite a number of Vice Presidents, Secretaries and Chaplains. PROFESSOR FREEMAN, of the Allegheny Institution, was the orator of the day. Speeches were also delivered by Rev. Mr. BURNBANKS, Rev. Mr. HOBBS, Dr. DELANEY, Gen. LARIBEE, and the Rev. J. NEVIN. Mr. Cargio's band discoursed sweet music, and the choir of Wylie Street Church sang an anthem with applause. Hundreds, both black and white, were in attendance, and the day passed off finely.

Our Allegheny friends also celebrated this grand epoch in the history of humanity, by appropriate rejoicings in a grove on the Perryville plank road. They too had a pleasant time, and all who attended either celebration appear highly gratified.

On the morning of August 2d, quite a respectable number of the colored citizens of Cleveland, Ohio, met to determine on the proper celebration of the day. This being arranged, they next went to the Congregational church, Prospect street, which was soon filled to overflowing, to hear Professor Thoburn. His address was able and eloquent, his theme a noble one, and he spoke with a degree of animation that delighted his hearers. In the afternoon, the colored citizens formed a procession and paraded the principal streets, a band preceding them, discoursing beautiful music. Quite a jubilee took place in the evening, and all seemed pleased with this capping the day's work. Nothing occurred to mar the pleasure of the celebration, which passed off to the satisfaction of all.

Two large pic-nics came off at Cincinnati, on the first of August, of the proceedings of which we have as yet received no full accounts, except that they were well attended. One took place at Glendale, about fifteen miles from Cincinnati, on the Hamilton and Dayton railway, and consisted principally of the colored people of Cincinnati and vicinity, but some were present from as far as Cleveland. A fair was held in the Masonic Hall in the evening, for the benefit of the Colored Ohio Asylum. Another pic-nic was celebrated by the Whites, on Vine street Hill, in a wood, on a beautiful and commanding height, with a fine view of the surrounding country.

Since the above was in type, we learn that the Declaration of Independence was read, on this interesting occasion, by W. N. H. DEXTER, and addresses appropriate to the occasion were made by J. H. PERKINS, JOSEPHUS FOWLER, PETER H. CLARK, and others. Last year, the anniversary was celebrated in the same manner, and at the same place, and the celebration was remarkable for the good order and decorum with which it was conducted.

The colored people at Springfield celebrated West India Emancipation on Wednesday, at Round Hill. A very pleasant time was had. Appropriate addresses were made by Dr. OSOOND and others. There was a large turn-out of the colored population, and the occasion was enjoyed by no inconsiderable number of white ladies and gentlemen.

'WOMAN AND HER WIFE.' We are glad to learn that the admirable pamphlet with this title, from the pen of our friend, Rev. T. W. HIGGINS, is soon to be republished—the first edition being already exhausted—with some additions, by Fowler & Wells, New York. This pamphlet is one of the most attractive publications which have been called forth by the discussion of the important question of which it treats. Its style is exceedingly attractive, its arguments and illustrations being put with remarkable felicity and point, and it is doubtless destined to a wide circulation and influence. We commend it to all who feel an interest in the reform it advocates, or who appreciate the charm of an agreeable and finished rhetoric.

MEETINGS ON THE CAPE. Our anti-slavery friends on the Cape will make special efforts, we doubt not, to be at the Harwich Convention on Saturday and Sunday next. They are all 'minute men' in the cause.

TRIPPLING WITH THE CAUSE OF LIBERTY.

Mr. GARRISON: I will give you a history of the Resolutions which I had the honor to draw up and introduce into the House of Representatives on Wednesday, March 23, on the law of Illinois, in regard to arresting, firing, imprisoning, and selling into limited slavery, colored citizens of other States who should happen to come into that State to settle. On introducing those Resolutions, I asked for their reference to the Committee on the Madisonian family, thinking there might be some on that Committee who would report in their favor; but Mr. Booth, of Boston, moved to have them referred to the Committee on the Judiciary, thinking, I suppose, that they would be another, and never more see the light of day. After solving the Committee sufficient time to consider the subject, I inquired of one of the Committee when they would have their next meeting. I was answered, 'The next day, at 9 o'clock, A. M.' The next day, at a quarter to 10, I went into the Committee-room, and beheld! but one of the Committee was present. I inquired if my resolutions were in the possession of the Committee. He searched, and found them. About a week after, I again called, accompanied with a friend, a member, for the purpose of having a hearing before the Committee on those Resolutions. The Chairman, Mr. Lord, was present with a majority of the Committee. I introduced my object of appearing before them, and inquired for the Resolutions. They were looked for among their files of papers, but could not be found. The Chairman expressed a doubt about their ever having been there. I appealed to the member from West Cambridge, Mr. Fensenden, who was the solitary member there when I called before. He confirmed the truth of the Resolutions being there. Every day, as they could not then be found, I asked the Chairman if a newspaper copy of them would answer. He said yes. So I read the Resolutions from the Liberator. There was a great deal of laughing and sneering at the time, and when I first made known my business, they tried to make fun of it. After I had got through reading it, the Chairman wanted to know what I wanted done. I told him that the Resolutions themselves, which I had just read, stated what I wanted done. I then endeavored to argue the case, giving my reasons, which reasons are embodied in my speech. The Committee appeared to be averse to doing anything about it—it was no business of ours what the State of Illinois did, or any other State; that they had a right to make what laws they pleased. I replied, that the Illinois law in question interfered with the citizens of Massachusetts, if they had no more than one quarter of negro blood in their veins, if they happened to go into that State to settle, and that was enough to show that it interfered with our rights, &c.

Some days after, that Committee reported to the House, that those resolutions ought not to pass, but gave no reasons whatever. It is oftentimes the practice of Committees to give their reasons for reporting thus and so; but they gave none. April 27, the Resolutions came up in the order of the day, when I arose and asked leave to speak upon the subject, and had liberty to get nearly through with what I had prepared in defence of those Resolutions. To show how much order was preserved during the time, and how much regularity was present, I will quote the Boston Courier of the next day, April 28. It said—



POETRY.

For the Liberator. AMERICA. BY HORATIO N. SPOONER. Arlyan of th' oppressed—land of the free— Wash out your crimson stains!

Ye pity the oppressed far in the East; Hungry's cry ye heed— Ah! when ye make your fellow-man a beast, Does pity mark the deed?

From the Western Reserve Chronicle. STOP! 'EM! BY AMINADAB, THE ELDER. Such a time was never seen— 'Fugitives' from every station Run unbridled through the land;

Time was when Whigs and Democrats Could march the people up to battle, And 'Haw' and 'Gee' them in the ranks, As handy as old working cattle;

From proud Virginia and her galling chains, From cruel want, and stripes, and hounds, he fled— Fleed like a frightened deer across the plains

Unhappy EXTLEY! this was not thy rest,— They greatly e'er thy State is free; Lo! the vile Slave Act, at the South's behest, Spreads like a funeral pall from sea to sea!

GEORGE EXTLEY, and a man of remarkable energy of character, recently deceased. BY O. A. DOWE. From proud Virginia and her galling chains, From cruel want, and stripes, and hounds, he fled— Fleed like a frightened deer across the plains

NO MORE. No more the tulips hold their torches up, And chemists silver candelabra bear; And Spring, dethroned, has left her festive cup

REFORMATORY.

SPEECH OF REV. WILLIAM B. GREENE, OF BROOKFIELD, In the Constitutional Convention of Massachusetts, on the question of allowing the Women of the Commonwealth to vote on the amended Constitution. [OFFICIAL REPORT.]

MR. GREENE, of Brookfield—I maintain, first, that the people have a certain natural right, which, under special conditions of society, manifests itself in the form of a right to vote. I maintain, secondly, that the women of Massachusetts are people existing under those special conditions of society.

The end of the institution, maintenance and administration of government, is to secure the existence of the body politic; to protect it; and to furnish the individuals who compose it with the power of enjoying in safety and tranquillity their natural rights and the blessings of life; and whenever these great objects are not obtained, the people have a right to alter the government, and to take measures necessary for their safety, prosperity and happiness.

Now, I would have the Committee mark that the preamble to the Constitution does not say, that the legal voters shall have the right to alter the government, and take measures necessary for their safety, prosperity and happiness; but that 'the people' have this right.

Now, I maintain—and let me see the man stand up that claims to deny it—I maintain that woman has an intellectual and spiritual nature; I maintain that woman aspires toward God; that she stands in secret and direct relations with God; that the will of God is revealed to her, secretly, and in the centre of her individual heart.

the right of voting, not only upon ordinary occasions, but of voting upon that occasion which is specially referred to in this article of the Bill of Rights. In the hands of women, as well as in the hands of men, rests the sacred right of revolution. For I maintain that a government that is totally changed, by an immediate, sovereign act of the people, is a government that is revolutionized; but if the people have a right to revolutionize government, then women, as a part of the people, partake in that right.

Now, sir, I will endeavor to prove, with the precision, though not with the conciseness, perhaps, of a mathematical demonstration, my position that the women of Massachusetts have a natural right to vote. I will trespass upon the patience of the Convention for a few moments only, and hope I may secure its attention, as I should be under the necessity of having recourse to an order of ideas not often brought before a body of this kind.

MR. GREENE. May I ask the gentleman if he believes in the dogma of the social compact? MR. HATHAWAY. I do, sir. MR. GREENE. I congratulate the women upon the accession of so distinguished an advocate to their cause. I suppose the gentleman will go with us in endeavoring to secure to women the right of voting on the proposed amendments to the Constitution.

Now, I maintain that a legal voter is 'a public officer.' The gentleman from Freetown has shown us that the legal voter has been delegated by the women and non-voting men to exercise a power as a trustee for them; he shows us where the trust came from, from the non-voting people, the natural people. If this trust is committed to the legal voters, then they are public officers; and the people, that is, the women and the non-voting men, have a right, on certain occasions, to make these officers retire to private life, and exercise the trust no longer.

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mythos of Adam, and upon that of the subjugation of Eve to her husband. The sentence upon Eve, as recorded in the book of Genesis, is as follows:— 'In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.'

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lightening every man that cometh into the world—that Word which was incarnated in the Savior of the world—if it be not the Divine Ideal? If it is evident that the moral doctrines of Christianity and progressive Democracy coincide, it is equally evident that Christianity and Democracy are identical in their metaphysical basis.

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The act calling this Convention was enacted by whom? By the whole people? No, but by the legal voters—by that portion only of the people who are qualified to vote for Senators and Representatives. The act does not pretend to bear the direct sanction of the whole people; and because a strong qualification exists in this passage, the distinction exists which I am endeavoring to point out. For there is a wide difference between the act of the people and the act of their representatives, the legal voters.

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