

*hide itself from the all-pervading light. The iron shoe, and crippled foot of China must be seen in contrast with nature. Africa must rise and put on her yet unwoven garment. 'Ethiopia, shall, stretch. out her hand unto Ood.'" In the fervent aspirations of William Lloyd Garrison, I say, and let every heart join in saying it:*

*God speed the year of jubilee  
The wide world o'er!  
When from their galling chains set free,  
Th' oppress'd shall vilely bend the knee,  
And wear the yoke of tyranny  
Like brutes no more.  
That year will come, and freedom's reign,  
To man his plundered rights again  
Restore.*

*God speed the day when human blood  
Shall cease to flow!  
In every clime be understood,  
The claims of human brotherhood,  
And each return for evil, good,  
Not blow for blow;  
That day will come all feuds to end,  
And change into a faithful friend  
Each foe.*

*God speed the hour, the glorious hour,  
When none on earth  
Shall exercise a lordly power,  
Nor in a tyrant's presence cower;  
But to all manhood's stature tower,  
By equal birth!  
That hour will come, to each, to all,  
And from his Prison-house, to thrall  
Go forth.*

*Until that year, day, hour, arrive,  
With head, and heart, and hand I'll strive,  
To break the rod, and rend the gyve,  
The spoiler of his prey deprive --  
So witness Heaven!  
And never from my chosen post,  
Whate'er the peril or the cost,  
Be driven.*

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*ability, and could reach the nation's ear, I would, to-day, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.*

*What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy -- a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.*

*Go where you may, search where you will, roam through all the monarchies and despotisms of the Old World, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival....*

*...Allow me to say, in conclusion, notwithstanding the dark picture I have this day presented, of the state of the nation, I do not despair of this country. There are forces in operation which must inevitably work the downfall of slavery. "The arm of the Lord is not shortened," and the doom of slavery is certain. I, therefore, leave off where I began, with hope. While drawing encouragement from "the Declaration of Independence," the great principles it contains, and the genius of American Institutions, my spirit is also cheered by the obvious tendencies of the age. Nations do not now stand in the same relation to each other that they did ages ago. No nation can now shut itself up from the surrounding world and trot round in the same old path of its fathers without interference. The time was when such could be done. Long established customs of hurtful character could formerly fence themselves in, and do their evil work with social impunity. Knowledge was then confined and enjoyed by the privileged few, and the multitude walked on in mental darkness. But a change has now come over the affairs of mankind. Walled cities and empires have become unfashionable. The arm of commerce has borne away the gates of the strong city. Intelligence is penetrating the darkest corners of the globe. It makes its pathway over and under the sea, as well as on the earth. Wind, steam, and lightning are its chartered agents. Oceans no longer divide, but link nations together. From Boston to London is now a holiday excursion. Space is comparatively annihilated. -- Thoughts expressed on one side of the Atlantic are distinctly heard on the other.*

*The far off and almost fabulous Pacific rolls in grandeur at our feet. The Celestial Empire, the mystery of ages, is being solved. The fiat of the Almighty, "Let there be Light," has not yet spent its force. No abuse, no outrage whether in taste, sport or avarice, can now*

*seventy-two crimes in the State of Virginia which, if committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment. What is this but the acknowledgment that the slave is a moral, intellectual, and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute books are covered with enactments forbidding, under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any such laws in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then will I argue with you that the slave is a man!*

*For the present, it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that, while we are ploughing, planting, and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver and gold; that, while we are reading, writing and ciphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common to other men, digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hill-side, living, moving, acting, thinking, planning, living in families as husbands, wives and children, and, above all, confessing and worshipping the Christian's God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!*

*Would you have me argue that man is entitled to liberty? that he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? speaking of it relatively and positively, negatively and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven that does not know that slavery is wrong for him.*

*What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employment for my time and strength than such arguments would imply.*

*What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is passed.*

*At a time like this, scorching irony, not convincing argument, is needed. O! had I the*

*prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can to-day take up the plaintive lament of a peeled and woe-smitten people!*

*"By the rivers of Babylon, there we sat down. Yea! we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."*

*Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!" To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is American slavery. I shall see this day and its popular characteristics from the slave's point of view. Standing there identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery the great sin and shame of America! "I will not equivocate; I will not excuse"; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.*

*But I fancy I hear some one of my audience say, "It is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, a denounce less; would you persuade more, and rebuke less; your cause would be much more likely to succeed." But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are*

*The black slave, after receiving this indoctrination, shall carry on and will become self-refueling and self-generating for hundreds of years, maybe thousands.*

*Don't forget you must pitch the old black VS. the young black males, and the young black male against the old black male. You must use the dark skinned slaves VS. the light skin slaves. You must use the female VS the male, and the male VS, the female. You must always have your servants and OVERSEERS distrust all blacks, but it is necessary that your slaves trust and depend on us.*

*Gentlemen, these kits are your keys to control, use them. Never miss an opportunity. My plan is guaranteed, and the good thing about this plan is that if used intensely for one year the slave will remain perpetually distrustful."*

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On July 5, 1852, Frederick Douglass gave a speech at an event commemorating the signing of the Declaration of Independence, held at Rochester's Corinthian Hall. It was biting oratory, in which the speaker told his audience, "This Fourth of July is *yours*, not *mine*. You may rejoice, I must mourn." And he asked them, "Do you mean, citizens, to mock me, by asking me to speak to-day?"

"The Meaning of July Fourth for the Negro"

*"Fellow Citizens, I am not wanting in respect for the fathers of this republic. The signers of the Declaration of Independence were brave men. They were great men, too great enough to give frame to a great age. It does not often happen to a nation to raise, at one time, such a number of truly great men. The point from which I am compelled to view them is not, certainly, the most favorable; and yet I cannot contemplate their great deeds with less than admiration. They were statesmen, patriots and heroes, and for the good they did, and the principles they contended for, I will unite with you to honor their memory...."*

*...Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?*

*Would to God, both for your sakes and ours that an affirmative answer could be truthfully returned to these questions! Then would my task be light and my burden easy and delightful. For who is there so cold, that a nation's sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish, that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man. In a case like that, the dumb might eloquently speak, and the "lame man leap as an hart."*

*But such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty,*

**Race related policies – Metric Giles**

Declaration of Independence 1776:

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

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The William Lynch speech is an address purportedly delivered by a certain William Lynch (or Willie Lynch) to an audience on the bank of the James River in Virginia in 1712 regarding control of slaves within the colony. The letter purports to be a verbatim account of a short speech given by a slave owner, in which he tells other slave masters that he has discovered the "secret" to controlling black slaves by setting them against one another.

"Gentlemen:

*I greet you here on the bank of the James River in the year of our lord, one thousand seven hundred and twelve. First , I shall thank you, the gentlemen of the of the colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me in my modest plantation in the West Indies where I have experimented with some of the newest and still the oldest method for control of slaves. Ancient Rome would envy us if my program is implemented. As our boat sailed south on the James River, named for our illustrious KING JAMES, whose BIBLE we CHERISH, I saw enough to know that our problem is not unique. While Rome used cords or wood as crosses for standing human bodies along the old highways in great numbers, you are here using the tree and the rope on occasion.*

*I caught the whiff of a dead slave hanging from a tree a couple of miles back. You are losing valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, you suffer occasional fires, your animals are killed, Gentleman,...You know what your problems are; I do not need to elaborate. I am not here to enumerate your problems, I am here to introduce you to a method of solving them.*

*In my bag, I have a fool proof method for controlling your slaves. I guarantee everyone of you that if installed it will control the slaves for at least three hundred years. My method is simple, any member of your family or any OVERSEER can use it.*

*I have outlined a number of differences among the slaves, and I take these differences and make them bigger. I use FEAR, DISTRUST, and ENVY for control purposes. These methods have worked on my modest plantation in the West Indies, and it will work throughout the SOUTH. Take this simple little list of differences and think about them. On the top of my list is "AGE" but it is only there because it starts with an "A"; The second is "COLOR" or shade; there is INTELLIGENCE, SIZE, SEX, SIZE OF PLANTATION, ATTITUDE of owner, whether the slaves live in the valley, on a hill, east or west, north, south, have fine or coarse hair, or is tall or short. Now that you have a list of differences, I shall give you an outline of action- but before that, I shall assure you that DISTRUST IS STRONGER THAN TRUST, AND ENVY IS STRONGER THAN ADULATION, RESPECT OR ADMIRATION.*