

THE LIBERATOR.

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W. LLOYD GARRISON, EDITOR.

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All letters and communications must be post-
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being deprived of the liberty of the press!
The African Repository will please to copy it.

NUMBER 3.

Liberty is the brilliant gift of Heaven—so says the Herald.

Truth, which, like the sun, is too brilliant for any but the eagle eyes of freedom to look upon, will ever be disliked and shunned by Tyrants and Slaves. JUNIUS would never have been driven to use these means to expose the oppression under which we groan, had there here existed a free press: but, had no such thing exists in our Colony, we have no other way to expose our wrongs. AND IF THE DASTARD FINGERS OF THE TOOLS OF POWER persist in destroying these memorials of a suffering and injured people, they SHALL be published in America, and here read in a pamphlet form.—But to return to commerce.

Let those who are opposed to Free Trade look around them, and let them calmly ask themselves how our houses were built and improvements made.—Were they not based upon the capitals of our merchants and their correspondents? Why is it here, who possesses any thing above the common necessities of life, who does not owe his all to commercial accommodation? Let us look back but a few years, (may we may see the time again,) when this settlement was saved from starvation by the house of W—; and annihilate the commerce of the Colony to-morrow, and in six months the common necessities of life. Even now, hard treatment has driven many of our citizens to Cape Mount, and other places at the windward, where there are no restrictions: and if things are not better managed here, that settlement will annihilate the trade of this—and while they are living in comfort, we shall be delving and ditching for our tasks-masters.

In my name, my fellow citizens, I shall present you with a Tariff, on which \$4000 per annum may be raised to pay our Vice Agent and other officers. The Colonization Society will, of course, pay their own.— But the main thing is, a Quarterly Statement from the Colonial Government of the expenditure of our money. We are not so blind, or foolish, or confiding, as to trust altogether to others, while we are capable of seeing for ourselves. This statement is due to us: not to give it, is an insult and an injury: and this statement we must and WILL have. If we pretend to the rights of FREEDOM, we must enjoy these rights. If we are SLAVES, we had better remain in that situation in the healthy climate of America, than to drag out a miserable existence in this insupportable clime. JUNIUS.

(To be continued.)

A QUEER JUNCTAPOSITION.

We copy the following commendatory notices from the Westfield (N. Y.) Eagle:

The African Repository.—The December number of this interesting publication printed at Washington, D. C., under the direction of the American Colonization Society, has come to hand. Like its predecessors, it is an able, efficient, and fearless champion emphatically of equal rights. ADVOCATING THE IMMEDIATE ABOLITION OF SLAVERY, it is the most valuable and useful publication of a self-styled republican.

Call attention to the prospectus of the Boston Liberator, which will be found in another column, and bespeak for it that patronage which so able and philanthropic a work merits.

But would it be safe to comply strictly with the requisitions of justice, now? If they were not made to be obeyed, for what purpose were they made? Is it safe for a band of robbers to come from their robberies, and never can exist for the fraudulent to be honest, at once? Is it safe to abandon the practice of trading in the bodies and souls of men, at once? Is it safe to obey the Most High, by breaking every yoke, and letting the oppressed go free, at once?—Strange questions from the mouths of a Christian people!

A very singular kind of logic prevails at the present day. I concede, say one, that slavery in the abstract is very wicked; but I am opposed to immediate abolition! Slavery in the abstract? What does the objector mean? That slavery never did, and never can exist. He means, perhaps—his language implies nothing else—that it is most atrocious to think of enslaving human beings; but, in fact, to buy, or sell, or hold them in fetters, is by no means sinful. That is to say—if a man should mere-

ANNUAL MEETING OF THE NEW-ENGLAND ANTI-SLAVERY SOCIETY.

Monday Evening, Jan. 21, 1838. The Society met, pursuant to adjournment, at Jefferson Hall, the President, Mr. Buffum, in the chair.

The Secretary being absent, Mr. Oliver Johnson was chosen Secretary pro tem.

The Committee appointed to revise the Constitution made their report, which, after some debate, was adopted.

The Society proceeded to ballot for officers for the ensuing year, and the following gentlemen were elected.

PRESIDENT.
JOHN KENRICK, *Newton.*

VICE-PRESIDENTS.
Arnold Buffum, *Boston.*
Rev. E. M. P. Wallis, *Boston.*
Rev. Simon S. Jocelyn, *New-Haven, Ct.*
Rev. Samuel J. May, *Brooklyn, Ct.*
Ebenezer Cole, *Hallowell, Me.*
Rev. Moses Thatcher, *North Wrentham.*

CORRESPONDING SECRETARY.
Samuel E. Sewall, *Boston.*

RECORDING SECRETARY.
Oliver Johnson, *Boston.*

TREASURER.
James C. Odomer, *Boston.*

COUNSELLORS.
Rev. James D. Yates, Benjamin C. Bacon,
David L. Child, Abner Forbes,
Michael H. Simpson, Frederick Hughes,
Isaac H. Appleton, M.D., Isaac Knapp.
Rev. Samuel Snow, Jr.

On motion of Mr. B. C. Bacon, it was Resolved, That this Society contemplates the benighted condition of Africa with feelings of christian sympathy; and although it is forced to protest against the diseases and principles of the American Colonization Society, yet it appears to work for the benefit of the African race.

On motion of Mr. B. C. Bacon, it was Resolved, That the formation of a National Anti-Slavery Society is essential to the complete reorganization of public sentiment on the subject of slavery, and to the speedy overthrow of the odious system; and that the Board of Managers be authorized to call a national meeting of the friends of abolition, for the purpose of organizing such a Society, at such time and place as they shall deem expedient.

Resolved, That the thanks of the Society be presented to the President and Secretaries for their services during the last year.

Adjourned sine die.

Extracts from the Annual Report of the Board of Managers.

The New-England Anti-Slavery Society maintains that the slaves ought instantly to be emancipated from their fetters. It acknowledges no claims upon their persons by their masters. It regards the holders of slaves as guilty of a heinous sin. It reprobrates the language of those who say, we hold their slaves, as we hold their other property, &c. It says to every individual—Let the principle be clearly and firmly established in your mind that there is, and can be, no such thing as property in man; and you cannot, as a patriot, a philanthropist, or a disciple of Christ, oppose the immediate liberation of the slaves—you cannot but demand that liberation—you cannot be satisfied with any thing short of an immediate liberation. It is not for men of christian integrity to calculate how far it is expedient to do wrong. The slaves are either justly or unjustly held in bondage. If justly, let the traffic in their bodies be pursued with fresh activity, and all those laws be repealed which now make the foreign slave trade illegal. If unjustly, there is no alternative but to disobey God, and liberate immediately all his slaves.

It means, seventhly, that the planters shall employ their slaves as free laborers, and pay them just wages. Would this recompense infuriate them?

It means, eighthly, that the slaves, instead of being forced to labor for the exclusive benefit of others by cruel drivers, and the application of the lash upon their bodies, shall be encouraged to toil for the mutual profit of themselves and their employers, by the infusion of new motives into their hearts, growing out of their recognition and reward as men. Is this diabolical?

It means, finally, that right shall take the supremacy over wrong, principle over brute force, humanity over cruelty, honesty over love, purity over lust, honor over baseness, truth over falsehood, and religion over heartlessness. Is this wrong?

This is our meaning of Immediate Abolition.

Having thus briefly defined the extent of immediate abolition, it may be useful to state some of its probable, nay, certain benefits.

It will remove the cause of bloodshed and insurrection. No patrols at night, no standing armies, no bayonets, no hanging slaves in awe. The planters may dismiss their fears,

and sleep soundly; for, by one act, they will have transformed their enemies into grateful friends and servants.

It will give protection to millions who are now at the mercy of a few irresponsible masters and drivers; every man and every woman may then find redress at law.

It will annihilate a system of licentiousness, inebriety, blood and cruelty.

It will open an immense market to our mechanics and manufacturers; for these two millions of free persons will need, and make every exertion to obtain, hats, bonnets, shoes, clothes, houses, lands, &c. &c. of which they are now so great exiles, and while they remain in bondage must be destitute.

It will afford facilities for educating them in morals, science and literature, which can never be imparted to them as slaves.

It will permit us to supply every one of them with a Bible, and bring them into the house of God.

It will extinguish the fires of division between the North and the South, and make the bonds of our Union, (which is now held by a stronger than chains of iron.)

It will enable us to take the one hundred thousand infants, who are annually born of slave parents, and doomed to a life of ignorance and servitude—place them in infant schools, and transfer them into primary and sabbath schools; from these into high schools and Bible classes; and, by the assistance of the Holy Spirit, from Bible classes into the christian church. Thus they will become ornaments to society—capable men, good citizens, devoted christians—instead of mere animals.

It will banish the poverty of the South, reclaim her barren soil, and pour new blood into all her veins and arteries. The transformation of two millions of slaves into free laborers, animated in view of a just recompense for their voluntary toil, will renovate the whole frame of society. There is not a slave State which will sustain the bust of returning health, and feel a stronger pulse, and draw a freer breath. It is, indeed, often urged that slaves, if freed, would not work. But they, who cherish this belief, disregard the nature of man. The slaves, in their present condition, have surely no motive for exertion; man without motives are mere machines, mere animals, to be watched and governed by physical force; the natural consequence is, they are as inert as possible; know not what they do, they toil much or little, the fruits of their labor will be enjoyed by their masters, they are not employed to pay. Then comes the whip upon their bodies to make them toil, and every stroke of which puts vengeance into their hearts, to be repaid, an eye for an eye, a tooth for a tooth, and blow for blow; at the first favorable moment, Components their fidelity for their labor, and every stone in the earth would be a magnet to attract them. They would leave all the hopes, and desires, and feelings of men. And every man, who would be a wild notion which is prevalent in this country. Many persons seem to be wonderfully perplexed and appalled, in view of immediate abolition. They talk of the expense, of being liberated, must be driven into the woods, or become drones or vagabonds in society. In the first place, this expiation is physically impracticable; and, secondly, the planters are unable to dispense with their labor. The liberated slaves would be placed under wholesome regulations, and encouraged to act well; there would, of necessity, be in the hands of masters, but every thing would go on peaceably as in the case of the slaves in St. Domingo, who, for eight years after their liberation, continued to work with untiring industry, maintaining the utmost order, and were contented to deeds of violence by the attempt of Napoleon to reduce them again to servitude. The labor of the blacks is invaluable—the south cannot flourish without them—and the emancipation would bring great and everlasting reprobation upon the American name.

The immediate abolition of slavery will purify the churches at the south, which are now filled with innocent blood, and filled with all unrighteousness. It is impossible that religion should prosper, where the pastors and members of churches are engaged in a trade. "How is the gold become dim! how is the men fine gold changed! The whole head is sick, and the whole heart faint! Now, abominations are committed without thee—and we are increased in sin; and we are glorified; salvation flows in a current broad and deep; and for a short time only can it be reproachfully said that there are two millions of slaves in a christian land.

In fine, immediate abolition would save the lives of the planters, enhance the value of their lands, promote their temporal and eternal interests, and secure for them the benignant smiles of Heaven. It would destroy the market for slaves, and consequently, to a certain extent, destroy the foreign slave trade; for when the Africans cannot be sold, they will not be stolen.

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[The Report will be published in a few days, in a pamphlet form, for general circulation.]

