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THE

GENIUS OF UNIVERSAL EMANCIPATION,

A

MONTHLY PERIODICAL WORK,

CONTAINING

ORIGINAL ESSAYS, DOCUMENTS AND FACTS,

RELATIVE TO THE SUBJECT OF

AFRICAN SLAVERY.

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"We hold these truths to be self-evident: that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."—DECLARATION OF INDEPENDENCE U. S.

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BENJAMIN LUNDY, EDITOR.

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VOL. III. THIRD SERIES—COMMENCING MAY, 1832.

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PUBLISHED IN WASHINGTON

1832—1833.
IMMEDIATE EMANCIPATION.

There are many who do not, or will not, understand what abolitionists mean by immediate emancipation. They associate with these words all the horrible ideas of insurrections, and massacres, and blood, which a diseased imagination and a morbid intellect can invent, and then gravely charge abolitionists with a design to realize all these scenes of desolation which their own fancy has created.

The opinion seems to have been adopted, without any evidence to support it, that abolitionists wish to let the slaves loose upon society, without employment, and absolved from all the restraints of law. Nothing can be more idle and ridiculous, and more foreign from the designs of abolitionists. When we contrast our views with those of the gradualists, we use the term immediate—by which we mean that man should cease to be recognized as the property of man, not gradually but immediately—that wholesome laws, which would operate equally upon all classes, should take the place of domestic tyranny and the will of individuals. We wish to see the laws of our country afford equal protection to all its inhabitants, without regard to nation or color. No abolitionist desires the slaves to be turned loose upon society, without the means of subsistence, or the restraints to which all our citizens are subjected. We live under a government of laws; and the emancipated slave would be amenable to the laws, and punishable for their infraction. But his punishment would be by the magistrate after legal conviction—not by the whim and caprice of every petty tyrant who happened to claim him as his property. The assumed right of property of one man over another should be abolished, and that immediately.

"To say that we will come out of the sin by degrees—that we will only for sake it slowly, and step by step—that we will pause and hesitate, and look well around us, before we consent to abandon its gains and pleasures—that we will allow another age to pass by ere we throw off the load of iniquity that is lying so heavily upon us, lest certain securities should be injuriously affected—and that we will postpone the duty of doing justly and loving mercy, till we have removed every petty difficulty out of the way, and gotten all the conflicting interests that are involved in the measure reconciled and satisfied: to say this is to trample on the demands of moral obligation, and to disregard the voice which speaks to us from heaven. The path of duty is plain before us, and we have nothing to do but to enter it at once, and to walk in it without turning to the right hand or to the left."

The question may be asked, how do you expect this to be accomplished? We answer, by moral suasion—by the power of reason, and argument, and facts, and Christian principles. By acting upon public opinion through the medium of individual labors and public addresses, and tracts, and periodical publications. Abolitionists are among the last men who desire the freedom of the slave by the destruction of the master. We are equally the friends of both the master and the slave. They are both our brethren—and while we are constrained to "open our mouths for the dumb," and to plead the cause of the oppressed, we equally desire the present safety and future prosperity of the master; and by advocating the immediate emancipation of the slave, in the sense above explained, we think we are promoting both.

"FANATICS AND INCENDIARIES."

One of the most conclusive and convincing arguments wielded by our opponents against abolitionists, is the use of nicknames. It is a very convenient method, we admit, of refuting an antagonist, and one which is usually resorted to by angry children and silly disputants. The temptation to call names is too strong to be resisted, when passion rules and reason is dethroned. It has become quite fashionable for the apologists of slavery and the advocates of African colonization, to apply the epithets "fanatics" and "incendiaries" to those who defend the precepts of the gospel, and the principles of the declaration of independence. If the apostle Paul were now to appear in his proper character, in republican America, and preach the truth with his wonted boldness, would he not be denounced as the worst of fanatics? If he spoke of practical righteousness, of doing to others as we would wish others to do unto us—of undoing the heavy burdens and letting the oppressed go free; and more especially, if he ventured to apply these fundamentals of the religion he taught to the "very delicate question" of slavery, would he not be an "incendiary," a fomentor of insurrection and murder, and a disturber of the union of the states? Such a "pestilent fellow" ought surely to be put down.

And what have abolitionists said or written inconsistent with what Paul preached and the apostles practiced? Or is it more dangerous
emancipation. That many honest, but too cre-
now to "open our mouths for the dumb," and
plead the cause of the widow and the fatherless,
and those that have none to help them, than it
was in olden time? Also for my country!
when the soundest precepts of the Christian
religion, and the plainest principles of natural
right, are denounced as fanatic and incendiary!
A country, too, loudly boasting of civil liberty
and gospel light. The judicial blindness and
Egyptian darkness that prevail in a large por-
tion of the community, on the all-important
subject of slavery, are ominous of coming judg-
ments. "I tremble for my country when I re-
fect that God is just, and that his justice will
not sleep for ever!" It is for my country I
mourn, when I see a deaf ear turned to the voice
of truth, of justice, and 'humanity, and the ad-
monitions of philanthropy repaid by threats, de-
nunciation, and opprobrious epithets. We do not
fear for ourselves, or quail at the impotent abuse
of the interested and the designing. The shafts
of the enemy fall harmless at our feet. Covered
by the shield of innocence, and armed with the
panoply of gospel truth and republican justice,
and feeling the consciousness of inward peace
in the performance of an imperious duty, we
fear nothing for ourselves. But we fear for our
country. We hear the distant murmurings of
divine displeasure, at the accumulated wrongs
which the American people are heaping upon
the descendants of Africa. We see the sombre
clouds of his indignation ready to burst upon us.
We feel the deliberate conviction that the justice
of heaven will not sleep for ever; and that the
day of retribution and righteous inquisition for
the innocent blood we have caused to be shed, is
drawing near. And yet when the warning
voice is raised, when the people are called upon
to beware of the dangers which threaten them,
and the means of averting the judgments which
are hanging over the country are pointed out,
the hue and cry is raised against the messengers
of good to the nation, and they are stigmatised
as "fanatics and incendiaries."
But let "the wicked rage, and the heathen
imagine vain things," it shall not divert us from
our purpose. Our duty is imperative. Our
country may yet be saved. The remedy for the
evils which threaten us is easy and simple. It
consists in doing justly and loving mercy. It
is for this we plead. It is for this we will
continue to labor. And whether our coun-
trymen will receive or reject our council, it is
this only that can save us from the evil to
come. It is this only that can avert the impend-
ing judgments of heaven, preserve unimpaired
the blessing we enjoy, and secure the harmony
and union of the states.

Review of the Debate in the Virginia Legisla-
ture of 1831 and 1832, by Thomas R. Dew,
Professor of History, Metaphysics and Politici-
Cal Law, in William and Mary College. Rich-
mond. 1832."

This is an elaborate work of 183 octavo pages,
in defence of slavery. The author has pro-
istuted his talents and learning in support of a
system which the plainest dictates of common
sense, and the unbiased impulses of every man's
conscience condemns. That one man is not
born to serve another—that the extortion of un-
required labor from a fellow creature is a viola-
tion of the natural order of creation—and that a
system which outrages the common rights of
man, and debases and brutalizes the noblest
work of creative wisdom, can neither be neces-
sary nor expedient under any possible circum-
stances, are positions which the unsophisticated
reason of every man will acknowledge and adopt
as true, upon their first presentation to the
mind.

It requires consummate skill in the art of
disguising the truth, and making the worse ap-
ppear the better cause, to make them appear even
plausible. We shall attempt to expose some of
our author's sophistry and false reasoning, and
expose the error of his pretended facts.

He says, in the first page, that "the parlia-
ment of Great Britain, with all its philanthropic
zeal, guided by the wisdom and eloquence of
such statesmen as Chatham, Fox, Burke, Pitt,
Canning and Brougham, has never yet seriously
agitated this question, in regard to the West In-
dia possessions."

This assertion is refuted by the recent acts of
the reformed parliament.

Again he says:—

"Revolutionary France, actuated by the most
intermediate and phrenetic zeal for liberty and
equality, attempted to legislate the free people
of color in the island of St. Domingo into all the
rights and privileges of the whites; and but a
season afterwards, convinced of her madness,
she attempted to retrace her steps, but it was
too late; the deed had been done, the bloodiest
and most shocking insurrection ever recorded in
the annals of history, had broken out, and the
whole island was involved in frightful carnage
and anarchy, and France in the end has been
strip of the brightest jewel in her crown"—
the fairest and most valuable of all her colonial
possessions."

The apologists and advocates of slavery have
harped upon the horrors of St. Domingo, and
cited the insurrections and massacres in that
island so often and so long, as an example of the
danger of emancipation, that the world has been
almost persuaded there was some foundation for
apprehension. Nothing is more false and falsi-
cious than the argument drawn from the example
of St. Domingo in support of the dangers of