

THE ABOLITIONIST MANIFESTO

SLAVERY GONE FOR GOOD

Black-Book Edition
SHORT VERSION

~ 2024 ~

Cory Edmund Endrulat

Epilogue by
William H. Douglas

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- Resources To Expand Upon The Topics Presented (Ex. Movies, Books, Seminars)
- The Ways In Which You Can **Teach Your Children** or Future Generations

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“No wonder that the slaves themselves, who have always been enslaved, do not understand their own position, and that this condition in which they have always lived is considered by them to be natural to human life, and that they hail as a relief any change in their form of slavery; no wonder that their owners sometimes quite sincerely think they are, in a measure, freeing the slaves by slacking one screw, though they are compelled to do so by the over-tension of another. Both become accustomed to their state; and the slaves, never having known what freedom is, merely seek an alleviation, or only the change of their condition; the other, the owners, wishing to mask their injustice, try to assign a particular meaning to those new forms of slavery which they enforce in place of the older ones.” - *Leo Tolstoy, Author, Philosopher (1828)*

*Please sit with your conscience.
The most important topic for the evolution of humanity.
Quotes provided for clarity, regardless of who said them.*

*Quotes Are Associated With Parenthesized Birth-Date
Universal, Timeless, Nonpartisan, Independent, Anti-Slavery, Educative
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Why Talk About Slavery?

Simply put, if you *care* about freedom, then slavery is the antithesis. Therefore, by understanding what is slavery, you can understand what is freedom. This process of knowing what is, from what is not, is known as **Apophasis**. The subject of slavery may be touchy for humankind, yet it is a necessary one to address, considering the fact it has existed for thousands of years, despite many *moral* disputes and implications. How could that be? Additionally, if we want to end all forms of injustice in the world, it would help for us to understand one that humanity has long struggled with. We cannot expect slavery to be merely “*abolished*” as we will discover upon observing the the very nature of slavery.

Frederick Douglass, Former Slave, Abolitionist (1817) -

“I did not know I was a slave until I found out I couldn't do the things I wanted” *related to* “If I could have convinced more slaves that they were slaves, I could have freed thousands more” disputed quote attributed to *Harriet Tubman, Former Slave, Abolitionist (1822)*

Leo Tolstoy, Author, Philosopher (1828) -

“Not only the greatest sages of the world, the teachers of humanity, Plato, Aristotle, justified the existence of slaves and proved the legality of it, but even three centuries ago men who wrote of the imaginary society of the future, of Utopia, could not imagine it without slaves... Slavery was contrary to all the **moral principles** which were preached by Plato and Aristotle, and yet neither the one nor the other saw this, because the negation of **slavery destroyed all that life which they lived. The same happens in our world.**”

Frederick Douglass, Former Slave, Abolitionist (1817) -
“America is false to the past, false to the present, and solemnly binds herself to be false to the future”

What Is Slavery?

The **claim of ownership** over the life of another individual or their **property**; or the **involuntary** servitude of an individual's labor to another; or the **control** over the life of another by threat of **violence**.

From *The Etymology Dictionary*: 1550s, "severe toil, hard work, drudgery;" "state of servitude, condition of a slave, entire subjection to the will and commands of another." A slave, from the late 1200s, is defined as a "person who is the chattel or property of another." (*Old French esclave, Medieval Latin sclavus, Italian schiavo, Spanish esclavo*) Originates with "slav" due to the many "Slavic" people being sold into slavery due to conquering and war. Slav is defined as "one of the people who inhabit most of Eastern Europe," a shortening of *sloveninu* or *slovo* meaning "word" or "speech" which suggests the representation of people who are "foreign," "of a different voice" or "dumb," more specifically different in both race and language. Related to robot, from *Old Slavic rabu* meaning "slave." Slave-holder or slave-master is defined from 1776 as "one who owns a slave or slaves." Slave-driver is defined from 1807 as "overseer of slaves at their work" or as "cruel or exacting task-master" from 1854.

Slavery is known to have different forms, for instance, **chattel slavery** is the form many people are familiar with, due to the **abolitionist movement** in the 19th century.

Ralph Waldo Emerson, Abolitionist, Author (1803) -
“Slavery it is that makes slavery; freedom, freedom. The

slavery of women happened when the men were **slaves of kings.**"

Kevin Bales, Professor (1952) -

"Slavery is **theft** – theft of a life, theft of work, theft or any property or produce, theft even of the children a slave might have borne."

Ayn Rand, Philosopher, Author (1905) -

"The man who produces while others dispose of **his product**, is a slave."

Leo Tolstoy, Author, Philosopher (1828) -

"The necessity to do what other people wish against your **own** will is slavery. And, therefore, as long as any **violence**, designed to compel some people to do the will of others, exists there will be slavery."

Henry Clarke Wright, Abolitionist (1797) -

Slavery is the "**submission or subjection** to control by the will of another being"

EndSlaveryNow.org -

"Slavers and human traffickers grossly violate **human rights** since they claim **ownership, labor** and/or the humanity of another human being."

William Batchelder Greene, Abolitionist (1819) -

"What is it to be a Slave? It is to have the inward **knowledge** of that which is great and holy, and to be **constrained** to do tilings that are small and base. It is to be a person consciously capable of self-government, and to be, at the same time, subject to the will of another person. It is to be, a full-grown person whose actual **rights** are those

of a child only. It is to see the Blazing Star, and not be **permitted to follow** it.”

Francis Dashwood Tandy, Philosopher (1867) -

“The savage found it to his advantage to spare the life of his enemy in order to make him a slave.

What Is Chattel Slavery?

The complete **ownership** of one individual by another; the claim over 100% of somebody’s labor or **property**; the use of **involuntary** free labor. Individuals under this condition are under **duress**, or the continued threat of **violence**. This form is also known as **overt physical slavery**, or “ball-and-chains” slavery.

From *The Etymology Dictionary*: “chattel” comes from the early 13th century *chatel*, meaning “property, goods.” Also *Old French chatel*, “wealth, possessions, property, cattle.” The word “cattle” also means “**property**” of any kind, including money, land, or income, (*Anglo-French catel, Medieval Latin capitale*) also from Middle English as “movable property, livestock.”

Ralph Waldo Emerson, Abolitionist, Author (1803) -

“Slavery is an *institution* for converting men into monkeys”

One of the most notorious Abolitionists in the 19th century was William Lloyd Garrison, who was the main editor of “*The Liberator*” newspaper which he held for thirty-five consecutive years without missing a single weekly edition, and he wrote this in regards to the **aggregate** end of chattel slavery within the United States due to his efforts: “We commence a new decade with the same confidence in the **principles** we espouse, the same assurance of success in the cause we advocate, that we felt at the commencement

of our labors, only greatly strengthened by the experience gained, and the progress made toward the goal of final victory. It has been a long, desperate, and (humanly speaking) most unequal struggle with the organized religious sentiment, the political power, the combined wealth, the recognized respectability, the popular feeling, the business selfishness, the satanic malignity, and the universal brutality and ruffianism of the country; but, from the hour the bugle of freedom first sounded its notes in favor of *immediate and universal emancipation*, the movement has advanced with *slow but irresistible* power, under Divine guidance, confounding the wisdom of the wise, contemning the might of the strong, taking the cunning in their own craftiness, unmasking the *hypocritical*, swallowing up all the rods of the magicians, breaking sects and parties into fragments, vanquishing all opponents, its poverty more than a match for all the wealth of the land, its spirit sublime and unconquerable, its truths *self-evident*, and its results glorious in the annals of historic achievement; and still, 'Against the wind, against the tide, It steadies with upright keel' outstripping all competition, and with the haven of righteousness and peace full in view." Garrison was willing to speak of "controversial" topics in regards to suffering laborers, school systems, women's rights, capital punishment, the treatment of Indians, animal rights, alcoholism and much more. To be reminded of this passion and strife, we may become inspired for what change may be needed in the modern day.

During the times of 19th century abolition, pro-slavery advocate Sen. Hammond, of South Carolina stated, "the great strength of the South arises from the harmony of her political and social institutions. This harmony gives her a frame of society, the best in the world, and an extent of political freedom combined with entire security, and as no

other people ever enjoyed upon the face of the earth... In all social systems there must be a class to do the mean duties, to perform the drudgery of life — that is a class requiring but a low order of intellect and but little skill... Such a class you must have, or you would not have the other class which leads progress, refinement and civilization. It constitutes the very mud-sills of society and of political government...

Fortunately for the South, she has found a race adapted to that purpose to her hand. A race inferior to herself, but eminently qualified in temper, in vigor, in docility, in capacity, to stand the climate, to answer all her purposes. We use them for the purpose, and call them slaves. We are old fashioned in the South yet; it is a word discarded now by ears polite; but I will not characterize that class at the North with that term; but you have it; it is there; it is everywhere; it is eternal. Northern Laborers are but Slaves.” Many pro-slavery newspapers would attack the efforts of Abolitionists, such as the *N.Y. Courier & Enquirer*, having an article titled “Shall the Government be Preserved, or the Abolitionists Have Their Will” saying “do you, fellow citizens, feel this disregard for the constitution of your country? Are you ready to do an act that from the very nature of things must plunge this great nation into confusion and disaster, and then stand with impious lips to charge the calamity upon your God! We trust not — we will not suffer ourselves to entertain so foul a suspicion of our countrymen.”

What Is *Your* Property?

Your **Own** Life (*future*)

Your **Own** Freedom (*present*)

The products of your Life and Freedom (*past*)
also said as “the fruits of your labor”

What Is *NOT* Your Property?

Another’s **Own** Life

Another's **Own** Freedom
Another's **Own** Property, *unless **voluntarily** traded*

In Other Words...

You do **NOT Own** the Life or Property of anyone else,
You Are **NOT the Source** of Freedom for others
...otherwise that *is* Slavery

What Is Ownership?

Having responsibility, control of usage or rightful possession of property that belongs to you.

Self-Ownership is the specification that you own you and that I own me. In other words, nobody has a higher claim over your own life, other than you; no other person or group of persons owns your life, and nor do you own the lives of others. Therefore, to practice self-ownership would mean to *not* give away ownership over to others, for that of which only you can truly have ownership over; similarly, to not give away responsibilities to others, for that of which only you can truly be responsible for.

Frederick Douglass, Former Slave, Abolitionist (1817) -

"Where **justice is denied**, where poverty is enforced, where **ignorance** prevails, and where any one class is made to feel that society is an organized conspiracy to oppress, rob and degrade them, neither **persons nor property** will be safe."

"**The first work of slavery** is to mar and deface those characteristics of its victims which distinguish men from things, and persons from **property**. Its first aim is to destroy all sense of high **moral and religious responsibility**. It reduces **man to a mere machine**. It cuts him off from his Maker, it hides from him the **laws of God**, and leaves him to grope his way from time to eternity in the dark, under the

arbitrary and despotic control of a frail, depraved, and sinful fellow-man.”

“It is, then, the first business of the enslaver of men to blunt, deaden, and destroy the central **principle** of human **responsibility**. **Conscience** is, to the individual soul, and to society, what the law of gravitation is to the universe. It holds society together; it is the basis of all trust and confidence; it is the pillar of all **moral** rectitude. Without it, suspicion would take the place of trust; vice would be more than a match for virtue; men would prey upon each other, like the wild beasts of the desert; and earth would become a hell.”

What Does Slavery Have To Do With Morality?

In talking about property and freedoms that people *naturally* have, people talk about the notion of “natural rights” or a “natural moral law” and what is right or wrong. This was the main argument of conscience or **moral suasion** used by Abolitionists to end chattel slavery after thousands of years. Though exact definitions may be disputed, and our application may be contradictory, around the world most people have a general basic morality, which author C.S. Lewis details from every culture in his book, “*The Abolition of Man*.” He additionally warns us about the dangers of moral relativism, that which disregards morality, and states that humanity will abolish itself without such long-held teachings. Among those teachings may be shared *The Golden Rule* as “do unto others what you would have done to yourself,” or *Karma* as “you reap what you sow”, or *the Law of Attraction* as “the energy you emit is the energy you attract,” “energy flows where attention goes,” “as you think, feel and act, so you shall be,” or *the Law of Cause and Effect* as “effect invariably follows cause,” “for every action, there exists an equal and opposing reaction.” It is often understood that a wrong action is that which results in

harm, is involuntary, is any form of theft or a violation of property and self-ownership or an act of violence. Abolitionists similarly appealed to “**god’s government**” or “higher laws” as the reason why man is not to be a slave to another man. This became even more apparent when the American government in the 19th century passed **the Fugitive Slave Act** which made it further illegal for slaves to run away from their masters, reimbursing those who can capture runaway slaves and threatening those citizens who do not help this initiative with jail-time and fines. The fines being \$1000 in 1849, would be \$30,000 in 2009. Such acts only further enraged the Abolitionists. Hence, **Morality is not legality**. Just because something is “legal,” does not make it right. Wrong actions include murder, assault, rape, theft, trespass, coercion and willfully lying. In understanding each of these actions, we may understand how they violate ownership, therefore reinforcing slavery. Murder is the theft of one’s *Own* Life which is not rightfully ours to take, assault is the theft of one’s *Own* well-being without right, rape is the theft of one’s *Own* free-will sexual association, theft is the stealing of one’s *Own* property, trespass is the theft of the security of one’s *Own* living domain, coercion is the theft of one’s *Own* free-will choice via violence or duress, willfully lying is the theft of necessary information which negatively impacts one’s *Own* ability to engage in their *Own* informed decision making. In this sense, some form of property is always being stolen when a wrong action is committed, hence the saying “*no victim, no crime.*” If we use *apophasis* knowing what is wrong of us to do or have, we have the right to our *Own* property, and the right to do anything that is *not* wrong. Another saying goes “your rights end where the rights of others begin” as an emphasis of self-discipline, for which temperance is often associated with justice. It is no surprise during the 19th century, many Abolitionists, while challenging one big institution, they would find

themselves at odds with others therein; they were promoting temperance, or self-discipline regarding alcohol, as well as promoting free love (notably later Angela and Ezra Heywood, Moses and Lillian Harman), women's rights, land freedoms, octagonal houses, spirituality and more. Only you can be truly responsible for your own actions, you must own up to your ownership. Historically, slaves do not know or act on behalf of their (*natural*) rights, since they are trained into obedience; therefore, their "rights" are rather privileges (*man-made*), based on moral relativism or the whims of their masters.

William Lloyd Garrison, Journalist, Abolitionist (1805) -
"Enslave the liberty of but one human being and the liberties of the world are put in peril"

The Liberator, Abolitionist Newspaper (1831) -
"Its spirit and purpose—**the higher law**, in its supremacy over nations and governments as well as **individual conscience**—the Golden Rule, in its binding obligation upon all classes—the Declaration of Independence, with its self-evident truths—the rights of human nature, without distinction of race, complexion or sex."

John Lind, Philosopher (1737) -
"How came there to be slaves in your land of liberty? Are **rights**, which can neither be forfeited by conquest, nor ceded by compact, nor purchased by obligation alienable by a change in the colour of the skin? Why did not these sons of liberty restore their slaves to rights, which the one could not acquire, nor the other alienate?"

Henry David Thoreau, Abolitionist, Philosopher (1817) -

“If the alternative is to keep all just men in prison, or give up war and slavery, **the State** will not hesitate which to choose.”

Lysander Spooner, Abolitionist, Lawyer (1808) -

“The pretense that the ‘abolition of slavery’ was either a motive or justification for the war, is a fraud of the same character with that of ‘maintaining the national honor.’ Who, but such usurpers, robbers, and murderers **as they**, ever established slavery? Or what government, except one resting upon the sword, like the one **we now have**, was ever capable of maintaining slavery? And why did these men abolish slavery? Not from any love of liberty in general—not as an act of justice to the black man himself, but only ‘as a war measure,’ and because they wanted his assistance, and that of his friends, in carrying on the war they had undertaken for **maintaining and intensifying that political, commercial, and industrial slavery**, to which they have subjected the great body of the people, both white and black. And yet these imposters now cry out that they have abolished the chattel slavery of the black man—although that was not the motive of the war—as if they thought they could thereby conceal, atone for, or justify that **other slavery which they were fighting to perpetuate**, and to render more rigorous and inexorable than it ever was before. There was no difference of principle—but only of degree—between the slavery they boast they have abolished, and the slavery they were fighting to preserve; for all restraints upon men's natural liberty, not necessary for the simple maintenance of justice, are of the nature of slavery, and differ from each other only in degree.”

Frederick Douglass, Former Slave, Abolitionist (1817) -

"Power concedes nothing without a demand. It never did and it never will."

"Liberty is meaningless where the **right** to utter one's thoughts and opinions has ceased to exist. That, of all rights, is the dread of tyrants. It is the right which they first of all strike down."

"I was just as well aware of the **unjust, unnatural and murderous** character of slavery, when nine years old, as I am now. Without any appeal to books, to **laws**, or to authorities of any kind, it was enough to accept God as a father, to regard slavery as a **crime**."

"The **morality of the act** I dispose of as follows: I am myself; you are yourself; we are two distinct persons, **equal** persons. What you are, I am. You are a man, and so am I. God created both, and made us separate beings. I am not by **nature** bond to you, or you to me. Nature does not make your existence **depend** upon me, or mine to depend upon yours. I cannot walk upon your legs, or you upon mine. I cannot breathe for you, or you for me; I must breathe for myself, and you for yourself. We are distinct persons, and are each equally provided with faculties necessary to our individual existence. In leaving you, I took nothing but what **belonged to me**, and in no way lessened your means for obtaining an honest living. Your faculties remained yours, and mine became useful to their **rightful owner**. I therefore see no **wrong** in any part of the transaction."

"It is only when we contemplate the slave as a **moral and intellectual** being, that we can adequately comprehend the unparalleled enormity of slavery, and the intense **criminality** of the slaveholder."

"To be a slave-holder is to be a **propagandist** from necessity; for slavery can only live by keeping down the under-growth **morality** which **nature** supplies."

Angelina Grimke, Abolitionist (1805) -

“One who is a slaveholder at heart never recognizes a human being in a slave.”

Auberon Herbert, Philosopher (1838) -

“Chorus — Each man shall be free, whoever he be, And none shall say to him nay! There is only one rule for the wise and the fool — **To follow his own heart's way**. For the heart of the free, whoever he be, May be stirred to a better thing; But the heart of the slave lies chill in its grave, And knows not the coming of spring.”

Walter E. Williams, Author (1936) -

“How does something **immoral**, when done privately, become **moral** when it is done collectively? Furthermore, does **legality** establish morality? Slavery was legal; apartheid is legal; Stalinist, Nazi, and Maoist purges were legal. Clearly, the fact of legality does not justify these crimes. Legality, alone, cannot be the talisman of moral people”

Etienne de La Boetie, Philosopher (1530) -

“Even if liberty had entirely perished from the earth, such men would invent it. For them slavery has no satisfactions, **no matter how well disguised**”

Stephen Pearl Andrews, Abolitionist (1812) -

“It cannot be rightly said that any man has a **right to do wrong**; but every man has the right to the **freedom** to do wrong. In other words, he has the right not to be interfered with in the exercise of his own judgment of right, although it may lead him to do what all the world pronounce wrong, provided only that he acts at his own cost, that is, that he do not throw the burdensome consequences of **his acts** on others.”

“The full and final abolition of slavery can not but be regarded, by every reflecting mind, as prospectively certain.”

From the N.Y. Evangelist newspaper (1856) -

“In this republic the government proclaims Slavery as the universal law. It hunts the fugitive, and seizes him for his master; it fastens his fetters, and holds the key of his prison-house.”

Henry Clarke Wright, Abolitionist (1797) -

“There is nothing on the records of the world more shocking to humanity, than is this transaction, from beginning to end. The facts touching their arrest, their return to Washington, fettered and bound, and guarded like felons; their mock trial; their incarceration; the cruelty practiced on them by the officers of the United States; the sale of the recaptured slaves, especially some of the young females — one of the victims being a slave of the widow of President Madison; the sundering of domestic ties; children sold from parents, and parents sold from children; all this done in the capital of this Republic, and through the instrumentality of the federal Union... And there are men and women in Britain and Ireland, who are lending their direct influence to sustain these horrors among us. God forgive them!”

C.S. Lewis, Philosopher (1898) -

“I am very doubtful whether history shows us one example of a man who, having stepped outside traditional morality (*Tao*) and attained power, has used that power benevolently.”

“Either we are rational spirit obliged for ever to obey the absolute values of the *Tao* [natural law], or else we are mere nature to be kneaded and cut into new shapes for the pleasures of masters who must, by hypothesis, have no

motive but their own 'natural' impulses. Only the Tao provides a common human law of action which can over arch rulers and ruled alike. A dogmatic belief in objective value is necessary to the very idea of a **rule which is not tyranny or an obedience which is not slavery.**"

How Can Slavery Be Right? How Was It Justified?

Slavery can only be a legal "right," but it can not be morally right. Since it is a condition of *duress*, it may be considered *the worst form of wrong*, since it is wrong guaranteed and repeated. To reiterate, another being and their property does not belong to you. Morality is not consistent in it's principle or use, if it is based on privileges that can be "granted" or "revoked" at any time and based on fluctuating opinion, or the idea that one person can be *the source* of morality for others. Who are we to impose our will on another human being, if we have equality and humility? If we did, we would be in contradiction to *the golden rule*, and right would simply be dependent upon might. However, as evident upon reading *Right is Might* by Richard Wetheril for reference, one can only *claim* to be the sole moral arbitrator and they may *attempt* to convince others that it is legitimate. Therefore, through another perspective, legality is merely imposed morality, and this is the theft of one's *Own* moral compass, conscience and freedom of choice. For when legality *is* aligned to morality, there begs the question as to it's necessity, if it's actually helping to enforce morality, or if it is rather providing space for exception and legitimizing other evils. The "radical" Abolitionists like one of the most prominent figures, William Lloyd Garrison, deeply understood this concept. Frederick Douglas said about him, that "he rose not by the power of the church or the state, but in bold, inflexible and defiant opposition to the mighty power of both." For instance, if we are under "god's government" then what use is there for

human government? And why would the devoted follower of God support slavery, or the state? Despite seemingly like a strange question during the time of Abolition, it is written about extensively at the same time period, 1845, as when *philosophical anarchism* began. Interestingly enough, the first anarchists in history were considered religious, be it for example, Christian or Taoist. In correlation, famous psychologist Dr. Carl Jung shares with us in his book *The Undiscovered Self*, about how religion *can* be the greatest bulwark against the power of the government or what he calls “state doctrine,” if it is used in challenging it’s *authority*. One may be curious to see how many modern religious-followers would so bravely adopt this point of view. The Abolitionists mainly utilized this position in giving them leverage over the slave-masters who claimed *authority* over their fellow man for the many reasons they used as a justification, whether it was racially or economically; in truth, the morality mattered most at the end of the day, for when the governments at the time supported chattel slavery, many Abolitionists additionally challenged the authority not just of the slave-masters, but of the government. Such principles ended many Abolitionists in jail, with censorship of their material, as well as slander from the media, warning the world of their “revolting” positions. Having to fight all fronts, they dealt with a world that was justifying an age-old practice that was held mainly due to the superstition and fear that came from conformity, despite knowing in their heart what was truly right. Today we may understand, it does not matter how people have justified slavery in the past, because the act itself is a claim of ownership over somebody who does not belong to the claimant.

Justification comes from the Latin noun *jus*: “right” and the Latin verb *facere*: “to make, to create”, meaning “to *create* a right”, even if it isn’t *actually* right.

...

The Five Moral Questions *by Larken Rose*:

1) Is there any means by which any number of individuals can delegate to someone else the moral right to do something which none of the individuals have the moral right to do themselves? **NO**

2) Do those who wield political power (presidents, legislators, etc.) have the moral right to do things which other people do not have the moral right to do? If so, from whom and how did they acquire such a right? **NO**

3) Is there any process (e.g., constitutions, elections, legislation) by which human beings can transform an immoral act into a moral act (without changing the act itself)? **NO**

4) When law-makers and law-enforcers use coercion and force in the name of law and government, do they bear the same responsibility for their actions that any-one else would who did the same thing on his own? **In reality, we are *all* responsible for our *own* actions, YES**

5) When there is a conflict between an individual's own moral conscience, and the commands of a political authority, is the individual morally obligated to do what he personally views as wrong in order to "obey the law"? **NO**

If claiming 100% ownership of someone's property is slavery, what percentage isn't? If taking 100% of someone's property is theft, what percentage isn't?

Taxation is simply a euphemism for theft, written on fancy pieces of paper and covered with *justification*. *Physical slavery* is having someone work for you *involuntarily*, whereas theft is having someone pay you *involuntarily*. What makes one moral and the other *not*? Both situations are *involuntary*, and therefore both involve a lack of *freedom*, and the *need* for violence for compliance. Both

situations involve a *claim* over ownership that does not belong to the *claimant*. Yet, where are the anti-slavery advocates abhorring this obvious problem that almost the entire world engages in? In the same way vegans abhor animals being mistreated, when they are also still being mistreated. In the same way spiritual gurus and religious individuals abhor violence and fear, when they are still allowing this practice to go on without question. In the same way atheists abhor dogmatic beliefs, when they are still believing in euphemisms creating exceptions to morality. In the same way social justice warriors attack others for being oppressive and racist, when they are allowing oppression and separation between peoples and nations. In the same way any activist can argue that we need to create better laws or attain grants for certain projects, when they disregard how those laws or grants are carried out. Now we may know why it is said that **lies mixed with truth makes the lies more dangerous**. We may argue that nobody is able to be *perfectly* moral, looking across all their actions, but that does not give us an excuse to ignore outright violence or slavery, *most especially* when we see it as the *exact opposite*, since most will argue taxation is “necessary” if not even “moral” or “good.” Then as for those who say it’s a “necessary evil,” they devalue the word “evil” as if making such a clarification has no effect, since “evil” would automatically insinuate it is *not* necessary as we acknowledge there *is* a good. If someone claims ownership over the property of your life, you open yourself up for them to obtain ownership over the property of everything else within your life. What is yours *is* yours unless you *voluntarily* give it away, but if it’s *involuntary*, someone is trying to hold you captive. As it must be reiterated, **you are not beholden to any person, group or system, you own you.**

...

Why Don't We Teach Our Children About Slavery?

For many years, people have taught their children about the horrors of *chattel slavery* and *the civil war* which “ended” it, yet the words of Abolitionists and slaves, or the nature of slavery was left unchecked. We don't ponder about other forms, or if we ourselves may be enslaved. Perhaps this is due to the very fact that the schools in which we bring our children, are owned or supported by the government, the very systems which embody *political slavery* or statism. Johann Fichte (1806) is a philosopher who helped create the Prussian school system, which would be imported into the U.S. by *politician* Horace Mann in 1852. He tells us that “education should aim at destroying free will so that after pupils are thus schooled they will be incapable throughout the rest of their lives of thinking or acting otherwise than as their *schoolmasters* would have wished. When the technique has been perfected, *every government* that has been in charge of education for more than one generation will be able *to control its subjects securely without the need of armies or policemen.*” Frederick T. Gates, (1913) a business adviser to John D. Rockefeller Sr., who created the *General Education Board*, tells us “we shall *not* try to make these people or any of their children into *philosophers* or men of learning or of science. We are *not* to raise up among them authors, orators, poets, or men of letters. We shall *not* search for embryo great artists, painters, musicians. Nor will we cherish even the humbler ambition to raise up from among them lawyers, doctors, preachers, statesmen, of whom *we now have ample supply.*” Is learning supposed to be natural, *voluntary* and fun, or is it supposed to be forced? **We may observe that the increase of homeschooling, unschooling, and**

voluntary schools can be attributed to the desire for self-directed learning, which empowers every student.

David Rodriguez, School Principal, Author -

“Self-directed learning is the height of education, wherein the learner directs himself and pursues knowledge and skills for his own personal self-interest, **not for the state.** You learned to walk and talk *without coercive curriculum* because you naturally desired to learn these skills. This natural tendency to pursue **self-growth is innate** and will continually encouraged in all relevant learning organizations.” David shares strategies to resolve the problem of government compulsory schools, urging us to “see your child as a born genius who loves learning and **developing his/her own mind.** Distinguish the different meanings of “education” and “schooling.” Empower your child with **voluntary learning opportunities, not mandatory assignments.** Encourage curiosity and *question asking.* Accept the mystery of the universe and keep your wonder alive. Understand that learning is always happening. Begin and complete your own learning projects. Demonstrate respectful manners to and with your child. Co-create adventures with your child. Inspire explorations of your local surroundings, especially streets and neighborhoods. Invite your child to observe and participate in your activities, like cooking, cleaning, dancing, conversing, thinking, and analyzing, as you deem fit. Visit museums, grocery stores, book stores, hardware stores, groceries etc. with questions and intentions. Learn about the history and intentions of government schools.”

John Holt, Educator, Author (1923) -

“Education... now seems to me perhaps *the most authoritarian and dangerous of all the social inventions of mankind.* It is **the deepest foundation of the modern**

slave state, in which most people feel themselves to be nothing but producers, consumers, spectators, and 'fans,' driven more and more, in all parts of their lives, by greed, envy, and fear. My concern is not to improve 'education' but *to do away with it*, to end the ugly and anti-human business of people-shaping and to **allow and help people to shape themselves.**"

"If we take from someone his **right** to decide what he will be curious about, we destroy his **freedom of thought**. We say, in effect, you must think not about what interests and concerns you, but about what interests and concerns us."

"What is essential is to realize that **children learn independently**, they learn out of interest and curiosity, not to please or appease the adults in power; and that they ought to be in control of their own learning, **deciding for themselves what they want to learn and how they want to learn it.**"

Dayna Martin, Educator, Author -

"I cannot imagine needing to ask **permission** for time with my children or having to live our lives around a school's agenda. The school's needs always come before family needs. This to me is madness, and I choose not to have that be a part of our lives at all."

"*Care* what your children think of you more than what strangers think of you."

"Our kids are mirrors of who we are and what we do.

When you really understand this, everything changes in your interactions. You let go of being punitive and authoritarian and become kind, patient, understanding, loving, and joyful. These qualities make people feel good. Isn't feeling good and being happy what life is all about?...

Children learn what they live. Being raised in an authoritarian paradigm, children learn that forcing others to meet their needs is what life is all about. This

creates a cycle of *narcissism* that our culture actually blames on a parent not being controlling enough!... I do not look at myself as my children's teacher. I am not standing in front of them pouring knowledge into them as the *all-knowing authority*. My job is to give them as much of the world as possible to learn and grow from. **I look at myself as a facilitator of my children's interests and desires in life.** I do not have to know all the answers. I do, however, need to know how to find answers through the resources that the world offers. Through the internet, television, books, video games, day trips, vacations, community resources, and apprenticeships, we offer our children *more than traditional schooling could ever provide*. Our kids are learning that answers aren't always black and white. They are learning about different theories and philosophies and **developing their own beliefs**. In short, we are raising free-thinkers!... **Authoritarian parenting does not meet our needs. It only meets the needs of those in power."**

John Taylor Gatto, Whistle-blower, Author (1935) -

"You either **write your script in life**, or you become an unwitting actor in the script of someone else's."

"The truth is that **schools don't really teach anything except how to obey orders.**"

"I feel ashamed that so many of us cannot imagine a better way to do things than locking children up all day in cells instead of letting them grow up knowing their families, mingling with the world, assuming real obligations, striving to be **independent and self-reliant and free.**"

Herbert Spencer, Psychologist, Polymath (1820) -

"Not only does the **physical-force system** fail to fit the youth for his future position; *it absolutely tends to unfit him.*"

William Godwin, Philosopher (1756) -

"If **self-respect** is one of the most desirable results of a well-conducted education, that, as we should not humble the pupil in his own eyes by disgraceful and humiliating language, so **we should abstain, as much as possible, from personal ill-treatment**, and the employing towards him the measures of an owner towards his purchased or indentured slave."

*"Modern education not only corrupts the heart of our youth, by the rigid slavery to which it condemns them, it also undermines their **reason**, by the unintelligible jargon with which they are overwhelmed in the first instance, and the little attention, that is given to the accommodating their pursuits to their capacities in the second."*

"The argument against **political coercion** is equally strong against the infliction of private penalties, between master and slave, and between parent and child."

"Their obedience should be the **obedience of the heart, and not that of a slave.**"

"Punishment undoubtedly may change a man's behaviour. It may render his external conduct beneficial from injurious, though *it is no very promising expedient for that purpose*. But it cannot improve his sentiments, or lead him to the form of **right** proceeding but by *the basest and most despicable motives*. It leaves him a slave, devoted to an exclusive self-interest, and actuated by **fear**, the meanest of the *selfish* passions."

"Of all the sources of unhappiness to a young person the greatest is a *sense of slavery*. How grievous the insult, or how contemptible the ignorance, that tells a child that youth is the true season of felicity, when *he feels himself checked, controlled, and tyrannised over in a thousand ways?*"

Auberon Herbert, Philosopher (1838) -

“To have our wants supplied from without by a huge **State machinery**, to be regulated and inspected by great armies of officials, **who are themselves slaves of the system** which they administer, will in the long run **teach us nothing, will profit us nothing**. The true education of children, the true provision for old age, the true conquering of our vices, the true satisfying of our wants, can only be won as we learn to form a society of free men, in which individually and in **our own self-chosen groups** we seek the truest way of solving these great problems. Before any real progress can be made, the great truth must sink deep into our hearts, that we cannot in any of these matters be saved by machinery, **we can only be saved by moral energy in ourselves and in those around us.**”

Noam Chomsky, Philosopher (1928) -

“For those who stubbornly seek freedom, there can be no more urgent task than to come to understand the mechanisms and practices of **indoctrination**. **These are easy to perceive in the totalitarian societies, much less so in the system of ‘brainwashing under freedom’ to which we are subjected** and which all too often we serve as willing or unwitting instruments.”

“The general population doesn’t know what’s happening, and **it doesn’t even know that it doesn’t know.**”

Josiah Warren, Abolitionist (1798) -

“If the human race is destined to any true civilization, the means of attaining it have yet to be learned by old and young. The problem rests in **education**. The **knowledge** of the philosophy of governments, of **laws**, of money, being no part of general education, the masses become mere dupes and helpless victims of **ignorant and unprincipled** politicians, speculators, and impostors of all kinds, who,

from deficiency of education are tempted into such modes of **preserving their worthless existence.**"

...

Stanley Milgram, Psychologist (1933) -

"A *substantial* proportion of people do what they are told to do, irrespective of the content of the act and without limitations of **conscience**, so long as they **perceive** that the command comes from a **legitimate authority.**"

"I would say, on the basis of having observed a thousand people in the experiment and having my own intuition shaped and informed by these experiments, that **if a system of death camps were set up in the United States of the sort we had seen in Nazi Germany, one would find sufficient personnel for those camps in any medium-sized American town.**"

"Each individual possesses a **conscience** which to a greater or lesser degree serves to restrain the unimpeded flow of **impulses destructive to others.** But when he merges his person into an **organizational structure**, a new creature replaces autonomous man, *unhindered by the limitations of individual morality, freed of humane inhibition, mindful only of the sanctions of authority.*"

"Some people treat *systems of human origin* [and maintenance] as if they existed above and beyond any human agent, beyond the control of whim or human feeling. **The human element behind agencies and institutions is denied.**"

"In democracies, men are placed in office through popular elections. Yet, once installed, they are *no less in authority than those who get there by other means.* And, as we have seen repeatedly, the demands of democratically installed authority may also come into conflict with **conscience.** The importation and enslavement of millions of black people, the

destruction of the American Indian population, the internment of Japanese Americans, the use of napalm against civilians in Vietnam, all are harsh policies that originated in the *authority* of a democratic nation, and were responded to with the **expected obedience**. In each case, voices of **morality** were raised against the action in question, but **the typical response of the common man was to obey orders.**"

...

"But Without Slavery...?"

Any *covert slavery* is not a "necessary evil" as some people may claim, because the same argument could've been made for more *overt slavery* in the past. It is no coincidence that the same exact arguments against the abolition of *chattel slavery* are essentially the same exact arguments against the abolition of *political slavery* and governments. The following example arguments would be made by an individual who is *mentally enslaved* with *statism*. In other words, these are claims made against the efforts of *abolitionism*, often merely *justifications* made in ignorance of conscience, morality and ownership.

- Slavery is natural – Government is natural
- Slavery has always existed – Government has always existed
- Every society has Slavery – Every society has Government
- Slaves are not capable of taking care of themselves – People are not capable of taking care of themselves
- Without masters, the slaves will die off – Without Government, the people will die off

- Where the common people are free, they are even worse off than slaves – Where the common people have no government, they are much worse off
- Without Slavery, the former slaves would cause chaos and other evils – Without Government, the people would cause chaos and other evils
- Trying to get rid of Slavery is foolishly Utopian and impractical – Trying to get rid of Government is foolishly Utopian and impractical
- Forget *abolition*, a far better plan is to keep the slaves sufficiently well fed, clothed, housed, and occasionally entertained and to take their minds off their exploitation by encouraging them to focus on the better life that awaits them in the hereafter - Forget *anarchy*, a far better plan is to keep the slaves sufficiently well fed, clothed, housed, and occasionally entertained and to take their minds off their exploitation by encouraging them to focus on the better life that awaits them in the hereafter
- Without Slavery, who will pick the cotton – Without Government, who will build the roads
- There will be slavery anyways – There will be Government anyways
- The slaves can go to a better plantation – The people can go to a better government
- We can change who runs the plantation or how it runs, so that the slaves have more freedom – We can change the leaders or the laws, so that the people have more freedom

...

Is There A Particular Strategy To End Slavery?

Aside and among moral suasion and nonviolent resistance, we may want to get more specific as to what we can do to

have slavery *abolished*, but also to ensure that it is *gone for good*. The slave-trade was almost everywhere in society in the 19th century, and the word of morality and ownership had to spread from the 1% to the majority of the population until the *overt* practice was gone away with in the majority for it to be considered “abolished.” It is important to note that *abolitionism* was a **movement**. With a movement, a common issue can be aggregated in awareness, to provide mass action. For many successful movements of the past, that action was disobeying *taxation*. This is an observed action shared among many of those we have studied, such as Mahatma Gandhi, the American founding fathers, the Quakers and the Abolitionists. This is not the only way, but it does serve as a simple powerful example. If just one community or town got together and committed to not pay any more taxes, for which is *involuntary* and *a claim of ownership over another’s property*, and they show *why* they are doing this to the rest of the world via the movement of *abolitionism*, it would spark the domino effect of other communities being willing to *stop condoning slavery*. Is it a guarantee? Such mass-efforts being demonstrated would certainly leave an impression to say the least, that many around the world would talk about. People are looking for a purpose, and dramatic stories often get highlighted. If their “own” government is supposedly “by the people, for the people,” what a demonstration it would show that they would use their “own” people, man’s law enforcement, to stop their “own” people from being free, by use of violence for compliance. If their “own” people are not slaves, then why can’t they freely choose what to do with the products of their own labor? The media or the many people surrounding these communities, with the help of technology, would pick up on this, creating a moment in history to remember. It isn’t the peaceful *voluntary* community that is the problem, it would be the presumed “authority” of government **initiating**

violence upon them with their order-following *mental slaves*, exposing their own “authority.” The voluntary community would have every right to self-defense against the self-presumed slave master, as did the slaves who had to free themselves in the 19th century, or they may strictly adhere to the nonresistance promoted among many abolitionists and successful movements in history. People think of economics and other topics as problematic or as solutions, however the *moral and principled* cause is *always* at the deepest of roots that determines the rest.

Nonetheless, economic solutions such as utilizing permaculture and alternative currencies may be integral to the effort. From immorality comes *every* evil and from enslavement comes *every vulnerability* to evil. To realize this, is *not* a revolution, it is an inevitable world-wide awakening, where may it be some places recognize this, their next effort would be to share it with other places, and make it known everywhere, exactly as done with *abolitionism* in the past. Lysander Spooner would even emphasize how different communities across America could organize in “leagues” in order to abolish slavery, though this was also implemented in different “societies,” therefore let us speculate upon the same methodology. This involves you and your input, therefore rely not on this text. These real-world issues require real-world experience, and every town has it’s own issues in complication thereof the slavery we all endure. There is no one exact blueprint to action, but together in the shared pursuit for ending slavery, we may do what we can within our own lives. The following may be a blueprint for *abolitionist* movement change.

Mahatma Gandhi, Indian Independence (1869) -

“Many people, especially **ignorant** people, want to punish you for speaking the truth, for being correct, for **being you**. Never apologize for being correct, or for being years ahead

of your time. If you're **right** and you know it, **speak your mind**. Even if you are a minority of one, the truth is still the truth."

"First they ignore you, then **they laugh at you**, then they fight you, then you win." This is similar to Arthur Schopenhauer in his saying of how "all truth passes through three stages. First, it is **ridiculed**. Second, it is violently opposed. Third, it is accepted as being **self-evident**."

"You assist an evil system most effectively by obeying its orders and decrees. An evil system never deserves such allegiance. Allegiance to it means partaking of the evil. A good person will resist an evil system with his or her whole soul."

"Parliaments are really emblems of slavery... **Slaves ourselves**, it would be a mere *pretension* to think of freeing others... **a petition from a slave is a symbol of his slavery**... So long as the **superstition** that men should obey unjust laws exists, so long will their slavery exist."

Martin Luther King Jr, Activist, Author (1929) -

"Mahatma Gandhi never had more than one hundred persons absolutely committed to his philosophy. But with this small group of devoted followers, he galvanized the whole of India... This then must be our present program: **nonviolent resistance** to all forms of [racial] injustice, *including state and local laws and practices*, even when this means *going to jail*; and imaginative, bold, constructive action to **end the demoralization caused by the legacy of slavery**"

...

Henry David Thoreau, Abolitionist, Philosopher (1817) -

"If a thousand [citizens] were not to pay their tax-bills this year, that would not be a violent and bloody measure, as it

would be to pay them, and enable the State to commit violence and shed innocent blood. This is, in fact, the definition of a *peaceable revolution*, if any such is possible.”
“There are a thousand hacking at the branches of evil to one who is **striking at the root**”

...

“If the tax-gatherer, or any other public officer, asks me, as one has done, ‘But what shall I do?’ my answer is, ‘If you really wish to do anything, **resign your office.**’ When the subject has refused allegiance, and the officer has resigned his office, *then the revolution is accomplished.*”

...

Herbert Spencer, Psychologist, Polymath (1820) -

“Pictures of the slave and the tyrant are exhibited to excite its abhorrence; a state of **pure freedom** is described to it as the one to be loved and hoped for; and it is made sensible of the sacredness of **human rights**. After men’s minds have been for many years thus *exercised and stimulated*, a sufficiently intense manifestation of feeling is produced, and then comes the reform. But this feeling, mark, proceeds from that same combination of faculties by which, as we have seen, free institutions are upheld and made practicable. One of these agitations, therefore, is a kind of apprenticeship to the liberties obtained by it. The power to get freedom becomes the measure of the power to use it. The law of social forms is that they shall be expressive of national character; they come into existence bearing its impress; and they live only so long as it supplies them with vitality. Now a general dissatisfaction with old arrangements is a sign that the national character requires better ones.”

...

Movements may be exemplified through the abolitionist cause. There were thousands of members of different societies and groups all across America, with many newspapers as well. Garrison, who is often credited among the leading organizers, said that we need “to concentrate the moral energies of the nation. Auxiliaries must be formed in every State; every town and village must have an Association.” It must be known that more efforts could be used with the help of technology. Upon studying this, *TheLiberatorFiles* also provides a list of strategies that the abolitionists used: “Fairs and bazaars were often annual events, involving weeks of planning. Celebratory events were planned on important historical dates, like July 4. Anti-slavery Choirs were formed, such as the Hutchinson Family Singers. Abolitionist music united people at many large gatherings. People were urged to raise or sell only Anti-Slavery Produce. Some gathered around a Peace Pledge, with an anti-slavery theme. Anti-Slavery Wafers were used to attach to mail, each with an Abolition theme. Anti-Slavery Sewing Circles gathered, and read Abolition literature. Cent-a-Week Societies formed, providing a way for modest contributions.” Garrison actively connected with different groups that many were afraid of reaching out toward, therefore we may do the same, for the sake of love, unification and impact.

...

Short Version Epilogue by William H. Douglas...

Great Profiles in Courage: William Lloyd Garrison in Baltimore Jail

“Delicacy is not to be consulted. Slavery is a monster, and he must be treated as such—hunted down bravely and despatched at a blow.”

So spoke¹ the editor, journalist, avowed enemy of slavery, and proponent of racial equality William Lloyd Garrison when a colleague of his warned him to moderate his views, words, and actions when it came to his abolitionism and his denouncement of slavery as an absolute evil that should be immediately ended no matter what the consequences to the rich and power or even to the nation itself. Evil was evil and could never be justifiable. Compromising with it only gave it power and weakened the cause of justice. Anything that collapsed because of the ending of such evils was founded upon wickedness and either needed to be demolished or purged as by fire in order to create something good for humanity.

This scaled up to the macro level, where Garrison was a secessionist who would have rather seen the North leave the Union so that it could be a bastion of liberation instead of the enabler of slavery, all the way down to the personal level, where Garrison would be willing to give his life and his liberty for the cause of justice. In his conviction and his courage, Garrison reminds me of another quote from a latter-day proponent of freedom, Karl Hess, who wrote, “Extremism in defense of liberty is no vice. Moderation in pursuit of justice is no virtue.”²

¹ Wendell Phillips Garrison and Francis Jackson Garrison, William Lloyd Garrison, 1805-1879, the Story of His Life Told by His Children, in Four Volumes, 1st ed., vol. 1, 4 vols. (Boston, MA: Houghton, Mifflin and Company, 1889). pp. 151-152

² Times Staff Writer, “Karl Hess; Goldwater’s Speech Writer in 1964,” Los Angeles Times, April 26, 1994

This too seems to be how Garrison lived. He not only supported the immediate ending of slavery, he was also a vocal supporter of women's suffrage, to the point that he was willing to split the abolitionist movement over the issue because he would not exclude women from the organization. Likewise, when later in his life the United States government began to limit the immigration of Chinese people to the nation, Garrison spoke out against the evil, racism, and lies used to justify this anti-immigration law (and all others as well.)³ Upon his death, no less a lion of a man than Frederick Douglass eulogized Garrison, saying that despite his human faults, Garrison's unwillingness to compromise was a virtue that gave him the power to stand unmoved and lead out in the cause of liberty:

It was the glory of this man that he could stand alone with the truth, and calmly await the result.

...He had faith in the simple truth and faith in himself. He was unusually modest and retiring in his disposition; but his zeal was like fire, and his courage like steel, and during all his fifty years of service, in sunshine and storm, no doubt or fear as to the final result, ever shook his manly breast or caused him to swerve an inch from the right line of principle.⁴

One of the storms that arose to shake Garrison's life occurred early in his career. Years before he had begun his famous (and infamous) abolitionist newspaper, *The Liberator*, Garrison edited and wrote for another abolitionist newspaper, the clumsily titled *Genius of Universal Emancipation*. His time

³ William Lloyd Garrison, "Chinese Exclusion," *The Advocate of Peace*, February 1902, 64 edition, sec. 2.

⁴ Frederick Douglass, "Speech on the Death of William Lloyd Garrison," *ibiblio*, accessed March 23, 2024. Originally published 1879.

at this newspaper, under the tutelage of its owner Benjamin Lundy, proved important for Garrison as it was during the years that he served as its editor (1829-1830) that helped him to realize that “gradual emancipation” over an uncertain number of years and deportation of the free black population from the United States was immoral, unethical, and foolish.

It was during these years that he was moved intellectually, morally, and emotionally to embrace universal abolitionism and damn everything that called for anything less than the immediate liberation of all slaves from slavery. He denounced every argument which justified the robbery, rape, torture, and murder of slaves even one second more. It was also during this time in his life that he faced the reality that his advocacy could cost him his liberty or even his life and courageously judged the sacrifice worthy of the reward.

During his tenure editing and publishing the *Universal Genius*, Garrison introduced a new feature of the paper which he, perhaps in a moment of dark humor, titled *The Black List*. Each week in this section, Garrison published “some of the terrible incidents of slavery—instances of cruelty and torture, cases of kidnapping, advertisements of slave auctions, and descriptions of the horrors of the foreign and domestic slave trade.”⁵ It was in this section on November 13th, 1829 that Garrison wrote about the transportation of 75 slaves from Baltimore to New Orleans on the ship *Francis*, owned by New England merchant Francis Todd and managed by “Yankee captain” Nicholas Brown. In a November 20th follow up article, Garrison denounced both men and the society that allows their business saying:

⁵ Wendell Phillips Garrison and Francis Jackson Garrison, William Lloyd Garrison, 1805-1879. the Story of His Life Told by His Children, in Four Volumes, 1st ed., vol. 1, 4 vols. (Boston, MA: Houghton, Mifflin and Company, 1889). p. 163

I do not repeat the fact because it is a rare instance of domestic piracy, or because the case was attended with extraordinary circumstances; for the horrible traffic is briskly carried on, and the transportation was effected in the ordinary manner. I merely wish to illustrate New England humanity and morality. I am resolved to cover with thick infamy all who were concerned in this nefarious business.

...It is no worse to fit out piratical cruisers, or to engage in the foreign slave trade, than to pursue a similar trade along our own coasts; and the men who have the wickedness to participate therein, for the purpose of heaping up wealth, should be **sentenced to solitary confinement for life**; *they are the enemies of their own species—highway robbers and murderers*; and their final doom will be, unless they speedily repent, *to occupy the lowest depths of perdition*. I know that our laws make a distinction in this matter. I know that the man who is allowed to freight his vessel with slaves at home, for a distant market, would be thought worthy of death if he should take a similar freight on the coast of Africa; but I know, too, that this distinction is absurd, and at war with the common sense of mankind, and that God and good men regard it with abhorrence

...[After explaining how people used to wonder how Todd managed to maintain a profitable merchant business Garrison states,] The mystery seems to be unravelled. Any man can gather up riches if he does not care by what means they are obtained. ...Capt. B., we believe, is

a *mason*. Where was his charity or brotherly kindness?⁶

More than the mere facts of the case, it is Garrison's incisive statements of truth that will cause Todd to sue him for libel. Garrison's taking New England to task for not just its complacency in regards to slavery but its actual enabling of the slave trade is damning – after all, no matter how many laws you pass against slavery in your territory as long as you engage in the slave trade you will still be enabling slavery and slave masters. Garrison rightfully noted that it doesn't matter what the law says, or what society says, or what the government says. Evil is evil even when it is legal, and any person of morality will not only reject it but work to end it.

A law which allows a domestic slave trade while making the international trade illegal is absurd, the former is just as bad as the latter and there is no difference between those who kidnap men from Africa and those who kidnap them from Virginia. And yes, the slave trade is always kidnapping and piracy. It doesn't matter what the slave master says, the opinion of the man, women, or child actually being stolen is the only opinion that matters, and they do not wish to be slaves.

In the Todd case, those engaged in this frightful evil pretend to be Christians and Masons who believe love and charity are the foundation of human conduct?

Balderdash.

You can be a Christian and/or a Mason or you can be involved in the slave trade.

You cannot be both.

⁶ Wendell Phillips Garrison and Francis Jackson Garrison, William Lloyd Garrison, 1805-1879. the Story of His Life Told by His Children, in Four Volumes, 1st ed., vol. 1, 4 vols. (Boston, MA: Houghton, Mifflin and Company, 1889). pp. 165-166.

Enraged at having himself revealed for what he truly was, for having the cloak he used to cover his lies stripped away from him, Todd accused Garrison of, “contriving and unlawfully, wickedly, and maliciously intending, to hurt, injure and vilify [Todd] and to deprive him of his good name, fame and reputation, and to bring him into great contempt, scandal, infamy, and disgrace, to the evil example of all others in like manner offending, and against the peace, government and dignity of the State.”⁷

Todd’s libel trial against Garrison started on February 19th, 1830. Multiple witnesses testified to the facts of Garrison’s accusation. The ship’s “pilot,” which I take to mean the person who actually drove the ship day to day, testified that there were actually *eighty-eight slaves* on the ship, thirteen more than what Garrison had published, and Todd’s agent in Baltimore testified that he (the agent) had notified Todd that he would be transporting slaves on behalf of Todd and that Todd willingly accepted this, thus making him a knowing and willing participant in the slave trade.

Todd’s defense quoted from Garrison’s article, defended Todd’s role in taking part in a legally acceptable practice, and accused Garrison of ‘fanaticism and virulence.’⁸ It took 15 minutes for the jury of Baltimore citizens to find Garrison guilty and the court ended up sentencing him to a fine of \$50 plus costs amounting to about \$100, which in modern present-day dollars amounts to **\$2904.33**.⁹ This was far more than Garrison could afford to pay just as many today could not afford to pay. So, on April 17th, 1830, William Lloyd Garrison was sentenced to six months in prison and entered Baltimore Jail.

⁷ Wendell Phillips Garrison and Francis Jackson Garrison, William Lloyd Garrison, 1805-1879. the Story of His Life Told by His Children, in Four Volumes, 1st ed., vol. 1, 4 vols. (Boston, MA: Houghton, Mifflin and Company, 1889). p. 168

⁸ Ibid. p. 171

⁹ “The Inflation Calculator,” Westegg, January 26, 2024.

Garrison spent forty-nine days in jail before a wealthy and generous abolitionist named Arthur Tappan would pay Garrison's costs. During his time in prison Garrison was regularly confronted with slave masters or their agents who came to claim runaway slaves who had been captured and were being held in the jail until they were reclaimed. He saw the complacency of the local population to slavery and the essential role that the government played in making the recapture and forcible return of slaves to slavery possible. Even though he was behind bars in a hostile land, he did not back down from challenging evil and speaking the truth.

Garrison's confrontation with one such slave master is recorded by his sons as he related it to them, and includes this wonderful exchange:

"Why, sir," exclaimed the slavite ["slave-ite," i.e. the slave master], with unmingled astonishment, "do you really think that the slaves are beings like ourselves? -that is, I mean do you believe that they possess the same faculties and capacities as the whites?"

"Certainly, sir," I [Garrison] responded; "I do not know that there is any moral or intellectual quality in the curl of the hair or the color of the skin. I cannot conceive why a black man may not as reasonably object to my color, as I to his. Sir, it is not a black face that I detest, but a black heart—and I find it very often under a white skin."

"Well, sir," said my querist, "how should you like to see a black man President of the United States?"

"As to that, sir, I am a true republican, and bow to the will of the majority. If the people prefer a black President, I shall cheerfully submit; and if he

be qualified for the station, may peradventure give him my vote.”¹⁰

To those who live in a world where racism is understood to be wrong and slavery is recognized as a horrific evil, Garrison’s response that he would gladly welcome a Black man as President of the United States and vote for him may seem a little blasé. In 2024, it seems obvious. But in 1830? In 1830, was a statement of racial equality so radical that it could have gotten him killed. Garrison promoted racial equality in an era that racial inferiority was taught as scientific fact! Remember, he was sentenced to prison for simply stating facts about a slave trader. Even among the radical abolitionists this would have been seen as extremist.

No one was saying this in 1830.

No one except the courageous and brilliant William Lloyd Garrison.

No wonder the “man and his crew were confounded.” Garrison was a radical ahead of his time by a century if not a century and a half. Like many prophets and great minds, he was largely hated by the masses of his country and beloved only by the few who had the vision to see and ears to hear the truth. Because he refused to submit and be silenced, because they could not prove he was wrong when all the logic and evidence were on his side, they hated him. Like very true great men in history, their hatred did not stop him. He knew what was right and heroically would not give an inch.

While in prison Garrison continued to write a great deal. One of these letters were to Francis Todd and demonstrates both Garrison’s magnanimity, but also his keen sense of justice:

¹⁰ Wendell Phillips Garrison and Francis Jackson Garrison, William Lloyd Garrison, 1805-1879. the Story of His Life Told by His Children, in Four Volumes, 1st ed., vol. 1, 4 vols. (Boston, MA: Houghton, Mifflin and Company, 1889). pp. 177-178

How could you suffer your noble ship to be freighted with the wretched victims of slavery? Is not this horrible traffic offensive to God, and revolting to humanity? You have a wife—Do you love her? You have children—If one merchant should kidnap, another sell, and a third transport them to a foreign market, how would you bear this bereavement? What language would be strong enough to denounce the abettor? You would rend the heavens with your lamentations! There is no sacrifice so painful to parents as the loss of their offspring. So cries the voice of nature!

...Sir, I owe you no ill-will. My soul weeps over your error. I denounced your conduct in strong language—but did not you deserve it? Consult your Bible and your heart. I am in prison for denouncing slavery in a free country! You, who have assisted in oppressing your fellow-creatures, are permitted to go at large, and to enjoy the fruits of your crime! *Cui prodest scelus, is fecit*. [He who benefits from the crime has done it.]¹¹

In addition to the many letters that Garrison wrote, he also was able to write more poetry than he had in the past. In contrast to a large part of the late 20th century wherein men were often taught to deny their feelings and to avoid at all costs expressing their feelings, the 19th century was an era of emotional masculinity. Men were encouraged to write and recite poetry which, along with music and dancing, was considered one of the manliest arts.

¹¹ Wendell Phillips Garrison and Francis Jackson Garrison, William Lloyd Garrison, 1805-1879. the Story of His Life Told by His Children, in Four Volumes, 1st ed., vol. 1, 4 vols. (Boston, MA: Houghton, Mifflin and Company, 1889). pp. 180-181

While Garrison was no Byron, one of Garrison's favorite poets, Garrison's works still demonstrate the courage and peace he felt in his course, which in turn testify to his determination to do the same again even if it meant facing the same punishments. Fear would not prevent him from pursuing truth. He knew how to, "Do what is right and let the consequences follow,"¹² as can be seen in this poem he wrote:

To Sleep

Written After a Night's Incarceration In Prison

Thou art no fawning sycophant, sweet Sleep!

Who turn'st away if fortune rudely frown,

Leaving the stricken wretch alone to weep,

And mourn his former opulent renown:

O, no! but here - even in this desolate place -

Thou com'st, as t'were a palace trimmed with gold;

Its architecture of Corinthian grace;

Its gorgeous pageants, dazzling to behold.

No prison walls nor bolts can thee affright;

Where dwellest innocence, thou art found:

How pleasant and serene wast thou last night!

What blissful dreams my morning slumber crowned!

Health-giving Sleep! than mine a nobler verse

¹² Anonymous, "Do What Is Right," Hymn 237, accessed March 22, 2024.

Must to the world thy matchless worth rehearse.¹³

As Garrison understood, peace and rest in life are not obtained through wealth and ease. Thereby many men have gained the world only to torture and lose their own soul. Peace in this life, rest from the cares and woes and travails of this world, can only be found in righteous and noble living. Such living may end one up in the goal, the ghetto, or the gully, but if so then you will have lived a life worth living, one valuable to yourself and your fellowman.

Whether you find rest in a good nights rest or the long sleep of years, you will find the riches of peace denied to the haunted who find that they have sold themselves for a mess of pottage. When one does what is right, he is free even when behind bars. When one does wickedly, he is bound by the shackles of sin and the repercussions of his evil, placing him in prison even when he is apparently walking freely.

Once released from jail thanks to the kindness (and money) of Arthur Tappan, who would remain a patron of Garrison for another decade, Garrison shortly left Baltimore and began a speaking tour which would eventually culminate in his settlement in Boston and the founding of *The Liberator*.

Lessons To Be Learned

Courage is not measured in how much one is willing to maim, brutalize, or kill others. Heroism is not determined by one's waging war, destroying homes, and leveling civilizations. Heroes are not people who murder men, women, and children, who stack up bodies of babies and declare it victory.

¹³ William Lloyd Garrison, "Poem: To Sleep, Written after a Night's Incarceration in Prison," Digital Commonwealth, accessed March 22, 2024.

Heroism and courage are found in the willingness to sacrifice of yourself. Heroism is doing what is right even when it requires you to suffer for the good of others even, especially, your enemies. Garrison demonstrated these qualities again and again in his life. His willingness to go to prison in protest against one of the most ancient evils in human history has him teaching by example what Henry David Thoreau would later develop as a maxim: “Under a government which imprisons any unjustly, the true place for a just man is also a prison.”¹⁴ And so Garrison went to prison.

Garrison understood that noncompliance and noncooperation with evil, no matter its source, must ever be our guide, even if that means refusing to comply with or intentionally breaking the law. Even if that means going to jail. To do otherwise would be to balk before the monster, be silent when what was required was the truth, and to become quietly complicit in its evil.

It did not matter to Garrison that the government was involved, or what laws he may have broken, or whose power he was defying. The government’s willingness to enforce wickedness by law meant that it too must be defied by those who sought to save those who were suffering under and by its power.

This is as true today as it was then, whether the subject be slaves or the multitude of oppressive, corrupt, and often brutal laws and actions of government today. Defiance, not compliance, is what is called for in the face of wickedness in places high and low. To do otherwise would make us, like Francis Todd, “highway robbers and murderers, the enemies of our own species.”

¹⁴ Henry David Thoreau, *On the Duty of Civil Disobedience* (Adelaide, Australia : The University of Adelaide Library, 2004). p. 14. Though largely ignored by professional history, Garrison exemplified what Thoreau wrote decades before Thoreau ever put pen to paper. This is another way in which Garrison was long ahead of his time.

Sometimes this will require us to stand alone. Then alone we must stand. As Garrison shows, when we do so our courage will often win to our side the support of those who can enable us to do more for the good of our fellow man, just as Garrison's stand brought him to the attention of Arthur Tappan and eventually gave him the ability to begin *The Liberator*. This in turn allowed Garrison to become the most important voice in the nation calling for the immediate liberation of all slaves, the ending of racism, and the granting of equal rights to all men and women. But, even if it does not win us fame, even if we stand alone and win no allies and are unable to magnify our example, the stand itself is still worth taking.

As Garrison notes in his poem *To Sleep*, written when he thought he would be in prison for many more months and before anyone appeared to help him, the only way that a man can rest easy is with a conscious free from the burden of sin and evil. The knowledge that you have done right is itself a great reward. No man can think himself a true Man¹⁵ and no woman can think of herself as a true Woman if he or she has betrayed virtue for ease.

At the same time, Garrison shows us the proper attitude that we should have towards our persecutors. He does not hate Francis Todd, even though he has taken part in the slave trade and even though his persecutions have caused Garrison to be imprisoned. Instead of anger and hatred, Garrison responds with sorrow and mercy.

Garrison is truly saddened that Todd has chosen evil over good and seeking to convince him of the error of his ways that he may repent and redeem himself. If you want a good example of what it means to be a Christian, to love your enemy, to forgive all men, and to seek to overcome evil with good, there are fewer better examples than this one.

¹⁵ Richard C. Edgley, "Behold the Man," *Ensign*, October 2, 1999.

It is this forgiveness and this love which animates Garrison, both in his denunciations of and opposition to slavery as well as his appeal to Todd in an attempt to get him to recognize the evil of his actions and repent, that I find so appealing about the man, not just here but throughout the rest of his life. Whereas so much of the world is driven by anger, hatred, and vengeance, Garrison was doing his utmost to be a true Christian and was motivated by Faith, Hope, and Love. His example and his courage are what the world needs more of today as much as ever before.

...

It was war that made people slaves under government; then it was indoctrination and laws that conditioned their slavery; then it was different forms of government, psychological manipulation and lesser forms of slavery (ie. chattel slavery) that made them liken their slavery and see the lesser forms as the greater, changing one system to the next, until they never saw they were under slavery. Yet to strike at the foundation of slavery, the rest will fall with it.

If war and government creates slavery and chaos,
then love and voluntaryism creates freedom and order.

Freedom looks impossible to the slave, and when they start to see it's possible, they are no longer a slave. To see past evils as so obvious now, be not surprised to see present evils as not so obvious. Slavery keeps us from freedom, but freedom keeps us from slavery. Abolitionism as the missing link, helps us escape the feedback loop of slavery, by learning to practice freedom directly without compromise.

*Were you were created to be free or to be a slave?
Are you nurtured into being free or being a slave?*

This book is dedicated to those who want to change the world. If this book ever gets attacked in the mainstream, know that it is likely making a positive impact. All the culture will simply remind us of our former history, as does the abolitionism of the past. If government were allowed to justify slavery, then it could justify any form of crime. Take heed of these warnings. If society has chosen slavery, they have chosen death over liberty.

***If our minds create the world and the masses give power to the few **then** change the minds of the masses.
We are all just people. A voluntary world is possible.***

When making this work, I could not but help feel a deep sinking feeling in my heart, for the importance of this knowledge. We owe our lives to those before us who warned us of slavery, and we owe our lives to those after us for the abolition of slavery in the aggregate. The book “Radical Abolitionism” by Lewis Perry, alongside my knowledge of voluntaryism, helped me see what eventually led to this work. It is your turn to follow up, and create the greater work beyond this book just as I did.

The core message is this:

**Ending *the belief* in slavery is not a utopian ideal,
it is *a reality we must learn to embrace.***

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