cited in the breaſts of many who, though they ardently wiſhed well to the cauſe, choſe not to add their names to thoſe of ſchool-boys under age, and of pea­ſants who knew not what they were ſubrcribing. Let the rights of the Africans be maintained with ardour and firmneſs ; but never let their advocates ſuppoſe that the cauſe of humanity requires the ſupport of artifice. Abſolute ſlavery, in which the actions of one man are regulated by the caprice of another, is a ſtate demonſtrably inconſiſtent with the obvious plan of the moral government of the world. It degrades the mental fa­culties of the ſlave, and throws, both in his way and in his maſter’s, temptations to vice almoſt inſurmountable. Let theſe truths be ſet in a proper light by thoſe who have doubtleſs ſeen them exemplified ; and they will ſurely have their full effect on the minds of a generous, and, we truſt, not yet an impious people @@(n). The trade will be gradually aboliſhed ; pains will be ta­ken to cultivate the minds of the West Indian negroes; and the era may be at no great diſtance when ſlavery ſhall ceaſe through all the Britiſh dominions.

But what benefit, it will be aſked, would the ne­groes of Africa reap from an abolition of the ſlave trade ? Should any thing ſo wildly incredible happen, as that all the nations of Chriſtendom, in one common paroxyſm of philanthropy, ſhould abandon this com­merce in ſervants, which has been proſecuted in all ages, and under all religions ; they would only abandon it to thoſe who were originally posseſſed of it, who ſtill penetrate into the country, and who even puſh up to Gago at the very head oſ the ſlave coaſt ; and leave the wool-headed natives of it to Mahometan maſters, in preference to Chriſtian. Under ſuch maſters they were in Judea at the time of the cruſades. Under ſuch, as we learn from Meffrs Saugnier, Briſſon, and others, they ſtill are in the deſerts of Africa, as well as in the iſlands of Johanna @@\* and Madagaſcar: and it is univerſal­ly known that they enſlave one another as a puniſhment for the moſt whimſical crimes. Among them, indeed, ſlavery ſeems to be reduced to a ſyſtem, and to deſcend, as it has done in more poliſhed nations, from father to ſon ; for both Saugnier and Wadſtrom @@\* ſpeak of parti­cular families of negroes who are exempted from that degrading ſtate by the laws of the country.

All this we admit to be true. Moſt certainly the negroes would not be exempted from the miſeries of ſervitude, though Europe and the West Indies were

swallowed up in the ocean. The *customs* of the coun­try, as the king of Dahomy aſſured Mr Abſon @@\*, will be *made* as long as black men ſhall continue to poſſeſs their own territories, in their preſent ſtate of depravity and ignorance ; and theſe cuſtoms appear to involve ſlavery of the cruelleſt kind. But if ſlavery be in itſelf unlawful, is it a ſufficient excuſe for our continuing the traffic that it is carried on by the rude negroes and the ſavage Arabs? Are people, whom we ſometimes affect to conſider as an inferior order of beings, to furniſh examples of conduct to thoſe who boaſt of their advance­ments in ſcience, in literature, and in refinement ? Or will the benevolent Lord of all things pardon us for oppreſſing our helpleſs brethren, merely becauſe they are cruelly oppreſſed by others ? It is indeed true that the natives of Guinea cannot be made really free but by introducing among them the bleſſings of religion and the arts of civil life ; but ſurely they would have fewer temptations than at preſent to kidnap one another, or to commence unprovoked wars for the purpoſe of making captives, were the nations of Europe to abandon the commerce in ſlaves @@(o). That commerce, we grant, would be continued by the Arabs, and perhaps by others of the eaſtern nations ; but the ſame number of people could not be carried off by them alone that is now carried off both by them and by the Europeans.

Were it indeed poſſible to put the ſlave-trade under proper regulations, ſo as to prevent all kidnapping and unjuſt wars among the Africans, to ſupply the markets ; and were it likewiſe to enſure to the negroes in the West Indies mild treatment and religious inſtruction ; we are far from being ſure that while the natives of Guinea con­tinue ſo rude, and their neighbours the Arabs ſo ſelfiſhly ſavage, it would be proper to abandon at once to hordes of barbarians the whole of this commerce in bond ſervants. “ The trade, which in its preſent form is a reproach to Britain, might be made to take a new ſhape, and be­come ultimately a bleſſing to thouſands of wretches who, left in their native country, would have dragged out a life of miſerable ignorance, unknowing the hand that framed them, unconscious of the reaſon of which they were made capable, and heedleſs of the happineſs laid up for them in ſtore @@\*.

Slavery is, indeed, in every form an evil; but it ſeems to be one of thoſe many evils which, having long pre­vailed in the world, can be advantageouſly removed on­ly by degrees, and as the moral cultivation of the ſlaves

@@@[m]\* Asiatic searches, vol. ii.

@@@[m]\* Essay on colonization.

@@@[m]\* Dalzel's History.

@@@[m]\* Ramsay's Essay, p. 292, &c.

@@@(n) We have not inſiſted upon the impolicy of the ſlave-trade, or endeavoured to prove that its abolition would be *advantageous* to the ſugar-planters ; for the planters ſurely underſtand their own intereſt better than thoſe can do, who, having never been in the West Indies, are obliged to content themſelves with what informa­tion they can glean on the ſubject from a number of violent and contradictory publications. To countenance ſlavery under any form is undoubtedly immoral. This we know : and therefore upon this ground only have we oppoſed the ſlave-trade, which cannot be continued without preferring intereſt to virtue.

@@@(o) In a ſpeech which Mr Dalzel ſays the king of Dahomy made to Mr Abſon, when he was informed of what had paſſed in England on the ſubject of the ſlave-trade, are theſe remarkable words : “ In the name of my anceſtors and myself, I aver that no Dahoman ever embarked in war merely for the ſake of procuring wherewithal to purchaſe your commodities.” With all due reſpect ſor his fable majeſty, we muſt take the li­berty to queſtion the truth of this ſolemn averment. That the ſlave-trade is not the so*le* cauſe of the Dahoman wars every man will admit, who does not fancy that thoſe people have neither paſſions nor appetites, but for the commodities of Europe : but the bare affirmation of this bloody deſpot, who boaſted of having killed many thouſands at the *customs,* will not convince thoſe who have read either Wadſtrom’s Essay on Colonization, **or** the evidence reſpecting the ſlave-trade given at the bar oſ the Houſe of Commons, “ **that no** Dahoman ever embarked in war merely to procure ſlaves to barter for European commodities."