Capel Loftt, to whom these volumes belonged, died at Montcalmier, near Turin, May 26th, 1824. He was a Barrister at Law, and a zealous Whig; he had a partiality for Literature; was a firm friend of liberty, and an amiable man.

He was born at Bury St Edmunds in 1757, and received his Christian name from his uncle Capel, the commentator on Shakespeare. He was educated at Eton, from whence he became of Peterhouse, Cambridge. He resided at Framlingham Hall, Suffolk, and was an active elector of the county; at its Meetings of a political nature, he was generally seen, but not often heard, for Whiggism was then unpopular, and the Loftts were no orator.

He was a great patron of Bloomsfield, the poet, and by over-scrupulous commendation rather injudiciously preserved his patronage prospects. He kindled a blaze about Bloomsfield and his merits, but it soon died out.

Loftt's publications were many numerous; a copious list of them may be seen in the Sibbald.

May, 1824. Whatever of passing reputation they may have acquired, they are now little known or sought for.
SOME HISTORICAL ACCOUNT OF GUINEA.

By ANTHONY BENEZET.

Acts xvii. 24. 26. God, that made the world—hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the—bounds of their habitation.

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ADVER.
The Author of the following Account of Guinea having been one of the earliest and most distinguished advocates for the unfortunate Africans, a short account of him may not be unacceptable.

Anthony Benezet was of a respectable family; and was born at St. Quintin, in Picardy, in 1713. His father was one of the many Protestants who, in consequence of the persecutions which followed the revocation of the edict of Nantz, sought an asylum in foreign countries. After a short stay in Holland, he settled with his wife and several children in London, in 1715.

Our Author having received a liberal education, served an apprenticeship in an eminent mercantile house in London. In 1731, the whole family removed to Philadelphia. His three brothers followed trade successfully; but he, whose pursuits were directed to worthier objects than the attainment of wealth, and whose highest gratification consisted in promoting the welfare of mankind, chose the humble, but useful, occupation of instructing young people in the paths of knowledge and virtue.

Soon
Soon after his arrival in America, he joined in profession with the people called Quakers. The exertions of that society to annihilate the unchristian practice of holding negroes in slavery, are well known: In these endeavours, it is presumed that no individual took a more active part than this worthy citizen of the world. His writings on this subject were numerous; besides several smaller tracts, which were generally dispersed, he published, in the year 1762, the following Account, of which this is the fourth edition; and in 1767, he also published his "Caution and Warning to Great Britain and her Colonies." With the same benevolent views, he not only availed himself of every opportunity of personal application, but also corresponded with many persons in Europe, America, and the West Indies. Though mean in his personal appearance, such was the courtesy of his manners, and so evident the purity of his intentions, that he had ready access to people of all descriptions, and obtained the respect of the few whom he failed to influence.

About 1756, a considerable number of French families were removed from Acadia to Pennsylvania, on account of some political suspicions. Towards these unfortunate people he manifested his usual philanthropy, and exerted himself much in their behalf; and it was generally to his care that the many contributions, raised to alleviate their distresses, were entrusted. In a country where few understood their language, they were wretched and helpless: circumstances which insured them his cheerful assistance.

Appre
Apprehending that much advantage would arise, both to the individuals and the publick, from instructing the black people in common learning, he zealously promoted the establishment of a school in Philadelphia for that purpose. His endeavours were successful, and a school for negroes was instituted, and has been supported ever since, principally by the religious society of which he was a member; in which however they have been liberally assisted by well-disposed persons of other denominations.* The two last years of his life he devoted to a personal attendance of this school, being earnestly desirous that the black people might be better qualified for the enjoyment of that freedom to which great numbers of them had then been restored. To this, which he conceived to be a religious duty, he sacrificed the superior emoluments of his former school, and his bodily ease, although the weakness of his constitution seemed to demand indulgence. By his last will he directed, that after the decease of his widow, his whole little fortune (the savings of fifty years industry) should, except a few small legacies, be applied to the support of this Negro school, which had been so much indebted to his care and benevolence: some striking proofs of the Negroe-children's advancement in learning in this school have lately been transmitted to England.

* Dr. Wilfon, the late Rector of St. Stephens, Walbrook, a short time before his decease, sent 50l. sterling to him, to be applied to the support of this school, intending to have doubled the benefaction: but he died before he effected his benevolent purpose.
The year preceding his decease, observing that the slave-trade (which during the war then recently concluded had much declined) was reviving, he addressed a pathetic letter on the subject to our amiable Queen, who, on hearing the writer's character, received it with marks of peculiar condescension.

After a few days illness, this excellent man died at Philadelphia, in the spring 1784. The interment of his remains was attended by several thousands of all ranks, professions, and parties, who appeared sincerely to unite in deploring the loss of this friend of mankind. The mournful procession was closed by some hundreds of those poor Negroes, who had been personally benefited by his labours, and whose behaviour on the occasion affectingly evinced their gratitude and affection for their indefatigable benefactor.
INTRODUCTION.

THE slavery of the Negroes having, of late, drawn the attention of many serious minded people, several tracts have been published setting forth its inconsistency with every Christian and moral virtue, which it is hoped will have weight with the judicious; especially at a time when the liberties of mankind are become so much the subject of general attention. For the satisfaction of the serious inquirer, who may not have the opportunity of seeing those tracts, and such others who are sincerely desirous that the iniquity of this practice may become apparent to those in whose power it may be to put a stop to any farther progress therein; and in order to enable the reader to form a true
true judgment of this matter, which, though so very important, is generally disregarded, or so artfully misrepresented by those whose interest leads them to vindicate it, as to bias the opinions of people otherwise upright, it is proposed to give some account of the different parts of Africa, from which the Negroes are brought to America; with an impartial relation from what motives the Europeans were first induced to undertake, and have since continued this iniquitous traffic. And here it will not be improper to premise, that though wars, arising from the common depravity of human nature, have happened, as well among the Negroes as other nations, and the weak sometimes been made captives to the strong; yet nothing appears in the various relations of the intercourse and trade for a long time carried on by the Europeans on that coast, which would induce us to believe,
lieve, that there is any real foundation for the argument, so commonly advanced in vindication of the trade, viz. "That the slavery of the Negroes took its rise from a desire, in the purchasers, to save the lives of such of them as were taken captives in war, who would otherwise have been sacrificed to the implacable revenge of their conquerors." A plea which, when compared with the history of those times, will appear to be destitute of truth; and to have been advanced, and urged, principally by such as were concerned in reaping the gain of this infamous traffick, as a palliation of that, against which their own reason and conscience must have raised fearful objections.
SOME
HISTORICAL ACCOUNT
OF
GUINEA.

CHAP. I.

GUINEA affords an easy living to its inhabitants, with but little toil. The climate agrees well with the natives, but is extremely unhealthy to the Europeans. Produces provisions in the greatest plenty. Simplicity of their householdry. The coast of Guinea described from the river Senegal to the kingdom of Angola. The fruítfulness of that part lying on and between the two great rivers Senegal and Gambia. Account of the different nations settled there. Order of Government among the Jalofs. Good account of some of the Fulis. The Mandingos; their management, government, &c. Their worship. M. Adanfon’s account of those countries. Surprising vegetation. Pleasant appearance of the country. He found the natives very sociable and obliging.

WHEN the Negroes are considered barely in their present abject state of slavery, broken-spirited and dejected; and too easy credit is given to the accounts we frequently hear or read of their barbarous and savage way of living in their own country; we shall be naturally induced to look upon them as incapable
capable of improvement, destitute, miserable, and insensible of the benefits of life; and that our permitting them to live amongst us, even on the most oppressive terms, is to them a favour. But, on impartial enquiry, the case will appear to be far otherwise; we shall find that there is scarce a country in the whole world, that is better calculated for affording the necessary comforts of life to its inhabitants, with less solicitude and toil, than Guinea; and that notwithstanding the long converse of many of its inhabitants with (often) the worst of the Europeans, they still retain a great deal of innocent simplicity; and, when not stirred up to revenge from the frequent abuses they have received from the Europeans in general, manifest themselves to be a humane, sociable people, whose faculties are as capable of improvement as those of other men; and that their economy and government is, in many respects, commendable. Hence it appears they might have lived happy, if not disturbed by the Europeans; more especially, if these last had used such endeavours as their christian profession requires, to communicate to the ignorant Africans that superior knowledge which providence had favoured them with. In order to set this matter in its true light, and for the information of those well-minded people who are desirous of being fully acquainted with the merits of a cause, which is of the utmost consequence; as therein the lives and happiness of thousands, and hundreds of thousands, of our fellow Men have fallen, and are daily falling, a sacrifice to selfish avarice and usurped power, I will here give some account of the several divisions of those parts of Africa from
from whence the Negroes are brought, with a summary of their produce; the disposition of their respective inhabitants, their improvements, &c. &c. extracted from authors of credit; mostly such as have been principal officers in the English, French, and Dutch factories, and who resided many years in those countries. But first it is necessary to premise, as a remark generally applicable to the whole coast of Guinea, "That the Almighty who has determined, and appointed the bounds of the habitation of men on the face of the earth," in the manner that is most conducive to the well-being of their different natures and dispositions, has so ordered it, that although Guinea is extremely unhealthy* to the Europeans, of whom many thousands have met there with a miserable and untimely end.

* Gentleman's Magazine, Supplement, 1763. Extract of a letter written from the island of Senegal by Mr. Boone, practitioner of physic there, to Dr. Brocklesby of London.

"To form a just idea of the unhealthiness of the climate, it will be necessary to conceive a country extending three hundred leagues East, and more to the North and South. Through this country several large rivers empty themselves into the sea; particularly the Sanaga, Gambia, and Sherbro; these, during the rainy months, which begin in July, and continue till October, overflow their banks, and lay the whole flat country under water; and indeed the very sudden rise of these rivers is incredible to persons who have never been within the tropicks, and are unacquainted with the violent rains that fall there. At Galem, nine hundred miles from the mouth of the Sanaga, I am informed that the waters rise one hundred and fifty feet perpendicular from the bed of the river. This information I received from a gentleman who
end, yet it is not so with the Negroes, who enjoy a good state of health*, and are able to procure to themselves a comfortable subsistence, with much less care and toil than is necessary in our more northern climate; which last advantage arises not only from the warmth of the climate, but also from the overflowing of the rivers, whereby the land is regularly moistened, and

"who was surgeon's mate to a party sent there, and the only survivor of three captains command, each consisting of one captain, two lieutenants, one ensign, a surgeon's mate, three sergeants, three corporals, and fifty privates.

"When the rains are at an end, which usually happens in October, the intense heat of the sun soon dries up the waters which lie on the higher parts of the earth, and the remainder forms lakes of stagnated waters, in which are found all sorts of dead animals: These waters every day decrease, till at last they are quite exhaled, and then the effluvia that arise are almost insupportable. At this season, the winds blow so very hot from off the land, that I can compare them to nothing but the heat proceeding out of the mouth of an oven. This occasions the Europeans to be sorely vexed with bilious and putrid fevers. From this account you will not be surprized, that the total loss of British subjects in this island only, amounted to above two thousand five hundred, in the space of three years that I was there, in such a putrid moist air as I have described."

* James Barbot, agent general to the French African company, in his account of Africa, page 105, says, "The natives are seldom troubled with any distempers, being little affected with the unhealthy air. In tempeffuous times they keep much within doors; and when exposed to the weather, their skins being supplied, and pores closed by daily anointing with palm oil, the weather can make but little impression on them."
and rendered extremely fertile; and being in many places improved by culture, abounds with grain and fruits, cattle, poultry, &c. The earth yields all the year a fresh supply of food: Few cloaths are requisite, and little art necessary in making them, or in the construction of their houses, which are very simple, principally calculated to defend them from the tempestuous seasons and wild beasts; a few dry reeds covered with matts serve for their beds. The other furniture, except what belongs to cookery, gives the women but little trouble; the moveables of the greatest among them amounting only to a few earthen pots, some wooden utensils, and gourds or calabashes; from these last, which grow almost naturally over their huts, to which they afford an agreeable shade, they are abundantly stocked with good clean vessels for most household uses, being of different sizes, from half a pint to several gallons.

That part of Africa from which the Negroes are sold to be carried into slavery, commonly known by the name of Guinea, extends along the coast three or four thousand miles. Beginning at the river Senegal, situate about the 17th degree of North latitude, being the nearest part of Guinea, as well to Europe as to North America; from thence to the river Gambia, and in a southerly course to Cape Sierra Leona, comprehends a coast of about seven hundred miles; being the same tract for which Queen Elizabeth granted charters to the first traders to that coast. From Sierra Leona, the land of Guinea takes a turn to the eastward, extending that course about fifteen hundred miles, including
ing those several divisions known by the name of
the Grain Coast, the Ivory Coast, the Gold Coast,
and the Slave Coast, with the large kingdom of Benin.
From thence the land runs southward along the
coast about twelve hundred miles, which con-
tains the kingdoms of Congo and Angola; there the
trade for slaves ends. From which to the south-
ernmost Cape of Africa, called the Cape of Good
Hope, the country is settled by Caffres and Hot-
tentots, who have never been concerned in the
making or selling slaves.

Of the parts which are above described, the
first which presents itself to view, is that situate
on the great river Senegal, which is said to be
navigable more than a thousand miles, and is
by travellers described to be very agreeable
and fruitful. Andrew Brue, principal factor to
the French African company, who lived sixteen
years in that country, after describing its
fruitfulness and plenty, near the sea, adds*:
"The farther you go from the sea, the country
on the river seems the more fruitful and well
improved; abounding with Indian corn,
pulse, fruit, &c. Here are vast meadows,
which feed large herds of great and small
cattle, and poultry numerous. The villages
that lie thick on the river, shew the country
is well peopled." The same author, in the
account of a voyage he made up the river Gambia,
the mouth of which lies about three hund-
red miles South of the Senegal, and is naviga-
able about six hundred miles up the country,

* Ashley's Collect. vol. 2, page 46.
fays*, "That he was furprized to fee the land " fo well cultivated; scarce a spot lay unim-
" proved; the low lands, divided by small " canals, were all fowed with rice, &c. the higher " ground planted with millet, Indian corn, and " peafe of different forts; their beef excellent; " poultry plenty, and very cheap, as well as all " other necessaries of life." Francis Moor, who
was fent from England about the year 1735, in
the service of the African company, and refid-
ed at James Fort, on the river Gambia, or in
other factories on that river, about five years,
confirms the above account of the fruitfulnefs
of the country. William Smith, who was fent
in the year 1726, by the African Company, to
survey their settlements throughout the whole
goat of Guinea, §§ fays, " The country about " the Gambia is pleafant and fruitful; provifions " of all kinds being plenty, and exceeding " cheap." The country on and between the
two above-mentioned rivers is large and exten-
five, inhabited principally by those three Negroe
ations known by the name of Jalofs, Fulis, and Mandingos. The Jalofs poffefs the middle
of the country. The Fulis principal{ettlement
is on both fides of the Senegal; great numbers
of these people are also mixed with the Man-
dingos; which laft are mostly fettled on both
fides the Gambia. The government of the Jalofs
is repreffed as under a better regulation than
can be expected from the common opinion we

B 4

* Atley's Collection of Voyages, vol. 2, page 86,
§ William Smith's Voyage to Guinea, page 31, 34.
entertain of the Negroes. We are told in the
Collection, * "That the King has under him se-
veral ministers of state, who assiift him in the ex-
ercise of justice. The grand Jerafo is the chief
justice through all the King's dominions, and
goes in circuit from time to time to hear com-
plaints, and determine controversies. The
King's treasurer exercises the same employment,
and has under him Alkairs, who are governors
of towns or villages. That the Kondi, or
Viceroy, goes the circuit with the chief justice,
both to hear causes, and inspect into the be-
haviour of the Alkadi, or chief magistrate of
every village in their several districts $.*
Vasconcelas, an author mentioned in the Col-
lection, says, "the ancientest are preferred to
be the Prince's counsellors, who keep always
about his person; and the men of most judg-
ment and experience are the judges." The
Fulis are settled on both sides of the river
Senegal: their country, which is very fruitful
and populous, extends near four hundred miles
from East to West. They are generally of a
deep tawney complexion, appearing to bear some
affinity with the Moors, whose country they join
on the North. They are good farmers, and
make good harvest of corn, cotton, tobacco, &c.
and breed great numbers of cattle of all kinds.
Bartholomew Stibbs, (mentioned by Fr. Moor)
in his account of that country says, * "They
were a cleanly, decent, industrious people, and very
affable."

* Astley's Collection, vol 2. page 358.
$ Idem. 259.
* Moor's Travels into distant parts of Africa; page 158.
"affable." But the most particular account we have of these people, is from Francis Moor himself, who says*, "Some of these Fuli blacks, who dwell on both sides the river Gambia, are in subjection to the Mandingos, amongst whom they dwell, having been probably driven out of their country by war or famine. They have chiefs of their own, who rule with much moderation. Few of them will drink brandy, or any thing stronger than water and sugar, being strict Mahometans. Their form of government goes on easy, because the people are of a good quiet disposition, and so well instructed in what is right, that a man who does ill, is the abomination of all, and none will support him against the chief. In these countries, the natives are not covetous of land, desiring no more than what they use; and as they do not plough with horses and cattle, they can use but very little, therefore the Kings are willing to give the Fulis leave to live in the country, and cultivate their lands. If any of their people are known to be made slaves, all the Fulis will join to redeem them; they also support the old, the blind, and lame, amongst themselves; and as far as their abilities go, they supply the necessities of the Mandingos, great numbers of whom they have maintained in famine." The author, from his own observations, says, "They were rarely angry, and that he never heard them abuse one another."

The Mandingoos are said by A. Brue before mentioned, “To be the most numerous nation on the Gambia, besides which, numbers of them are dispersed over all these countries; being the most rigid Mahometans among the Negroes, they drink neither wine nor brandy, and are politer than the other Negroes. The chief of the trade goes through their hands. Many are industrious and laborious, keeping their ground well cultivated, and breeding a good stock of cattle*. Every town has an Alkadi, or Governor, who has great power; for most of them having two common fields of clear ground, one for corn, and the other for rice, the Alkadi appoints the labour of all the people. The men work the corn ground, and the women and girls the rice ground; and as they all equally labour, so he equally divides the corn amongst them; and in case they are in want, the others supply them. This Alkadi decides all quarrels, and has the first voice in all conferences in town affairs.” Some of these Mandingos who are settled at Galem, far up the river Senegal, can read and write Arabic tolerably, and are a good hospitable people, who carry on a trade with the inland nations. “† They are extremely populous in those parts, their women being fruitful, and they not suffering any person amongst them, but such as are guilty of crimes, to be made slaves.”

* Astley’s Collect. vol. 2. page 269.
† Astley’s Collect. vol. 2. page 73.
"flavers." We are told from Jobson, "That the Mahometan Negroes say their prayers thrice a day. Each village has a priest who calls them to their duty. It is surprizing (says the author) as well as commendable, to see the modesty, attention and reverence they observe during their worship. He asked some of their priests the purport of their prayers and ceremonies; their answer always was, That they adored God by prostrating themselves before him; that by bumbling themselves, they acknowledged their own insignificance, and farther intreated him to forgive their faults, and to grant them all good and necessary things as well as deliverance from evil." Jobson takes notice of several good qualities in these Negroe priests, particularly their great sobriety. They gain their livelihood by keeping school for the education of the children. The boys are taught to read and write. They not only teach school, but rove about the country, teaching and instructing, for which the whole country is open to them; and they have a free course through all places, though the Kings may be at war with one another.

The three fore-mentioned nations practise several trades, as smiths, potters, fadlers, and weavers. Their smiths particularly work neatly in gold and silver, and make knives, hatchets, reaping hooks, spades and shares to cut iron, &c. &c. Their potters make neat tobacco pipes, and pots to boil their food. Some authors say that weaving is their principal trade; this

† Ibid. 296.
this is done by the women and girls, who
spin and weave very fine cotton cloth, which
they dye blue or black. * F. Moor says, the
Jalofs particularly make great quantities of the
cotton cloth; their pieces are generally twenty-
seven yards long, and about nine inches broad,
their looms being very narrow; these they sew
neatly together, so as to supply the use of broad
cloth.

It was in these parts of Guinea, that M.
Adanson, correspondent of the Royal Academy
of Sciences at Paris, mentioned in some for-
mer publications, was employed from the year
1749, to the year 1753, wholly in making natural
and philosophical observations on the country
about the rivers Senegal and Gambia. Speaking
of the great heats in Senegal, he says, "† It is
to them that they are partly indebted for the
fertility of their lands, which is so great,
that, with little labour and care, there is
no fruit nor grain but grow in great plenty."

Of the soil on the Gambia, he says, "‡ It is
rich and deep, and amazingly fertile; it pro-
duces spontaneously, and almost without cul-
tivation, all the necessaries of life, grain, fruit,
herbs, and roots. Every thing matures to
perfection, and is excellent in its kind."*

One thing which always surprized him, was the
prodigious rapidity with which the sap of trees
repairs

* F. Moor, 28.
† M. Adanson's Voyage to Senegal, &c. page 308.
‡ Idem, page 164.
* M. Adanson, page 162.
repairs any loss they may happen to sustain in that country: "And I was never," says he, "more astonished, than when landing four days after the locusts had devoured all the fruits and leaves, and even the buds of the trees, to find the trees covered with new leaves, and they did not seem to me to have suffered much." § "It was then," says the same author, "the fish season; you might see them in shoals approaching towards land. Some of those shoals were fifty fathom square, and the fish crowded together in such a manner, as to roll upon one another, without being able to swim. As soon as the Negroes perceive them coming towards land, they jump into the water with a basket in one hand, and swim with the other. They need only to plunge and to lift up their basket, and they are sure to return loaded with fish." Speaking of the appearance of the country, and of the disposition of the people, he says, || "Which way forever I turned mine eyes on this pleasant spot, I beheld a perfect image of pure nature; an agreeable solitude, bounded on every side by charming landscapes; the rural situation of cottages in the midst of trees; the ease and indolence of the Negroes, reclined under the shade of their spreading foliage; the simplicity of their dress and manners; the whole revived in my mind the idea of our first parents, and I seemed to contemplate the world in its primitive state. They are, ge-

"Nerally speaking, very good-natured, sociable, and obliging. I was not a little pleased with this my first reception; it convinced me, that there ought to be a considerable abatement made in the accounts I had read and heard every where of the savage character of the Africans. I observed both in Negroes and Moors, great humanity and sociableness, which gave me strong hopes that I should be very safe amongst them, and meet with the success I desired in my enquiries after the curiosities of the country." He was agreeably amused with the conversation of the Negroes, their fables, dialogues, and witty stories with which they entertain each other alternately, according to their custom. Speaking of the remarks which the natives made to him, with relation to the stars and planets, he says, "It is amazing, that such a rude and illiterate people, should reason so pertinently in regard to those heavenly bodies; there is no manner of doubt, but that with proper instruments, and a good will, they would become excellent astronomers."

CHAP. II.

THE Ivory Coast; its foil and produce. The character of the natives misrepresented by some authors. These misrepresentations occasioned by the Europeans having treacherously carried off

* Adanson, page 252, ibid.
off many of their people. John Smith, sur-
veyor to the African company, his observations
thereon. John Snock's remarks. The Gold
Coast and Slave Coast have the most Eu-
ropean factories, and furnish the greatest
number of slaves to the Europeans. Exceeding
fertile. The country of Axim, and of Ante.
Good account of the inland people. Great
fishery. Extraordinary trade for slaves. The
Slave Coast. The kingdom of Widah. Fruitful
and pleasant. The natives kind and oblig-
ing. Very populous. Keep regular markets
and fairs. Good order therein. Murder,
adultery, and theft severely punished. The
King's revenues. The principal people have
an idea of the true God. Commendable care
of the poor. Several small governments depend
on plunder and the slave trade.

THAT part of Guinea known by the name
of the Grain, and Ivory Coast, comes next
in course. This coast extends about five hundred
miles. The soil appears by account, to be in
general fertile, producing abundance of rice and
roots; indigo and cotton thrive without cul-
tivation, and tobacco would be excellent, if care-
fully manufactured; they have fish in plenty;
their flocks greatly increase, and their trees are
loaded with fruit. They make a cotton cloth,
which sells well on the coast. In a word, the
country is rich, and the commerce advantage-
ous, and might be greatly augmented by such as
would cultivate the friendship of the natives.
These are represented by some writers as a rude,
treacherous people, whilst several other authors of
credit
credit give them a very different character, representing them as sensible, courteous, and the fairest traders on the coast of Guinea. In the Collection, they are said * to be averse to drinking to excess, and such as do, are severely punished by the King's order: On enquiry why there is such a disagreement in the character given of these people, it appears, that though they are naturally inclined to be kind to strangers, with whom they are fond of trading, yet the frequent injuries done them by Europeans, have occasioned their being suspicious and sly: The same cause has been the occasion of the ill treatment they have sometimes given to innocent strangers, who have attempted to trade with them. As the Europeans have no settlement on this part of Guinea, the trade is carried on by signals from the ships, on the appearance of which the natives usually come on board in their canoes, bringing their gold-dust, ivory, &c. which has given opportunity to some villainous Europeans to carry them off with their effects, or retain them on board till a ransom is paid. It is noted by some, that since the European voyagers have carried away several of these people, their mistrust is so great, that it is very difficult to prevail on them to come on board. William Smith remarks, "† As we passed " along this coast, we very often lay before " a town, and fired a gun for the natives " to come off, but no soul came near us; " at length we learnt by some ships that were trading

* Collection, vol 2. page 560;
† W. Smith, page 111.
trading down the coast, that the natives 
came seldom on board an English ship, for 
fear of being detained or carried off; yet 
at last some ventured on board; but if these 
chanced to spy any arms, they would all im-
mediately take to their canoes, and make the 
best of their way home. They had then in 
their possession one Benjamin Crofts, the mate 
of an English vessel, who was detained by 
them to make reprisals for some of their 
men, who had formerly been carried away 
by some English vessel. In the Collection we 
are told, § This villainous custom is too often 
practised, chiefly by the Bristol and Liverpool ships, 
and is a great detriment to the slave trade on the 
windward coast. John Scock, mentioned in Bosman, 
when on that coast, wrote, "We cast anchor, 
but not one Negroe coming on board, I went 
on shore, and after having stayed a while on the 
strand, some Negroes came to me; and being 
defirous to be informed why they did not 
come on board, I was answered, that about 
two months before, the English had been 
there with two large vessels, and had ravaged 
the country, destroyed all their canoes, plun-
dered their houses, and carried off some of 
their people, upon which the remainder fled 
to the inland country, where most of them 
were at that time; so that there not being 
much to be done by us, we were obliged to 
return on board. * When I enquired after 
their

§ Astley’s Collection, vol. 2, page 475.
|| W. Bosman’s Description of Guinea, page 440.
* W. Bosman’s Description of Guinea, page 439.
their wars with other countries, they told me they were not often troubled with them; but if any difference happened, they chose rather to end the dispute amicably, than come to arms. § He found the inhabitants civil and good natured. Speaking of the King of Rio Seftro, lower down the coast, he says, "He was a very agreeable, obliging man, and all his subjects civil, as well as very laborious in agriculture, and the pursuits of trade." Marchais says, † "That though the country is very populous, yet none of the natives except criminals are sold for slaves." Vaillant never heard of any settlement being made by the Europeans on this part of Guinea; and Smith remarks, * "That these coasts, which are divided into several little kingdoms, have seldom any wars, which is the reason the slave trade is not so good here as on the Gold and Slave Coasts, where the Europeans have several forts and factories." A plain evidence this, that it is the intercourse with the Europeans, and their settlements on the coast, which give life to the slave trade.

Next adjoining to the Ivory Coast, are those called the Gold Coast, and the Slave Coast; authors are not agreed about their bounds, but their extent together along the coast may be about five hundred miles. And as the policy, produce, and economy of these two kingdoms of

§ Ibid. 441. † Astley's Collection, vol. 2. page 565: * Smith's voyage to Guinea, page 112.
of Guinea are much the same, I shall describe them together.

Here the Europeans have the greatest number of forts and factories, from whence, by means of the Negro factors, a trade is carried on about seven hundred miles back in the inland country; whereby great numbers of slaves are procured as well by means of the wars which arise amongst the Negroes, or are fomented by the Europeans, as those brought from the back country. Here we find the natives more reconciled to the European manners and trade; but, at the same time, much more inured to war, and ready to assist the European traders in procuring loadings for the great number of vessels which come yearly on those coasts for slaves. This part of Guinea is agreed by historians to be, in general, extraordinary fruitful and agreeable; producing (according to the difference of the soil) vast quantities of rice and other grain; plenty of fruit and roots; palm wine and oil, and fish in great abundance, with much tame and wild cattle.

Bosman, principal factor for the Dutch at D'Elmina, speaking of the country of Axim, which is situate near the beginning of the Gold Coast, says*, "The Negro inhabitants are generally very rich, driving a great trade with the Europeans for gold: That they are industriously employed either in trade, fishing, or agriculture; but chiefly in the culture of rice, which grows here in an incredible abundance, and is transported hence all over the

* Bosman's Description of the Coast of Guinea, p. 5.
the Gold Coast. The inhabitants, in lieu, returning full fraught with millet, yams, potatoes, and palm oil." The same author speaking of the country of Ante, says†, "This country, as well as the Gold Coast, abounds with hills, enriched with extraordinary high and beautiful trees; its valleys, betwixt the hills, are wide and extensive, producing in great abundance very good rice, millet, yams, potatoes, and other fruits, all good in their kind." He adds, "In short, it is a land that yields its manurers as plentiful a crop as they can wish, with great quantities of palm wine and oil, besides being well furnished with all sorts of tame, as well as wild beasts; but that the last fatal wars had reduced it to a miserable condition, and stripped it of most of its inhabitants." The adjoining country of Fetu, he says*, "was formerly so powerful and populous, that it struck terror into all the neighbouring nations; but it is at present so drained by continual wars, that it is entirely ruined; there does not remain inhabitants sufficient to till the country, though it is so fruitful and pleasant that it may be compared to the country of Ante just before described. Frequently, says that author, when walking through it before the last war, I have seen it abound with fine well built and populous towns, agreeably enriched with vast quantities of corn,

† Bosman's Description of the Coast of Guinea, p. 14:
* Bosman, page 41.
corn, cattle, palm-wine, and oil. The inhabitants all applying themselves without any distinction to agriculture; some grow corn, others press oil, and draw wine from palm trees, with both which it is plentifully stored." William Smith gives much the same account of the before-mentioned parts of the Gold Coast, and adds, "The country about D'Elmina and Cape Coast, is much the same for beauty and goodness, but more populous; and the nearer we come towards the Slave Coast, the more delightful and rich all the countries are, producing all sorts of trees, fruits, roots, and herbs, that grow within the Torrid Zone." J. Barbot also remarks*, with respect to the countries of Ante and Adom, "That the soil is very good, and fruitful in corn and other produce, which it affords in such plenty, that besides what serves for their own use, they always export great quantities for sale; they have a competent number of cattle, both tame and wild, and the rivers are abundantly stored with fish, so that nothing is wanting for the support of life, and to make it easy." In the Collection it is said †, "That the inland people on that part of the coast, employ themselves in tillage and trade, and supply the market with corn, fruit, and palm wine; the country producing such vast plenty of Indian corn, that abundance is daily exported, as well by Europeans as Blacks resorting thither.

* John Barbot's Description of Guinea, page 154.
† Astley's Collect. vol. 2. page 535.
ther from other parts." "These inland people are said to live in great union and friendship, being generally well tempered, civil, and tractable; not apt to shed human blood, (except when much provoked,) and ready to assist one another." In the Collection* it is said, "That the fishing business is esteemed on the Gold Coast next to trading; that those who profess it are more numerous than those of other employments. That the greatest number of these are at Kommendo, Mina, and Kormantin; from each of which places, there go out every morning, (Tuesday excepted, which is the Fetish day, or day of rest) five, six, and sometimes eight hundred canoes, from thirteen to fourteen feet long, which spread themselves two leagues at sea, each fisherman carrying in his canoe a sword, with bread, water, and a little fire on a large stone to roast fish. Thus they labour till noon, when the sea breeze blowing fresh, they return to the shore, generally laden with fish; a quantity of which the inland inhabitants come down to buy, which they sell again at the country markets."

William Smith says†, "The country about Acra, where the English and Dutch have each a strong fort, is very delightful, and the natives courteous and civil to strangers." He adds, "That this place seldom fails of an extraordinary good trade from the inland country,

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* Collection, vol. 2. page 640.
† William Smith, page 135.
country, especially for slaves, whereof several are supposed to come from very remote parts, because it is not uncommon to find a Malayan or two amongst a parcel of other slaves: The Malaya people are generally natives of Malacca, in the East Indies, situate several thousand miles from the Gold Coast. They differ very much from the Guinea Negroes, being of a tawny complexion, with long black hair.

Most parts of the Slave Coasts are represented as equally fertile and pleasant with the Gold Coast: The kingdom of Whidah has been particularly noted by travellers. *William Smith and Bosman agree, "That it is one of the most delightful countries in the world. The great number and variety of tall, beautiful, and shady trees, which seem planted in groves; the verdant fields everywhere cultivated, and no otherwise divided than by those groves, and in some places a small foot-path, together with a great number of villages, contribute to afford the most delightful prospect; the whole country being a fine, easy, and almost imperceptible ascent, for the space of forty or fifty miles from the sea. That the farther you go from the sea, the more beautiful and populous the country appears. That the natives were kind and obliging, and so industrious, that no place which was thought fertile, could escape being planted, even within the hedges which inclose their villages. And

"And that the next day after they had reaped, they sowed again."

Snelgrave also says, "The country appears full of towns and villages; and being a rich foil, and well cultivated, looks like an entire garden." In the Collection*, the husbandry of the Negroes is described to be carried on with great regularity: "The rainy season approaching, they go into the fields and woods, to fix on a proper place for sowing; and as here is no property in ground, the King's licence being obtained, the people go out in troops, and first clear the ground from bushes and weeds, which they burn. The field thus cleared, they dig it up a foot deep, and so let it remain for eight or ten days, till the rest of their neighbours have disposed their ground in the same manner. They then consult about sowing, and for that end assemble at the King's Court the next Fetish day. The King's grain must be sown first. They then go again to the field, and give the ground a second digging, and sow their seed. Whilst the King or Governor's land is sowing, he sends out wine and flesh ready dressed, enough to serve the labourers. Afterwards, they in like manner sow the ground allotted for their neighbours, as diligently as that of the King's, by whom they are also feasted; and so continue to work in a body for the public benefit, till every man's ground is tilled and sowed. None but the King, and a few great men, are exempted

* Collection, vol. 2. page 651.
empted from this labour. Their grain soon sprouts out of the ground. When it is about a man's height, and begins to ear, they raise a wooden house in the centre of the field, covered with straw, in which they set their children to watch their corn, and fright away the birds.

Bosman * speaks in commendation of the civility, kindness, and great industry of the natives of Whidah; this is confirmed by Smith †, who says, "The natives here seem to be the most gentlemen-like Negroes in Guinea, abounding with good manners and ceremony to each other. The inferior pay the utmost deference and respect to the superior, as do wives to their husbands, and children to their parents. All here are naturally industrious, and find constant employment; the men in agriculture, and the women in spinning and weaving cotton. The men, whose chief talent lies in husbandry, are unacquainted with arms; otherwise, being a numerous people, they could have made a better defence against the King of Dahome, who subdued them without much trouble." * Throughout the Gold Coast, there are regular markets in all villages, furnished with provisions and merchandize, held every day in the week, except Tuesday, whence they supply not only the inhabitants, but the European ships. The Negroe women are very expert in buying and selling, and extremely industrious; for they will repair daily to

to market from a considerable distance, loaded like pack horses, with a child, perhaps, at
their back, and a heavy burthen on their heads.
After selling their wares, they buy fish and
other necessaries, and return home loaded as
they came.
† There is a market held at Sabi every
fourth day, also a weekly one in the province
of Aplogua, which is so resorted to, that there
are usually five or six thousand merchants.
Their markets are so well regulated and
governed, that seldom any disorder happens;
each species of merchandise and merchants
have a separate place allotted them by them-
selves. The buyers may haggle as much as
they will, but it must be without noise or
fraud. To keep order, the King appoints a
judge, who, with four officers well armed,
inspects the markets, hears all complaints,
and, in a summary way, decides all differ-
ces; he has power to seize, and fell as
slaves, all who are caught in stealing, or dis-
turbing the peace. In these markets are to be
sold men, women, children, oxen, sheep,
goats, and fowls of all kinds; European cloths,
linen and woollen; printed callicoes, silk,
grocery ware, china, gold-dust, iron in bars,
&c. in a word, most sorts of European goods,
as well as the produce of Africa and Asia.
They have other markets, resembling our
fairs, once or twice a year, to which all the
country repair; for they take care to order the
day

† Collett. vol. 3. p. 11.
day so in different governments, as not to interfere with each other."

With respect to government, William Smith says*, "That the Gold Coast and Slave Coast are divided into different districts, some of which are governed by their Chiefs, or Kings; the others, being more of the nature of a commonwealth, are governed by some of the principal men, called Caboceros, who, Bosman says, are properly denominated civil fathers, whose province is to take care of the welfare of the city or village, and to appease tumults." But this order of government has been much broken since the coming of the Europeans. Both Bosman and Barbot mention murder and adultery to be severely punished on the Coast, frequently by death; and robbery by a fine proportionable to the goods stolen.

The income of some of the Kings is large. Bosman says, "That the King of Whidah's revenues and duties on things bought and sold are considerable; he having the tithe of all things sold in the market, or imported in the country." * Both the above-mentioned authors say, The tax on slaves shipped off in this King's dominions, in some years, amounts to near twenty thousand pounds.

Bosman tells us, "The Whidah Negroes have a faint idea of a true God, ascribing to him the attributes of almighty power and omnipresence; but God, they say, is too high to condescend to think of mankind; wherefore he

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* Smith, page 193.
"he commits the government of the world to
"those inferior deities which they worship."
Some authors say, the wiseft of these Negroes
are fenfible of their mistake in this opinion, but
dare not forfake their own religion, for fear of
the populace rising and killing them. This is
confirmed by William Smith, who fays, "That
"all the natives of this coaft believe there is
"one true God, the author of them and all
"things; that they have some apprehensions of
"a future state; and that almost every village
"has a grove, or public place of worship, to
"which the principal inhabitants, on a fet day,
"refort to make their offerings."

In the Collection * it is remarked as an ex-
cellency in the Guinea government, "That
"however poor they may be in general, yet
"there are no beggars to be found amongst
"them; which is owing to the care of their
"chief men, whose province it is to take care
"of the welfare of the city or village; it be-
ing part of their office, to fee that fuch peo-
"ple may earn their bread by their labour;
"fome are fet to blow the Smith's bellows,
"others to pref palm oil, or grind colours for
"their mats, andfell provisions in the markets.
"The young men are lifted to ferve as soldiers,
"fo that they fuffer no common beggar." Bof-
man afscribes a further reafon for this good
order, viz. "That when a Negroe finds he
"cannot fubfift, he binds himfelf for a certain
"sum of money, and the master to whom he is
"bound

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* Astley's Collection, vol. 2. page 619.
"bound is obliged to find him necessaries; that
the master sets him a sort of task, which is
not in the least flavish, being chiefly to defend
his master on occasions; or in sowing time to
work as much as he himself pleases*.

Adjoining to the kingdom of Whidah, are
several small governments, as Coto, Great and
Small Popo, Ardrah, &c. all situate on the
Slave Coast, where the chief trade for slaves is
carried on. These are governed by their re-
spective Kings, and follow much the same
customs with those of Whidah, except that their
principal living is on plunder, and the slave trade.

* Bosman, page 119.

NEXT adjoining to the Slave Coast, is the kingdom of Benin, which, though it extends but about 170 miles on the sea, yet spreads so far inland, as to be esteemed the most potent kingdom in Guinea. By accounts, the soil and produce appear to be in a great measure like those before described, and the natives are represented as a reasonable good-natured people. Artus says §, "They are a sincere, inoffensive people, and do no injustice either to one another, or to strangers." William Smith* confirms this account, and says, "That the inhabitants are generally very good-natured, and exceeding courteous and civil. When the Europeans

§ Collection, vol. 3. page 228.
* Smith, page 228.
Europeans make them presents, which in their coming thither to trade they always do, they endeavour to return them doubly."

Bosman tells us, "That his countrymen the Dutch, who were often obliged to trust them till they returned the next year, were sure to be paid honestly their whole debts."

There is in Benin a considerable order in government. Theft, murder, and adultery, being severely punished. Barbot says, "If a man and a woman of any quality be surprized in adultery, they are both put to death: and their bodies are thrown on a dunghill, and left there a prey to wild beasts." He adds, "The severity of the laws in Benin against adultery, amongst the Negroes, is not insensible of the sinfulness of such practices. How strange must it then appear to the serious minded amongst these people, (nay, how inconsistent is it with every divine and moral law amongst ourselves) that those Christian laws, which prohibit fornication and adultery, are in none of the English governments extended to them, but that they are allowed to cohabit and separate at pleasure? And that even their masters think so lightly of their marriage engagements, that, when it suits with their interest, they will separate man from wife, and children from both, to be sold into different and even distant parts, without regard to their (sometimes) grievous lamentations; whence it has happened, that such of those people who are truly united in their marriage covenant, and in affection to one another, have been driven to such desperation, as either violently to destroy themselves, or gradually to pine away, and die with mere grief. It is amazing, that whilst the clergy of the established church are publicly

† W. Bosman, page 405.
† Barbot, page 237.
† By this account of the punishment inflicted on adulterers in this and other parts of Guinea, it appears the Negroes are not insensible of the sinfulness of such practices. How strange must it then appear to the serious minded amongst these people, (nay, how inconsistent is it with every divine and moral law amongst ourselves) that those Christian laws, which prohibit fornication and adultery, are in none of the English governments extended to them, but that they are allowed to cohabit and separate at pleasure? And that even their masters think so lightly of their marriage engagements, that, when it suits with their interest, they will separate man from wife, and children from both, to be sold into different and even distant parts, without regard to their (sometimes) grievous lamentations; whence it has happened, that such of those people who are truly united in their marriage covenant, and in affection to one another, have been driven to such desperation, as either violently to destroy themselves, or gradually to pine away, and die with mere grief. It is amazing, that whilst the clergy of the established church are public
amongst all orders of people, deters them from venturing, so that it is but very seldom any persons are punished for that crime." Smith says, "Their towns are governed by officers appointed by the King, who have power to decide in civil cases, and to raise the public taxes; but in criminal cases, they must send to the King's court, which is held at the town of Oedo, or Great Benin. This town, which covers a large extent of ground, is about sixty miles from the sea." * Barbot tells us, "That it contains thirty streets, twenty fathom wide, and almost two miles long, commonly extending in a straight line from one gate to another; that the gates are guarded by soldiers; that in these streets markets are held every day, for cattle, ivory, cotton, and many sorts of European goods. This large town is divided into several wards, or districts, each governed by its respective king of a street, as they call them, to administer justice, and to keep good order. The inhabitants are very civil and good natured, condescending to what the Europeans require of them in a civil way." The same author confirms what has been said by others of their justice in the payment of their debts; and adds, "That they, above all other Guineans, are very honest and just in their dealings; 

licly expressing a concern, that these oppressed people should be made acquainted with the Christian religion, they should be thus suffered, and even forced, to flagrantly to infringe one of the principal injunctions of our holy religion!

* J. Barbot, page 358, 359.
dealings; and they have such an aversion for theft, that by the law of the country it is punished with death.” We are told by the same author, “That the King of Benin is able upon occasion to maintain an army of one hundred thousand men; but that for the most part he does not keep thirty thousand.” William Smith says, “The natives are all free men; none but foreigners can be bought and sold there. They are very charitable, the King as well as his subjects.” Bosman confirms this, and says, “The king and great lords subsist several poor at their place of residence on charity, employing those who are fit for any work, and the rest they keep for God’s sake; so that here are no beggars.”

As to religion, these people believe there is a God, the efficient cause of all things; but like the rest of the Guineans, they are superstitiously and idolatrously inclined.

The last division of Guinea from which slaves are imported, are the kingdoms of Kongo and Angola; these lie to the south of Benin, extending with the intermediate land about twelve hundred miles on the coast. Great numbers of the natives of both these kingdoms profess the Christian religion, which was long since introduced by the Portuguese, who made early settlements in that country.

In the Collection it is said, that both in Kongo and Angola, the soil is in general fruitful, producing

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during great plenty of grain, Indian corn, and such quantities of rice, that it hardly bears any price, with fruit, roots, and palm oil in plenty.

The natives are generally a quiet people, who discover a good understanding, and behave in a friendly manner to strangers, being of a mild conversation, affable, and easily overcome with reason.

In the government of Kongo, the King appoints a judge in every particular division, to hear and determine disputes and civil causes; the judges imprison and release, or impose fines, according to the rule of custom; but in weighty matters, every one may appeal to the King, before whom all criminal causes are brought, in which he giveth sentence; but seldom condemneth to death.

The town of Leango stands in the midst of four Lordships, which abound in corn, fruit, &c. Here they make great quantities of cloth of divers kinds, very fine and curious; the inhabitants are seldom idle; they even make needle-work caps as they walk in the streets.

The slave trade is here principally managed by the Portuguese, who carry it far up into the inland countries. They are said to send off from these parts fifteen thousand slaves each year.

At Angola, about the 10th degree of South latitude, ends the trade for slaves.
THE antientest accounts of the Negroes are from
the Nubian Geography, and the writings of
Leo the African. Some account of those au-
thors. The Arabians pass into Guinea. The
innocency and simplicity of the natives. They
are subdued by the Moors. Heli Ischai shakes
off the Moorish yoke. The Portugueze make
the first descent in Guinea, from whence they
carry off some of the natives: More incursions
of the like kind. The Portugueze erect the
first fort at D'Elwina: They begin the slave
trade. Cada Mofts testimony. Anderson's
account to the same purport. De la Caza's
concern for the relief of the oppressed Indians:
Goes over into Spain to plead their cause: His
speech before Charles the Fifth.

THE most antient account we have of the
country of the Negroes, particularly that
part situate on and between the two great rivers of
Senegal and Gambia, is from the writings of two
antient authors, one an Arabian, and the other
a Moor. The first § wrote in Arabic, about
the twelfth century. His works, printed in that
language at Rome, were afterwards translated
into Latin, and printed at Paris, under the pa-
tronage of the famous Thuanus, chancellor of
France, with the title of Geographica Nubienfs,
containing

§ See Travels into different parts of Africa, by Francis
Moor, with a letter to the publisher.
containing an account of all the nations lying on the Senegal and Gambia. The other written by John Leo§, a Moor, born at Granada, in Spain, before the Moors were totally expelled from that kingdom. He resided in Africa; but being on a voyage from Tripoli to Tunis, was taken by some Italian Corsairs, who finding him possessed of several Arabian books, besides his own manuscripts, apprehended him to be a man of learning, and as such presented him to Pope Leo the Tenth. This Pope encouraging him, he embraced the Romish religion, and his description of Africa was published in Italian. From these writings we gather, that after the Mahometan religion had extended to the kingdom of Morocco, some of the promoters of it crossing the sandy deserts of Numidia, which separate that country from Guinea, found it inhabited by men, who, though under no regular government, and destitute of that knowledge the Arabians were favoured with, lived in content and peace. The first author particularly remarks, "That they never made war, or travelled abroad, but employed themselves in tending their herds, or labouring in the ground." J. Leo says, page 65, "That they lived in common, having no property in land, no tyrant nor superior lord, but supported themselves in an equal state, upon the natural produce of the country, which afforded plenty of roots, game, and honey. That ambition or avarice never drove them into foreign countries to subdue

§ Ibid.
subdue or cheat their neighbours. Thus they lived without toil or superfluities." The antient inhabitants of Morocco, who wore coats of mail, and used swords and spears headed with iron, coming amongst those harmless and naked people, soon brought them under subjection, and divided that part of Guinea which lies on the rivers Senegal and Gambia into fifteen parts; those were the fifteen kingdoms of the Negroes, over which the Moors presided, and the common people were Negroes. These Moors taught the Negroes the Mahometan religion, and arts of life; particularly the use of iron, before unknown to them. About the 14th century, a native Negro, called Heli Ischia, expelled the Moorish conquerors; but though the Negroes threw off the yoke of a foreign nation, they only changed a Libyan for a Negro master. Heli Ischia himself becoming King, led the Negroes on to foreign wars, and established himself in power over a very large extent of country." Since Leo's time, the Europeans have had very little knowledge of those parts of Africa, nor do they know what became of this great empire. It is highly probable that it broke into pieces, and that the natives again resumed many of their antient customs; for in the account published by Francis Moor, in his travels on the river Gambia, we find a mixture of the Moorish and Mahometan customs, joined with the original simplicity of the Negroes. It appears by accounts of antient voyages, collected by Hackluit, Purchas, and others, that it was about fifty years before the discovery of America, that the Portuguez attempted
tempted to fail round Cape Bojador, which lies between their country and Guinea; this, after divers repulses occasioned by the violent currents, they effected; when landing on the western coasts of Africa, they soon began to make incursions into the country, and to seize and carry off the native inhabitants. As early as the year 1434, Alonzo Gonzales, the first who is recorded to have met with the natives, on that coast, pursued and attacked a number of them, when some were wounded, as was also one of the Portuguese; which the author records as the first blood spilt by Christians in those parts. Six years after, the same Gonzales again attacked the natives, and took twelve prisoners, with whom he returned to his vessels; he afterwards put a woman on shore, in order to induce the natives to redeem the prisoners; but the next day 150 of the inhabitants appeared on horses and camels provoking the Portuguese to land; which they not daring to venture, the natives discharged a volley of stones at them, and went off. After this, the Portuguese still continued to send vessels on the coast of Africa; particularly we read of their falling on a village, whence the inhabitants fled, and being pursued, twenty-five were taken: "He that ran best," says the author, "taking the most. In their way home they killed some of the natives, and took fifty-five more prisoners. * Afterwards Dinifanes Diagrama, with two other vessels, landed on the island of Arguin, where they took fifty-four Moors; then

then running along the coast eighty leagues farther, they at several times took fifty slaves; but here seven of the Portugueze were killed. Then being joined by several other vessels, Dinisanes proposed to destroy the island to revenge the loss of the seven Portugueze; of which the Moors being apprized, fled, so that no more than twelve were found, whereof only four could be taken, the rest being killed, as also one of the Portugueze." Many more captures of this kind on the coast of Barbary and Guinea, are recorded to have been made in those early times by the Portugueze; who, in the year 1481, erected their first fort D'Elmina on that coast, from whence they soon opened a trade for slaves with the inland parts of Guinea.

From the foregoing accounts, it is undoubted, that the practice of making slaves of the Negroes, owes its origin to the early incursions of the Portugueze on the coast of Africa, solely from an inordinate desire of gain. This is clearly evidenced from their own historians, particularly Cada Moino, about the year 1455, who writes†, "That before the trade was settled for purchasing slaves from the Moors at Arguin, sometimes four, and sometimes more Portugueze vessels, were used to come to that gulph, well armed; and landing by night, would surprize some fisherman's villages; that they even entered into the country, and carried away Arabs of both sexes, whom they sold in Portugal." And also, "That the Portugueze and Spaniards, D 4 settled

† Collection, vol. 1. page 576.
settled on four of the Canary islands, would go to the other island by night, and seize some of the natives of both sexes, whom they sent to be sold in Spain."

After the settlement of America, those devastations, and the captivating the miserable Africans, greatly increased.

Anderson, in his history of trade and commerce, at page 336, speaking of what passed in the year 1508, writes, "That the Spaniards had by this time found that the miserable Indian natives, whom they had made to work in their mines and fields, were not so robust and proper for those purposes as Negroes brought from Africa; wherefore they, about that time, began to import Negroes for that end in Hispaniola, from the Portugueze settlements on the Guinea coasts: and also afterwards for their sugar works." This oppression of the Indians had, even before this time, roused the zeal, as well as it did the compassion, of some of the truly pious of that day; particularly that of Bartholomew De las Cafas, bishop of Chapia; whom a desire of being instrumental towards the conversion of the Indians, had invited into America. It is generally agreed by the writers of that age, that he was a man of perfect disinterestedness, and ardent charity; being affected with this sad spectacle, he returned to the court of Spain, and there made a true report of the matter; but not without being strongly opposed by those mercenary wretches, who had enslaved the Indians; yet being strong and indefatigable, he went to and fro between Europe and America, firmly deter-
mined not to give over his pursuit but with his life. After long solicitation, and innumerable repulses, he obtained leave to lay the matter before the Emperor Charles the Fifth, then King of Spain. As the contents of the speech he made before the King in council, are very applicable to the case of the enslaved Africans, and a lively evidence that the spirit of true piety speaks the same language in the hearts of faithful men in all ages, for the relief of their fellow creatures from oppression of every kind, I think it may not be improper here to transcribe the most interesting parts of it. "I was," says this pious bishop, "one of the first who went to America; neither curiosity nor interest prompted me to undertake so long and danger¬
ous a voyage; the saving the souls of the heathen was my sole object. Why was I not permitted, even at the expense of my blood, to ransom so many thousand souls, who fell unhappy victims to avarice or lust? I have been an eye-witness to such cruel treatment of the Indians, as is too horrid to be men¬tioned at this time.—It is said that barbarous executions were necessary to punish or check the rebellion of the Americans;—but to whom was this owing? Did not those people receive the Spaniards, who first came amongst them, with gentleness and humanity? Did they not shew more joy, in proportion, in lavishing treasure upon them, than the Span¬iards did greediness in receiving it? But our avarice was not yet satisfied;—though they gave up to us their land and their riches, we would tear from them their wives,
their children, and their liberties. — To blacken these unhappy people, their enemies assert, that they are scarce human creatures; — but it is we that ought to blush, for having been less men, and more barbarous, than they. — What right have we to enslave a people who are born free, and whom we disturbed, though they never offended us? — They are represented as a stupid people, addicted to vice; — but have they not contracted most of their vices from the example of the Christians? And as to those vices peculiar to themselves, have not the Christians quickly exceeded them therein? Nevertheless it must be granted, that the Indians still remain untainted with many vices usual amongst the Europeans; such as ambition, blasphemy, treachery, and many like monsters, which have not yet took place with them; they have scarce an idea of them; so that in effect, all the advantage we can claim, is to have more elevated notions of things, and our natural faculties more unfolded and more cultivated than theirs. — Do not let us flatter our corruptions, nor voluntarily blind ourselves; all nations are equally free; one nation has no right to infringe upon the freedom of any other; let us do towards these people as we would have them to have done towards us, if they had landed upon our shore, with the same superiority of strength. And indeed, why should not things be equal on both sides? How long has the right of the strongest been allowed to be the balance of justice? What part of the gospel gives a sanction to such a doctrine?
doctrine? In what part of the whole earth did the apostles and the first promulgators of the gospel ever claim a right over the lives, the freedom, or the substance of the Gentiles? What a strange method this is of propagating the gospel, that holy law of grace, which, from being slaves to Satan, initiates us into the freedom of the children of God.—Will it be possible for us to inspire them with a love to its dictates, while they are so exasperated at being dispossessed of that invaluable blessing Liberty? The apostles submitted to chains themselves, but loaded no man with them. Christ came to free, not to enslave us.—Sub-
mision to the faith he left us, ought to be a voluntary act, and should be propagated by persuasion, gentleness, and reason.”

"At my first arrival in Hispaniola, (added the bishop) it contained a million of inhabitants; and now (viz. in the space of about twenty years) there remains scarce the hundredth part of them; thousands have perished through want, fatigue, merciless punishment, cruelty, and barbarity. If the blood of one man unjustly shed, calls loudly for vengeance, how strong must be the cry of that of many unhappy creatures which is shedding daily?—The good bishop concluded his speech, with imploring the King’s clemency for subjects so unjustly oppressed; and bravely declared, that heaven would one day call him to an account, for the numberless acts of cruelty which he might have prevented. The King applauded the bishop’s
hop's zeal; promised to second it; but so many of the great ones had an interest in continuing the oppression, that nothing was done; so that all the Indians in Hispaniola, except a few who had hid themselves in the most inaccessible mountains, were destroyed.
CHAP. V.

FIRST account of the English trading to Guinea. Thomas Windham and several others go to that coast. Some of the Negroes carried off by the English. Queen Elizabeth's charge to Captain Hawkins respecting the natives: Nevertheless he goes on the coast, and carries off some of the Negroes. Patents are granted. The King of France objects to the Negroes being kept in slavery: As do the college of Cardinals at Rome. The natives, an inoffensive people; corrupted by the Europeans. The sentiments of the natives concerning the slave trade, from William Smith: Confirmed by Andrew Brew and James Barbot.

It was about the year 1551, towards the latter end of the reign of King Edward the Sixth, when some London merchants sent out the first English ship, on a trading voyage to the coast of Guinea; this was soon followed by several others to the same parts; but the English not having then any plantations in the West Indies, and consequently no occasion for Negroes, such ships traded only for gold, elephant's teeth, and Guinea pepper. This trade was carried on at the hazard of losing their ships and cargoes, if they had fallen into the hands of the Portuguese, who claimed an exclusive right of trade, on account of the several settlements they had made there.
there. In the year 1553, we find Captain Thomas Windham trading along the coast with 140 men, in three ships, and failing as far as Benin, which lies about 3000 miles down the coast, to take in a load of pepper. Next year, John Lock traded along the coast of Guinea, as far as D'Elmina, when he brought away considerable quantities of gold and ivory. He speaks well of the natives, and says, "That whoever "will deal with them must behave civilly, for they "will not traffic if ill used." In 1555, William Towerfon traded in a peaceable manner with the natives, who made complaint to him of the Portugueze, who were then settled in their castle at D'Elmina, saying, "They were bad men, who "made them slaves if they could take them, putting "irons on their legs."

This bad example of the Portugueze was soon followed by some evil disposed Englishmen; for the same Captain Towerfon relates, "| That in "the course of his voyage, he perceived the "natives, near D'Elmina, unwilling to come to "him, and that he was at last attacked by them; "which he understood was done in revenge for "the wrong done them the year before, by one "Captain Gainsh, who had taken away the Ne- "grooe Captain's son, and three others, with "their gold, &c. This caused them to join the "Portugueze, notwithstanding their hatred of "them

† Astley's Collection, vol. 1. page 139.
†† Ibid. 257.
|| Ibid. 148.
them against the English." The next year Captain Towerson brought these men back again; whereupon the Negroes shewed him much kind-ness†. Quickly after this, another instance of the same kind occurred, in the case of Captain George Fenner, who being on the coast, with three vessels, was also attacked by the Negroes, who wounded several of his people, and violently carried three of his men to their town. The Captain sent a messenger, offering anything they desired for the ransom of his men; but they refused to deliver them, letting him know, "That three weeks before, an English ship, which came in the road, had carried off three of their people; and that till they were brought again, they would not restore his men, even though they should give their three ships to release them." It was probable the evil conduct of these, and some other Englishmen, was the occasion of what is mentioned in Hill's Naval History, viz. "That when Captain Hawkins returned from his first voyage to Africa, Queen Elizabeth sent for him, when she expressed her concern, lest any of the African Negroes should be carried off without their free consent; which she declared would be detestable, and would call down the vengeance of heaven upon the undertakers." Hawkins made great promises, which nevertheless he did not perform; for his next voyage to the coast appears to have been principally calculated to procure Negroe slaves, in order to sell them to the Spaniards in the West Indies; which occasioned

† Collection, vol. 1, page 157,
occasioned the same author to use these remarkable words: "Here began the horrid practice of forcing the Africans into slavery: an injustice and barbarity, which, so sure as there is vengeance in heaven for the worst of crimes, will some time be the destruction of all who act or who encourage it." This Captain Hawkins, afterwards Sir John Hawkins, seems to have been the first Englishman who gave public countenance to this wicked traffic: For Anderson, before mentioned, at page 401, says, "That in the year 1562, Captain Hawkins, assisted by subscription of sundry gentlemen, now fitted out three ships; and having learnt that Negroes were a very good commodity in Hispaniola, he failed to the coast of Guinea, took in Negroes, and failed with them for Hispaniola, where he sold them, and his English commodities, and loaded his three vessels with hides, sugar and ginger, &c. with which he returned home anno 1563, making a prosperous voyage." As it proved a lucrative business, the trade was continued both by Hawkins and others, as appears from the Naval Chronicle, page 55, where it is said, "That on the 18th of October, 1564, Captain John Hawkins, with two ships of 700 and 140 tons, failed for Africa; that on the 8th of December they anchored to the South of Cape Verd, where the Captain manned the boat, and sent eighty men in armour into the country, to see if they could take some Negroes; but the natives flying from them, they returned to their ships, and proceeded farther down the coast. Here they staid certain days, sending their men ashore, in order (as the author
author says) to burn and spoil their towns and take the inhabitants. The land they observed to be well cultivated, there being plenty of grain, and fruit of several sorts, and the towns prettily laid out. On the 25th, being informed by the Portugueze of a town of Negroes called Bymba, where there was not only a quantity of gold, but an hundred and forty inhabitants, they resolved to attack it, having the Portugueze for their guide; but by mismanagement they took but ten Negroes, having seven of their own men killed, and twenty-seven wounded. They then went farther down the coast; when, having procured a number of Negroes, they proceeded to the West-Indies, where they sold them to the Spaniards.” And in the same Naval Chronicle, at page 76, it is said, “That in the year 1567, Francis Drake, before performing his voyage round the world, went with Sir John Hawkins in his expedition to the coast of Guinea; where taking in a cargo of slaves, they determined to steer for the Caribbee islands.” How Queen Elizabeth suffered so grievous an infringement of the rights of mankind to be perpetrated by her subjects, and how she was persuaded, about the 30th year of her reign, to grant patents for carrying on a trade from the North part of the river Senegal, to an hundred leagues beyond Sierra Leona, which gave rise to the present African company, is hard to account for; any otherwise than that it arose from the misrepresentation made to her of the situation of the Negroes, and of the advantages it was pretended they would reap from being made
acquainted with the Christian religion. This was the case of Lewis the XIIIth, King of France, who, Labat, in his account of the isles of America, tells us, "Was extremely uneasy "at a law by which the Negroes of his colo-"nies were to be made slaves; but it being "strongly urged to him as the readiest means "for their conversion to Christianity, he ac-"quiesced therewith." Nevertheless, some of the Christian powers did not so easily give way in this matter; for we find *, "That Cardinal "Cibo, one of the Pope's principal ministers "of state, wrote a letter on behalf of the col-"lege of Cardinals, or great council at Rome, "to the missionaries in Congo, complaining "that the pernicious and abominable abuse of "selling slaves was yet continued, requiring "them to remedy the same, if possible; but "this the missionaries saw little hopes of ac-"complishing, by reason that the trade of the "country lay wholly in slaves and ivory."

From the foregoing accounts, as well as other authentic publications of this kind, it appears that it was the unwarrantable lust of gain, which first stimulated the Portugaléze, and afterwards other Europeans, to engage in this horrid traffic. By the most authentic relations of those early times, the natives were an inoffensive people, who, when civilly used, traded amicably with the Europeans. It is recorded of those of Benin, the largest kingdom in Guineat, That they were a gentle, loving people; and

* Collection, vol. iii. page 164.
Reynold says †, "They found more sincere proofs of love and good will from the natives, than they could find from the Spaniards and Portuguese, even though they had relieved them from the greatest misery." And from the same relations there is no reason to think otherwise, but that they generally lived in peace amongst themselves; for I do not find, in the numerous publications I have perused on this subject, relating to these early times, of there being wars on that coast, nor of any sale of captives taken in battle, who would have been otherwise sacrificed by the victors ‡: notwithstanding some modern authors, in their publications relating to the West Indies, desirous of throwing a veil over the iniquity of the slave trade, have been hardy enough, upon mere supposition or report, to assert the contrary.

It was long after the Portuguese had made a practice of violently forcing the natives of Africa into slavery, that we read of the different Negroe nations making war upon each other, and selling their

† Collection, vol. i. page 245.
‡ Note, this plea falls of itself, for if the Negroes apprehended they should be cruelly put to death, if they were not sent away, why do they manifest such reluctance and dread as they generally do, at being brought from their native country? William Smith, at page 28, says, "The Gambians abhor slavery, and will attempt any thing, though never so desperate, to avoid it," and Thomas Philips, in his account of a voyage he performed to the coast of Guinea, writes, "They, the Negroes, are so loth to leave their own country, that they have often leaped out of the canoe, boat, or ship, into the sea, and kept under water till they were drowned, to avoid being taken up."
their captives. And probably this was not the case, till those bordering on the coast, who had been used to supply the vessels with necessaries, had become corrupted by their intercourse with the Europeans, and were excited by drunkenness and avarice to join them in carrying on those wicked schemes, by which those unnatural wars were perpetrated; the inhabitants kept in continual alarms; the country laid waste; and, as Francis Moor expresses it, "Infinite numbers "fold into slavery." But that the Europeans "are the principal cause of these devastations, is particularly evidenced by one, whose connexion with the trade would rather induce him to represent it in the fairest colours, to wit, William Smith, the person sent in the year 1726 by the African company to survey their settlements, who from the information he received of one of the factors, who had resided ten years in that country, says†, "That the differ-
"erning natives account it their greatest unhappi-
"ness, that they were ever visited by the Europeans."

"That we Christians introduced the traffic of "slaves; and that before our coming they lived in "peace."

In the accounts relating to the African trade, we find this melancholy truth farther asserted by some of the principal directors in the different factories; particularly A. Brue says§, "That the "Europeans were far from desiring to act as peace-"makers amongst the Negroes; which would be "acting

†. William Smith, page 266.
§ Collection, vol. 2. page 93.
"acting contrary to their interest, since the greater the wars, the more slaves were procured." And William Bosman also remarks*, "That one of the former commanders gave large sums of money to the Negroes of one nation, to induce them to attack some of the neighbouring nations, which occasioned a battle which was more bloody than the wars of Negroes usually are." This is confirmed by J. Barbot, who says, "That the country of D'Elmina, which was formerly very powerful and populous, was in his time so much drained of its inhabitants by the intestine wars fomented amongst the Negroes by the Dutch, that there did not remain inhabitants enough to till the country."

* Bosman, page 31.
THE conduct of the Europeans and Africans compared. Slavery more tolerable amongst the antients than in our colonies. As Christianity prevailed amongst the barbarous nations, the inconsistency of slavery became more apparent. The charters of manumission, granted in the early times of Christianity, founded on an apprehension of duty to God. The antient Britons, and other European nations, in their original state, no less barbarous than the Negroes. Slaves in Guinea used with much greater lenity than the Negroes are in the colonies.—Note. How the slaves are treated in Algiers, as also in Turkey.

SUCH is the woeful corruption of human nature, that every practice which flatters our pride and covetousness, will find its advocates! This is manifestly the case in the matter before us; the savageness of the Negroes in some of their customs, and particularly their deviating so far from the feelings of humanity, as to join in captivating and selling each other, gives their interested oppressors a pretence for representing them as unworthy of liberty, and the natural rights of mankind. But these sophistors turn the argument full upon themselves, when they instigate the poor creatures to such shocking impiety, by every means that fantastic subtility can suggest; thereby shewing in their own conduct, a more
a more glaring proof of the same depravity, and, if there was any reason in the argument, a greater unfitness for the same precious enjoyment. For though some of the ignorant Africans may be thus corrupted by their intercourse with the baser of the European natives, and the use of strong liquors, this is no excuse for high-professing Christians, bred in a civilized country, with so many advantages unknown to the Africans, and pretending a superior degree of gospel light. Nor can it justify them in raising up fortunes to themselves from the misery of others, and calmly projecting voyages for the seizure of men naturally as free as themselves; and who they know are no otherwise to be procured than by such barbarous means, as none but those hardened wretches, who are lost to every sense of Christian compassion, can make use of. Let us diligently compare, and impartially weigh, the situation of those ignorant Negroes, and these enlightened Christians; then lift up the scale and say, which of the two are the greater savages.

Slavery has been for a long time in practice in many parts of Asia; it was also in usage among the Romans when that empire flourished; but, except in some particular instances, it was rather a reasonable servitude, no ways comparable to the unreasonable and unnatural service extorted from the Negroes in our colonies. A late learned author*, speaking of those times which succeeded the dissolution of that empire, acquaints us, that as Christianity prevailed, it very much

* See Robertson's History of Charles the 5th.
removed those wrong prejudices and practices, which had taken root in darker times: after the irruption of the Northern nations, and the introduction of the feudal or military government, whereby the most extensive power was lodged in a few members of society, to the depression of the rest, the common people were little better than slaves, and many were indeed such; but as Christianity gained ground, the gentle spirit of that religion, together with the doctrines it teaches, concerning the original equality of mankind, as well as the impartial eye with which the Almighty regards men of every condition, and admits them to a participation of his benefits; so far manifested the inconsistency of slavery with Christianity, that to set their fellow Christians at liberty was deemed an act of piety, highly meritorious, and acceptable to God. Accordingly

† In the years 1315 and 1318, Louis X. and his brother, Philip, Kings of France, issued ordinances, declaring, "That as all men were by nature free-born, and as their kingdom was called the kingdom of Franks, they determined that it should be so in reality, as well as in name; therefore they appointed that enfranchisements should be granted throughout the whole kingdom, upon just and reasonable conditions." "These edicts were carried into immediate execution within the royal domain."

"—In England, as the spirit of liberty gained ground, "the very name and idea of personal servitude, without any formal interposition of the legislature to prohibit it, "was totally abolished."

"The effects of such are markable change in the condition of so great a part of the people, could not fail of being considerable and extensive. The husbandman, "master of his own industry, and secure of reaping for himself
Accordingly a great part of the charters granted for the manumission or freedom of slaves about that time, are granted pro amore Dei, for the love of God, pro mercede animae, to obtain mercy for the soul. Manumission was frequently granted on death-beds, or by latter wills. As the minds of men are at that time awakened to sentiments of humanity and piety, these deeds proceeded from religious motives. The same author remarks, That there are several forms of those manumissions still extant, all of them founded on religious considerations, and in order to procure the favour of God. Since that time, that practice of keeping of men in slavery gradually ceased amongst Christians, till it was renewed in the case before us. And as the prevalency of the spirit of Christianity caused men to emerge from the darkness they then lay under, in this respect; so it is much to be feared that so great a deviation therefrom, by the encouragement given to the slavery of the Negroes

“himself the fruits of his labour, became farmer of the same field where he had formerly been compelled to toil for the benefit of another. The odious name of master and of slave, the most mortifying and depressing of all distinctions to human nature, were abolished. New prospects opened, and new incitements to ingenuity and enterprise presented themselves, to those who were emancipated. The expectation of bettering their fortune, as well as that of raising themselves to a more honourable condition, concurred in calling forth their activity and genius; and a numerous class of men, who formerly had no political existence, and were employed merely as instruments of labour, became useful citizens, and contributed towards augmenting the force or riches of the society, which adopted them as members.” William Robertson’s History of Charles the 5th, vol. 1. p. 35.
Negroes in our colonies, if continued, will, by degrees, reduce those countries which support and encourage it, but more immediately those parts of America which are in the practice of it, to the ignorance and barbarity of the darkest ages.

If instead of making slaves of the Negroes, the nations who assume the name and character of Christians, would use their endeavours to make the nations of Africa acquainted with the nature of the Christian religion, to give them a better sense of the true use of the blessings of life, the more beneficial arts and customs would, by degrees, be introduced amongst them; this care probably would produce the same effect upon them, which it had on the inhabitants of Europe, formerly as savage and barbarous as the natives of Africa. Those cruel wars amongst the blacks would be likely to cease, and a fair and honourable commerce, in time, take place throughout that vast country. It was by these means that the inhabitants of Europe, though formerly a barbarous people, became civilized. Indeed the account Julius Cæsar gives of the ancient Britons in their state of ignorance, is not such as should make us proud of ourselves, or lead us to despise the unpolished nations of the earth; for he informs us that they lived in many respects like our Indians, "Being clad with skins, painting their bodies, &c." He also adds, "That they, brother with brother, and parents with children, had wives in common." A greater barbarity than any heard of amongst the Negroes. Nor doth Tacitus give a more honourable account of the Germans, from whom the Saxons, our immediate
ate ancestors, sprung. The Danes who succeeded them (who may also be numbered among our progenitors) were full as bad, if not worse.

It is usual for people to advance as a palliation in favour of keeping the Negroes in bondage, that there are slaves in Guinea, and that those among us might be so in their own country; but let such consider the inconsistency of our giving any countenance to slavery, because the Africans, whom we esteem a barbarous and savage people, allow of it, and perhaps the more from our example. Had the professors of Christianity acted indeed as such, they might have been instrumental to convince the Negroes of their error in this respect; but even this, when inquired into, will be to us an occasion of blushing, if we are not hardened to every sense of shame, rather than a palliation of our iniquitous conduct; as it will appear that the slavery endured in Guinea, and other parts of Africa, and in Asia, is by no means so grievous as that

* In the History of the Piratical States of Barbary, printed in 1750, said to be written by a person who resided at Algiers, in a public character, at page 265 the author says, "The world exclaims against the Algerines for their cruel treatment of their slaves, and their employing even tortures to convert them to Mahometism: but this is a vulgar error, artfully propagated for selfish views. So far are their slaves from being ill used, that they must have committed some very great fault to suffer any punishment. Neither are they forced to work beyond their strength, but rather spared, lest they should fall sick. Some are so pleased with their situation, that they will not purchase their ransom, though they are able." It is the same generally through the Mahometan countries, except
that in our colonies. Francis Moor, speaking
of the natives living on the river Gambia, +
says, "That some of the Negroes have many
"house slaves, which are their greatest glory;
"that those slaves live so well and easy, that it
"is sometimes a hard matter to know the slaves
"from their masters or mistresses. And that
"though in some parts of Africa they sell their
"slaves

except in some particular instances, as that of Muley Ihs-
mael, late Emperor of Morocco, who being naturally bar-
barous, frequently used both his subjects and slaves with
cruelty. Yet even under him the usage the slaves met with
was, in general, much more tolerable than that of the Ne-
groe slaves in the West Indies. Captain Braithwaite, an
author of credit, who accompanied conful general Russel in
a congratulatory ambaßy to Muley Ihsmael's successor, upon
his accession to the throne, says, "The situation of the
"Christian slaves in Morocco was not near so bad as repre-
"sented.—That it was true they were kept at labour by
"the late Emperor, but not harder than our daily labou-
"rs go through.—Masters of ships were never obliged to
"work, nor such as had but a small matter of money to
"give the Alcaide.—When sick, they had a religious house
"appointed for them to go to, where they were well at-
"tended: and whatever money in charity was sent them
"by their friends in Europe, was their own." Braithwaite's
revolutions of Morocco.

Lady Montague, wife of the English ambasßador at Con-
fstantinople, in her letters, vol. 3. page 20, writes, "I
know you expect I should say something particular of the
slaves; and you will imagine me half a Turk, when I do
not speak of it with the same horror other Christians have
done before me; but I cannot forbear applauding the
humanity of the Turks to these creatures; they are not
ill used; and their slavery, in my opinion, is no worse
than servitude all over the world. It is true they have
no wages, but they give them yearly cloaths to a higher
value than our salaries to our ordinary servants."
† F Moor, p. 30.
"Slaves born in the family, yet on the river Gambia they think it a very wicked thing."
The author adds, "He never heard of but one that ever sold a family slave, except for such crimes as they would have been sold for if they had been free." And in Astley's Collection, speaking of the customs of the Negroes in that large extent of country further down the coast, particularly denominated the coast of Guinea, it is said, † "They have not many slaves on the coast; none but the King or nobles are permitted to buy or sell any; so that they are allowed only what are necessary for their families, or tilling the ground." The same author adds, "That they generally use their slaves well, and seldom correct them."

† Collection, vol. 2. page 647.
MONTESQUIEU’s sentiments on slavery. Moderation enjoined by the Mosaic law in the punishment of offenders. Morgan Goodwyn’s account of the contempt and grievous rigour exercised upon the Negroes in his time. Account from Jamaica, relating to the inhuman treatment of them there. Bad effects attendant on slave-keeping, as well to the masters as the slaves. Extracts from several laws relating to Negroes. Richard Baxter’s sentiments on slave-keeping.

THAT celebrated civilian Montesquieu, in his treatise on the spirit of laws, on the article of slavery says, “It is neither useful to the master nor slave; to the slave because he can do nothing through principle (or virtue); to the master, because he contracts with his slave all sorts of bad habits, insensibly accustoms himself to want all moral virtues; becomes haughty, haughty, hard-hearted, passionate, voluptuous, and cruel. The lamentable truth of this assertion was quickly verified in the English plantations. When the practice of slave-keeping was introduced, it soon produced its natural effects; it reconciled men, of otherwise good dispositions, to the most hard and cruel measures. It quickly proved, what, under the law of Moses, was apprehended would be the consequence of unmerciful chastisements. Deut. xxv. 2. “And it shall
"shall be if the wicked man be worthy to be beaten,
that the judge should cause him to lie down, and
to be beaten before his face, according to his fault,
by a certain number; forty stripes may be given
him, and not exceed." And the reason rendered, is out of respect to human nature, viz.
Left he should exceed, and beat him above these
with many stripes, then thy brother should seem
vile unto thee." As this effect soon followed the cause, the cruellest measures were adopted, in order to make the most of the poor wretches labour; and, in the minds of the masters, such an idea was excited of inferiority, in the nature of these their unhappy fellow creatures, that they esteemed and treated them as beasts of burden: pretending to doubt, and some of them even presuming to deny, that the efficacy of the death of Christ extended to them. Which is particularly noted in a book, intitled, "The Negroes and Indians Advocate," dedicated to the then Archbishop of Canterbury, written so long since as in the year 1680, by Morgan Godwyn, thought to be a clergyman of the church of England.

* The same spirit of sympathy and zeal which stirred

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* There is a principle which is pure, placed in the human mind, which in different places or ages hath had different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no forms of religion, nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren in the best sense of the expression. Using ourselves to take ways which appear most easy to us, when inconsistent with that purity which is without beginning, we thereby set up a government of our own, and
stirred up the good Bishop of Capia to plead with so much energy the kindred cause of the Indians.

and deny obedience to Him whose service is true liberty: He that has a servant, made so wrongfully, and knows it to be so, when he treats him otherwise than a free man, when he reaps the benefit of his labour, without paying him such wages as are reasonably due to free men for the like service; these things, though done in calmsness, without any shew of disorder, do yet deprave the mind, in like manner, and with as great certainty, as prevailing cold coagulats water. These steps taken by masters, and their conduct striking the minds of their children, whilst young, leave less room for that which is good to work upon them. The customs of their parents, their neighbours, and the people with whom they converse, working upon their minds, and they from thence conceiving wrong ideas of things, and modes of conduct, the entrance into their hearts becomes in a great measure shut up against the gentle movings of uncreated purity.

From one age to another the gloom grows thicker and darker, till error gets established by general opinion; but whoever attends to perfect goodness, and remains under the melting influence of it, finds a path unknown to many, and sees the necessity to lean upon the arm of divine strength, and dwell alone, or with a few in the right, committing their cause to him who is a refuge to his people. Negroes are our fellow-creatures, and their present condition among us requires our serious consideration. We know not the time, when those scales, in which mountains are weighed, may turn. The Parent of mankind is gracious, his care is over his smallest creatures, and a multitude of men escape not his notice; and though many of them are trodden down and despised, yet he remembers them. He seeth their affliction, and looketh upon the spreading increasing exaltation of the oppressor. He turns the channel of power, humbles the most haughty people, and gives deliverance to the oppressed, at such periods as are consistent with his infinite justice and goodness. And wherever gain is preferred to equity, and wrong things publicly
Indians of America, an hundred and fifty years before, was equally operating about a century past on the minds of some of the well disposed of that day; amongst others this worthy clergyman, having been an eye-witness of the oppression and cruelty exercised upon the Negro and Indian slaves, endeavoured to raise the attention of those, in whose power it might be to procure them relief.; amongst other matters, in his address to the Archbishop, he remarks in substance, "That the people of the island of Barbadoes were not content with exercising the greatest hardness and barbarity upon the Negroes, in making the most of their labour, without any regard to the calls of humanity, but that they had suffered such a flight and undervaluation to prevail in their minds towards these their oppressed fellow-creatures, as to discourage any step being taken, whereby they might be made acquainted with the Christian religion. That their conduct towards their slaves was such as gave him reason to believe, that either they had suffered a spirit of infidelity, a spirit quite contrary to the nature of the gospel, to prevail in them, or that it must be their established opinion, that the Negroes had no more souls than beasts; that hence they concluded them to be neither susceptible of religious impressions, publicly encouraged, to that degree that wickedness takes root and spreads wide amongst the inhabitants of a country, there is a real cause for sorrow, to all such whose love to mankind stands on a true principle, and wisely consider the end and event of things." Considerations on keeping Negroes, by John Woolman, part 2. p. 50.
nor fit objects for the redeeming grace of God to operate upon. That under this persuasion, and from a disposition of cruelty, they treated them with far less humanity than they did their cattle; for, says he, they do not starve their horses, which they expect should both carry and credit them on the road; nor pinch the cow, by whose milk they are sustained; which yet, to their eternal shame, is too frequently the lot and condition of those poor people, from whose labour their wealth and livelihood doth wholly arise; not only in their diet, but in their cloathing, and overworking some of them even to death, (which is particularly the calamity of the most innocent and laborious) but also in tormenting and whipping them almost, and sometimes quite, to death, upon even small miscarriages. He apprehends it was from this prejudice against the Negroes, that arose those supercilious checks and frowns he frequently met with, when using innocent arguments and persuasions, in the way of his duty as a minister of the gospel, to labour for the conviction and conversion of the Negroes; being repeatedly told, with spiteful scoffings, (even by some esteemed religious) that the Negroes were no more susceptible of receiving benefit, by becoming members of the church, than their dogs and bitches. The usual answer he received, when exhorting their masters to do their duty in that respect, being, What! these black dogs be made Christians! What! they be made like us! with abundance more of the fame. Nevertheless, he remarks that the Ne-
groes were capable, not only of being taught to read and write, &c. but divers of them eminent in the management of business. He declares them to have an equal right with us to the merits of Christ; of which if through neglect or avarice they are deprived, that judgment which was denounced against wicked Ahab, must befall us: Our life shall go for theirs. The loss of their souls will be required at our hands, to whom God hath given to blessed an opportunity of being instrumental to their salvation."

He complains, "That they were sufferd to live with their women in no better way than direct fornication; no care being taken to oblige them to continue together when married; but that they were sufferd at their will to leave their wives, and take to other women." I shall conclude this sympathizing clergyman's observations, with an instance he gives, to shew, "that not only discouragements and scoffs at that time prevaild in Barbadoes, to establifh an opinion that the Negroes were not capable of religious impressions, but that even violence and great abuses were used to prevent any thing of the kind taking place. It was in the case of a poor Negro, who hav- ing, at his own request, prevaild on a clergy- man to administer baptism to him, on his return home the brutifh overseer took him to task, giving him to understand, that that was no Sunday's work for thofe of his complexion; that he had other business for him, the neglect whereof should cost him an afternoon's baptifm in blood, as he in the morning had re- ceived
ceived a baptism with water, (these, says the clergyman, were his own words) which he accordingly made good; of which the Negro complained to him, and he to the governor; nevertheless, the poor miserable creature was ever after so unmercifully treated by that inhuman wretch, the overseer, that, to avoid his cruelty, betaking himself to the woods, he there perished.” This instance is applicable to none but the cruel perpetrator; and yet it is an instance of what, in a greater or less degree, may frequently happen, when those poor wretches are left to the will of such brutish inconsiderate creatures as those overseers often are. This is confirmed in a History of Jamaica, written in thirteen letters, about the year 1740, by a person then residing in that island, who writes as follows: “I shall not now enter upon the question, whether the slavery of the Negroes be agreeable to the laws of nature or not; though it seems extremely hard they should be reduced to serve and toil for the benefit of others, without the least advantage to themselves. Happy Britannia, where slavery is never known! where liberty and freedom cheers every misfortune. Here,” says the author, “we can boast of no such blessing; we have at least ten slaves to one freeman. I incline to touch the hardships which these poor creatures suffer, in the tenderest manner, from a particular regard which I have to many of their masters, but I cannot conceal their sad circumstances intirely: the most trivial error is punished with most terrible whipping. I have seen some of them treated ...
“in that cruel manner, for no other reason but
“to satisfy the brutish pleasure of an overseer,
“who has their punishment mostly at his dis-
“cretion. I have seen their bodies all in a
“gore of blood, the skin torn off their backs
“with the cruel whip; beaten pepper and salt
“rubbed in the wounds, and a large stick of
“sealing-wax dropped leisurely upon them. It
“is no wonder, if the horrid pain of such in-
“human tortures incline them to rebel. Most
“of these slaves are brought from the coast of
“Guinea: when they first arrive, it is observ-
ed, they are simple and very innocent crea-
tures; but soon turn to be roguish enough:
“and when they come to be whipt, urge the
“example of the whites for an excuse of their
“faults.”

These accounts of the deep depravity of mind
attendant on the practice of slavery, verify the
truth of Montesquieu’s remark of its pernicious
effects. And although the same degree of op-
position to instructing the Negroes may not now
appear in the islands as formerly, especially since
the Society appointed for propagating the Gos-
pel have possessed a number of Negroes in one
of them; nevertheless the situation of these op-
pressed people is yet dreadful, as well to them-
selves, as in its consequence to their hard task-
masters, and their offspring; as must be evident
to every impartial person who is acquainted
with the treatment they generally receive, or
with the laws which from time to time have
been made in the colonies, with respect to the
Negroes; some of them being absolutely in-
consistent with reason, and shocking to humana-
ity.
nity. By the 329th act of the assembly of Barbadoes, page 125, it is enacted, "That if any "Negroe or other slave under punishment by "his master, or his order, for running away, "or any other crime or misdemeanors towards "his said master, unfortunately shall suffer in "life or member, (which seldom happens) no "person whatsoever shall be liable to any fine "therefore. But if any man shall, of wanton- "ness, or only of bloody-mindedness or cruel in- "tion, wilfully kill a Negroe, or other slave of his "own, he shall pay into the public treasury, fifteen "pounds sterling." Now that the life of a man should be so lightly valued, as that fifteen pounds should be judged a sufficient indemni- fication of the murder of one, even when it is avowedly done wilfully, wantonly, cruelly, or of bloody-mindedness, is a tyranny hardly to be par- ralleled: nevertheless human laws cannot make void the righteous law of God, or prevent the inquisition of that awful judgment-day, when, "at the hand of every man's brother the life of "man shall be required." By the law of South Carolina, the person that killeth a Negroe is only subject to a fine, or twelve months im- prisonment: it is the same in most, if not all the West-Indies. And by an act of the assem- bly of Virginia, (4 Ann. Ch. 49. sect. 27. p. 227.) after proclamation is issued against slaves, "that run away and lie out, it is lawful for "any person whatsoever to kill and destroy such "slaves, by such ways and means as he, she, or "they shall think fit, without accusation or im- peachment of any crime for the same." And lest private interest should incline the planter to mercy,
mercy, it is provided, "That every slave so kill-
ed, in pursuance of this act, shall be paid for by
the public."

It was doubtless a like sense of sympathy with
that expressed by Morgan Godwyn before-men-
tioned, for the oppressed Negroes, and like zeal
for the cause of religion, so manifestly trampled
upon in the case of the Negroes, which induced
Richard Baxter, an eminent preacher amongst
the Dissenters in the last century, in his Chris-
tian Directory, to express himself as follows, viz.
"Do you mark how God hath followed you
with plagues; and may not conscience tell
you, that it is for your inhumanity to the
souls and bodies of men?"—"To go as pi-
rates, and catch up poor Negroes, or people
of another land, that never forfeited life or
liberty, and to make them slaves, and sell
them, is one of the worst kinds of thievery
in the world; and such persons are to be
taken for the common enemies of mankind;
and they that buy them and use them as
beasts for their mere commodity, and betray,
or destroy, or neglect their souls, are fitter to
be called devils incarnate than Christians: it
is an heinous sin to buy them, unless it be
in charity to deliver them. Undoubtedly
they are presently bound to deliver them, be-
cause by right the man is his own, therefore
no man else can have a just title to him."
GRiffith Hughes's Account of the number of Negroes in Barbadoes. Cannot keep up their usual number without a yearly recruit. Excessive hardships wear the Negroes down in a surprising manner. A servitude without a condition, inconsistent with reason and natural justice. The general usage the Negroes meet with in the West-Indies. Inhuman calculations of the strength and lives of the Negroes. Dreadful consequences which may be expected from the cruelty exercised upon this oppressed part of mankind.

We are told by Griffith Hughes, rector of St. Lucy in Barbadoes, in his natural history of that island, printed in the year 1750, "That there were between sixty-five and seventy thousand Negroes, at that time, in the island, though formerly they had a greater number: that in order to keep up a necessary number, they were obliged to have a yearly supply from Africa: that the hard labour, and often want of necessaries, which these unhappy creatures are obliged to undergo, destroy a greater number than are bred there." He adds, "That the capacities of their minds, in the common affairs of life, are but little inferior, if at all, to those of the Europeans, if they fail in some arts, he says, it may be owing more to their want of education, and the depression of their spirits by slavery, than"
to any want of natural abilities." This de-
struction of the human species, through unnatu-
ral hardships, and want of necessary supplies,
in the case of the Negroes, is farther confirmed
in An Account of the European Settlements in Ame-
rica, printed London, 1757, where it is said,
part 6. chap. 11th, "The Negroes in our co-
lonies endure a slavery more complete, and
attended with far worse circumstances, than
what any people in their condition suffer in
any other part of the world, or have suffered
in any other period of time: proofs of this
are not wanting. The prodigious waste which
we experience in this unhappy part of our
species, is a full and melancholy evidence of
this truth. The island of Barbadoes, (the
Negroes upon which do not amount to eighty
thousand) notwithstanding all the means which
they use to increase them by propagation, and
that the climate is in every respect (except
that of being more wholesome) exactly re-
sembling the climate from whence they come;
notwithstanding all this, Barbadoes lies under
a necessity of an annual recruit of five thou-
sand slaves, to keep up the stock at the num-
ber I have mentioned. This prodigious fa-
iture, which is at least in the same proportion
in all our islands, shews demonstratively that
some uncommon and unsupportable hardship
lies upon the Negroes, which wears them
down in such a surprising manner."

In an account of part of North America,
published by Thomas Jeffery, 1761, the author,
speaking of the usage the Negroes receive in the
West-India islands, says, "It is impossible for

" a human
"a human heart to reflect upon the servitude of
these dregs of mankind, without in some
measure feeling for their misery, which ends
but with their lives.—Nothing can be more
wretched than the condition of this people.
One would imagine, they were framed to be
the disgrace of the human species; banished
from their country, and deprived of that blest-
ings, liberty, on which all other nations set
the greatest value, they are in a measure re-
duced to the condition of beasts of burthen.
In general, a few roots, potatoes especially,
are their food, and two rags, which neither
screen them from the heat of the day, nor the
extraordinary coolness of the night, all their
covering; their sleep very short; their labour
almost continual: they receive no wages, but
have twenty lashes for the smallest fault." A
thoughtful person, who had an opportunity of
observing the miserable condition of the Ne-
groes in one of our West-India islands, writes
thus: "I met with daily exercise to see the
treatment which those miserable wretches met
with from their masters; with but few ex-
ceptions. They whip them most unmerci-
fully on small occasions: you will see their
bodies all whealed and scarred; in short, they
seem to set no other value on their lives, than
as they cost them so much money; and are
restrained from killing them, when angry, by
no worthier consideration, than that they lose
so much. They act as though they did not
look upon them as a race of human creatures,
who have reason, and remembrance of mis-
fortunes, but as beasts; like oxen, who are
stubborn,"
"stubborn, hardy, and fenfelefs, fit for burdens, and designed to bear them: they will not allow them to have any claim to human privilege, or scarce indeed to be regarded as the work of God. Though it was consistent with the justice of our Maker to pronounce the sentence on our common parent, and through him to all succeeding generations, That be and they should eat their bread by the sweat of their brows; yet does it not stand recorded by the fame eternal truth, That the labourer is worthy of his hire? It cannot be allowed, in natural justice, that there should be a servitude without condition; a cruel, endless servitude. It cannot be reconcileable to natural justice, that whole nations, nay, whole continents of men, should be devoted to do the drudgery of life for others, be dragged away from their attachments of relations and societies, and be made to serve the appetites and pleasure of a race of men, whose superiority has been obtained by illegal force."

Sir Hans Sloane, in the introduction to his natural history of Jamaica, in the account he gives of the treatment the Negroes met with there, speaking of the punishments inflicted on them, says, page 56, "For rebellion, the punishment is burning them, by nailing them down to the ground with crooked flicks on every limb, and then applying the fire, by degrees, from the feet and hands, burning them gradually up to the head, whereby their pains are extravagant. For crimes of a less nature, gelding or chopping off half the foot"
foot with an axe.— For negligence, they are usually whipped by the overseers with lance-wood switches.—After they are whipped till they are raw, some put on their skins pepper and salt, to make them smart; at other times, their masters will drop melted wax on their skins, and use several very exquisite torments." In that island, the owners of the Negro slaves set aside to each a parcel of ground, and allow them half a day at the latter end of the week, which, with the day appointed by the divine injunction to be a day of rest and service to God, and which ought to be kept as such, is the only time allowed them to manure their ground. This, with a few herrings, or other salt fish, is what is given for their support. Their allowance for cloathing in the island, is seldom more than six yards of oznabrigs each year. And in the more northern colonies, where the piercing westerly winds are long and sensibly felt, these poor Africans suffer much for want of sufficient clothing; indeed some have none till they are able to pay for it by their labour. The time that the Negroes work in the West Indies, is from day-break till noon; then again from two o'clock till dark (during which time, they are attended by overseers, who severely scourge those who appear to them dilatory); and before they are suffered to go to their quarters, they have still something to do, as collecting the herbage for the horses, gathering fuel for the boilers, &c. so that it is often past twelve before they can get home, when they have scarce time to grind and boil their Indian corn; whereby, if their
food was not prepared the evening before, it sometimes happens that they are called again to labour before they can satisfy their hunger. And here no excuse or delay will avail; for if they are not in the field immediately upon the usual notice, they must expect to feel the overseer's lash. In crop time (which lasts many months) they are obliged, by turns, to work most of the night in the boiling house. Thus their owners, from a desire to make the greatest gain by the labour of their slaves, lay heavy burdens on them, and yet feed and cloath them very sparingly, and some scarce feed or cloath them at all; so that the poor creatures are obliged to shift for their living in the best manner they can, which occasions their being often killed in the neighbouring lands, stealing potatoes, or other food, to satisfy their hunger. And if they take any thing from the plantation they belong to, though under such pressing want, their owners will correct them severely for taking a little of what they have so hardly laboured for; whilst many of themselves, riot in the greatest luxury and excess. It is matter of astonishment how a people, who as a nation, are looked upon as generous and humane, and so much value themselves for their uncommon sense of the benefit of liberty, can live in the practice of such extreme oppression and inhumanity, without seeing the inconsistency of such conduct, and feeling great remorse. Nor is it less amazing to hear these men calmly making calculations about the strength and lives of their fellow men. In Jamaica, if six in ten of the new imported Negroes survive the seasoning, it is looked upon as a gaining
gaining purchase. And in most of the other plantations, if the Negroes live eight or nine years, their labour is reckoned a sufficient compensation for their cost. If calculations of this sort were made on the strength and labour of beasts of burden, it would not appear so strange; but even then, a merciful man would certainly use his beast with more mercy than is usually shewn to the poor Negroes. Will not the groans, the dying groans, of this deeply afflicted and oppressed people reach heaven? and when the cup of iniquity is full, must not the inevitable consequence be, the pouring forth the judgments of God upon the oppressors? But alas! is it not too manifest that this oppression has already long been the object of the divine displeasure? For what heavier judgment, what greater calamity, can befall any people, than to become subject to that hardness of heart, that forgetfulness of God, and insensibility to every religious impression, as well as that general depravation of manners, which so much prevails in these colonies, in proportion as they have more or less enriched themselves at the expence of the blood and bondage of the Negroes.

It is a dreadful consideration, as a late author remarks, that out of the flock of eighty thousand Negroes in Barbadoes, there die every year five thousand more than are born in that island; which failure is probably in the same proportion in the other islands. In effect, this people is under a necessity of being entirely renewed every sixteen years. And what must we think of the management of a people, who, far from increasing greatly, as those who have no losses by war
war ought to do, must, in so short a time as six-
ten years, without foreign recruits, be entirely
confumed to a man! Is it not a Christian doctrine,
that the labourer is worthy of his hire? And hath
not the Lord, by the mouth of his prophet,
pronounced, "Wo unto that man who buildeth
his house by unrighteousness, and his chambers by
wrong; who uses his neighbour's service without
wages, and giveth him nought for his work?"
And yet the poor Negroe slaves are constrained,
like the beasts, by beating, to work hard with-
out hire or recompence, and receive nothing
from the hand of their unmerciful masters, but
such a wretched provision as will scarce support
them under their fatigues. The intolerable
hardships many of the slaves undergo, are suffi-
ciently proved by the shortness of their lives.—
And who are these miserable creatures, that re-
cieve such barbarous treatment from the planter?
Can we restrain our just indignation, when we
consider that they are undoubtedly his brethren?
his neighbours! the children of the same Father, and
some of those for whom Christ died, as truly as for the
planter himself. Let the opulent planter, or mer-
chant, prove that his Negroe slave is not his bro-
ther, or that he is not his neighbour, in the
scripture sense of these appellations; and if he is
not able so to do, how will he justify the buying
and selling of his brethren, as if they were of no
more consideration than his cattle? The wearing
them out with continual labour, before they
have lived out half their days? The severe whipp-
ing and torturing them, even to death, if they
resist his insupportable tyranny? Let the hardiest
slave-holder look forward to the tremendous
day,
day, when he must give an account to God of
his stewardship; and let him seriously consider
whether, at such a time, he thinks he shall be
able to satisfy himself, that any act of buying and
selling, or the fate of war, or the birth of child-
ren in his house, plantation, or territories, or
any other circumstance whatever, can give him
such an absolute property in the persons of men,
as will justify his retaining them as slaves, and
treating them as beasts? Let him diligently con-
sider whether there will not always remain to the
slave a *superior* property or right to the fruit of
his own labour; and more especially to his own
person; that being which was given him by
God, and which none but the Giver can justly
claim?

**CHAP.**
CHAP. IX.

THE advantage which would have accrued to the natives of Guinea, if the Europeans had acted towards them agreeably to the dictates of humanity and Christianity. An inordinate desire of gain in the Europeans, the true occasion of the slave trade. Notice of the misrepresentations of the Negroes by most authors, in order to palliate the iniquity of the slave trade. Those misrepresentations refuted, particularly with respect to the Hottentot Negroes.

FROM the foregoing accounts of the natural disposition of the Negroes, and the fruitfulness of most parts of Guinea, which are confirmed by authors of candour, who have written from their own knowledge, it may well be concluded, that the Negroes acquaintance with the Europeans might have been a happiness to them, if these last had not only borne the name, but had also acted the part, of Christians, and used their endeavours by example, as well as precept, to make them acquainted with the glad tidings of the gospel, which breathes peace and good will to man, and with that change of heart, that redemption from sin, which Christianity proposeth. Innocence and love might then have prevailed, and nothing would have been wanting to complete the happiness of the simple Africans. But the reverse has happened; the Europeans, forgetful of their duty as men and Christians, have
have conducted themselves in so iniquitous a manner, as must necessarily raise in the minds of the thoughtful and well-disposed Negroes, the utmost scorn and detestation of the very name of Christians. All other considerations have given way to an insatiable desire of gain, which has been the principal and moving cause of the most iniquitous and dreadful scene that was, perhaps, ever acted upon the face of the earth. Instead of making use of that superior knowledge with which the Almighty, the common Parent of mankind, had favoured them, to strengthen the principle of peace and good will in the breasts of the incautious Negroes, the Europeans have, by their bad example, led them into excess of drunkenness, debauchery, and avarice; whereby every passion of corrupt nature being inflamed, they have been easily prevailed upon to make war, and captivate one another; as well to furnish means for the excesses they had been habituated to, as to satisfy the greedy desire of gain in their profligate employers, who to this intent have furnished them with prodigious quantities of arms and ammunition. Thus they have been hurried into confusion, distress, and all the extremities of temporal misery; every thing, even the power of their kings, has been made subservient to this wicked purpose; for instead of being protectors of their subjects, some of those rulers, corrupted by the excessive love of spirituous liquors, and the tempting baits laid before them by the factors, have invaded the liberties of their unhappy subjects, and are become their oppressors.
Here it may be necessary to observe, that the accounts we have of the inhabitants of Guinea, are chiefly given by persons engaged in the trade, who, from self-interested views, have described them in such colours as were least likely to excite compassion and respect, and endeavoured to reconcile so manifest a violation of the rights of mankind to the minds of the purchasers; yet they cannot but allow the Negroes to be possessed of some good qualities, though they contrive as much as possible to cast a shade over them. A particular instance of this appears in Astley's Collection, vol. ii. p. 73. where the author, speaking of the Mandingos settled at Galem, which is situated 900 miles up the Senegal, after saying that they carry on a commerce to all the neighbouring kingdoms, and amassed riches, adds, "That excepting the vices peculiar to the Blacks, "they are a good sort of people, honest, hospitable, just to their word, laborious, industrious, and very ready to learn arts and sciences." Here it is difficult to imagine what vices can be peculiarly attendant on a people so well disposed as the author describes these to be. With respect to the charge some authors have brought against them, as being void of all natural affection, it is frequently contradicted by others. In vol. ii. of the Collection, p. 275, and 629, the Negroes of North Guinea, and the Gold Coast, are said to be fond of their children, whom they love with tenderness. And Bosman says, p. 340, "Not a few in his country (viz. Holland) fondly imagine, that parents here fell their children, men their wives, and one brother the other: but those who think so deceive
themfelves; for this never happens on any other account but that of necessity, or some great crime.” The fame is repeated by J. Barbot, p. 326, and also confirmed by Sir Hans Sloane, in the introduction to his natural history of Jamaica; where speaking of the Negroes, he says, “They are usually thought to be haters of their own children, and therefore it is believed that they fell and dispose of them to strangers for money: but this is not true; for the Negroes of Guinea being divided into several captainships, as well as the Indians of America, have wars; and besides those slain in battle, many prisoners are taken, who are sold for slaves, and brought hither: but the parents here, although their children are slaves for ever, yet have so great love for them, that no master dares fell, or give away, one of their little ones, unless they care not whether their parents hang themselves or no.” J. Barbot, speaking of the occasion of the natives of Guinea being represented as a treacherous people, ascribes it to the Hollanders (and doubtless other Europeans) usurping authority, and fomenting divisions between the Negroes. At page 110, he says, “It is well known that many of the European nations trading amongst those people, have very unjustly and inhumanly, without any provocation, stolen away, from time to time, abundance of the people, not only on this coast, but almost every where in Guinea, who have come on board their ships in a harmless and confiding manner: these they have in great numbers carried away, and sold in the plantations, with other slaves which they
**they had purchased.** And although some of the Negroes may be justly charged with indolence and supineness, yet many others are frequently mentioned by authors as a careful, industrious, and even laborious people. But nothing shews more clearly how unsafe it is to form a judgment of distant people from the accounts given of them by travellers, who have taken but a transient view of things, than the case of the Hottentots, viz. those several nations of Negroes who inhabit the most southern part of Africa: these people are represented by several authors, who appear to have very much copied their relations one from the other, as so savage and barbarous as to have little of human, but the shape: but these accounts are strongly contradicted by others, particularly Peter Kolben, who has given a circumstantial relation of the disposition and manners of those people. *He was a man of learning, sent from the court of Prussia solely to make astronomical and natural observations there; and having no interest in the slavery of the Negroes, had not the same inducement as most other relators had, to misrepresent the natives of Africa. He resided eight years at and about the Cape of Good Hope, during which time he examined with great care into the customs, manners, and the opinions of the Hottentots, whence he sets these people in a quite different light from what they appear in former authors, whom he corrects, and blames for the falsehoods they have wantonly told

* See Kolben's account of the Cape of Good Hope.
told of them. At p. 61, he says, "The details we have in several authors, are for the most part made up of inventions and hearfays, which generally prove false." Nevertheless, he allows they are justly to be blamed for their floth.—The love of liberty and indolence is their all: compulion is death to them. While necessity obliges them to work they are very tractable, obedient, and faithful; but when they have got enough to fatisfy the present want, they are deaf to all further entreaty. He also cenfures them for their naftiness, the effect of floth; and for their love of drink, and the practice of some unnatural cuftoms, which long ufe has established amongst them; which, nevertheless, from the general good disposition of these people, there is great reafon to believe they might be perfwaded to refrain from, if a truly Christian care had been extended towards them. He fays, "They are eminently distinguished by many virtues, as their mutual benevolence, friendfhip, and hospitality; they breathe kindness and good-will to one another, and feek all opportunities of obliging. Is a Hottentot's affiftance required by one of his countrymen? he runs to give it. Is his advice asked? he gives it with fincerity. Is his countryman in want? he relieves him to the utmoft of his power." Their hospitality extends even to European ftrangers: in travelling through the Cape countries, you meet with a cheerful and open reception, in whatfoever village you come to. In short, he fays, p. 339, "The integrity of the Hottentots, their strictness and celerity in the execution of justice, and their charity, are equalled by few nations."
"In alliances, their word is sacred; there being hardly any thing they look upon as a fouler crime than breach of engagements. Theft and adultery they punish with death. They firmly believe there is a God, the author of all things, whom they call the God of gods; but it does not appear that they have any institution of worship directly regarding this supreme Deity. When pressed on this article, they excuse themselves by a tradition, "That their first parents so grievously offended this great God, that he cursed them and their posterity with hardness of heart; so that they know little about him, and have left inclination to serve him." As has been already remarked, these Hottentots are the only Negroe nations bordering on the sea, we read of, who are not concerned in making or keeping slaves. Those slaves made use of by the Hollanders at the Cape, are brought from other parts of Guinea. Numbers of these people told the author, "That the vices they saw prevail amongst Christians; their avarice, their envy and hatred of one another; their restles, discontented tempers; their lasciviousness and injustice, were the things that particularly kept the Hottentots from hearkening to Christianity."

Father Tachard, a French Jesuit, famous for his travels in the East Indies, in his account of these people, says, "The Hottentots have more honesty, love, and liberality for one another, than are almost any where seen amongst Christians."
CHAP. X.

MAN-STEALING esteemed highly criminal, and punishable by the laws of Guinea: No Negroes allowed to be sold for slaves there, but those deemed prisoners of war, or in punishment for crimes. Some of the Negroe rulers, corrupted by the Europeans, violently infringe the laws of Guinea. The King of Barfailay noted in that respect.

By an inquiry into the laws and customs formerly in use, and still in force amongst the Negroes, particularly on the Gold Coast, it will be found, that provision was made for the general peace, and for the safety of individuals; even in W. Bosman's time, long after the Europeans had established the slave-trade, the natives were not publicly enslaved, any otherwise than in punishment for crimes, when prisoners of war, or by a violent exertion of the power of their corrupted Kings. Where any of the natives were stolen, in order to be sold to the Europeans, it was done secretly, or at least, only connived at by those in power: this appears from Barbot and Bosman's account of the matter, both agreeing that man-stealing was not allowed on the Gold Coast. The first, * says, "Kidnapping

* Barbot, p. 303.
"napping or stealing of human creatures is punished there, and even sometimes with death." And W. Bosman, whose long residence on the coast, enabled him to speak with certainty, says, † "That the laws were severe against murder, thievery, and adultery." And adds, "That man-stealing was punished on the Gold Coast with rigid severity, and sometimes with death itself." Hence it may be concluded, that the sale of the greatest part of the Negroes to the Europeans is supported by violence, in defiance of the laws, through the knavery of their principal men,‡ who (as is too often the case with those in European countries) under pretense of encouraging trade, and increasing the public revenue, disregard the dictates of justice, and trample upon those liberties which they are appointed to preserve.

Francis Moor also mentions man-stealing as being discountenanced by the Negroe governments on the river Gambia, and speaks of the in-slaving the peaceable inhabitants, as a violence which only happens under a corrupt administration of justice; he says, * "The kings of that country generally advise with their head men, scarcely doing any thing of consequence, without consulting them first, except the King of Barfailay, who being subject to hard drinking, is very absolute. It is to this King's infatiate

† Bosman, p. 143.
‡ Note. Barbot, p. 270, says, the trade of slaves is in a more peculiar manner the business of Kings, rich men, and prime merchants, exclusive of the inferior sort of blacks.
* Moor, page 61.
"able thirst for brandy, that his subjects freedom
and families are in so precarious a situation:"
* Whenever this King wants goods or brandy,
he sends a messenger to the English Governor
at James Fort, to desire he would send a sloop
there with a cargo: this news, being not at all
unwelcome, the Governor sends accordingly.
Against the arrival of the sloop, the King goes
and ransacks some of his enemies towns, feizing
the people, and selling them for such com-
modities as he is in want of, which commonly
are brandy, guns, powder, balls, pistols, cut-
lasses, for his attendants and soldiers; and
coral and silver for his wives and concubines.
In case he is not at war with any neighbouring
King, he then falls upon one of his own towns,
which are numerous, and uses them in the same
manner:’’* He often goes with some of his
troops by a town in the day time, and return-
ing in the night, sets fire to three parts of it,
and putting guards at the fourth, there seizes
the people as they run out from the fire; he
ties their arms behind them, and marches them
either to Joar or Cohone, where he sells them
to the Europeans.’’

A. Brue, the French director, gives much the
same account, and says, † That having received
goods, he wrote to the King, that if he had a
sufficient number of slaves, he was ready to
trade with him. This Prince, as well as other
Negroe Monarchs, has always a sure way of
supplying his deficiencies, by selling his own
subjects,

* Moor, p. 46. † Collection, vol. 2. p. 29.
The King had recourse to this method, by seizing three hundred of his own people, and sent word to the director, that he had the slaves ready to deliver for the goods. It seems, the King wanted double the quantity of goods which the factor would give him for these hundred slaves; but the factor refusing to trust him, as he was already in the Company's debt, and perceiving that this refusal had put the King much out of temper, he proposed that he should give him a licence for taking so many more of his people, as the goods he still wanted were worth; but this the King refused, saying, "It might occasion a disturbance amongst his subjects." Except in the above instance, and

* Note, This Negroe King thus refusing to comply with the factor's wicked proposal, shews, he was sensible his own conduct was not justifiable; and it likewise appears, the factor's only concern was to procure the greatest number of slaves, without any regard to the injustice of the method by which they were procured. This Andrew Brue, was, for a long time, principal director of the French African Factory in those parts; in the management of which, he is in the collection said to have had an extraordinary success. The part he ought to have acted as a Christian towards the ignorant Africans seems quite out of the question; the profit of his employers appears to have been his sole concern. At page 62, speaking of the country on the Senegal river, he says, "It was very populous, the soil rich; and if the people were industrious, they might, of their own produce, carry on a very advantageous trade with strangers; there being but few things in which they could be excelled; but (he adds) it is to be hoped, the Europeans will never
and some others, where the power of the Negroe Kings is unlawfully exerted over their subjects, the slave trade is carried on in Guinea with some regard to the laws of the country, which allow of none to be sold, but prisoners taken in their national wars, or people adjudged to slavery in punishment for crimes; but the largeness of the country, the number of kingdoms or commonwealths, and the great encouragement given by the Europeans, afford frequent pretences and opportunities to the bold designing profli-gates of one kingdom, to surprize and seize upon not only those of a neighbouring government, but also the weak and helpless of their own; * and the unhappy people, taken on those occasions, are, with impunity, sold to the Europeans. These practices are doubtless disapproved of by the most considerate amongst the Negroes, for Bosman acquaints us, that even their national wars are not agreeable to such. He says, † "If the person who occasioned the beginning of the war be taken, they will not easily admit him to ransom, though his weight in gold should be offered, for fear he should in future form some new design against their repose."

* "never let them into the secret." A remark unbecoming humanity, much more Christianity!
* This inhuman practice is particularly described by Brue, in Collect. vol. 2. p. 98, where he says, "That some of the natives are, on all occasions, endeavouring to surprize and carry off their country people. They land (says he) without noise, and if they find a lone cottage, without defence, they surround it, and carry off all the people and effects to their boat, and immediately reimburse."
* This seems to be mostly practised by some Negroes who dwell on the sea coast.

† Bosman, p. 155.
AN account of the shocking inhumanity, used in the carrying on of the slave trade, as described by factors of different nations, viz. by Francis Moor, on the river Gambia; and by John Barbott, A. Brue, and William Bosman, through the coast of Guinea. Note. Of the large revenues arising to the Kings of Guinea from the slave trade.

FIRST, Francis Moor, factor for the English African Company, on the river Gambia, * writes, "That there are a number of Negro traders, called joncoes, or merchants, who follow the slave trade as a business; their place of residence is so high up in the country, as to be six weeks travel from James Fort, which is situate at the mouth of that river. These merchants bring down elephants teeth, and in some years two thousand slaves, most of which, they say, are prisoners taken in war. They buy them from the different princes who take them; many of them are Bum-brongs and Petcharies; nations, who each of them have different languages, and are brought from a vast way inland. Their way of bringing them is tying them by the neck with leather thongs, at about a yard distant from each other, thirty or forty in a string, having generally " a bundle

* Moor, page 28.
"a bundle of corn or elephants teeth upon each of their heads. In their way from the mountains, they travel through very great woods, where they cannot for some days get water; so they carry in skin bags enough to support them for a time. I cannot," adds Moor, "be certain of the number of merchants who follow this trade, but there may, perhaps, be about an hundred, who go up into the inland country, with the goods which they buy from the white men, and with them purchase, in various countries, gold, slaves, and elephants teeth. Besides the slaves, which the merchants bring down, there are many bought along the river: these are either taken in war, as the former are, or men condemned for crimes; or else people stolen, which is very frequent.—Since the slave-trade has been used, all punishments are changed into slavery; there being an advantage on such condemnation, they strain for crimes very hard, in order to get the benefit of selling the criminal."

John Barbot, the French factor, in his account of the manner by which the slaves are procured, says, "*The Slaves sold by the Negroes, are for the most part prisoners of war, or taken in the incursions they make in their enemies territories; others are stolen away by their neighbours, when found abroad on the road, or in the woods; or else in the corn fields, at the time of the year when their parents keep them there all the day to scare away..."
-away the devouring small birds." Speaking of the transactions on that part of Guinea called the Slave Coast, where the Europeans have the most factories, and from whence they bring away much the greatest number of slaves, the same author, and also Bosman, \(\dagger\) says, "The inhabitants of Coto do much mischief, in stealing those slaves they fell to the Europeans, from the upland country.—That the inhabitants of Popo excel the former; being endowed with a much larger share of courage, they rob more successfully, by which means they increase their riches and trade." The author particularly remarks, "That they are encouraged in this practice by the Europeans; sometimes it happens, according to the successes of their inland excursions, that they are able to furnish two hundred slaves or more, in a few days." And he says, "‡ The blacks of Fida, or Whidah, are so expeditious in trading for slaves, that they can deliver a thousand every month."—"If there happens to be no flock of slaves there, the factor must trust the blacks with his goods, to the value of one hundred and fifty, or two hundred pounds; which goods they carry up into the inland country, to buy slaves at all markets \(\|\), for above six hundred miles up the

\(\dagger\) Bosman, page 310.  
\(\dagger\) Barbot, page 326.  
\(\|\) When the great income which arises to the Negroe Kings on the Slave Coast, from the slaves brought through their several governments, to be shipped on board the European
the country, where they are kept like cattle in Europe; the slaves fold there being generally prisoners of war, taken from their enemies like other booty, and perhaps some few fold by their own countrymen, in extreme want, or upon a famine, as also some as a punishment of heinous crimes." So far Barbots account; that given by William Bosman is as follows: "* When the slaves which are brought from the inland countries come to Whidah, they are put in prison together; when we treat concerning buying them, they are all brought out together in a large plain, where, by our surgeons, they are thoroughly examined, and that naked, both men and women, without the least distinction or modesty.† Those which are approved as good, are

ropean vessels, is considered, we have no cause to wonder that they give so great a countenance to that trade: William Bosman says, page 337, "That each ship which comes to Whidah to trade, reckoning one with another, either by toll, trade, or custom, pays about four hundred pounds, and sometimes fifty ships come hither in a year." Barbot confirms the same, and adds, page 350, "That in the neighbouring kingdom of Ardaah, the duty to the King is the value of seventy or eighty slaves for each trading ship." Which is near half as much more as at Whidah; nor can the Europeans, concerned in the trade, with any degree of propriety, blame the African Kings for countenancing it, while they continue to send vessels, on purpose to take in the slaves which are thus stolen, and that they are permitted, under the sanction of national laws, to sell them to the colonies.

* Bosman, page 340.
† Note, from the above account of the indecent and shocking manner in which the unhappy Negroes are treated,
are set on one side; in the mean while a burning iron, with the arms or name of the company, lies in the fire, with which ours are marked on the breast. When we have agreed with the owners of the slaves, they are returned to their prisons, where, from that time forward, they are kept at our charge, and cost us two pence a day each slave, which serves to subsist them like criminals on bread and water; so that to save charges, we send them on board our ships the

It is reasonable for persons unacquainted with these people, to conclude them to be void of that natural modesty, so becoming a reasonable creature; but those who have had intercourse with the Blacks in these northern colonies, know that this would be a wrong conclusion, for they are indeed as susceptible of modesty and shame as other people. It is the unparalleled brutality, to which the Europeans have, by long custom, been inured, which urgeth them, without blushing, to act so shameful a part. Such usage is certainly grievous to the poor Negroes, particularly the women; but they are slaves, and must submit to this, or any other abuse that is offered them by their cruel task-masters, or expect to be inhumanly tormented into acquiescence. That the Blacks are unaccustomed to such brutality, appears from an instance mentioned in Astley's Collection, vol. 2. page 201. viz. "At an audience which Casseneuve had of the King of Congo, where he was used with a great deal of civility by the Blacks, some slaves were delivered to him. The King observing Casseneuve (according to the custom of the Europeans) to handle the limbs of the slaves, burst out a laughing, as did the great men about him: the factor asking the interpreter the occasion of their mirth, was told it proceeded from his so nicely examining the slaves. Nevertheless, the King was so ashamed of it, that he desired him, for decency's sake, to do it in a more private manner."
the very first opportunity; before which, their masters strip them of all they have on their backs, so that they come on board stark naked, as well women as men. In which condition they are obliged to continue, if the master of the ship is not so charitable (which he commonly is) as to bestow something on them to cover their nakedness. Six or seven hundred are sometimes put on board a vessel, where they lie as close together as it is possible for them to be crowded.
CHAPTER XII.

EXTRACTS of several Journals of Voyages to the coast of Guinea for slaves, whereby the extreme inhumanity of that traffic is described. Melancholy account of a ship blown up on that coast, with a great number of Negroes on board. Instances of shocking barbarity perpetrated by masters of vessels towards their slaves. Inquiry why these scandalous infringements, both of divine and human laws, are overlooked by the government.

THE misery and bloodshed attendant on the slave-trade, are set forth by the following extracts of two voyages to the coast of Guinea for slaves. The first is in a vessel from Liverpool, taken verbatim from the original manuscript of the Surgeon's Journal, viz.

"Seftro, December the 29th, 1724. No trade to-day, though many traders came on board; they informed us, that the people are gone to war within land, and will bring prisoners enough in two or three days, in hopes of which we stay."

The 30th. "No trade yet, but our traders came on board to-day, and informed us the people had burnt four towns of their enemies, so that to-morrow we expect slaves off: another large ship is come in. Yesterday came in a large Londoner."

The 31st. "Fair weather, but no trade yet;
"we see each night towns burning, but we
hear the Seftro men are many of them killed
by the inland Negroes, so that we fear this
war will be unsuccessful."

The 2d of January. "Last night we saw
a prodigious fire break out about eleven
o'clock, and this morning see the town of
Seftro burnt down to the ground; (it con-
tained some hundreds of houses) so that we
find their enemies are too hard for them at
present, and consequently our trade spoiled
here; therefore, about seven o'clock, we
weighed anchor, as did likewise the three
other vessels, to proceed lower down."

The second relation, also taken from the ori-
ginal manuscript Journal of a person of credit,
who went surgeon on the same trade, in a vessel
from New York, about twenty years past, is as
follows; viz. "Being on the coast, the Com-
mander of the vessel, according to custom,
sent a person on shore with a present to the
King, acquainting him with his arrival, and
letting him know, they wanted a cargo of
slaves. The King promised to furnish them
with the slaves; and, in order to do it, set
out to go to war against his enemies; design-
ing to surprize some town, and take all the
people prisoners. Some time after, the King
sent them word, he had not yet met with the
desired success; having been twice repulsed,
in attempting to break up two towns, but
that he still hoped to procure a number of
slaves for them; and in this design he per-
sisted, till he met his enemies in the field,
where a battle was fought, which lasted three
"days,
days, during which time the engagement was so bloody, that four thousand five hundred men were slain on the spot." The person who wrote the account, beheld the bodies, as they lay on the field of battle. "Think," says he in his Journal, "what a pitiable fight it was, to see the widows weeping over their loft husbands, orphans deploring the loss of their fathers," In the 6th vol. of Churchill's Collection of Voyages, page 219, we have the relation of a voyage performed by Captain Philips, in a ship of 450 tons, along the coast of Guinea, for elephants teeth, gold, and Negro slaves, intended for Barbadoes; in which he says, that they took seven hundred slaves on board, the men being all put into irons two by two, shackled together to prevent their mutinying or swimming ashore. That the Negroes are so loth to leave their own country, that they often leap out of the canoe, boat, or ship, into the sea, and keep under water till they are drowned, to avoid being taken up, and saved by the boats which pursue them."—They had about twelve Negroes who willingly drowned themselves; others starved themselves to death.—Philips was advised to cut off the legs and arms of some to terrify the rest, (as other Captains had done) but this he refused to do. From the time of his taking the Negroes on board, to his arrival at Barbadoes, no less than three hundred and twenty died of various diseases.*

* The following relation is inserted at the request of the author. That I may contribute all in my power towards the good of
Reader, bring the matter home to thy own heart, and consider whether any situation can be

of mankind, by inspiring any individuals with a suitable abhorrence of that detestable practice of trading in our fellow-creatures, and in some measure atone for my neglect of duty as a Christian, in engaging in that wicked traffic, I offer to their serious consideration some few occurrences, of which I was an eye-witness; that being struck with the wretched and affecting scene, they may foster that humane principle, which is the noble and disinterested characteristic of man, and improve it to the benefit of their children's children.

About the year 1749, I sailed from Liverpool to the coast of Guinea. Some time after our arrival, I was ordered to go up the country a considerable distance, upon having notice from one of the Negroe Kings, that he had a parcel of slaves to dispose of. I received my instructions, and went, carrying with me an account of such goods as we had on board, to exchange for the slaves we intended to purchase. Upon being introduced, I presented him with a small case of English spirits, a gun, and some trifles; which having accepted, and having understood by an interpreter what goods we had, the next day was appointed for viewing the slaves; we found about two hundred confined in one place. But here how shall I relate the affecting sight I there beheld! How can I sufficiently describe the silent sorrow which appeared in the countenance of the afflicted father, and the painful anguish of the tender mother, expecting to be for ever separated from their tender offspring; the distressed maid, wringing her hands in preface of her future wretchedness, and the general cry of the innocent from a dreadful apprehension of the perpetual slavery to which they were doomed! Under a sense of my offence to God, in the person of his creatures, I acknowledge I purchased eleven, whom I conducted tied two and two to the ship. Being but a small ship, (ninety ton) we soon purchased our cargo, consisting of one hundred and seventy slaves, whom thou mayest, reader, range in thy view, as they were shackled two and two together, pent up within the narrow confines of the main deck, with the complicated distress of sickness, chains, and
be more completely miserable, than that of these distressed captives. When we reflect that each individual of this number had probably some tender attachment, which was broken by this cruel separation; some parent or wife, who had not an opportunity of mingling tears in a parting embrace; perhaps some infants, or aged parents, whom his labour was to feed, and vigilance protect; themselves under the most dreadful apprehension of an unknown perpetual slavery; confined within the narrow limits of a vessel, where often several hundreds lie as close

H 4

and contempt; deprived of every fond and social tie, and, in a great measure, reduced to a state of desperation. We had not been a fortnight at sea, before the fatal consequence of this despair appeared; they formed a design of recovering their natural right, Liberty, by rising and murdering every man on board; but the goodness of the Almighty rendered their scheme abortive, and his mercy spared us to have time to repent. The plot was discovered; the ring-leader, tied by the two thumbs over the barricade door, at fun-rise received a number of lashes: in this situation he remained till fun-fet, exposed to the insults and barbarity of the brutal crew of sailors, with full leave to exercise their cruelty at pleasure. The consequence of this was, that next morning the miserable sufferer was found dead, flayed from the shoulders to the waist. The next victim was a youth, who, from too strong a sense of his misery, refused nourishment, and died disregarded and unnoticed, till the hogs had fed on part of his flesh. Will not Christianity blush at this impious sacrilege? May the relation of it serve to call back the struggling remains of humanity in the hearts of those, who, from a love of wealth, partake in any degree of this oppressive gain; and have such an effect on the minds of the sincere, as may be productive of peace, the happy effect of true repentance for past transgressions, and a resolution to renounce all connexion with it for the time to come.
as possible. Under these aggravated distresses, they are often reduced to a state of despair, in which many have been frequently killed, and some deliberately put to death under the greatest torture, when they have attempted to rise, in order to free themselves from present misery, and the slavery designed them. † Many accounts of this nature might be mentioned; indeed from the vast number of vessels employed in the trade, and the repeated relations in the public prints of Negroes rising on board the vessels from Guinea, it is more than probable, that many such instances occur every year. I shall only mention one example of this kind, by which the reader may judge of the rest; it is in Astley’s Collection, vol. 2. page 449, related by John Atkins, surgeon on board Admiral Ogle’s squadron, of one Harding, master of a vessel in which several of the men-slaves and women-slaves attempted to rise in order to recover their liberty; some of whom the master, of his own authority, sentenced to cruel death, making them first eat the heart and liver of one of those he had killed. The women he hoisted by the thumbs, whipped, and slashed with knives before the other slaves, till she died*. As detestable

† See the Appendix.
* A memorable instance of some of the dreadful effects of the slave-trade, happened about five years past, on a ship from this port, then at anchor about three miles from shore, near Acra Fort, on the coast of Guinea. They had purchased between four and five hundred Negroes, and were ready to sail for the West-Indies. It is customary on board those vessels, to keep the men shackled two by two, each by
testable and shocking as this may appear to such whose hearts are not yet hardened by the practice of that cruelty, which the love of wealth by degrees introduceth into the human mind, it will not be strange to those who have been concerned or employed in the trade.

Now here arises a necessary query to those how hold the balance of justice, and who must be accountable

one leg to a small iron bar; these are every day brought on the deck for the benefit of the air; and left they should attempt to recover their freedom, they are made fast to two common chains, which are extended each side the main deck; the women and children are loose. This was the situation of the slaves on board this vessel, when it took fire by means of a person who was drawing spirits by the light of a lamp; the cask bursting, the fire spread with so much violence, that in about ten minutes, the sailors apprehending it impossible to extinguish it before it could reach a large quantity of powder they had on board, concluded it necessary to cast themselves into the sea, as the only chance of saving their lives; and first they endeavoured to loose the chains by which the Negroe men were fastened on the deck; but in the confusion the key being missing, they had but just time to loose one of the chains by wrenching the staple; when the vehemence of the fire so increased, that they all but one man jumped over board, when immediately the fire having gained the powder, the vessel blew up with all the slaves who remained fastened to the one chain, and such others as had not followed the sailors examples. There happened to be three Portuguese vessels in sight, who, with others from the shore, putting out their boats, took up about two hundred and fifty of those poor souls who remained alive; of which number, about fifty died on shore, being mostly of those who were fettered together by iron shackles, which, as they jumped into the sea, had broken their legs, and these fractures being inflamed by so long a struggle in the sea, probably mortified, which occasioned the death of every one that was so wounded. The two hundred remaining alive, were soon disposed of, for account of the owners, to other purchasers.
countable to God for the use they have made of it, That as the principles on which the British constitution is founded, are so favourable to the common rights of mankind, how it has happened that the laws which countenance this iniquitous traffic, have obtained the sanction of the legislature? and that the executive part of government should so long shut their ears to continual reports of the barbarities perpetrated against these unhappy people, and leave the trading subjects at liberty to trample on the most precious rights of others, even without a rebuke? Why are the masters of vessels thus suffered to be the sovereign arbiters of the lives of the miserable Negroes, and allowed with impunity thus to destroy (may I not properly say, to murder) their fellow-creatures; and that by means so cruel, as cannot be even related but with shame and horror?
CHAP. XIII.

USAGE of the Negroes, when they arrive in the West Indies. An hundred thousand Negroes brought from Guinea every year to the English colonies. The number of Negroes who die in the passage and seasoning. These are, properly speaking, murdered by the prosecution of this infamous traffic. Remarks on its dreadful effects and tendency.

WHEN the vessels arrive at their destined port in the colonies, the poor Negroes are to be disposed of to the planters; and here they are again exposed naked, without any distinction of sexes, to the brutal examination of their purchasers; and this, it may well be judged, is, to many, another occasion of deep distress. Add to this, that near connexions must now again be separated, to go with their several purchasers; this must be deeply affecting to all, but such whose hearts are feared by the love of gain. Mothers are seen hanging over their daughters, bedewing their naked breasts with tears, and daughters clinging to their parents, not knowing what new stage of distress must follow their separation, or whether they shall ever meet again. And here what sympathy, what commiseration, do they meet with? Why, indeed, if they will not separate as readily as their owners think proper, the whipper is called for, and
and the lash exercised upon their naked bodies, till obliged to part. Can any human heart, which has not become callous by the practice of such cruelties, be unconcerned, even at the relation of such grievous affliction, to which this oppressed part of our species are subjected.

In a book, printed in Liverpool, called The Liverpool Memorandum, which contains, amongst other things, an account of the trade of that port, there is an exact list of the vessels employed in the Guinea trade, and of the number of slaves imported in each vessel; by which it appears that in the year 1753, the number imported to America by one hundred and one vessels belonging to that port, amounted to upwards of thirty thousand; and from the number of vessels employed by the African company in London and Bristol, we may, with some degree of certainty, conclude, there are one hundred thousand Negroes purchased and brought on board our ships yearly from the coast of Africa. This is confirmed in Anderson's History of Trade and Commerce, lately printed; where it is said, "That England supplies her American colonies with Negro slaves, amounting in number to about one hundred thousand every year." When the vessels are full freighted with slaves, they sail for our plantations in America, and may be two or three months in the voyage; during which time, from the filth and stench that is among them, distempers frequently break out, which

* Appendix to Anderson's History, page 68.
which carry off commonly a fifth, a fourth, yea sometimes a third or more of them: so that taking all the slaves together, that are brought on board our ships yearly, one may reasonably suppose that at least ten thousand of them die on the voyage. And in a printed account of the state of the Negroes in our plantations, it is supposed that a fourth part, more or less, die at the different islands, in what is called the seasoning. Hence it may be presumed, that at a moderate computation of the slaves who are purchased by our African merchants in a year, near thirty thousand die upon the voyage, and in the seasoning. Add to this, the prodigious number who are killed in the incursions and intestine wars, by which the Negroes procure the number of slaves wanted to load the vessels. How dreadful then is this slave-trade, whereby so many thousands of our fellow creatures, free by nature, endowed with the same rational faculties, and called to be heirs of the same salvation with us, lose their lives, and are, truly and properly speaking, murdered every year! for it is not necessary, in order to convict a man of murder, to make it appear that he had an intention to commit murder. Whoever does, by unjust force or violence, deprive another of his liberty, and, while he hath him in his power, continues so to oppress him by cruel treatment, as eventually to occasion his death, is actually guilty of murder. It is enough to make a thoughtful person tremble, to think what a load of guilt lies upon our nation on this account; and that the blood of thousands of poor innocent creatures, murdered every year in the prosecution of this wicked trade, cries aloud
aloud to Heaven for vengeance. Were we to hear or read of a nation that destroyed every year, in some other way, as many human creatures as perish in this trade, we should certainly consider them as a very bloody, barbarous people. If it be alleged, that the legislature hath encouraged, and still do encourage this trade; it is answered, that no legislature on earth can alter the nature of things, so as to make that to be right which is contrary to the law of God (the supreme Legislature and Governor of the world) and opposeth the promulgation of the Gospel of peace on earth, and good-will to man. Injustice may be methodized and established by law, but still it will be injustice, as much as it was before; though it being so established may render men more insensible of the guilt, and more bold and secure in the perpetration of it.

CHAP.
OBSERVATIONS on the disposition and capacity of the Negroes: Why thought inferior to that of the Whites. Affecting instances of the slavery of the Negroes. Reflections thereon.

DOUBTS may arise in the minds of some, whether the foregoing accounts, relating to the natural capacity and good disposition of the inhabitants of Guinea, and of the violent manner in which they are said to be torn from their native land, are to be depended upon; as those Negroes who are brought to us, are not heard to complain, and do but seldom manifest such a docility and quickness of parts, as is agreeable thereto. But those who make these objections, are desired to note the many discouragements the poor Africans labour under, when brought from their native land. Let them consider, that those afflicted strangers, though in an enlightened Christian country, have yet but little opportunity or encouragement to exert and improve their natural talents: They are constantly employed in servile labour; and the abject condition in which we see them, naturally raises an idea of a superiority in ourselves; whence we are apt to look upon them as an ignorant and contemptible part of mankind. Add to this, that they meet with very little encouragement of freely conversing with such of the Whites, as
It might impart instruction to them. It is a fondness for wealth, for authority, or honour, which prompts most men in their endeavours to excell; but these motives can have little influence upon the minds of the Negroes; few of them having any reasonable prospect of any other than a state of slavery; so that, though their natural capacities were ever so good, they have neither inducement or opportunity to exert them to advantage. This naturally tends to depress their minds, and sink their spirits into habits of idleness and sloth, which they would, in all likelihood, have been free from, had they stood upon an equal footing with the white people. They are suffered, with impunity, to cohabit together, without being married; and to part, when solemnly engaged to one another as man and wife; notwithstanding the moral and religious laws of the land, strictly prohibiting such practices. This naturally tends to beget apprehensions in the most thoughtful of those people, that we look upon them as a lower race, not worthy of the same care, nor liable to the same rewards and punishments as ourselves. Nevertheless it may with truth be said, that both amongst those who have obtained their freedom, and those who remain in servitude, some have manifested a strong sagacity and an exemplary uprightness of heart. If this hath not been generally the case with them is it a matter of surprise? Have we not reason to make the same complaint of many white servants, when discharged from our service, though many of them have had much greater opportunities of knowledge and improvement than the blacks; who, even when free, labour under the same
same difficulties as before: having but little access to, and intercourse with, the most reputable white people, they remain confined within their former limits of conversation. And if they seldom complain of the unjust and cruel usage they have received, in being forced from their native country, &c. it is not to be wondered at; it being a considerable time after their arrival amongst us, before they can speak our language; and, by the time they are able to express themselves, they have great reason to believe, that little or no notice would be taken of their complaints: yet let any person inquire of those who are capable of reflection, before they were brought from their native land, and he will hear such affecting relations, as, if not lost to the common feelings of humanity, will sensibly affect his heart. The case of a poor Negroe, not long since brought from Guinea, is a recent instance of this kind. From his first arrival, he appeared thoughtful and dejected, frequently dropping tears when taking notice of his master's children, the cause of which was not known till he was able to speak English, when the account he gave of himself was, "That he had a wife and children in his own country; that some of these being sick and thirsty, he went in the night time to fetch water at a spring, where he was violently seized and carried away by persons who lay in wait to catch men, from whence he was transported to America. The remembrance of his family, friends, and other connections, left behind, which he never expected to see any more, were the principal cause of his dejection and grief." Many cases, equally affecting,
affecting, might be here mentioned; but one more instance, which fell under the notice of a person of credit, will suffice. One of these wretched creatures, then about fifty years of age, informed him, "That being violently torn from a wife and several children in Guinea, he was sold in Jamaica, where never expecting to see his native land or family any more, he joined himself to a Negro woman, by whom he had two children: after some years, it suiting the interest of his owner to remove him, he was separated from his second wife and children, and brought to South Carolina, where expecting to spend the remainder of his days, he engaged with a third wife, by whom he had another child; but here the same consequence of one man being subject to the will and pleasure of another man occurring, he was separated from this last wife and child, and brought into this country, where he remained a slave." Can any, whose mind is not rendered quite obdurate by the love of wealth, hear these relations, without being deeply touched with sympathy and sorrow? And doubtless the case of many, very many of these afflicted people, upon inquiry, would be found to be attended with circumstances equally tragical and aggravating. And if we inquire of those Negroes, who were brought away from their native country when children, we shall find most of them to have been stolen away, when abroad from their parents on the roads, in the woods, or watching their corn-fields. Now, you that have studied the book of conscience, and you that are learned in the law, what will you say to such
such deplorable cases? When, and how, have these oppressed people forfeited their liberty? Does not justice loudly call for its being restored to them? Have they not the same right to demand it, as any of us should have, if we had been violently snatched by pirates from our native land? Is it not the duty of every dispenser of justice, who is not forgetful of his own humanity, to remember that these are men, and to declare them free? Where instances of such cruelty frequently occur, and are neither inquired into, nor redressed, by those whose duty it is, to seek judgment, and relieve the oppressed, Isaiah i. 17. what can be expected, but that the groans and cries of these sufferers will reach Heaven, and what shall we do when God riseth up? And when he visiteth, what will ye answer him? Did not he that made them, make us; and did not one fashion us in the womb? Job xxxi. 14.
THE expediency of a general freedom being granted to the Negroes considered. Reasons why it might be productive of advantage and safety to the Colonies.

IT is scarce to be doubted, but that the foregoing accounts will beget in the hearts of the considerate readers an earnest desire to see a stop put to this complicated evil; but the objection with many is, What shall be done with those Negroes already imported, and born in our families? Must they be sent to Africa? That would be to expose them, in a strange land, to greater difficulties than many of them labour under at present. To set them suddenly free here, would be perhaps attended with no less difficulty; for, undisciplined as they are in religion and virtue, they might give a loose to their evil habits, which the fear of a master would have restrained. These are objections, which weigh with many well disposed people, and it must be granted, these are difficulties in the way; nor can any general change be made, or reformation effected, without some; but the difficulties are not so great but that they may be surmounted. If the government was so considerate of the iniquity and danger attending on this practice, as to be willing to seek a remedy, doubtless the Almighty would bless this good intention,
intention, and such methods would be thought of, as would not only put an end to the unjust oppression of the Negroes, but might bring them under regulations, that would enable them to become profitable members of society; for the furtherance of which the following proposals are offered for consideration: That all further importation of slaves be absolutely prohibited; and as to those born among us, after serving so long as may appear to be equitable, let them by law be declared free. Let every one, thus set free, be enrolled in the county courts, and be obliged to be a resident, during a certain number of years, within the said county, under the care of the overseers of the poor. Thus being, in some sort, still under the direction of governors, and the notice of those who were formerly acquainted with them, they would be obliged to act the more circumspectly, and make proper use of their liberty, and their children would have an opportunity of obtaining such instructions, as are necessary to the common occasions of life; and thus both parents and children might gradually become useful members of the community. And further, where the nature of the country would permit, as certainly the uncultivated condition of our southern and most western colonies easily would, suppose a small tract of land were assigned to every Negro family, and they obliged to live upon and improve it, (when not hired out to work for the white people) this would encourage them to exert their abilities, and become industrious subjects. Hence, both planters and tradesmen would be plentifully supplied with cheerful and willing-minded labourers,
ers, much vacant land would be cultivated, the produce of the country be justly increased, the taxes for the support of government lessened to the individuals, by the increase of taxables, and the Negroes, instead of being an object of terror†, as they certainly must be to the government where their numbers are great, would become interested in their safety and welfare.

† The hard usage the Negroes meet with in the plantations, and the great disproportion between them and the white people, will always be a just cause of terror. In Jamaica, and some parts of South-Carolina, it is supposed that there are fifteen blacks to one white.
ANSWER to a mistaken opinion, that the warmth of the climate in the West Indies, will not permit the white people to labour there. No complaint of disability in the whites, in that respect, in the settlement of the islands. Idleness and diseases prevailed, as the use of slaves increased. The great advantage which might accrue to the British nation, if the slave trade was entirely laid aside, and a fair and friendly commerce established through the whole coast of Africa.

IT is frequently offered as an argument, in vindication of the use of Negro slaves, that the warmth of the climate in the West Indies will not permit white people to labour in the culture of the land; but upon an acquaintance with the nature of the climate, and its effects upon such labouring white people, as are prudent and moderate in labour, and the use of spirituous liquors, this will be found to be a mistaken opinion. Those islands were, at first, wholly cultivated by white men; the encouragement they then met with, for a long course of years, was such as occasioned a great increase of people. Richard Ligon, in his History of Barbadoes, where he resided from the year 1647 to 1650, about 24 years after the first settlement, writes, "that there were then fifty thousand souls on
"that island, besides Negroes; and that though the weather was very hot, yet not so scalding but that servants, both Christians and slaves, laboured ten hours a day." By other accounts we gather, that the white people have since decreased to less than one half the number which was there at that time; and by relations of the first settlements of the other islands, we do not meet with any complaints of unfitness in the white people for labour there, before slaves were introduced. The island of Hispaniola, which is one of the largest of those islands, was at first planted by the Buccaneers, a set of hardy laborious men, who continued so for a long course of years; till following the example of their neighbours, in the purchase and use of Negro slaves, idleness and excess prevailing, debility and disease naturally succeeded, and have ever since continued. If, under proper regulations, liberty was proclaimed through the colonies, the Negroes, from dangerous, grudging, half-fed slaves, might become able, willing-minded labourers. And if there was not a sufficient number of those to do the necessary work, a competent number of labouring people might be procured from Europe, which affords numbers of poor distressed objects, who, if not overworked, with proper usage, might, in several respects, better answer every good purpose in performing the necessary labour in the islands, than the slaves now do.

A farther considerable advantage might accrue to the British nation in general, if the slave trade was laid aside, by the cultivation of a fair friendly, and humane commerce with the Africans; without which, it is not possible the inland trade of
of that country should ever be extended to the degree it is capable of; for while the spirit of butchery and making slaves of each other, is promoted by the Europeans amongst the Negroes, no mutual confidence can take place; nor will the Europeans be able to travel with safety into the heart of their country, to form and cement such commercial friendships and alliances, as might be necessary to introduce the arts and sciences amongst them, and engage their attention to instruction in the principles of the Christian religion, which is the only sure foundation of every social virtue. Africa has about ten thousand miles of sea coast, and extends in depth near three thousand miles from east to west, and as much from north to south, stored with vast treasures of materials, necessary for the trade and manufactures of Great-Britain; and from its climate, and the fruitfulnes of its soil, capable, under proper management, of producing, in the greatest plenty, most of the commodities which are imported into Europe from those parts of America subject to the English government; and as, in return, they would take our manufactures, the advantages of this trade would soon become so great, that it is evident this subject merits the regard and attention of the government.

† See note, page 91.
APPENDIX.

QUERIES proposed, in the Universal Diction-
ary of Trade and Commerce, by Malachy
Postlethwait, who was a Member of the
African Committee.

I. Whether so extensive and populous a coun-
try as Africa is, will not admit of a far more
extensive and profitable trade to Great Britain,
than it yet ever has done?

II. Whether the people of this country, not-
withstanding their colour, are not capable of
being civilized, as well as great numbers of the
Indians in America and Asia have been? and
whether the primitive inhabitants of all coun-
tries, so far as we have been able to trace them,
were not once as savage and inhumanized as the
Negroes of Africa? and whether the ancient
Britons themselves, of this our own country,
were not once upon a level with the Africans?

III. Whether, therefore, there is not a pro-
bability that this people might, in time, by
proper management in the Europeans, become
as wise, as industrious, as ingenious, and as hu-
mane, as the people of any other country has
done?

IV. Whether their rational faculties are not,
in the general, equal to those of any other of
the human species; and whether they are not,
from experience, as capable of mechanical and
manufactoral arts and trades, as even the bulk
of the Europeans?

V. Whether
V. Whether it would not be more to the interest of all the European nations concerned in the trade to Africa, rather to endeavour to cultivate a friendly, humane, and civilized commerce with those people, into the very center of their extended country, than to content themselves only with skimming a trifling portion of trade upon the sea coast of Africa?

VI. Whether the greatest hindrance and obstruction to the Europeans cultivating a humane and Christian-like commerce with those populous countries, has not wholly proceeded from that unjust, inhumane, and unchristian-like traffic, called the Slave Trade, which is carried on by the Europeans?

VII. Whether this trade, and this only, was not the primary cause, and still continues to be the chief cause, of those eternal and incessant broils, quarrels, and animosities, which subsist between the Negroe princes and chiefs; and consequently those eternal wars which subsist among them, and which they are induced to carry on, in order to make prisoners of one another, for the sake of the Slave Trade?

VIII. Whether, if trade was carried on with them for a series of years, as it has been with most other savage countries, and the Europeans gave no encouragement whatever to the Slave Trade, those cruel wars among the blacks would not cease, and a fair and honourable commerce in time take place throughout the whole country?

IX. Whether the example of the Dutch, in the East Indies, who have civilized innumerable of the natives, and brought them to the European
pean way of cloathing, &c., does not give reasonable hopes that these suggestions are not visionary, but founded on experience, as well as on humane and Christian-like principles?

X. Whether commerce in general has not proved the great means of civilizing all nations, even the most savage and brutal; and why not the Africans?

XI. Whether the territories of those European nations, that are interested in the colonies and plantations in America, are not populous enough, or may not be rendered so, by proper encouragement given to matrimony, and to the breed of foundling infants, to supply their respective colonies with labourers, in the place of Negroes?

XII. Whether the British dominions in general have not an extent of territory sufficient to increase and multiply their inhabitants; and whether it is not their own fault that they do not increase them sufficiently to supply their colonies and plantations with whites instead of blacks?
EXTRACT of a Letter from Harry Gandy of Bristol, formerly a Captain in the African Trade, to William Dillwyn of Walthamstow, dated 26th of 7th Month 1783.

"I wrote thee a few lines the 8th, in reply to thine of the 3d instant, intending to answer thy postscript, concerning the African Trade, another opportunity. Since then I have carefully perused Anthony Benezet’s Tracts on that subject: whilst reading them, I felt such reflections arise as I never experienced before, doubtless owing to my formerly being less convinced of the iniquity of such a traffic than I am now. His Treatises appear to me incontrovertible, and supported by good authority. Whoever reads them, and remains insensible of the unparalleled injustice of such a trade, must require something more than proofs and arguments to break the callous membrane of his obdurate heart. Though the love of gain has been the only incentive to it, and example, authorised by human laws, has insensibly led many to engage in it, yet, on such strong suggestions of its injustice and lamentable effects, many, I trust, who, like myself, once approved, would not only instantly decline it, but earnestly contribute their endeavours to abolish it, and substitute in its stead, a commercial correspondence with the Africans, by an exchange of commodities on social and friendly principles; which I conceive may be done to great mutual advantage. Before I had attentively re-perused the above-mentioned tracts, I thought (as I hinted in my last letter)
letter) I had something to communicate that might throw a little light on this interesting subject; but the many correct descriptions of the coast, and interior parts of Africa, its fertility and produce, as well as of the genius, temper, and disposition of the inhabitants, contained in them, have induced me to think so contemptibly of what I had to offer, that I am now almost ashamed to mention it. I shall therefore reduce what I had in view to the few following remarks and occurrences.

Strongly possessed with a roving disposition when very young, I embraced the first opportunity that presented of going to sea from this city, and soon afterwards was persuaded, for the sake of better wages, to go to London, where I shipped myself on board a small sloop, belonging to the African Company, John Bruce Commander, bound to the river Gambia; about 200 miles up that river we got our cargo, consisting of 190 slaves, whereof upwards of 100 were remarkably stout men, shackled and handcuffed two and two together. They messed, as usual, twice a day on deck; at which times we always stood to arms, pointed through the barricado, as well to deter as suppress an insurrection, if attempted. Notwithstanding this precaution, it so fell out, soon after our leaving the coast, that some of the men slaves privately loosed their manacles, and rose at noon-day; and although our people immediately discharged their loaded muskets among them, yet they quickly broke open the barricado door, forced the cutlases from the sentry, and after a few minutes contest with our people, cleared the quarter-deck of them,
who retreated as they could up the shrouds into the tops. During this conflict, I was sitting quite abaft, on one of the stern hen-coops, shifting my cloaths: the sight alarmed me exceedingly, so that I knew not what to do, nor where to go; to advance was certain death, and to retreat seemed impossible. In this dilemma I looked over the stern, if haply I might see a rope fit to suspend me there out of their sight; for either they had not yet seen me, or if they had, did not think me worth their notice: however, by this means I saw the cabin windows were open, and immediately going that way into it, told Captain Bruce, who was then extremely ill in bed, that the Negroes had driven the people all aloft, and taken the vessel. On this surprizing news, the Captain got up, weak as he was, and went with me to a loaded arm-chest in the steerage, where also lay one of our men very ill: he likewise got up, and with the Captain and myself took, each of us, a loaded piece, first removing the ladder to prevent the Negroes coming down. By this time they had surrounded the companion, and being supplied with billets of wood out of the hold, by the way of the main deck, they threw them down at us, as opportunity permitted. On the other hand, we three in the steerage fired at them, as often as we could, from loaded pieces taken out of the arm-chest. By this means, often repeated, many soon lay dead about the companion; and those who happened to be fettered with them, not being able to get away, of course shared the same fate: this at length so intimidated the rest, that they quitted the quarter-deck,
deck, which we directly mounted, and being joined by the rest of our company from aloft, the Captain ordered us to fire a volley among the thickest of the Negroes, on which the survivors fled and concealed themselves as they could. As soon as this bloody piece of business was over, a no less dreadful scene ensued: the Captain having ordered every wounded slave to be brought on deck, directed the Doctor to examine the wounds, and wherever he pronounced a cure improbable, the poor wounded creature was ordered to jump into the sea, which many of them did with all seeming cheerfulness, and were drowned; some only desiring to take leave of those they were to be thus parted from, and then also plunging into the water without the least apparent reluctance. This deliberate close of the horrid business appeared to me, young and thoughtless as I was, more shocking than the former part of it. Another piece of cruelty committed on board that snow, I may also mention, though out of the order of time, as it happened some time before the insurrection which I have related. One of the men slaves being suspected of exciting others to rebel, was therefore separated from his companion; and being shackled and hand-cuffed singly, his feet were made fast to the ring bolt, and the burton tackle hooked in the bolt of his hand-cuffs: with that purchase, he was so stretched in a perpendicular posture, as nearly to dislocate every joint; and in this inhuman manner, exposed naked to all the ship's crew, each of whom was at liberty to scourge him as they pleased; nor was he taken down till he was almost dead, and then
then was thrown overboard. The consequence of such misconduct, and of the insurrection, was that, of the 190 slaves brought from the coast, only 90 arrived in Barbadoes. This I think was in the year 1740.

My next voyage to the coast of Africa was from the West-Indies, in 1757, on board a brig. I then commanded, to the river Gambia, and from thence to Goree, De Loois Islands, Sierra-leon, &c. On my return, I was particularly careful to treat the slaves with all possible tenderness, as well from such a propensity in myself, as to give them a favourable opinion of us who were made instrumental to their captivity. And although many of them died by disorders incident to such close confinement, I only lost two of them by other means; which happened thus:—One night, when at sea, an attempt was made by some of the men slaves to get their irons off; being informed of it, I ordered an officer down to examine them, with directions, if he found any loose, to send them on deck. Accordingly two stout men, who had got the fetters off their feet, were sent up with their hand-cuffs on. These I ordered to the other side of the deck, until further search was made below, intending only to secure them so as to prevent such an attempt in future; but in a few minutes afterwards, to my great surprise, they plunged into the sea together, and were drowned, notwithstanding all possible means were used to save them.

My third and last voyage to Africa, was also from the West-Indies, in 1762, in a snow, of which I was master, but nothing more material occurred during it, than that, as usual, I lost many of the poor slaves through sickness.
In these two last voyages, many months being spent on the coast, I had frequent opportunities of going into the country, and once went further up one of the branches of Sierraleon River, than I believe was ever before done by any European. From that excursion, and what I have observed in other parts, I am fully convinced of the peculiar richness of the soil, the great civility of its interior inhabitants, and their exemplary modesty and innocency; instances whereof I saw with pleasure and admiration.

A fix and twenty years residence in the West Indies gave me a full opportunity of knowing the cruelties exercised there on the slaves, having in the way of trade frequented almost all the English islands, and some of the Dutch, French, and Spanish. I can therefore confidently affirm, that the accounts given by Anthony Beznezet, and other writers quoted by him, are by no means exaggerated, but rather short of what I have many times seen with horror and deep concern. I do not remember his mentioning any thing of examination by torture, which is commonly made by thumb-screws, and lighted matches secured between the fingers, which occasions such exquisite pain, that many I believe have been thereby induced to accuse themselves falsely, and so suffered death in preference to the continuance of such extreme anguish. Previous to execution, in some parts, the condemned criminal is frequently carried on a fledge about the town, and at every public place burnt in the arm with a hot pair of crooked iron tongs, formed to the shape of the arm; and so to the place of execution, where he is either broke on the wheel, or his hands, feet, or head chopped off, according to the nature of the offence. For trivial
trivial crimes, such as being absent from muster, petty theft, short desertion, or the like, the slave committing it is obliged to lie flat, with his belly on the ground, and naked; and if he offers to stir, he is so flaked down that he cannot move. While in this extended posture, the executioner, standing at a considerable distance, and having a whip with a long lash, made of hide remarkably twisted and knotted, gives the offender as many strokes as he is supposed to deserve, and sometimes so severely applied, that every one makes an incision. These cruel barbarities are exercised upon them under the sanction of laws which disgrace humanity. The mere recital of them, as committed by a people under the Christian name, is painful. But the evils of this trade, and its consequent slavery, are indeed increased to a degree of enormity that calls aloud for the interposition of Government; and I cannot therefore but sincerely wish, that in whatever hands the important task of reforming them may providentially fall, the God of mercy and justice may grant them success!"

FINIS.

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