

which external politics may produce in the situation of the West Indies. I have merely examined what regards the organization of human society; the unequal partition of rights and of the enjoyments of life; the threatening dangers which the wisdom of the legislator and the moderation of free men may ward off, whatever be the form of the government. It is for the traveller who has been an eye-witness of the suffering and the degradation of human nature, to make the complaints of the unfortunate reach the ear of those by whom they can be relieved. I observed the condition of the blacks in countries where the laws, the religion, and the national habits tend to mitigate their fate; yet I retained, on quitting America, the same horror of slavery which I had felt in Europe. In vain have writers of ability, seeking to veil barbarous institutions by ingenious turns of language, invented the expressions "negro peasants of the West Indies," "black vassalage," and "patriarchal protection:" that is profaning the noble qualities of the mind and the imagination, for the purpose of exculpating by illusory comparisons, or captious sophisms excesses which afflict humanity, and which prepare the way for violent convulsions. Do they think that they have acquired the right of putting down commiseration, by comparing * the condition of the

* Such comparisons do not satisfy those secret partizans of the slave-trade, who try to make light of the miseries of the black race, and to resist every emotion those miseries awaken. The permanent condition of a caste founded on barbarous laws and institutions, is often confounded with the excesses of a power temporarily exercised on individuals. Thus Mr. Bolingbroke, who lived seven years at Demerara, and who visited the West India Islands, observes that "on board an English ship of war, flogging is more frequent than in the plantations of the English colonies." He adds, "that in general the negroes are but little flogged, but that very reasonable means of correction have been imagined, such as making them take boiling soup strongly peppered, or obliging them to drink, with a very small spoon, a solution of Glauber-salts." Mr. Bolingbroke regards the slave-trade as an universal benefit; and he is persuaded that if negroes who have enjoyed, during twenty years, all the comforts of slave life at Demerara, were permitted to return to the coast of Africa, they would effect recruiting on a large scale, and bring whole nations to the English possessions. (*Voyage to Demerara*, 1807). Such is the firm and frank profession of faith of a planter; yet Mr. Bolingbroke, as several passages of his book prove, is a moderate man, full of benevolent intentions towards the slaves.