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ART. I.—*Sectarianism is Heresy, in three parts, in which are shown its Nature, Evils and Remedy.* By A. Wylie. Bloomington, Ia. 1840. 8vo. pp. 132.

OUR church has occasion to rejoice whenever those who go out from her undertake to give their reasons. Who will venture to predict how many heedless lapses into high-churchism, on the one hand, and no-churchism on the other, have been already, or may yet be, prevented by the printed arguments of Mr. Calvin Colton and of Dr. Andrew Wylie? In this respect, if in no other, these distinguished writers may assure themselves, they have not lived in vain.

The work before us is a series of dialogues between one Gardezfoi, one Democop, and Timothy, an alias for Andrew Wylie. As he gives the outlandish names to his opponents, so he does his best to give them all the nonsense, but without success. The book is not so violent as we expected from the author's temper. He is a man of talents, and of reading, but inaccurate, and sadly wanting both in taste and judgment. He makes sectarianism to consist in bigotry and carnality. By bigotry he understands a disposition to lay stress on doctrines; and by carnality all zeal for particular denominations. His great point is, that faith is trust in God, not

John A. Green

ART. III.—*The African Slave Trade.* By Thomas Fowell Buxton, Esq.

The African Slave Trade. By Thomas Fowell Buxton, Esq. Part II.—The Remedy.

NEW BOOKS are a good index to the character of a people among whom they are produced. They treat commonly of those subjects which most occupy public attention; their number shows the degree of interest taken by the people in those subjects; their intellectual excellence is the result and the evidence of the existing state of educated talent; while the moral principles advocated or implied are not only a criterion of the religious character of their authors, but they show the prevailing belief of the people at large. We have in this remark a key with which we can readily explore the regions of mind, morals, occupation, and general improvement in any given age or country. Whether we look at the polished writings of the Greeks, the admired productions of the Augustan age, the ponderous ‘opera’ of the early Christian Fathers, the controversial volumes producing and springing from the Reformation, or the thousand and one books on all subjects which the awakened mind of our own generation has given birth to, we at once perceive the prevailing character of the people by whom these different books were written and read. A good account of “the life and times” of some generally admired book would throw valuable light on the character of its day.

We have been struck with this remark when looking at the direction which the minds of men in our times have taken on the subject of Slavery—the books which have been written show how widely, deeply, and for the most part how rightly men think and feel in regard to this evil. The Slave Trade, the most distressing branch of the system of Slavery, has received the most searching attention of many writers. Of this, these books of Mr. Buxton give ample proof, being not only themselves a good index to the present state of the British mind on that subject, but deriving no small part of their value from their containing a well-prepared summary of what has been written by a multitude of writers, concerning both the Slave Trade and the land which has so long been ravaged by it. And it is highly gratifying

to see the general agreement amongst writers of all classes in exposing the evils of this shocking traffic. Governors of Colonies, naval men, travellers, merchants engaged in lawful trade, missionaries, philanthropists of Europe, Africa and America, seem alike anxious to contribute information, arguments, suggestions and plans that may lead to the suppression of this vast evil. Such a general agreement is creditable to the humanity of intelligent men. And the knowledge thus accumulated from so many different sources is highly important. With the best intentions, men can do nothing without light, except to long and pray for the good which they know not how otherwise to seek; but when both the nature and the relations of any evil are clearly understood, it becomes practicable to devise ways and means for its removal. This is the present position of the question concerning the destruction of the Slave Trade. We now know what that trade is, and we know its connexions on both sides of the Atlantic with the interests of the buyers and the sellers of men. We have, indeed, long known the existence of this traffic, and we have partially known the extent to which it has been carried, but these volumes contain a fulness and a minuteness of information on the whole subject which, we apprehend, will often present new views of this great evil even to those who are well acquainted with the general subject; and they contain plans, which if not original, are yet wisely formed and well matured, and which well deserve the consideration of all benevolent men.

Our readers are aware that Mr. Buxton wears the mantle of the great and good Wilberforce, as leader of the British opposition to slavery. He seems to have little of Wilberforce's readiness and beauty of fancy, and less of his glowing enthusiasm. We suppose he has no claims to genius, and he could not hope to be admired, as Wilberforce often was, even by those who were bitterly opposed to his measures. But in pure benevolence, sound judgment, diligence, and unwavering sympathy for the slave, Buxton is not at all inferior to his distinguished predecessor. He is a respectable member of the British Parliament, and his private character, we believe, is one of great worth; we have heard that, without being a Dissenter, his preferences are with the Wesleyan body of Christians in England.

We come now to his books on the Slave Trade, and the remedy for the Slave Trade. And here we suppose many will meet us with the question, "Can any good thing come

out of Nazareth?" One of these volumes bears on its Title-page the ominous name of the American Anti-Slavery Society, and we should judge the other has been republished in the same connexion. Waving our preferences as to that point,—and well we may, for we think the Colonization Society might better have undertaken their protection in this country: they contain little that will be censured by the most zealous opponent of modern Abolitionism, and much that favors the Colonization scheme,—waving that point and the question connected with it for the present, we take pleasure in speaking well of the style in which these books have been published, and of the price, which is so moderate as to place them within the reach of all, who wish to examine what we certainly consider the most valuable book that has ever been published concerning the African Slave Trade.

The first volume shows at length the extent of that trade, the mortality connected with it, and the entire failure of all the efforts that have been made for its suppression; a valuable chapter is added to this volume on commercial intercourse with Africa.

Most persons will be not less surprised than grieved to learn the vigour of this detestable trade at the present time. Its victims are twice as numerous as when the trade was proscribed thirty years ago, and their sufferings are greatly increased. Here we shall give some particulars.

The principal slave markets are Cuba, where about 60,000 slaves from Africa are annually sold, and the Brazils, where nearly 80,000 are disposed of. Slaves are also taken to Porto Rico, in the West Indies, Buenos Ayres, and it is alleged, we hope without foundation, to Texas. The number recaptured amounts to nearly 8000 annually on the average. The whole number of slaves who are brought across the Atlantic, without including the victims to the trade, whose sufferings are mercifully ended by death before they are stored in the holds of the Slave-ship, amounts to not less than 150,000 annually. Besides this *Christian* Slave Trade, there is a Mohammedan draught on the miserable inhabitants of Africa, which reduces to slavery 50,000 people every year—of whom 30,000 are taken from the North East coast in Arab vessels, belonging for the most part to the Sultan of Muscat, and 20,000 to Barbary, Egypt, &c.

The number of slaves brought to our American Continent seems incredible, especially when we remember, that at the commencement of the controversy concerning this Trade,

the number was estimated only at 70,000. But Mr. Buxton, with the most evident determination not to overrate the evil, nor to assert any thing without the support of decided testimony, has brought forward such an array of evidence as seems to preclude the hope of any mistake, and to show that this large number is not too largely stated. He derives his testimony from four independent sources.

I. From the papers on the Slave Trade presented annually to Parliament, by command of her Majesty, consisting of Reports from Naval Officers, Governors of the Colonies and Consuls, Decisions of the Courts, &c. These documents authorize the estimate of at least 150,000, actually taken across the Atlantic.

II. Gov. M'Lean, and several other British officers, who possessed good opportunities of forming an opinion, from their residence on the African Coast, have estimated the number of slaves taken from that Coast in one year at 196,146.

III. An estimate has been made by ascertaining the value of goods, manufactured in Great Britain, which are applicable only to the purposes of this trade. One third of the price of a slave, it seems, is commonly paid to the native slave-dealer in these goods. The average price of a slave being £4, and the goods being disposed of at a certain average advance on their cost. When the amount of money invested in this way is ascertained, in connexion with a knowledge of the usages of the trade, it is easy to calculate the probable number of Slaves purchased. According to this method of reckoning, the average annual number is 187,500.

IV. An estimate which serves to give a general idea of the extent of the Trade is formed from the number of slave-vessels which left Brazil, Cuba, &c., for slaves, in a given year 1829, as compared with the number of captures in that year, the proportion being one out of thirty. In the year 1836-7 the number of re-captured Africans was 7,538 multiplied by 30 = 226,140.

From these various sources, but chiefly the direct testimony of the first, for the particulars of which our readers will refer to the book itself, it seems not extravagant to place the number with Mr. B. at 150,000. When to these we add the 50,000 slaves annually torn from their homes, for the Mohammedan markets, we have the probable extent of the African Slave Trade.

The statement of more numbers, however, conveys no adequate impression to the mind, of the manifold and extreme

evils of this infamous traffic. Each one of this large multitude of slaves once dwelt in peace in his native village, and before we can understand the enormity of this trade, we must see that village surprised, destroyed in the dead of night by bands of ruthless men, the houses fired, and by their lurid light the work of plunder and death rapidly completed. Families are broken up. Parents and their children are forever separated. The aged and the feeble meet with no mercy. The strong, and especially the young are seized, bound, loaded with bonds, if refractory, and hurried off to the slave-factories on the coast. This is one of the most common modes of seizure, though others not less cruel are sometimes adopted. On the march to the coast, the poor captives commonly suffer incredible hardships, and many sink under them, and find rest from their sufferings in the sands of the desert. Those who reach the factory are kept in miserable, crowded apartments, badly fed, unfeelingly treated, and obtain neither help nor sympathy in the sickness brought on by excessive fatigue on the march and by wretched treatment, or by the agony of their mental sufferings, so that before the christian slave-purchaser arrives, many often become a prey to the last enemy. Those who still remain, live but to undergo what is surely worse than death, the horrors of the middle passage across the Atlantic. Who has not heard of these horrors? And yet who has any correct impression of what they are? We ask not of what they were? For in order to escape detection by armed cruisers, the slave-dealers crowd their hapless victims into a narrower space, and subject them to such restrictions as were unknown when the Slave Trade was legal, expecting and even calculating that if one third should die on the passage, with all the risk of capture, still their profits on the adventure would be ample! We make here a single quotation, selected on account of its recent date and the high character of the author from whose book it is quoted, to show that the dreadful sufferings of the voyage cannot be spoken of in language too strong, and that they are not less severe now than formerly:

“Dr. Walsh, in his “Notices of Brazil,” gives a most animated picture of the state of a Spanish Slaver, detained by the vessel of war, in which he returned from Brazil, in May, 1829. He says, ‘When we mounted her decks, we found her full of slaves; she had taken on board 562, and had been out seventeen days, during which she lost fifty-five. The slaves were all enclosed under grated hatchways between decks. The space was so low that they sat between each other’s legs, and stowed so close together that there was no possibility of their lying down, or at all changing their position by night or day. As

they belonged to, and were shipped on account of different individuals, they were all branded like sheep, with the owner's marks of different forms. These were impressed under their breasts, or on their arms; and, as the mate informed me with perfect indifference, 'burnt with a red-hot iron.'

"After many other particulars, the statement of which my limits will not admit, Dr. Walsh continues: 'The poor beings were all turned up together. They came swarming up like bees from the aperture of a hive, till the whole deck was crowded to suffocation from stem to stern. On looking into the places where they had been crammed, there were found some children next the sides of the ship. The little creatures seemed indifferent as to life or death, and when they were carried on deck many of them could not stand. Some water was brought; it was then that the extent of their sufferings was exposed in a fearful manner. They all rushed like maniacs towards it. No entreaties, or threats, or blows could restrain them; they shrieked and struggled and fought for a drop of the precious liquid, as if they grew rabid at the sight of it. There is nothing which the slaves during the middle passage suffer so much from as want of water. It is sometimes usual to take out casks filled with sea-water as ballast, and when the slaves are received on board, to start the casks and refill them with fresh. On one occasion a ship from Bahia neglected to change the contents of the casks, and on the mid-passage, found to their horror that they were filled with nothing but salt water. All the slaves on board perished! We could judge of the extent of their sufferings from the sight we now saw. When the poor creatures were ordered down again, several of them came and pressed their heads against our knees with looks of the greatest anguish, at the prospect of returning to the horrid place of suffering below. It was not surprising that they had lost fifty-five, in the space of seventeen days. Indeed, many of the survivors were seen lying about the decks in the last stage of emaciation, and in a state of filth and misery not to be looked at.'

"While expressing my horror at what I saw, and exclaiming against the state of this vessel, I was informed by my friends, who had passed so long a time on the Coast of Africa, and visited so many ships, that this was one of the best they had seen. The height sometimes between decks, was only eighteen inches; so that the unfortunate beings could not turn round, or even on their sides, the elevation being less than the breadth of their shoulders; and here they are usually chained to the decks by the neck and legs. After much deliberation this wretched vessel was allowed to proceed on her voyage.

"It was dark when we separated; and the last parting sounds we heard from the unhallowed ship were the cries and shrieks of the slaves suffering under some bodily infliction.*" *Slave Trade*, pp. 128-130.

Many other accounts are given by our author, some of which are greatly more aggravated cases, and others are of dates quite recent, but our pages do not afford space to quote them. Nor can we dwell on the sufferings of those who survive the voyage, during the time of their "seasoning" in the new climate and country to which they have now been brought, nor on the thousand evils which grow out of their relation as slaves at the mercy of men whose evil passions are little restrained by law, and whose temporal interests are considered by them infinitely more important than the social, mental, or moral improvement of their slaves. It is proba-

* Walsh's Notices of Brazil: London, 1830, Vol. ii, p. 475, &c.

bly no exaggeration to set down the loss of life from the seizure, march, detention on the coast, passage, and seasoning, to say nothing of human happiness in the countless circumstances and relations of our life, as greater than the numbers finally sold into hopeless slavery. The mortality connected with this trade is, indeed, truly dreadful. We might gladly spare our readers and ourselves the review of these evils and sufferings, did we not remember the fine remark quoted in one of these volumes from Fox, in reference to this subject,—"True humanity consists not in a squeamish ear; it consists not in starting or shrinking at such tales as these, but in a disposition of heart to relieve misery. True humanity appertains rather to the mind than to the nerves, and prompts men to use real and active endeavours to execute the actions which it suggests." We call to mind also that the humanity of our readers has not been formed from poring over sickly novels, but it has been inspired by the reading of the Bible; their highest wish is to imitate the benevolence of Him whose sympathies were always ready to flow towards the needy, but whose hand was not less ready to give them help.

The Slave Trade is strongly entrenched behind the pecuniary interests of various classes of wicked men, and hence the difficulty of putting an end to it. The native Slave-Captor and seller, the least criminal of all slave-dealers because the most ignorant, finds this trade his only means of procuring those European commodities for which he has acquired a taste. The native chief or petty king is not aware that the productions of his rich country would procure a better supply of his wants, and he sells his subjects or the captives taken by them rather than the productions which their labour would make ready for the market; thus neglecting the only source of valuable commerce to which he could look, and at the same time impoverishing both himself and his country. The European or American merchant finds this trade a very profitable investment of his capital, and the agonies and heart-breakings of thousands of his fellow men are light in comparison with the one hundred and eighty per cent. advance which it yields him. There is also a marine interest created by this traffic, and the ship owners, captains, agents, insurers, &c., employed in its various ramifications, are all opposed to the abolition of slave-trading. And there are the purchasers of slaves, a numerous body of men, possessing large wealth, living chiefly in those Roman Catholic American States and Islands, where conscience is little enlightened, who are

firmly persuaded that their temporal interests are inseparably connected with the prosperity of the Slave Trade. If, however, but one of these various classes of interested men can be induced to abandon this trade forever, or for such reasons as will make it certain they will have no successors, it is then at an end. It would be most gratifying to subdue this gigantic evil, and all evils, having their origin and their strength in the selfishness of our depraved nature, by no other weapon than that of truth spoken in love. Truth has a force greater than that of many armies. Its power is "mighty to the pulling down of strong holds." It is the peculiar armour of Christians. Nor do we underrate its power, when we recognise as lawful auxiliaries, those general agencies, under the direction of providence, which are not less ordained of God for the fulfilment of his holy purposes than is the truth of his sacred word. Providence and grace are often united in bestowing blessings on the afflicted. Sometimes the work of reform or of mercy is accomplished only through what are called the means of grace; but great and crying political and social evils, we apprehend, particularly those which implicate men in their national relations, are often, if not commonly, remedied by the interposition of providential agencies. It is not only lawful, therefore, but highly expedient to make use of general, in distinction from strictly religious agencies for the suppression of the Slave Trade, or of any other evil. And "Mr. Buxton's plan," as it is familiarly called, is to make it the interest of the African not to trade in slaves, at the same time using proper means to enlighten his mind and to elevate his condition.

Preparatory to the direct measures which Mr. Buxton would employ, he recommends increasing the efficiency of the Naval Force engaged in this service, by concentrating that force on the African Coast, increasing the number of vessels, and employing in part armed steamers. On the average of four years preceding 1838, the British had 42 vessels of war on the West Indian and South American stations, and 14 on the African. By the larger squadron, in four years, there were taken and adjudicated 34 slavers; by the smaller, 97; showing conclusively the importance of this change of station. This increase of naval force would greatly augment the risks of the slaver, and aid the efforts to change the direction of African self-interest; while steam-vessels could explore rivers and harbours, impenetrable to vessels of war, where the slave-dealer often collects his vic-

tims, and they could often come up with slavers when sailing vessels would fail, frequent calms prevailing in those latitudes. Another preparatory measure is to form Treaties with native powers in Africa, engaging their co-operation to put down the Slave Trade, by giving them certain advantages. This measure is to be tried chiefly with the powerful rulers of the interior, of whose good will there is much better hope than of the co-operation of the rabble of petty chiefs on the coast, who have become for the most part callous to every good feeling by the corrupting influence of this detestable traffic, and who reap a double profit from it on the export of slaves and on the import of goods in exchange. The powerful Sultans and Kings of the interior are a different race of rulers, more willing to establish amicable relations with Europeans, and if their co-operation can be secured, the fountains of the mighty evil will be in a great measure dried up.

The basis of the remedy proposed by the author, as already intimated, is to employ efficient means to call forth the resources of the African soil, and to convince the natives that their true interest consists in selling the productions and not the producers. It can be demonstrated that the Slave-Trade is a ruinous one to the Africans themselves. And it is deemed practicable to convince them of this most important truth. Mr. Buxton goes at length into statements concerning the varied productions, and the fertility of the African country as contrasted with the trifling value of the exports; these statements place his scheme in a very favourable light, viewed in reference to the capacity of the country and people for the change which all benevolent men must wish to see accomplished. The regions of Central Africa, besides having a remarkably fertile soil, possess many noble rivers, are occupied by a dense population, and are easily reached from civilized countries. The Sugar Cane, Coffee, Cotton, Tobacco are indigenous, and might be grown abundantly. Other natural productions may be arranged under the classes of Grains, Fruits, Roots, Timbers, Nuts, Dyes, Dye-woods, Gums, Drugs, Minerals—all of which classes abound in most valuable articles. And yet this vast and fruitful land now “receives for all her exports, both of people and productions, less than half a million (sterling) of imports, one half of which may be goods of the worst description, and a third made up of arms and ammunition.”

In order, then, to establish and promote that fair com-

merce which shall supersede the infamous traffic in slaves, Mr. Buxton recommends the British government to obtain Fernando Po, an island in the gulf of Benin, about 3° N., and other commanding positions, in order to protect the enterprises which are to be set on foot from the hostile influence of European slave-dealers and interested natives; he urges further the importance of settling factories, and of sending out trading ships.

He also proposes, that two Societies be forthwith formed, "a Benevolent Society, which shall watch over, and befriend the interests of Africa; and a Company, which shall cultivate her soil," sending out hereafter "persons well acquainted with tropical climates and productions, to commence pattern farms and establish factories well supplied with European goods; in a word, to use all the means that experience may point out, for a profitable and successful employment of British skill and capital in the African continent." The support of these Associations Mr. B. assigns to individuals, as a duty to be undertaken by all who feel concerned for the welfare of Africa; while the British government, he thinks, "should take on itself the whole duty and expense of preserving the peace and of affording the necessary protection to new British settlements in Africa," besides carrying into effect the preparatory measures which have been already described.

The principles on which this remedy is proposed are of the most liberal, as well as of the most Christian character. Free trade, free labour, and the various influences and instrumentalities of the Christian religion, are strongly advocated in these volumes. Mr. B. would make Fernando Po, and the proposed station to be formed at the junction of the Niger and the Tchadda, what Singapore now is—free ports to all nations; he would utterly prohibit all manner of slavery in any territory that may be acquired, while he warmly urges the importance of religious or missionary operations, as necessary to the success of his scheme, not less than from a cordial personal interest in the greater objects for which such efforts are undertaken by Christians, saying truly, that "the Gospel ever has been, and ever must be the grand civilizer of mankind."

Our readers will not fail to observe the decided testimony of this distinguished philanthropist to the importance of missionary labours, viewed as forming an essential part of his plan. Perhaps no person is better qualified to form an intel-

ligent opinion on that subject, having been chairman of a committee of the House of Commons a few years ago, on the Aborigines question—a position which required the most thorough examination to be made into the principles, proceedings and results of the Missionary enterprise. After referring in the second volume before us to the evidence laid before that Committee, and making several valuable extracts from it, showing the influence of religion in removing evils and in elevating the character and condition of barbarous and half civilized tribes, Mr. Buxton adds:

“The hope, therefore, of effecting Africa’s civilization, and of inducing her tribes to relinquish the trade in man, is, without this assistance, utterly vain. This mighty lever, when properly applied, can alone overturn the iniquitous systems which prevail throughout that continent. Let Missionaries and schoolmasters, the plow and the spade, go together, and agriculture will flourish; the avenues to legitimate commerce will be opened; confidence between man and man will be inspired; whilst civilization will advance as the natural effect, and Christianity operate as the proximate cause of this happy change.”

“I believe that Christianity will meet the necessities of the case, and will prove a specific remedy for the moral evils of Africa.” *Remedy*, p. 218.

He accordingly recommends—

“First. That in every settlement formed on the views here laid down, the religious, moral, and industrial education of the natives should be considered an essential object, claiming the early and careful attention of the founders of such settlement.

“Secondly. That Missionary Societies should, by mutual agreement, subdivide and apportion the parts of this common field, so that each section of the Christian church may have undisturbed possession of its own sphere of labour.

“Thirdly. That immediate arrangements should be made by each for normal schools, intended to rear not only native teachers of religion, but native artisans, mechanics and agriculturists, well instructed for the purpose, and themselves converts to Christianity.

“Fourthly. That the African Civilization Society, now being instituted, shall befriend and protect all who are engaged in disseminating the truths of Christianity.” *Remedy*, pp. 222, 223.

The outline now given of the “*Remedy*” presented in this work for the Slave Trade, furnishes an answer to a question often asked amongst us, and to which the friends of Colonization and of modern Abolition have given very different replies—Is this plan friendly to our American Colonization scheme? If that scheme be considered as a plan for the removal of the coloured people from this country to the land of their fathers, Mr. Buxton’s work makes no reference to it, nor does his purpose require him to consider it at all; while it must be acknowledged that Mr. B. himself is avowedly opposed to our Colonization Society viewed in this light. But if this Society be regarded as a means of forming colonies, “or settlements” as Mr. B. calls them, on the Afri-

can continent, whose whole influence shall be opposed to the slave trade, and whose connexion with the native inhabitants shall be instrumental in giving to them the advantages of civilization, then it is perfectly clear that the American Colonization Society is doing, and has long been doing, an important part of what our author is so anxious to have done. If the actual results of its "settlements" have been less beneficial than was designed and hoped for, we must set down the blame to the large "account current" with imperfect human nature. The American Colonists may not be as pure in their benevolence as Mr. B's emancipated slaves from the West Indies, on whom he is disposed to rely for operatives at first in his proposed settlements, but he will no doubt find on actual trial that even West Indian negroes are far from being free from imperfection. That our Colonies should be regarded as a part of the machinery which Mr. B. would set in motion, is put beyond doubt by his having specified the British colonies at Sierra Leone, on the Gambia, and on the Gold Coast, as illustrating and confirming his positions. Wherein do the English and American settlements differ, considered with reference to his object? Mr. Buxton is worthy of blame, in our judgment, for not referring directly to the American colonies in support of his theory, especially as he is not unacquainted with their history. Nor is it less strange that he should look only to the West Indies for settlers that can endure the climate, when it is notorious that in these United States there are fifty coloured people for every one that could be found elsewhere, fitted for the object proposed by possessing the requisite agricultural, mechanical, social, intellectual, and religious qualifications. We can but hope, in our confidence in a man of so much real philanthropy, that Mr. B. has been led to "stand in doubt" of every thing American on this subject, by the representations so commonly, and we must say, so falsely, made by certain of our own selves—of which a specimen is furnished by a remark in the advertisement of the American editor to the first of these volumes—that "facts have abundantly proved, that the *colonies* of Sierra Leone and Liberia are the mere handmaids of the Slave Trade." Let Mr. B. judge, by the application of this wholesale remark to his own colony, of its truth when spoken of ours. We cannot dismiss this topic without expressing our deep regret that benevolent men on the two sides of the Atlantic are in danger of being alienated from each other by the indiscriminate charges made by ultra

men on this general subject. Having "one Lord, one faith, one baptism," it is afflicting that we should not also have a common heart and a united hand for all good objects. We confess, however, that we see little prospect of a better understanding with our British brethren. They seem erroneously to suppose that abstract principles can be carried into practical operation with equal facility and speed in every land, and they are misled by the apparent agreement between our American abolitionists and themselves; an agreement, however, chiefly in name, for neither Mr. B. nor any other British philanthropist of intelligence and established character could, if in this country, hold fellowship with our organized abolitionists; we make this remark, without undertaking now to substantiate it, from a pretty extensive acquaintance with British Christians of liberal views.

Concerning the plan developed in these volumes for the suppression of this giant evil, we have but little further to say. Some of the preparatory measures appear to us wise and promising—particularly the concentration of the naval force on the African coast, and the employment of steam vessels. As to the plan itself, it consists mainly of two things, now recommended to be attempted together, which have long been attempted separately, both by British and American Christians, we mean colonies and missionary agencies. So far as Africa is concerned, the friends of the American Colonization Society, and the supporters of our Missionary Societies have long used, substantially, the same arguments for their respective modes of doing good to the Africans, which are recommended by our Author; they have hoped for similar results; and they have thus argued and hoped, because they have been using the same instrumentalities by which he would effect his object. The suppression of the Slave Trade, the calling forth of African agricultural and commercial resources; the improvement of the native mind; and the giving of that Christian knowledge and influence, without which all other means will be employed in vain, are ideas with which, we suppose, the minds of all our readers have been familiar for years; and they have looked for the happiest results from their labours, missionary and colonial, to which these ideas have given rise. Our Missionary Societies all speak the language of strong hope in regard to their proceeding, and if our Colonization Society has failed to accomplish all that was expected from it for Africa, (we refer not now to what is expected from it by many, for the coloured people of this

country, which we consider an entirely different subject,) it must be ascribed to, what Mr. B. will probably find the greatest difficulty attending his scheme, the imperfections of the colonists. It is needless to say they are but men, and subject to all the temptations which beset men in their circumstances. Something may also be ascribed to the trying nature of the African climate to foreigners, a difficulty not prominently set forth in these volumes. But while we think that Mr. Buxton recommends little that is new, we are glad to see old and approved ideas under new aspects, old and vilified schemes of benevolence under new combinations, abused American notions under the patronage of the great leader of British Abolitionists; and we are not only glad, but delighted to see such a powerful movement making in behalf of long suffering Africa. We trust a fair and effective trial will be given to all that is recommended in these volumes. We hope that the entire moral strength of the British nation, backed by the requisite pecuniary and government support, will be exerted for this truly noble object—better worthy of a great nation's mightiest energies than the subjugation of any Eastern kingdom. And we shall humbly but fervently unite with our British Christian brethren in seeking the blessing of Him, whose favour vouchsafed alone ensures success. We would also imitate their zeal. We would impart new animation to our various Colonies planted on the African coast. Concerning the principles on which these settlements have been formed, we have no doubt, all that Abolitionists say against them to the contrary notwithstanding; and if there be any thing in their management or their practical operation that is open to objection, as Abolitionists contend, we shall cheerfully agree with them in seeking its amendment, but we cannot consent to throw away a vessel of silver because there may be some alloy in its composition. We regret, indeed, that our Colonial settlements do not include any of the great arterial rivers of Africa, by which access might readily be gained into the interior, but still we should not be indifferent to the scope offered by them for our benevolence. We should, on the contrary, encourage by all means the labours of our various Missionary societies among the natives on that part of the Coast which is under our care. Each of the great bodies of Christians in this country has a bond of union with Africa in its existing Missionary establishments. Our Congregational and New School Presbyterian friends have a well con-

ducted mission at Cape Palmas; our Episcopal brethren have also an important Mission at that place; while the Baptist, Methodist and Presbyterian bodies have Missions at other places. These Missionary settlements should become channels of great blessing to the African people, and should be kept well filled with the waters of life.

We cannot undertake to give our readers an account of the information contained in these volumes on the commercial capabilities of Africa. A multitude of facts, from a hundred different sources, are here brought together, which deserve well the attention of intelligent mercantile men, but which do not admit of being abridged. The historical notices of the English Colonial settlements possess much interest, but to these also we can give only this passing reference. In a work of this kind various subordinate matters, subsidiary to the general object of the author, and yet distinct, almost episodic, in their character, receive proper notice. Of subjects under this category is the question concerning the mental capacity of the Negro race, and we are prepared to subscribe to the general correctness of the views presented by our author. In a state of slavery, parents are poorly qualified to instruct their children, the plastic season of youth passes almost without improvement; maturer years are years of ignorance; the position of the unfortunate slave through life is unfavourable to mental or moral elevation, and the wonder is that so many coloured people form characters in many points so respectable rather than that the coloured man, being a slave, should be a degraded person. Any race of men, under the long continued action of similar causes and influences, would become degraded. A rather successful analogical argument is brought forward to refute the often alleged inferiority of the Negro, as evinced in his present debasement, by showing that when Englishmen and Africans have changed places, the coloured man being the master and the white man the slave, a similar degradation of people having our own aristocratic complexion has been the consequence. The illustration is taken from the case of the crew of a merchant vessel who were taken captive and reduced to slavery; the account is given by the captain of the vessel on recovering, some years after, his liberty. The opinion of the negroes themselves may be set off against the opinion of white people, both classes judging of each other in similar circumstances; though we may observe *en passant*, that the accounts given by the captain, then the overseer of the white slaves, appear to

confirm the estimate formed of them by their owners. According to the narrator, in one place "the Arab ans were well received; but we were more ridiculed than ever we had been, receiving an abundance of the vile epithets so common to their people, who had ever viewed us as a degraded set of beings, scarcely fit to live in the world." "Swinish looking dogs and white skinned-devils, were the appellations which were familiarly applied to them by the Africans." The narrator of these things himself, gives proof of the evil influence of slavery on his morals; he had no scruple about stealing his master's corn, tobacco, fruit, &c., nor about deceiving him by all manner of falsehood. Are these things less evil in a white slave than in a coloured one? Or is slavery itself a system adapted to repress the good, and to develope strongly the evil and debasing tendencies of our nature?

Reverting again to Mr Buxton's Remedy, we cannot conclude our notice of his book, without mentioning with great pleasure the reception it has met with in Great Britain. The highest persons in church and state have publicly expressed their confidence in this scheme of benevolence, and Lord John Russell has, in a letter to Parliament, published in the Appendix, not only expressed his conviction of the expediency of some prominent points of the undertaking, as the best if not the only way of putting down the Slave Trade, but has officially presented estimates for the requisite expenses of three iron steam-vessels, with complete equipments, and for liberal presents to native chiefs and kings. Great Britain is one of the most powerful nations in the world; and while there is much in her policy that we stand in doubt of, and while some of her leading measures are such as we entirely disapprove, still we rejoice in her greatness. She has the ability to accomplish much for the good of our race, and we observe with unaffected pleasure the abundant evidence of her willingness to give the blessings of civilization and Christianity to the long benighted children of Ham.

The prospects of Africa appear full of hope. Powerful causes cannot fail to produce great changes in her condition. Delay may attend their operation, but there can be no uncertainty as to their final result. Africa shall rise from her degradation. The people long oppressed shall yet lift their head among the nations. Let the friends of that long oppressed country but prove faithful, and under the blessing of the

great King of nations, the very land of slaves shall become the home of a people rejoicing in that blessed liberty where-with Christ makes free.

Jonathan Edwards

ART. IV.—*An Inquiry in the modern prevailing notions respecting the Freedom of the Will, which is supposed to be essential to Moral Agency, Virtue and Vice, Rewards and Punishments, Praise and Blame.* By Jonathan Edwards. Gould, Newman and Saxton, New York, 1840.

THE appearance of a new edition of the standard work of President Edwards on the Freedom of the Will, furnishes an occasion, which we are glad to embrace, of calling the attention of our readers to one particular part of the subject which has of late been a matter of frequent debate.

No attentive and competent observer of the controversies, which of late years have harassed the Church, will dispute that in a great measure they turn upon the nature and functions of the human will. It is as evident that the chief of these questions, on which all others hinge, is that which relates to the Power of Contrary Choice. It will be agreed that whatever goes to determine concerning the reality, nature and operations of this power, does in that degree determine the controversy itself. In the hope of contributing to this happy result, the ensuing inquiry will be conducted. No valuable progress can be made in it, unless it is pursued with a clear conception of the real point at issue. Our first endeavour, therefore, shall be to ascertain precisely what that point is.

1. The question is not whether the will might have made a choice the contrary of that actually made, had its motives, either internal or external, or both united, been different; i. e. had the state of the agent's mind within, or the outward inducements presented to it, been different. No one disputes that on this supposition there might have been a choice different from, or contrary to, that actually made. No one disputes that should such a change subsequently occur, it might produce a corresponding change of choice.

2. The question is not whether there is a mere natural power of contrary choice, as the phrase "natural power" has