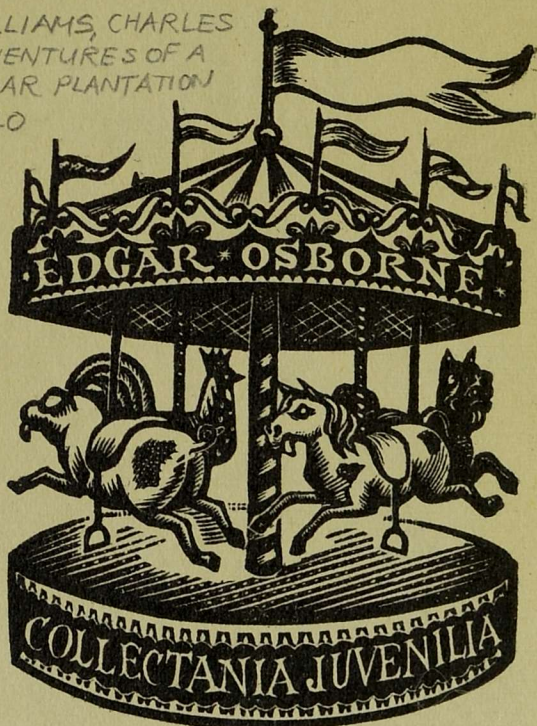


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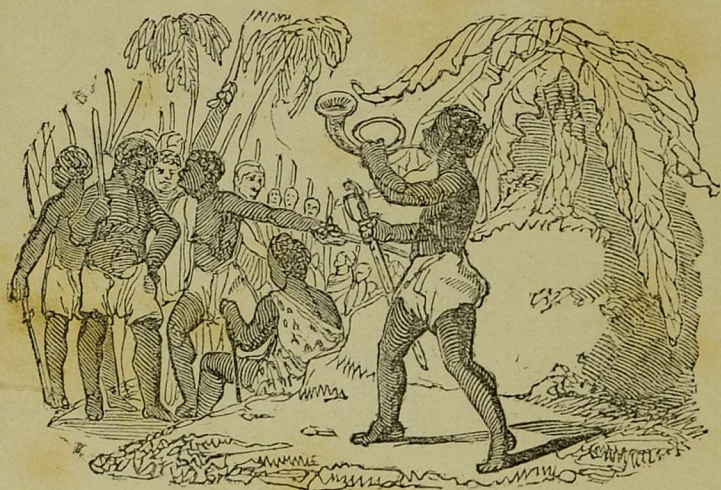
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FRONTISPIECE.



EMANCIPATION.



THE  
ADVENTURES  
OF A  
SUGAR PLANTATION.

BY THE  
REV. CHARLES WILLIAMS,  
AUTHOR OF "ADVENTURES OF A COTTON-TREE," "ADVENTURES  
OF A COAL-MINE," &c.

WITH MANY ENGRAVINGS.

LONDON:  
SUNDAY SCHOOL UNION DEPOSITORY,  
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1840.





## PREFACE.

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THE present volume, designed as a companion to the Adventures of a Cotton-Tree, and those of a Coal-Mine, will furnish ample materials for domestic conversation; especially when the vegetable products to which it refers are enjoyed. Much may here be learned of Sugar, Tea, Coffee, and Chocolate, and of those exertions of benevolence and piety with which the history of the former is inseparably connected.

*London, October 28th, 1836.*





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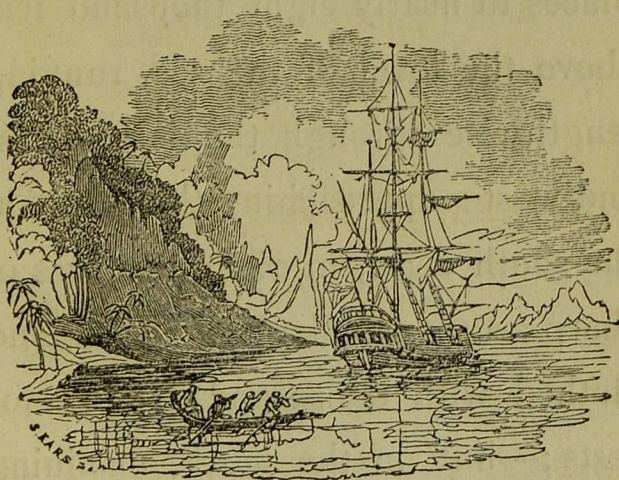
ADVENTURES  
OF A  
SUGAR-PLANTATION.





## CHAP. I.

JAMAICA is a beautiful island. It is happily screened by Cuba and



Hispaniola from the tempestuous winds of the Atlantic, and peculiarly adapted, from the number and dis-

position of its excellent havens, for an extensive and profitable commerce. Its shape is somewhat oval, with an elevated ridge, called the ‘Blue Mountains,’ rising in some places to nearly eight thousand feet above the level of the sea, running lengthwise through the island east and west : approaching the ocean on the south coast, in gigantic spires of sharp ascent—difficult of access, and clothed with dense and sombre forests ;—but on the north, declining into lovely mounds and round-topped hills, covered with groves of pimento, and all the rich verdure of the tro-

pics. The whole view presents a splendid panorama of high mountains, embosomed in clouds, and vast savannahs, or plains, hills and vales, rivers, bays, and creeks. The middle part is spread, for many miles, with a vast number of hills, whose surface, covered with a loose limestone, is clothed with fine cedar and other trees, of enormous bulk; the dales between containing a rich soil of great depth, where the Guinea-grass forms a perfect carpet of ever-verdant beauty.

This production of the vegetable world is considered next in import-



ance to the sugar-cane. It was introduced in the early part of the last century by accident, having been forwarded with some Guinea birds, which were sent as a present. The birds died, the seed was thrown away, the grass sprung up, and attention was given it, from its being observed that the cattle devoured it eagerly. It now grows all over the island, thriving in the most rocky places, and, like the sainfoin of our own country, rendering lands productive which were formerly considered barren; and making good hay, if salted or sprinkled with seawater when being ricked.

The sun-flower is a plant of peculiar beauty ; and its fruitfulness renders it far preferable to corn for the common food of poultry ; and, when mixed with grain, it is valuable as provender for horses. Each stalk has often produced eleven flowers, eight of which have yielded one quart of clean seed by a simple process. An oil may also be obtained from it, which some think superior to olive oil. Indeed, it needs only to be more extensively cultivated, to add to the most precious gifts of nature in the torrid zone.

One of the most valuable trees of

Jamaica is the pimento, which grows spontaneously, and in great abundance, on the north side of the island; its numerous white blossoms, mixing with the dark green foliage, and with the slightest breeze diffusing around the most delicious fragrance, give a beauty and charm to the scene which is rarely equalled, and of which those who have not visited the perfumed groves and shady arbours of the tropics, can have but little idea. This lovely tree, the very leaf of which, when bruised, emits a fine aromatic odour, nearly as powerful as that of the spice itself, has been known to



grow to the height of from thirty to forty feet, exceedingly straight, and to produce a hundred pounds of the dried fruit.

In this island there are several species of the cotton-plant. That most commonly cultivated is the annual herbaceous sort. It is raised from seed, attains the height of eighteen or twenty inches, and is reaped like corn. It bears a large yellow flower, with a purple centre, which produces a pod about the size of a walnut ; this, when ripe, bursts, and exposes to view the fleecy cotton in which the seeds are securely im-

bedded. The cotton harvest, in warmer countries, occurs twice in the year; in colder climates only once. This plant will grow in most situations and soils, and is cultivated without any very great trouble or expense. In a favourable season, the cotton is ripe for pulling, about seven or eight months after it has been sown. The appearance of a field of ripe cotton is extremely beautiful, the glossy dark green leaves contrast finely with the delicate silken globules of snowy \* white.

\* Except of one species, which is of a yellowish-brown, from which nankeen is made.

In some parts the produce is gathered by taking off the whole pod and afterwards separating the husk. This mode of gathering is by far the most expeditious at the time, but it occasions great inconvenience afterwards, as the husk breaks, and the small particles adhere to the cotton, and are not easily removed. The method, therefore, more generally adopted, is to gather only the tuft of cotton which contains the seeds, and leave the empty husks. Whichever method is adopted, this work is always performed in the morning before sun-rise, as soon as possible



after the cotton displays itself; because exposure to the sun injures its colour, and it does not bear bleaching like flax.

Sugar is, however, by far the principal production of the West Indies, and the chief object of negro labour. The sugar-cane is a native of China. The sweet produce was in use in India and Arabia long before the mode of its production was discovered, as the Chinese are famous for endeavouring to conceal in mystery the origin and mode of obtaining every article which they possess. The secret was discovered in the

thirteenth century, by Marco Polo, a celebrated traveller, and the plant was soon introduced into Arabia, Nubia, Egypt, and Ethiopia; where the cultivation of it soon became extensive. Two centuries later it was brought to Europe, and cultivated in Sicily. Thence it passed into Spain, Madeira, and the Canary Islands, and shortly after the discovery of the New World by Columbus, the plant was conveyed to Hispaniola, or St. Domingo, and gradually spread through all the islands of the West Indies.

The plant is described as a pointed reed or cane, terminating in leaves

or blades, resembling those of our strong marshy reeds, but finely serrated (or jagged like a saw) at the edges. The body of the cane is strong, but brittle, and when ripe, of a fine straw colour, inclining to yellow. The height of the whole cane, and the length between each of the joints, varies according to the nature of soil and situation. In strong lands, richly manured, it will attain the height of twelve feet, but in ordinary circumstances, from three feet and a half to seven feet, exclusive of the flag part; the joints are at a distance of from one to three inches, and the



thickness of the stem from half an inch to an inch. In very rich lands, each root throws out many suckers or shoots, sometimes nearly a hundred. The reed contains a soft pithy substance, which affords a copious supply of sweet juice, from which sugar is made.



## CHAP. II.

It is a melancholy fact that the Indian population of Jamaica was large when first visited by Columbus ; they probably amounted to several hundred thousand, but they were destroyed by the European colonists within fifty years after their settling on its shores. Had they been preserved at the dictate of humanity, as well as sound policy, slavery would have been avoided, and an amount

of human misery, which cannot be calculated, altogether prevented.

In referring briefly to the manner in which slaves have been procured : it appears to have been among the barbarous customs of the African states, to retain for their own use, or to sell as slaves, captives taken in war. The Moors, who occupy the northern part of Africa, were among the most powerful and formidable nations, and most frequently took captive the natives of neighbouring states. Hence Morocco was early resorted to, as a mart for slaves. As the demand increased, and the cap-



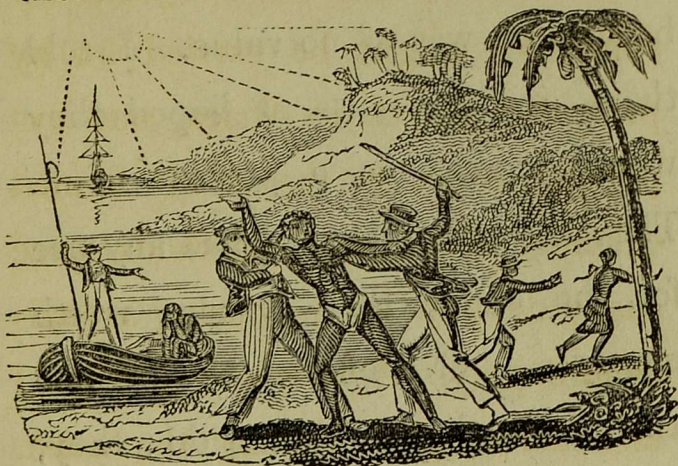
tives of war did not afford a sufficient supply, condemned criminals were disposed of in like manner. Neither poverty nor debt has been assigned as the cause of negro slavery for exportation, though they sometimes became the causes of vassalage among themselves. How then has a supply for the astonishing demand been kept up? Could war and criminal judgments constantly stock the slave-market with its annual tens of thousands? Alas! when the heart of man is so hardened by avarice, as to receive a price for his fellow-man, it is not likely to stumble or scruple at

the guilt of any measure which may be deemed requisite for extending his lucrative traffic. Like the tiger, which, brought up on milder food, may appear harmless and gentle, but let him once taste the warm blood of a victim, and his cruel ferocious propensities break out beyond all bounds—nothing can restrain, nothing can satisfy him, but a constant repetition of his horrible repast:—so the heart of man, once rendered callous by the sale or the purchase of a human victim, still cries “Give, give:” neither avarice nor cruelty knows a bound.

When white men, bearing the christian name, found that a profitable commerce might be carried on by procuring slaves in Africa, and exporting them to the newly-formed colonies of the west, methods were easily devised for procuring a sufficient supply. Agents were stationed at different places along the coast, whose business it was to establish communications with the interior country, and to kidnap the unwary natives, sometimes enticing them with a few paltry beads, or spirituous liquors, or gunpowder, and then abusing the moment of confidence,



or of insensibility, to seize and carry them on board a slave-ship.



The following touching anecdote was given in evidence before the House of Commons: "I was on shore with my linguist for the benefit of my health. He conducted me to a spot where some of the countrymen were going to put a sucking

child to death. I asked them why they murdered it. They answered, because it was of no value. I told them, in that case, I hoped they would make me a present of it. They answered, that if I had any use for the child, then it *was* worth money. I first offered them some knives, but that would not do ; they, however, sold the child to me for a mug of brandy. It proved to be the child of a woman whom the captain of our ship had purchased that very morning. We carried it on board ; and judge of the mother's joy when she saw her own child put on board

the same ship, *her child* whom she concluded was murdered—she fell on her knees and kissed my feet.”—In what a light does this anecdote place this detestable trade!

Thus it appears that the slaves were made so chiefly by treachery and injustice. A West India planter, indeed, would say, that he, or those from whom he received them, bought them honestly in the market; and the slave-captain who brought them there, that he bought them of merchants, or agents, on the coast of Africa; and they, perhaps, of others in the interior: but not one of these



parties would be inclined honestly to meet the question, or to press it on themselves, or on each other, “ By what right were these slaves at first deprived of their liberty ? ”

The loss of liberty thus altogether unjustifiable was followed by marches, the length of which depended on the distance of the place of seizure from the coast. The negroes have sometimes described their journey as of “ two, three, or four moons ; ” and as the northern and eastern parts of Negroland are nearly, or quite a thousand miles from the slave-coast, the journey must be tremendously

tedious and toilsome. A journey of five hundred miles was by no means uncommon, and as they generally traced the winding of the rivers, instead of crossing the country, it sometimes amounted to three thousand miles. If, overcome with fatigue or weakness, a female, or feeble person, should flag, or fail to keep up with the rest, they were severely whipped, and dragged along; and these cruelties were repeatedly practised, until, perhaps, exhausted nature sunk and expired. The wretched victims who survived their toilsome journey were then fastened hand and

foot to a slave-ship; a vessel which has been forcibly described as condensing a greater quantity of human suffering and misery than can any where else be found in so small a space. Here not less than one-eighth of the whole cargo perished on the voyage, and many more died before the wretched business of the slave-market was over.

Oh! it is fearful to think of human and immortal beings being brought to sale as the beasts of the field; of children being torn from their parents, and parents from their children; of the husband separated from the



wife, and the wife from the husband ;



and yet all this has been common in connexion with England, and it is still frequent in America and among other people to this day. The story through which we have briefly passed is full of horrors—the heart of the

writer sympathized too much with the bosoms of his readers to describe them at length :—soon—*soon* may they end for ever !



## CHAP. III.

It will be well now to glance at the state of those who, having passed through the hands of the slave-dealer, are employed in the *culture* of the various products of Jamaica. Some plants need not the aid of man, but others are greatly improved by his efforts. Thus when in Ancient Greece some one observed the extreme luxuriance of a vine, which an ass had frequently nibbled, as he



fed by the way side, he availed him-



self of the hint, and became celebrated throughout Greece, by means of the far-famed grapes of Nauplia. The sugar-plants of this island, which render it of great value, require to be cultivated, and hence the constant supply of labourers by means of the slave-trade.

Considering them as without means of moral improvement, which *was* the condition of all at one period, and which is *still* the state of multitudes now, it may be said: superstition, in its most corrupted and disgusting forms, prevailed among them to a very great extent. Dark and magical rites, numerous incantations, and barbarous customs, were continually practised. The principal of these were Obeism, or witchcraft, and Fetichism; and such was the hold of these on the minds of the slaves, that they were accompanied with all

the terror they could feel from the dread of evil.

The negroes sought relief from the sadness produced by the labours and sufferings of the day in nightly dances, which were frequent, and general, and very improper. Gambling of every description was almost universal. Home, if such their dwellings might be called, was often embittered by all the dark passions of the depraved heart,—“hatred, variance, strifes, seditions, envyings, murders.” Moral honesty, or a conscientious regard for truth, was not only unknown, but unlooked for. No



one seemed to expect his neighbour to tell the truth, or to be upright in his dealings, any further than it served his interest or convenience. The very children were instructed by their parents in many wicked arts.

Their practices at funerals were very revolting. No sooner did the spirit depart from the body of a relative or friend, than they indulged in the most wild and frantic tricks, accompanied by the beating of drums and the singing of songs. When carrying the corpse to the place of interment, the strangest practices

were often exhibited by the bearers. They would sometimes make a sudden halt,—put their ears in a listening attitude against the coffin, pretending that the corpse was endued with the gift of speech, and was determined not to proceed until some debts due to him were paid,—some slanderous imputation on his character removed,—some theft confessed,—or until they (the bearers) had fresh quantities of rum. And, the more effectually to delude the multitude, and thereby enforce their claims (to some of which they were often urged by the chief mourners),

they would pretend to answer the questions of the deceased, echo his requirements, and run back with the coffin upon the procession. Frequently, on the most trivial pretences, they would leave the corpse at the door, and even in the house of their neighbours, from which they would not remove it until their demands were satisfied. The last sad offices were usually closed by sacrifices of fowls, copious libations on the grave (customs which were annually repeated), and a few violent signs of sorrow. But no sooner did they return to the house of the departed



than these vanished ; the whole night was spent in riot ; death being considered by them as a welcome release from the calamities of life, and a passport to the scenes of their nativity.

Like the inhabitants of all uncivilized nations, their ideas of the Deity were few, and these few confused and unsuitable. Some were Papists, —some professedly belonged to the Abyssinian churches, —some Mahomedans, —most of them idolaters, paying an uncertain reverence to the sun and moon, the ocean, the rocks, the fountains of rivers, and to images

of various kinds. Serpents and other reptiles were also classed with their gods, and many worshipped even Satan himself.

And why this degradation? It was that of their condition. No man can be reduced to the situation of a slave, but he instantly becomes as a brute. He is degraded to the value of those things which were made for man's use and convenience. The prerogative, given to him by his Maker, of determining his actions in every instance in which they are not injurious to others, is destroyed. Knowledge is unknown, for he is the prey of the

grossest ignorance; virtue cannot appear, for in such a state the most depraved passions will exert their power.

Hence, from these effects of slavery, some thought, or pretended to think, that the Africans were not human beings, or certainly were not of the same origin with the whites, but made, as an inferior link in creation, for the express purpose of being thus employed. But false was that notion; for it is said in Holy Writ, that “ God hath made of one blood all nations of men for to dwell on all the face of the earth ;” and customs and climate will account for extraor



dinary differences in appearance and colour. And short-sighted was that notion ; because, if they were not of the same origin, it would give no right of this description to the whites over the blacks, till it had been satisfactorily proved that the latter could not be raised above the brutes that perish. But we want not proof upon proof that they are human. It is because they have been treated as brutes, that they have appeared in too many things like them.

An eye-witness thus describes the effects of slavery among the Arabs and Europeans :—“ If they have been

any considerable time in slavery, they appear lost to reason and feeling, their spirits broken, and their faculties sunk into a species of stupor, which I am unable adequately to describe: they appear degraded even below the negro slave. The succession of hardships, without any protecting law to which they can appeal for alleviation or redress, seems to destroy every spring of exertion or hope in their minds; they appear indifferent to everything around them—abject, servile, brutish.”

One of the early and most effective advocates of the Africans placed

the consequences of slavery beyond all doubt. He visited vessels on the Thames, accustomed to trade to Africa ; from these he procured specimens of the natural productions of the country, and also of manufactured goods. The richness and excellence of the former convinced him that the land contained abundant resources for the supply of its inhabitants, and also for carrying on a profitable commerce ; and the skill and ingenuity manifested in the latter, at once refuted the base prettexts of those who justified their conduct by condemning the African to slavery,



as on a level with the brute creation. These agreeable discoveries encouraged and animated him, in the midst of his labours, to hope that success would result, and the injured African would be replaced on a level with the rest of his species.

A similar effect was produced on the mind of Mr. Pitt. He was astonished when shown the various beautiful woods and other productions of Africa; but most of all at the manufactures of the natives, in cotton, leather, gold, and iron. These he handled and examined again and again. Many sublime thoughts

seemed to rush in upon him, some of which he expressed in a manner becoming a dignified mind, and was evidently much impressed with the importance of redressing the wrongs of the negro.

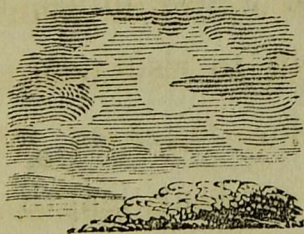
Other indications were apparent of negro capacity. Thus the following anecdote was given many years ago of the ingenious idea entertained by a sensible negro :—

“ When the God of the universe created this globe, he made first a black man, and said to him, ‘ Black man, I make you first, because you are my favourite, and therefore I

give you the choice of this earth ; and whatever part of it you like best shall be yours, and go to your children. In return for this partial lot, you must be good, and all blessings shall be continued to you.' Then," said the poor fellow, (to use his own words,) ' Black man laugh. Him choose fine warm country, bring plenty to eat, want no clothes, live without labour. Black man happy, but black man no good, no deserve. So God made white man ; tell him he be good, he be favourite, bid him choose where to live. White man look about, see black man got all



good country ; white man cry,—him forced wear clothes for cold ; him hungry, nothing to eat ; him complain, God pity him : tell him be good, he give him head. White man got head ; him build house, make clothes, light fire, plant yam. White man laugh, but white man no good. White man got head, make black man slave : black man cry. Black man got friend, friend got head. Black man laugh ! ’ ’



## CHAP. IV.

A SKETCH of a sugar plantation, situated in the midst of a highly-cultivated part of Jamaica, is now to be given. From the sea-shore the ground springs a little towards the north, and is intersected by several fine rivers; towards the east, at the distance of a few miles, the mountains begin to rise near the coast, running for miles in a northerly direction, and at length terminate

not far from the ocean, and embrace within their border a beautiful and richly-cultivated amphitheatre. The neighbouring town is situated on the beach, where is a good harbour, but one requiring a pilot, on account of its intricate entrance.

The method of preparing and planting the estate may be easily described. The quantity of land which had been set apart to be thus cultured, was first cleared of weeds and other encumbrances, and then divided into several plots of certain dimensions, from fifteen to twenty



acres each. The intervals or spaces between each plot were left wide enough for roads, for the convenience of carting. Each plot was then subdivided, by means of a line and wooden pegs, into small squares of about three feet and a half each. The negroes were then placed in a row, in the first line, one to a square, and directed to dig out with their hoes the several squares, to the depth of five or six inches, throwing up the mould in a regularly sloping bank on the lower side of the square, in the manner of a celery trench ; this brought the width of the cane-hole

to about two feet and a half at top, and fifteen inches at bottom ; the negroes then fell back to the next line, and proceeded as before, until the whole surface was dug. They then placed the cuttings in these holes, and covered them up with mould. As they grow, the earth is drawn round them, and the ground kept clear of weeds. The whole of this labour is performed under the rays of a tropical sun.

The sugar-cane is propagated by cuttings, which do not require to be renewed annually ; but it is common for the planters to renew one-third

of their land each year in succession, which allows to each the growth of three years. In twelve or fifteen months from planting, the canes were ripe for cutting; they were then cut close to the ground, divided in pieces of a convenient length, tied up in bundles, and carried to the mill.

The mill consists of strong rollers, through which the canes are passed, and the juice extracted by pressure. It is then very rapidly boiled, and clarified by means of lime. When all the watery particles have evaporated, and the sirup is of such a consistence that, on cooling, it will



granulate (or form into small grains or particles, of which moist sugar is composed), it is cooled in shallow trays, and then put into the hogs-heads, or large casks, in which it is to be conveyed to Europe. These casks have their bottoms pierced with holes, through which any remaining portion of juice that will not crystallize passes off into a cistern. More sugar is added, till the cask is completely filled up; it is then headed and shipped. Rather more than a pound of sugar is obtained from a gallon of cane-juice,

which is the produce of about eighteen canes. The molasses, or liquor which drains away from the casks, together with all the scummings of the sugar while boiling, are collected together and fermented, and afterwards distilled for the production of rum. All this work is performed by negroes.

Of the various uses to which the sugar of this plantation was applied, it would be neither interesting nor instructing to give a detailed account within the space which can be allotted to it; we shall, therefore, select

three vegetable productions with which it was often found, leaving others to be pointed out in the exercises of the school-room, or the conversations of the fireside.

The history of commerce does not, perhaps, present a parallel to the circumstances which have attended the introduction of *Tea* into Great Britain. This leaf was first imported into Europe by the Dutch East-India Company, in the early part of the seventeenth century; but it was not until the year 1666 that a small quantity was brought over



from Holland to this country by the Lords Arlington and Ossory ; and yet, from a period earlier than that to which the memories of any of the existing generation can reach, tea has been one of the principal necessities of life among all classes of the community. To provide a sufficient supply of this aliment, many thousand tons of the finest mercantile navy in the world are annually employed in trading with a people by whom all dealings with foreigners are merely tolerated ; and from this recently-acquired taste, a very large

and easily-collected revenue is obtained by the state.

The tea-plant is indigenous to China or Japan, and probably to both. It has been used among the natives of the former country from time immemorial; and, from the age of Confucius, has been the constant theme of praise with their poets. It is only in a particular tract on the Chinese empire that the plant is cultivated; and this tract, which is situated on the eastern side, between the thirtieth and thirty-third degrees of north latitude, is distin-

guished by the natives as “ the tea country.” The more northern part of China would be too cold ; and farther south the heat would be too great. There are, however, a few small plantations to be seen near to Canton.

The tree or shrub whence the tea of commerce is derived, is the *Thea* of botanists. There is only one species of this plant ; and although it has been said by some writers, that there are two varieties, differing in the breadth of their leaves, this assertion is as confidently denied by



others, who affirm that the difference discernible in the qualities of the dried leaves are owing to the period of their growth at which they are gathered, and to some variations in the methods employed for curing them.

The Chinese give to the plant the name of *tcha*, or *tha*. It is propagated by them from seeds, which are deposited in rows four or five feet asunder; and so uncertain is their vegetation, even in their native climate, that it is found necessary to sow as many as seven or eight seeds

in every hole. The ground between each row is always kept free from weeds, and the plants are not allowed to attain a higher growth than admits of the leaves being conveniently gathered. The first crop of leaves is not collected until the third year after sowing; and when the trees are six or seven years old, the produce becomes so inferior that they are removed to make room for a fresh succession.

The flowers of the tea-tree are white, and somewhat resemble the wild roses of our hedges: these

flowers are succeeded by soft green berries or pods, containing each from one to three white seeds. The plant will grow in either low or elevated situations, but always thrives best, and furnishes leaves of the finest quality, when produced in light stony ground. The leaves are gathered from one to four times during the year, according to the age of the tree. Most commonly there are three periods of gathering; the first commences about the middle of April; the second at Midsummer; and the last is accomplished during August



and September. The leaves that are earliest gathered are of the most delicate colour, and most aromatic flavour, with the least portion of either fibre or bitterness. Leaves of the second gathering are of a dull green colour, and have less valuable qualities than the former; while those which are last collected are of a dark green, and possess an inferior value. The quality is further influenced by the age of the wood on which the leaves are borne, and by the degree of exposure to which they have been accustomed; leaves from

young wood, and those most exposed, being always the best.

The leaves, as soon as gathered, are put into wide shallow baskets, and placed in the air or wind, or sunshine, during some hours. They are then placed on a flat cast-iron pan, over a stove heated with charcoal; from a half to three quarters of a pound of leaves being operated on at one time. These leaves are stirred quickly about with a kind of brush, and are then quickly swept off the pan into baskets. The next process is that of rolling, which is effected by carefully rubbing them between

men's hands ; after which they are again put in larger quantities on the pan, and subjected anew to heat, but at this time to a lower degree than at first, and just sufficient to dry them effectually without risk of scorching. This effected, the tea is placed on a table and carefully picked over, every unsightly or imperfectly-dried leaf that is detected being removed from the rest, in order that the sample may present a more even and a better appearance when offered for sale. With some finer sorts of tea a different course is pursued ; the heated plates are dispensed with,



and the leaves are carefully rolled into balls, leaf by leaf, with the hands.

The names whereby some of the principal sorts of tea are known in China are taken from the places in which they are produced; while others are distinguished according to the periods of their gathering, the manner employed in curing, or other extrinsic circumstances.

Coffee is the seed contained in a berry, the produce of a moderate-sized tree, called the *Coffea Arabica*, and which has also been named *Jasminum Arabicum*. This tree grows erect, with a single stem, to the

height of from eight to twelve feet, and has long, undivided, slender branches, bending downwards: these are furnished with evergreen, opposite leaves, not unlike those of the bay-tree. The blossoms are white, sitting on short foot-stalks, and resembling the flower of the jasmine. The fruit which succeeds is a red berry, resembling a cherry, and having a pale, insipid, and somewhat glutinous pulp, inclosing two hard oval seeds, each about the size of an ordinary pea. One side of the seed is convex, while the other is flat, and has a little straight furrow

inscribed through its longest dimension ; while growing, the flat sides of the seeds are towards each other. These seeds are immediately covered by a cartilaginous membrane which has the name of *the parchment*.

Botanists have enumerated several varieties of this tree as existing in the eastern and western hemisphere. These varieties result from accidents of soil and climate, and must have been produced subsequently to the naturalizing of the plant in America, since it is pretty certainly shown that all the coffee-trees cultivated there are the progeny of one plant,



which, so recently as the year 1714, was presented by the magistrates of Amsterdam to Louis XIV., king of France. This plant was placed at Marly, under the care of the celebrated M. de Jussieu, and it was not until some years after this that plants were conveyed to Surinam, Cayenne, and Martinico. The cultivation must have afterwards spread pretty rapidly through the islands, since, in the year 1732, the production of coffee was considered to be of sufficient consequence in Jamaica to call for an act of the legislature in its favour.

The use of coffee, as an alimentary infusion, was known in Arabia, where the plant is supposed to have been indigenous, long before the period just mentioned. All authorities agree in ascribing its introduction to Megalledin, Mufti of Aden, in Arabia Felix, who had become acquainted with it in Persia, and had recourse to it medicinally when he returned to his own country. The progress which it made was by no means rapid at first, and it was not until the year 1554 that coffee was publicly sold at Constantinople. Its use had, in the meanwhile, been

much checked by authority of the Syrian government, on the ground of its alleged intoxicating qualities; but more probably because of its leading to social and festive meetings, incompatible with the strictness of Mohammedan discipline.

A similar persecution attended the use of coffee soon after its introduction into the capital of Turkey, where the ministers of religion, having made it the subject of solemn complaint, that the mosques were deserted, while the coffee-houses were crowded, these latter were shut by order of the Mufti, who employed



the police of the city to prevent any one from drinking coffee. This prohibition it was found impossible to establish, so that the government, with that instinctive faculty so natural to rulers, of converting to their own advantage the desires and prejudices of the people, laid a tax on the sale of the beverage, which produced a considerable revenue.

The consumption of coffee is exceedingly great in Turkey ; and this fact may be in a great measure occasioned by the strict prohibition which the Moslem religion lays against the use of wine and spirituous liquors.

So necessary was coffee at one time considered among the people, that the refusal to supply it in reasonable quantity to a wife was reckoned among the legal causes for a divorce.

Much uncertainty prevails with respect to the first introduction of coffee into use in the western parts of Europe. The Venetians, who traded much with the Levant, were probably the first to adopt its use. A letter, written in 1615 from Constantinople, by Peter de la Valle, a Venetian, acquaints his correspondent with the writer's intention of bringing home to Italy some coffee,

which he speaks of as an article unknown in his own country. Thirty years after this, some gentlemen returning from Constantinople to Marseilles, brought with them a supply of this luxury, together with the vessels required for its preparation; but it was not until 1671 that the first house was opened in that city for the sale of the prepared beverage.

Coffee-houses date their origin in London from an earlier period. The first was opened in George Yard, Lombard Street, by one Pasqua, a Greek, who was brought over, in



1652, by a Turkey merchant, named Edwards.

The trees begin to yield their produce when they are two years old; and in their third year they are in full bearing. The aspect of a coffee-plantation, during the period of flowering, which does not last longer than one or two days, is very interesting. In one night the blossoms expand themselves so profusely as to present the same appearance which has sometimes been witnessed in England, when a casual snow-storm at the close of autumn has loaded the trees, while still furnished with their

full complement of foliage. The seeds are known to be ripe when the berries assume a dark red colour, and if not then gathered will drop from the trees. The planters in Arabia do not pluck the fruit, but place cloths for its reception beneath the trees, which they shake, and the ripened berries drop readily. These are afterwards spread upon mats, and exposed to the sun's rays until perfectly dry, when the husk is broken with large heavy rollers, made either of wood or stone. The coffee thus cleared of its husk is again dried thoroughly in the sun,

that it may not be liable to heat when packed for shipment.

The method employed in the West Indies differs from this. Negroes are set to gather such of the berries as are sufficiently ripe, and for this purpose each one is provided with a canvas bag, having an iron ring or hoop at its mouth, to keep it always distended; and this bag is slung round the neck, so as to leave both hands at liberty. As often as this bag is filled, the contents are transferred to a large basket, placed conveniently for the purpose. When the trees are in full bearing, an in-



dustrious man will pick three bushels in a day. If more are gathered, proper care can hardly be exercised in selecting only the berries that are ripe. It is the usual calculation, that each bushel of ripe berries will yield ten pounds weight of merchantable coffee.

In curing coffee it is sometimes usual to expose the berries to the sun's rays in layers, five or six inches deep, on a platform. By this means the pulp ferments in a few days, and having thus thrown off a strong acidulous moisture, dries gradually during about three weeks:

the husks are afterwards separated from the seeds in a mill. Other planters remove the pulp from the seeds as soon as the berries are gathered. The pulping mill used for this purpose consists of a horizontal fluted roller, turned by a crank, and acting against a moveable breast-board, so placed as to prevent the passage of whole berries between itself and the roller. The pulp is then separated from the seeds by washing them, and the latter are spread out in the sun to dry them. It is then necessary to remove the membranous skin or parchment,

which is effected by means of heavy rollers running in a trough wherein the seeds are put. This mill is worked by cattle. The seeds are afterwards winnowed, to separate the chaff, and if any among them appear to have escaped the action of the roller, they are again passed through the mill.

The roasting of coffee for use is a process which requires some nicety; if burned, much of the fine aromatic flavour will be destroyed, and a disagreeable bitter taste substituted. The roasting is now usually performed in a cylindrical vessel, which



is continually turned upon its axis over the fire-place, in order to prevent the too great heating of any one part, and to accomplish the continual shifting of the contents. Coffee should never be kept for any length of time after it has been roasted, and should never be ground until the moment of its infusion, or some portion of its fine flavour will be dissipated.

The quantity of coffee consumed in Europe is very great. Humboldt estimates it at nearly one hundred and twenty millions of pounds, about one-fourth of which is consumed in

France. Since the time when this estimate was made, a vast increase has been experienced in the use of coffee in England. This was at first occasioned by the very considerable abatement made in the rate of duty, and the public taste has since been continually growing more and more favourable to its consumption.

The *Cacao*, or Chocolate-tree, is known to botanists by the name of *Theobroma*, signifying “food for a god ;” — a name bestowed upon it by Linnæus, to mark his opinion of the excellent qualities of its seeds. Benzoni, who travelled in the six-

teenth century, formed a very different estimate of its merits, and declared that chocolate was a drink “fitter for a pig than for a man.”

The cacao-tree is carefully cultivated in many of the settlements in Spanish America, and particularly in Mexico, where, we learn from Humboldt, it was extensively reared so long ago as the time of Montezuma; and whence, indeed, it was transplanted into other dependencies of the Spanish monarchy. The names whereby the plant, and the fruit prepared from its seeds, are recognised in the present time, are both derived



from the Mexican language; the former being called by that people, *cacava quahuítl*, and the latter *chocolatl*. The seeds of the cacao were made use of as money in Mexico, in the time of the Aztec kings, and this use of them is still partially continued, the smaller seeds being employed for the purpose. The lowest denomination of coined money current in Mexico is of the value of about sixpence; and as there must arise many petty transactions of business to a lower amount, the convenience of these seeds, six of which are reckoned as of the value of

one halfpenny, must needs be very great.

The cacao-tree seldom arises above the height of twenty feet; the leaves are large, oblong, and pointed. The flowers, which are small, and of a pale red colour, spring from the large branches; they are succeeded by oval, pointed pods, that contain a white pithy substance, which is sweet, but disagreeable, and surrounding numerous seeds: these are the cacao of commerce. These seeds are oval-formed, and about as large as a moderate-sized almond-kernel, but not so slender; they are inter-

nally of a very dark brown colour, approaching to black, and are covered with a thin skin or husk of a light reddish-brown colour. The nuts are very numerous, but vary in this respect, some pods containing as many as a hundred, while others do not yield more than twenty seeds: they are of a very oily nature.

The trees are raised from seed which is sown under the shade of the coral-tree, or the banana, and they do not come into bearing until six or seven years old. Their cultivation does not call for any great application of labour; and when the



trees are once in a productive state, they require but little attention beyond that necessary for merely collecting the produce.

Cacao is principally used after having been made into cakes, to which the name of chocolate is given. The method formerly employed by the Indians in making these cakes, was simply to roast the seeds in earthen pots, and after clearing them from the husks, which, by reason of the heat employed could be easily removed, the naked seeds were bruised between two stones, and made up with the hands into cakes.

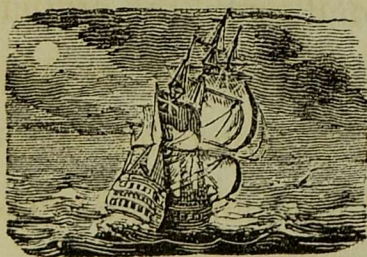
The process at present used by Europeans does not differ greatly from that just described: more care is taken in grinding the seeds after they are roasted, so as to convert them into a paste which is perfectly smooth, and some flavouring ingredients are added, according to the taste of the people who are to consume the chocolate. Cloves and cinnamon are much used for this purpose by the Spaniards. Other aromatics, and even perfumes, such as musk and ambergris, have sometimes been added; but the principal flavouring ingredient used with ca-

cao is vanilla, a native of Mexico, and of some parts of India. The intimate mixture of these substances having been effected, the whole is put, while yet hot, into tin moulds, where it hardens in cooling, and in this form, if preserved from the air, it will keep good for a considerable time. Chocolate is very much consumed in England; it is in greater esteem in France; it forms the ordinary breakfast in Spain; and in Mexico, according to Humboldt, it is not considered an object of luxury, but rather of prime necessity.

To be mixed with tea, coffee, and



chocolate, and to be applied to purposes too numerous to be now specified, the sugar of this Jamaica plantation was put into casks, shipped on board vessels engaged in the West Indian trade, and, amidst the bright beams of the orb of day, and the silver light of the moon, it was wafted over the bosom of the mighty deep.



## CHAP. V.

WHILE sugar was thus produced, and sent to Europe to be variously employed, there were some persons who discovered that the negroes engaged in its culture, in addition to the wrongs endured in a state of thralldom, suffered others of a fearful character.

Each gang, of from twenty to eighty negroes, was provided with a *driver*, who, when the gang was

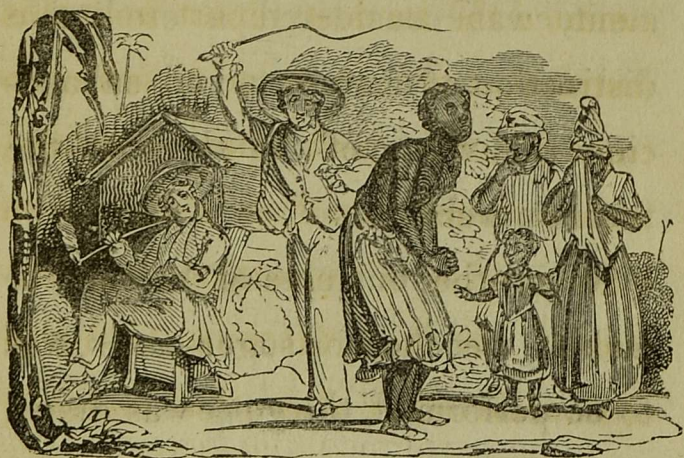
drawn out in a line for work, stood close in the rear. The drivers were always the most active and vigorous negroes on the estate; they were entrusted with authority over the others, and were responsible for their performing a certain quantity of work within a given time.

Each driver was furnished with a *cart-whip*, which he carried in his hand, or coiled round his neck; it was a long, thick, strongly-platted whip, the report of which was as loud, and the stroke as severe, as those of the whips in common use among our waggoners. This he was



at liberty to apply at any moment, and without any previous warning. It was considered an accomplishment, and a matter of emulation among drivers, to be able either to produce the loudest report from this instrument of torture, or to inflict so tremendous a gash at every stroke, without much sound, as to make even a few strokes a tremendous punishment. So powerful was the noise of the cart-whip, that a few repeated strokes were sometimes employed instead of a bell, to call the negroes to their morning labours. The very mules dreaded the sound as it echoed

from the surrounding hills; and so tremendous was its practical power, that a single stroke has been known to cut through the tough hide of a mule; and, applied to the human



subject, every stroke cut into the muscles or flesh below, and left large scars or weals which often remained

through life. So universally was this fact admitted, that when a slave was to be sold, his back was exhibited ; and, to be found tolerably free from these vestiges of punishment, was considered a creditable distinction of character, and enhancing the value of the slave to the future purchaser.

When the business of holeing, or making trenches for sugar-canes, was to be performed, the *gang* was drawn out in a line, like troops on a parade, with their driver and his whip close at hand.

As the trenches ran in a straight



line, it was necessary that every hole or section of the trench should be finished in equal time with the rest ; and to secure their being also formed of an equal depth, it was necessary that the strokes of the hoe should be thrown in with equal energy and rapidity by the whole line. It was, therefore, the business of the driver, not only to urge forward the whole gang with sufficient speed to perform the work required in the given time, but also closely to watch that all in the line, whether male or female, old or young, strong or feeble, should work as nearly as possible in equal time and

with equal effect. The tardy stroke must be quickened, and the languid invigorated, and all must advance with uniformity; no breathing time, no resting on the hoe, no pause of languor to be repaid by brisker exertion on return to work, could be allowed to individuals: all must work or pause together.

When the nature of the work did not admit of the slaves being drawn up in a line abreast, they were disposed in some other order, so as to bring them within easy reach of the driver's inspection, voice, and whip. In carrying the canes from the plan-

tation to the mill, they were marched in files, each with a bundle on his head, and the driver in the rear, to quicken their pace, and urge on by his whip any who might attempt to deviate or loiter in their march.

Not to mention other sufferings, it may now be observed, that the lot of the slaves was not equally wretched in all situations and under all masters. There have been some honourable instances of persons coming involuntarily into the possession of slave-plantations, who, perhaps, had not duly considered the real nature of the system, or who



found it impracticable to fulfil their humane wishes, in altogether abolishing it even on their own estates, but who rendered it as tolerable as possible by their humane attention to the comfort of their slaves ; not leaving them to the tender mercies of unprincipled and interested hirelings, but personally superintending their affairs, dwelling among their people, assigning moderate bounds to the labour required of them, affording them sufficient means of comfortable subsistence, encouraging by suitable rewards their diligence and fidelity, countenancing their en-

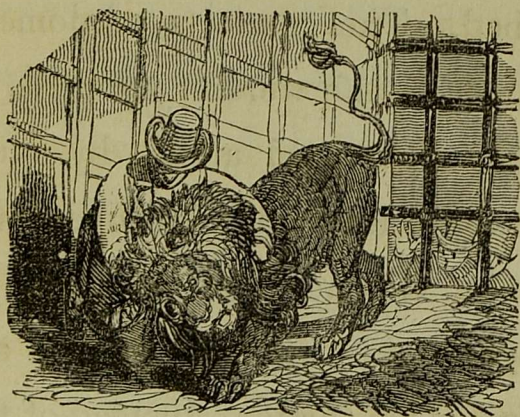
deavours to establish a little property, duly respecting the sacred ties of relationship, and taking pleasure in feeling themselves surrounded by contented, happy families. This kind of conduct has usually been pursued by persons who, being themselves enlightened by liberal principles, and under the influence of piety, were desirous of promoting the instruction of those dependent on them. On such estates the schoolmaster and the Christian missionary have been encouraged, the negro has been elevated in the scale of society, he has had something worth living

and labouring for, and something that could exalt and compose his mind in the prospect of death. These instances have reduced slavery, especially in the case of those born on the estate, to little more than a name, and it has generally proved, that slaves thus humanely treated, have not been unworthy of the kindness shown them. But such instances have been, “like angels’ visits, few and far between.”

Would that it had been otherwise, and that all had seen how happy are the results of real kindness. Even irrational nature owns its power.



The king of beasts has been known to hail the return of his keeper, after a long absence, with joy, and to fondle with him with every mark of affection.



Human nature, too, in every state, acknowledges the same influence. The cords of love are the bands of a man. And never was this so mani-

fested, as in sending to those in bondage the gospel of Christ.

In many instances was it productive of a most striking and delightful contrast to the condition already described. The comforts of domestic and social life were enjoyed, so far as slavery would allow, by multitudes. With many, the love of rioting in violence and iniquity, was superseded by an earnest desire after religious instruction. Instead of their former heathenish songs, the voice of prayer and praise often arose from the negro's hut, to the only true God. The dreadful power of obeism and

sorcery gave way, in numberless instances, to confidence and hope in the promises of Scripture and the faithfulness of God ; while the precepts of the Sacred Volume led many to exhibit whatsoever was pure, and honest, and lovely, and of good report. Instead of the fond but delusive expectation formerly cherished, that death would not only end their oppression, but transport them to the sunny hills, sparkling streams, grassy valleys, and majestic forests of their native land, many possessed the hope, “ as an anchor of the soul both



sure and steadfast,"—the hope of a glorious immortality!

Many of the children, too, were favoured with the advantages of education, and made a pleasing progress. The passion for vocal music among the black and coloured population, generally, may be said to be ardent. Many of them are possessed of fine voices, and are by no means deficient in judgment. It is a pleasing fact, that principally by means of these children, the cottage, the workshop, the streets, the mountains, and even "the great and wide sea also," were

made to echo forth the praises of God.

But why was it that in some islands, and in some plantations in others, no such circumstances occurred? and why was it that all did not present a most delightful scene? The answer is, that slavery was the great obstacle to moral and religious culture, and that where it exerted a constant influence, all was barren and desolate. This was clearly seen by many who directed their attention to the state of the oppressed, and hence many efforts for their emancipation.



One individual, who was a grand instrument of imparting a mighty impulse to the moral world, by which it has ever been affected, was the ever-memorable Granville Sharp, the son of Dr. Sharp, Prebendary of York and Durham, and the grandson



of Sharp, the Archbishop of York, and the well-known friend of Tillotson. "It was in 1765," says Mr. Hoare, his biographer, "that Providence directed his attention towards the sufferings of a race of men who had long been the sport and victims of European avarice. In the first moments of his action, he had no other object in view than the relief of a miserable fellow-creature, struggling with disease and extreme indigence ; but such was then, under Heaven, the widely-increasing spirit of social charity, that England was destined to behold (and to be herself

the scene of the extraordinary spectacle) a private and a powerless individual standing forth at the divine excitement of mercy, to rescue those whom the force of disgraceful custom injuriously bound in chains—to see him, when opposed in his benevolent efforts, arm himself, by the study of our laws, to assert the unalterable course of justice, and for that end prepare to resist the formidable decisions of men who had filled the highest stations in our courts of judicature; maintaining his ground against them with unanswerable arguments, and finally overthrowing

the influence of authoritative but unjust opinions,—an event not more glorious to the individual himself, than to our country's constitution, of which it demonstrated the mild and the liberal spirit, friendly to every consideration that can be suggested for the benefit of mankind.”

The first circumstance which gave an impulse to the mind of Granville Sharp, on the subject of negro slavery, was the oppression of an obscure individual most providentially introduced to his notice. Mr. William Sharp, the brother of Granville, was a surgeon in Mincing-lane, and



his house was open every morning for the gratuitous relief of the poor. A poor negro, whose name was Jonathan Strong, one morning presented himself at the philanthropist's door, and his miserable condition strongly excited attention and compassion. It was ascertained that he had been the slave of Mr. David Lisle, a lawyer of Barbadoes, who, after having treated him with such cruelty as to reduce him to a state of utter helplessness and complicated disease, had turned him into the streets in total destitution. Admission having been procured for him into St. Bartholo-

mew's hospital, he was gradually restored again to health; and, during his long convalescence, both Granville Sharp and his brother communicated to him charitable assistance, without entertaining any suspicion that any individual whatever had any claim upon his person.

Having been placed in the service of Mr. Brown, a respectable apothecary in Fenchurch-street, where he remained about two years, Strong was one day recognised, when attending his mistress in a hackney coach, by his former master, who observing the improvement in his

appearance, determined again to obtain possession of him. For the purpose of discovering the place of his abode, this man followed him to the residence of his master; and two days afterwards, having officers in readiness to take him into custody, he succeeded in decoying his victim to a public-house on some frivolous pretence. The unhappy negro, Strong, sent for Mr. Brown, but he, on being violently threatened by the lawyer, on a charge of having detained another person's property, was intimidated, and abandoned his servant to his fate.



Jonathan was conveyed to the Poultry Compter, from whence he contrived to send to Mr. Sharp, who at first did not recollect his name. He sent, however, a messenger to the Compter, to inquire after him, but the keepers denied that they had any such person committed to their charge. Granville Sharp then went himself, obtained an interview with the master of the prison, and insisted on seeing Jonathan Strong, who was at length called. Mr. Sharp immediately recognised him, and charged the master of the prison, at his own peril, not to deliver him up

to any person whatever, who might claim him, until he had been carried before the Lord Mayor. Mr. Sharp went himself immediately to his lordship, and gave information that the negro had been confined without any warrant, he therefore requested that the Lord Mayor would summon the persons who detained him, and give Mr. Sharp notice at the same time.

“When the appointed time was come,” says the manuscript account written by Mr. Sharp, “he attended at the Mansion-house, and found Jonathan in the presence of the

Lord Mayor, with two persons who claimed him; the one a notary public, who produced a bill of sale from the original master to John Kerr, Esq., a Jamaica planter, who had refused to pay the purchase-money until the negro should be delivered on board a ship bound to Jamaica, the captain of which vessel, Mr. David Lair, was the other person then attending to take him away." The Lord Mayor having heard the claim, said that the negro had not been guilty of any offence, and was therefore at liberty to go away; upon which the captain seized



him by the arm, and told the Lord Mayor that he took him as the *property* of Mr. Kerr. At the suggestion of the city coroner, Mr. Sharp then turned upon the captain, and, in an angry manner, said, "Sir, I charge you for an assault." On this Captain Lair quitted his hold of Jonathan's arm, and all bowed to the Lord Mayor and came away, the negro following Mr. Sharp, and no one daring to touch him.

The ulterior proceedings of this case threw Mr. Sharp into a new dilemma. Assured by the most eminent solicitors, that it would be im-

possible to resist the legal process which was commenced against him, he yet entered upon the hopeless task of self-defence, and, although totally unacquainted with the practice of the law, having never opened a law-book, he immediately commenced his investigations. The result of his unassisted researches he published in the form of a pamphlet, "On the injustice and dangerous tendency of tolerating slavery, or even admitting the least claim to private property in the persons of men in England." The consequence was, that the lawyers employed

against the negro were intimidated by the proofs adduced to show the dangerous illegality of abetting, in any way, the imprisonment and transportation of a subject; and the plaintiff was finally compelled to pay treble costs for not bringing forward the action. This occurred in 1769.

It is impossible to detail the indefatigable exertions of Mr. Sharp, or the number of victims he rescued from the holds of vessels, and other places of confinement and concealment; some when they were just on the point of sailing, and when an hour or two would have borne them



for ever from the shores of liberty. Still, however, the mind of the good man was not at rest. It was not enough for him, that many individual instances of rescue occurred. He was anxious to have the question settled on the broad ground, "Whether a slave, by coming into England, became free?" An opportunity soon occurred of trying this great question. James Somerset, an African slave, was brought to England by his master in 1769 ; some time afterwards he left his master, who took an opportunity of seizing him, and conveyed him on board a ship to be

taken to Jamaica as a slave. In order to give time and opportunity fully to ascertain the law of the case, it was argued at three different sittings, in January, February, and May, 1772, and the opinion of the judges was taken upon the pleadings. The great and glorious result of the trial was, "THAT AS SOON AS ANY SLAVE SET HIS FOOT UPON ENGLISH TERRITORY HE BECAME FREE!" This decision is alluded to in those beautiful lines of Cowper, in the Task.

"Slaves cannot breathe in England: if their  
lungs  
Imbibe our air, that moment they are free.

They touch our country, and their shackles  
fall.

That's noble, and bespeaks a nation proud  
And jealous of the blessing. Spread it then,  
And let it circulate through every vein  
Of all your empire, that where Britain's  
power

Is felt, mankind may feel her mercy too."



Happily, this is now most fully realized. What a triumph for the benevolent Sharp and other friends, who began to rally round the standard of humanity! The counsellors who



pleaded this cause were Davy, Glynn, Hargrave, Mansfield, and Alleyne ; and they deserve to be enrolled in the list of benefactors to the great cause, for by their arguments and eloquence multitudes were enlightened and interested ; but by the labours of Sharp *they* were instructed and benefited, and he must be regarded as the chief instrument in achieving this noble triumph. He, too, was but an instrument, Divine Providence was the agent ; and Sharp was among the first to say, “ Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.”

From this time the poor African ceased to be hunted in our streets as a beast of prey ; and our papers were no longer polluted with advertisements for the apprehension of men, whose only offence had been that of using their native right, and quitting the service of oppression ; or for the sale of man as the property of his fellow-man.

In 1785, a prize was offered by the University of Cambridge, for a Latin essay on the question, “ Is it right to make slaves of others against their will ? ” This circumstance called into action another distin-

guished friend of the negro. Stimulated at first by youthful ambition, Thomas Clarkson applied himself to the pursuit of knowledge on the subject thus prescribed, which, at that time, was wholly new to him. Only a few weeks were allowed for the composition. He determined, however, to make the best use of his time, and of the sources of information to which he could gain access.

Furnished with important documents, he commenced his work ; but instead of being at liberty to pursue his own course, as on other subjects, he was overwhelmed at the melan-



choly facts continually rising to his view. So thoroughly intent was he on the subject, that he kept a light burning in his room, that if any valuable thought occurred he might rise from his bed and preserve it, lest a single argument should be lost to this important cause. Thus far his efforts were successful;—to his essay was awarded the first prize.

Clarkson now returned to London, with his feelings strongly excited by the same subject. Fain would he have persuaded himself that the statements in his own essay could

not be true; yet the more he reflected, the more he was constrained to give them credit. Coming in sight of Wade's Mill, in Hertfordshire, he dismounted from his horse, and sat down disconsolate on the turf by the road-side, holding his horse, and pursuing his reflections. But the words of Bernard Barton beautifully describe this memorable fact.

“ A wanderer by the road-way side,  
Where leafy tall trees grow,  
Casting their branching shadows wide,  
Sits on the turf below.

“ Though rich the landscape, hill, and plain,  
Before him there out-spread;  
One hand holds fast the bridle-rein,  
One props his thoughtful head.

“ The flush of youth is on his brow,  
Its fire is in his eye ;  
And yet the first is pensive now,  
The latter nought can spy.

“ Does proud Ambition’s fitful gleam  
Light up his soul within ?  
Or fond Affection’s gentler dream,  
Prompt him Love’s bliss to win ?

“ These are forgotten, or unknown :—  
For, o’er the Atlantic main,  
His ear has caught the captive’s groan,  
Has heard his clanking chain.

“ Nor less from Afric’s land afar,  
Borne by the billowy waves,  
The hideous din of sordid War,  
The shrieks of kidnapp’d slaves.

“ The iron of that galling yoke  
Has enter’d in his soul ;  
How shall Power’s tyrant spell be broke ?  
The sick at heart made whole ?



“ Who, e'en on Albion's far-famed Isle,  
Where Freedom gives her laws,  
Nobly forgetting *self* the while,  
Shall live but for her cause ?

“ Who, the Apostle of her creed,  
Shall journey to and fro,  
Her universal rights to plead,  
And slavery overthrow ?

“ ‘ *Thou art the man !* ’ the Prophet cried ;  
The awe-struck Monarch heard ;  
And while his heart with anguish sigh'd,  
Compunction's depths were stirr'd.

“ As clear, as vivid the appeal  
To Freedom's champion given :  
And God himself hath set his seal,—  
The message was from Heaven ! ”

Aroused to personal effort, he determined to translate his essay into English, and to send it forth into the

world. He consulted an eminent bookseller on the subject, who encouraged him to expect that it would be circulated among persons of taste. But that was not what he wanted. He wished it to be widely circulated among practical common-sense people, who would not only commend the Essay, but think, and feel, and act with the author. Accordingly, he resolved on trying in another quarter, and going past the Royal Exchange, met Mr. Joseph Hancock, one of the Society of Friends, between whose family and that of Clarkson an intimate friendship had

long subsisted. It is surprising on how small a pivot turn events of the greatest importance. Whether these two individuals should pursue their different ways along one street or another, and whether either should start half an hour later or earlier, might seem of very little consequence, but these apparently trivial coincidences are often made subservient to very important and beneficial results. Clarkson was going to seek advice as to the publication of his Essay, when his friend Hancock met him, and inquired why he had not published it; stating that



his own Society had long, as a religious body, taken up the question, and that some individuals among them were wishing to find him out. What a relief to his anxious mind ! He had asked, " With whom am I to unite ? How can I engage co-operation ? " And here he found that kindred minds were awakened to similar feelings and inquiries ; and that to him their attention was directed in the cause of benevolence.

Having published his work, and conferred with those who were interested in his object, he devoted himself to collect and diffuse infor-

mation on the subject of slavery, and especially the slave-trade; and particularly to induce members to bring forward and support the cause of the injured Africans in parliament. His labours with this view were immense, arduous, and unceasing.

Mr. Wilberforce was soon enlisted by Clarkson in this great cause. He introduced it to the House of Commons in a noble speech. One part of it urged the importance of lightening human labour, by using machines for husbandry. In reference to this point Mrs. Hannah More thus satirically wrote to a friend:—

“ Your project for relieving our poor slaves by machine-work is so far from being chimerical, that of three persons (including Mr. Wilberforce) deeply engaged in the cause, not one but has thought it rational and practicable, and that a plough might be so constructed as to save much misery. But I forget that negroes are not human beings, nor our fellow-creatures ; but allowing the popular position, that they are not, still a feeling master would be glad to save his ox or his ass superfluous labour and unnecessary fatigue.”



Mr. Wilberforce, in closing his speech, laid down twelve propositions, which formed the basis of discussion in the House. The advocates of the slave-trade endeavoured, but in vain, to controvert and overthrow them. Among the speakers in favour of the abolition, Mr. Burke was conspicuous. He called on his country nobly to give up the unjust gains arising from that traffic, and so to maintain the resolution of virtue, as to be content, though other nations should reap the profits which Britain had resigned. In his argument on the influence of slavery he observed,

“Should I define a man, I would say with Shakspeare—

‘Man is a being holding large discourse,  
Looking before and after.’

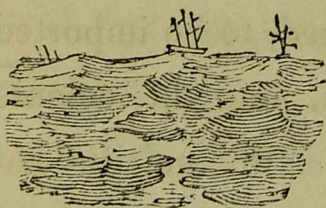
But a slave is incapable of looking before and after. He has no motive to do it. He is a mere passive instrument in the hands of others, to be used at their discretion. Though living, he is dead to all voluntary agency. Though moving amidst creation with an erect form, and with the shape and semblance of a human being, he is a nullity as a man.” Mr. Pitt and Mr. Fox, opposed to one another on other

subjects, spoke eloquently on this question; and the cause they thus supported gained ground.

But many years of anxiety and of toil, on the part of the friends of the children of Africa, had to pass before the object they now sought was accomplished. In 1807 the slave-question was again agitated, and, happily, for the last time. The bill for the final abolition of the trade, which Mr. Wilberforce had pressed on the attention of the House of Commons from year to year, was now brought forward, and passed triumphantly through parliament.



This important measure, on which the lives and happiness of unborn millions of the human race depended, and in which the character of the British nation was deeply involved, received the assent of the King on the 25th of March, 1807.



## CHAP. VI.

IT is a maxim of great wisdom, that we should consider nothing done while anything remains to be effected; and of this the friends of the negro were fully aware. Slaves were not now, indeed, to be imported, as they had been, into the colonies of Britain; yet still, multitudes were in a state of bondage, and all their children were born in the same wretched condition. Thus unnumbered and great evils, which can never be separated from slavery, were endured;

and it was therefore necessary to labour for universal freedom, that they might be ended for ever.

Nor were philanthropists without much encouragement in their arduous toils. Circumstances frequently occurred to show, that the objects of their compassion only required its exercise to raise them in the scale of being. A few may here be given as a specimen of many.

It was manifest, for instance, that there was often in the negro no want of shrewdness. A missionary gives in proof the following amusing account. The usual punishment for



playing the truant in the Lancasterian school, in Kingston, Jamaica, was confinement for the same period as the culprit had absconded. This offence was far from being of frequent occurrence, but one little *pickaninnie* gave me some trouble. He was a black curly-headed rogue, infinitely better pleased when roaming among orange and mango groves, than in poring over "Reading made Easy." One day the little urchin was brought to the school, after he had been taking one of his rambling excursions, when, with all the authority of a pedagogue, I demanded where he had strayed, and what rea-

son he could give, why summary punishment should not be inflicted.

Summoning as much penitence as he could into his little roguish face, he looked at me with the most irresistible impudence, and said,

“ Stop, Schoolmassa, make me speak, me not tell a lie, me know me do wrong ; but you see, Schoolmassa, you is one great big buckra\* man, me is one little neger ; pose, Schoolmassa, you lock me up in the school all night, why dere is no man in de whole world can hinder you.

“ You see, Schoolmassa, you is one

\* Buckra means *white*.

great big buckra man, me is one little neger; pose, Schoolmassa, you flog me, you flog me till your arm him so tire, dat you no able to lift him up to give me one more stroke, me know dat dere is no man in de whole world can hinder you.

“ You stop, Schoolmassa, you see den, Schoolmassa, dat you is one great big buckra man, and dat me is one poor little neger; pose, den, Schoolmassa, dat *you forgive me* dis once, why, Schoolmassa, dere is no man in de whole world can hinder you.”

Facts were also in favour of the assertion, that the negro would work



without the lash, if he had a proper motive for doing so. Plain as this seems, it was often and loudly opposed. But much injustice is done, not only by selfishness, but by ignorance and partial knowledge. Persons, for instance, when they saw an animal moving slowly and with difficulty on the ground, called it "The Sloth;" but could they have



seen it climbing a tree, they would have been convinced it could move with great quickness.

The *tree* was, indeed, its proper place; not the *earth*: and so, it was now argued, freedom is the *proper* state for these people; let their chains be taken off, and they will appear very different,—they will then certainly prove they are *men*.

Accordingly, a gentleman who had resided many years in Jamaica thus wrote:—"Wishing to widen and improve a road from the highway to my residence, which was up a steep and difficult ascent, and, indeed, scarcely passable, I applied to the

master of a jobbing-gang, and requested him to state to me the lowest terms for which he would undertake the work : after several interviews and discussions, he offered to perform it for the sum of 32*l.* Jamaica currency, prompt payment. Considering this amount too high, I was induced to pursue another plan. Accordingly, one day I took a slave, a slave who was driver of a jobbing-gang, and after explaining the nature and difficulties of the work, proposed the following question :—  
' Supposing I was to hire of your master twelve negroes, and if, instead



of working them before the whip, I gave each one a fippenny *per* day \*, besides paying the master †, how many days would they require to complete the work ?' The negro proceeded to examine the nature of the work, when, after some time, he returned, and replied, that if thus rewarded, they would do it in ten days, or in eleven at the farthest. Upon this information I applied to the master and hired the slaves, who were sent to me on the following

\* *Fippenny*—a piece of money common in Jamaica.

† Two and sixpence a day was charged by the master for each negro.

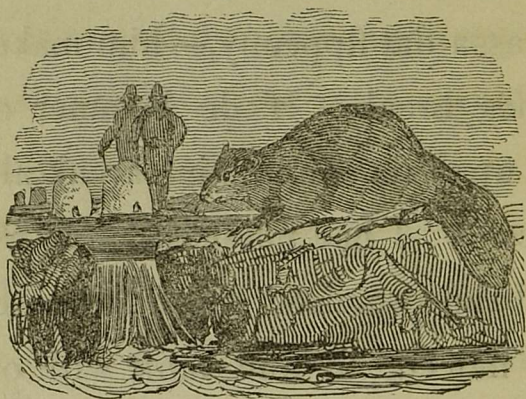
Monday. Before, however, appointing them their work, I called them together, and addressed them in the following manner: ‘I have hired you of your master to perform certain work,—I shall not allow the whip to be used, or even carried by the driver, but if you turn out early in the morning, and work well during the day, I will give each a fippenny for himself;—if any one is late to his work, or indolent in his work, I shall not give him anything, but will send him home, and obtain another slave in his stead.’ When I had thus spoken, one of the negroes, with

much good humour, replied, ‘Massa, no you talk about sending we home ; give we de hammer and make we go vork.’ They proceeded, and I never recollect to have seen any persons work better or more cheerfully. Frequently, when I went to see how they were getting on, they would indulge in their jokes : ‘ Massa, you no send me home yet ;’ referring to my address to them. One morning I went down about half-past five o’clock ; they had been at work half an hour, when, with much drollery, they said, ‘ Massa, no you say, if neger no turn out soon, you send him



home ! Massa no up, him no know when neger come !' And at another time, as they were breaking the stones for the road, one remarked, ' Massa dat fippenny,—him make de stones break. If de hammer only fall upon de stone, him break all to pieces !' I had not occasion to withhold the promised reward from one, nor, indeed, to find fault with one ; and such was the influence which this small sum had upon them, that they completed the work within the specified time, so that it cost me but 13*l.* 15*s.*, instead of 32*l.*" Well then might it be contended, that a

negro, properly influenced, may become, like the beaver, a model of industry.



To mention only one more instance: a missionary gives the following striking description of a slave. “Her name, if I remember right, was Mary. She had long been a con-

sistent Christian, and to her affliction's full cup of sorrows had been meted out. When I was requested to visit her, she was in the last stage of a consumption. On entering her lowly hut, I found her lying on a mat, her head supported by a box, which I suppose contained her little all. Never 'while memory holds her seat' shall I forget the interview. She looked at me with much affection, and said,

“ ‘ Minister, me is glad to see you ; me did not like to die, minister, till me see you.’ ”



“ ‘Why so, my friend?’ I replied.

“ ‘Minister, me wish to tell you how good God is; Him is too good—Him is too good, minister!’

“ After speaking with her for some time, I said, ‘Well, you are about to die, my sister: are you afraid to die?’

“ ‘No, minister, me is not afraid to die.’

“ ‘Do you not know that you have been a great sinner?’

“ ‘Yes, me *feel* that; but, minister, Jesus, Him die for sinner, and me is not afraid to die. Me shall

soon be with Jesus, and me shall sing with Jesus for ever and ever!’

“ At her request I read a portion of the word of God, and, kneeling by her side, prayed with her. On leaving, I took her by the hand and said, ‘ I wish you, my sister, an abundant entrance into the kingdom of God.’

“ ‘ Thank you, minister,’ the dying saint replied. ‘ Me shall soon be there; and please, when you go home, tell the other minister that me hope God will give him two crowns, when him come to heaven,

because him leave him country and teach me, a poor slave, the way to go there.'

"In a few hours, calm and resigned, she breathed her last, and her happy spirit, wafted by angels into the presence of her Saviour, took possession of the promised rest. Thus ended the mortal career of one on whom the curse of slavery rested heavily for years. Sweet, indeed, must heaven be to the toil-worn negro. She hears not the voice of the oppressor; while the Lamb that is in the midst of the throne leads her and feeds her; and God having wiped



the last tear from her eyes, the days of her mourning are ended. The next day her remains were committed to the lowly tomb.

“ Nor pain, nor grief, nor anxious fear,  
    Invade thy bounds—no mortal woes  
Can reach the lonely sleeper here,  
    And angels watch her soft repose.”



## CHAP. VII.

BUT now to return to the plantation. — Serious evils at length arose, which threatened the destruction of all that was pleasing, either as it regarded the fruitfulness of the soil, or the mental and moral advancement of those by whom it was tilled. This will be shown by an extract from the letter of a devoted man :—“ I had laboured,” he says, “ on the slave-cursed, though otherwise lovely

island of Jamaica, in the humble character of a missionary, for the space of seven years, when some faint intimations reached me and my brethren, that the unhappy victims of despotic power, the deeply-injured slaves, goaded by the cruelties and taunts of their guilty oppressors, had resolved on freeing themselves from the iron yoke of bondage under which they were held ; but we had not the smallest idea of the extent to which the spirit of insubordination had been awakened. After having successfully allayed the excitement amongst the Christian slaves by



whom we were surrounded, we assembled with our beloved flock in the house of prayer, that we might enjoy that comfort which communion with God in his ordinances imparts. All was hurry, confusion, and sin without,—within the sanctuary was that peace which Jesus alone bestows. In the evening of this ever-memorable Sabbath, the small band of missionaries solemnly commended each other to God; Jesus was in our midst, and the protracted evening devotions were a preparative for the trials which awaited us. On the following Tuesday I was arrested,

with two of my brother missionaries. In vain did we demand the reason of this proceeding: *martial law* had been proclaimed, which was the signal that every enormity might be practised with impunity. While walking to and fro in the barracks, one of the officers came and said, ‘ I am commanded by the colonel of the militia to inform you, that you are to proceed to head-quarters in half an hour.’ The request to be permitted to take leave of our wives and children having been denied by these Christian slave-drivers, and our pockets having been searched, marched

between four soldiers with their muskets loaded, we commenced our melancholy journey. On our arrival at the sea-beach, a small boat was procured, in which we were placed with our infuriated guards. Exposed to a tropical sun, and our feet saturated with water from the leakage of the boat, we were rowed a distance of twenty-two miles. Arriving at Montego Bay, we were marched and countermarched from one place to another, exposed to the insults of those who thirsted for our blood. At length we were placed in the jury-box in the Court-house,



which had been converted into a prison, where the most horrid scene presented itself. The curses of the slave-drivers were of the most revolting description, and, together with the inhuman cruelties practised upon the slaves whom they had captured, produced an impression upon my mind which will never be effaced. Being overcome by fatigue, I requested permission to lie down on the boards, when the sentinel replied, ‘ No, you villain ; if you stir one step I’ll stab you to the heart : you are to be shot in the morning, and I shall be very glad to have a shot at

you.' God, however, in his mercy interposed, and in this time of need raised up a friend, who, with much difficulty and personal hazard, effected our deliverance; and thus we were rescued from the hands of those who intended our death, and who gloried in the prospect of imbruing their hands in our blood. 'Cursed be their anger, for it was fierce, and their wrath, for it was cruel.'

"During the following six weeks we were held on bail, and frequently exposed to imminent peril, while every effort was made by the colonists to effect our destruction. Every

means they used to implicate us in the rebellion completely failed ; and God, in his mercy, saved his servants, ‘ because they trusted in him.’ When we were released from restraint, I returned to the people of my charge : their joy was unbounded, and their expressions of affection quite overwhelming : some clasped my knees, some my hands, and others my feet ; while, with eyes suffused with tears, they thanked that God who had again restored them the minister they loved.”

Another, in similar circumstances, says :—“ You are aware of my arrest



and imprisonment, as well as that of other missionaries, during the sanguinary persecutions of 1831 and 1832. The cruel sufferings inflicted upon many of the Christian negroes, during that period, for their attachment to the Redeemer and his cause, can never be fully related; so that had they given vent to their feelings, by the most indignant expressions, it could not have excited our surprise: but so far from this, I do not remember to have heard one Christian slave, during the whole of those terrible persecutions, indulge in a vindictive term towards any of his

malignant oppressors. When I arrived at my lodgings, on the day of my liberation from incarceration, crowds of my afflicted friends thronged to see me, giving vent to their feelings by their many tears and their kindly expressions of sympathy on account of my sufferings, and congratulations for my triumph over my bitter foes, who were thirsting for my blood. Amongst many other interesting remarks, one poor Christian negro addressed me in the following manner:—‘ Massa,’ said he, ‘ no you feel too bad. We enemy,—dem wicked,—dem bad for

true, Massa;—dem take we neger,  
—dem shoot we,—dem 'pill we blood,  
as though we no worth at all,—but,  
minister, we must pray for dem—  
dem very bad,—dem very wicked,—  
but, DEM NO CONVERT YET!!!' A  
noble apology made by one of those  
despised slaves in behalf of those  
cruel men, and which cannot but  
remind us of the spirit and prayer of  
the blessed Redeemer upon the cross,  
'Father, forgive them, for they know  
not what they do!' 'DEM NO CON-  
VERT YET!!!' ”

Other instances had occurred in  
which the power of religious prin-



ciple was manifest. It is a well-known fact, that religious slaves, of whatever denomination, were found the most faithful defenders of their masters' property. It were easy to multiply instances: the following may serve as a specimen:—At Green Park, Trelawney, the Christian negroes mounted guard every night; when the rebels fired the task-house, they put it out, and took some of the rebels, for which they received a reward of the magistrates. They asked their instructor if they had done right; he said they had, and urged them to defend the property to the last. They

did so, and were rewarded for their good conduct,—several of them received their freedom.

On another estate, a negro, named Charles Campbell, took the whole charge of the property, and defended it during the absence of the overseer. The overseer said to him, “Charles, I know your minister has told you to burn the property.” The faithful slave requested a bible, that he might take an oath of what the minister had told him the day before. The overseer replied, “No, he should not trouble himself about it, he knew that he had been told to burn the

property, and he expected it to be done." Nevertheless, after throwing out these insulting insinuations, the overseer left him for a month in charge of the property. He turned the people out regularly to work; not a single Christian slave refused to labour; and some negroes who were disorderly were taken up and confined. At the close of the rebellion, the master of Campbell gave him his freedom, saying, "You are the most curious people in the world, some of you behave so well, and others so ill." Another defended



and saved his master's property. He received his freedom, as did also another at the close of the rebellion, during which his wife had been shot in her hut. He had been required to turn executioner, which he refused to do.

Never was the public mind so fully roused to the claims of the captive negro, as by the circumstances thus hastily detailed, and by others that arose out of them. The act soon passed the senate, by which compensation was to be given to the planters ; those who were slaves were to

become apprentices for a few years, and were then to enjoy the full blessing of liberty. But let a poetess record delightfully the fact.



“ Hark ! a voice from the islands, a voice from  
the seas

Rolls hoarse o’er the waters, floats light on the  
breeze ;

It gladdens the morn in her mantle of light,  
And steals soft on the silence of star-spangled  
night.

“ O list ! ’tis the wide-wafted echo of songs  
Uprising from regions, where Africa’s wrongs  
Till now have repressed the sweet music of joy,  
Where the watch-word of Guilt was ‘ Debase  
and destroy.’

“ O list ! ’tis the trumpet of Justice,—the  
voice

Of Humanity swells the grand chorus, ‘ Re-  
joice ! ’

Rejoice ! for Oppression’s gall’d victim is free !  
Re-echo his gladness, ye isles of the sea !

“ ’Tis thy jubilee, Africa ! long, long delay’d,  
For thy year of release thou hast patiently  
stay’d :



Yet fell not thy tears, with thy blood, on the  
soil,  
Unpitied by Him who regarded thy toil.

“ He spake, and the voices of Albion arose,  
Like the rush of wild waves, that tumultuously  
close  
Round the throne of her pride, ’midst the crags  
of the deep,  
Where her trident gleams bright, and her broad  
banners sweep.

Hark ! multitudes—multitudes utter the cry,  
The mountains receive it, the valleys reply,  
‘ From the white cliffs of Albion be cleansed  
the dark stain  
Of the blood of the negro,—be broken his  
chain !’

“ ’Tis done ! the stern lion hath loosed from  
his hold  
The victim he mangled ;—nor rapine, nor gold,  
Though cruel as murder, though fell as despair,  
Shall drag him again to his crimson-dyed lair.

“ O Albion ! the happy, the favour’d, the free,  
Be light in thy dwellings, thou gem of the sea ;  
O fadeless and fair be the wreath on thy brow ;  
Be Africa’s favour’d as happy as thou !

“ Her children have labour’d, have suffer’d for  
thee ;  
Now, ruthless no longer, thou bid’st her be free ;  
O wipe the sad tear-drops with lenient hand,  
And be kind to instruct, who wast stern to  
command !

“ So the Isles of the Ocean thy banners shall  
bless,  
The prayer of the stranger shall bring thee  
success ;  
And thy shield of defence, and the sword of  
thy might,  
Shall be girded by Freedom, and wielded by  
Right.”

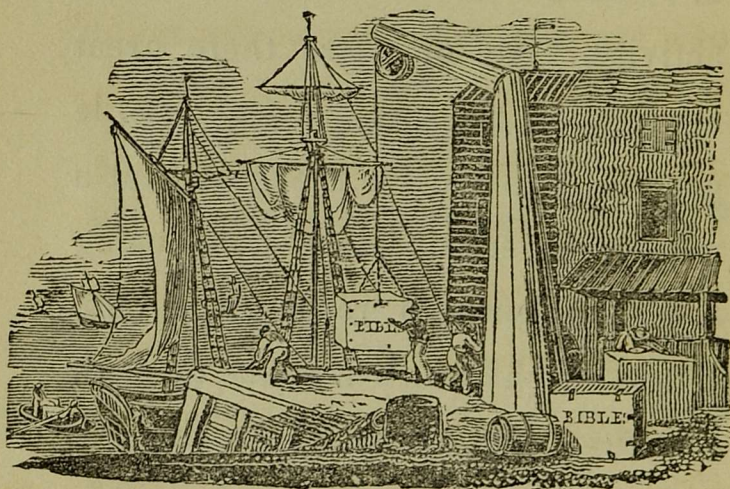
Other intelligence was also soon  
circulated. It was heard on the plan-

tation, some account of which has been given, as well as on others in the British colonies, that all who could read by a certain day were to have from the British and Foreign Bible Society, as a present, a copy of the New Testament with the Book of Psalms. All here was, therefore, activity. Not only was there great anxiety on the part of the people gratefully to receive the boon, but a mighty movement was created among them, to learn to read. Not only were the children's schools opened, but three for adults. Now the cry was, " Spelling-books—more spel-



ling-books!" And no sooner did a supply arrive than it was exhausted, and so it was with another—and another.

The Society just mentioned did not forget its engagement; the copies of the Scriptures were shipped; and



boundless was the joy when the packages of them were opened, their contents distributed, and a more distant day allowed than was at first appointed, that others might possess themselves of the sacred treasure.

There is, however, unhappily, much reason to fear, that though the name of slavery has passed away, many of its evils continue unsubdued. Most anxiously are the eyes of multitudes fixed on the islands of the West, nor will they cease to labour and to pray that they may speedily end for ever.

The plantation of which much has been said still yields its produce ;

its crops are even better than they were in the days of abject bondage ; and thus it has been fully proved, that as when one end of a chain binds the slave the other enthrals the oppressor, so the just and liberal master partakes the advantages of his free and happy labourer.

But brighter days are yet to come, on which the imagination dwells with peculiar delight. One gifted writer has portrayed what Jamaica may be in 1934. Most animating is the scene he has sketched, but this volume will allow only the quotation of one passage. “ I called on an



interesting family this day, to whom I had an introduction. Their country-house is in the Golden Vale of the Rio Grande. The evergreen of the coffee, and the golden fruit of the orange, render all such retreats most luxuriant. Here I saw domestic life. Those strong affections which belong to our coloured brethren, evidently were not impaired by the chastened mildness of their expression. Piety blessed the scene. It might have been the house of Bethany, to which Jesus often retreated from his persecutors, and all whose members he loved. A fine sprightly girl asked

me to write in her album, saying, with much archness, that her brother, who had lately begun Latin, had told her, ‘that black people should rather keep a nigrum.’ As I had sat with this household at public worship, last Lord’s day, and we had now been recalling the subject of one of the discourses already alluded to, I could not plead inability to decide upon a theme. I wish you may like it as well as did my grateful petitioner.

“Africa! thy sons and daughters from afar,  
Out of thy searchless depths, thine antres  
wild,

Immeasurable, with gold-roof’d cities piled;  
Or from the islands ’neath the western star,

Where groan'd thy captive children,—all shall  
come

And weave them garlands of their native  
flowers

For Faith's pure altars and for Freedom's  
bowers,

Of Liberty and Christian Truth the home!

The cruel hunters of thy kindred fly!

Under thy feet, thou swarthy land, the rod  
Of Tyranny is trampled! Thy dark eye

Forgiveness beams! Thy cottage tamarinds  
nod

With clustering fruit! the holy song swells  
high!

And all thy unbound hands are stretch'd to  
God!"

THE END.



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