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The *Apology for Negroe Slavery* is almost too despicable a composition to merit a reply. I have only therefore to observe, (as is frequently the case in a bad cause, or where writers do not confine themselves to truth) that the work refutes itself. This writer, speaking of the slave-trade, asserts, that people are never kidnapped on the coast of *Africa*. In speaking of the treatment of slaves, he asserts again, that it is of the very mildest nature, and that they live in the most comfortable and happy manner imaginable. To prove each of his assertions, he proposes the following regulations. That the *stealing* of slaves from *Africa* should be felony. That the *premeditated murder* of a slave by any person on board, should come under the same denomination. That when slaves arrive in the colonies, lands should be allotted for their provisions, *in proportion to their number*, or commissioners should see that a *sufficient* quantity of *sound wholesome* provisions is purchased. That they should not work on *Sundays* and *other holy-days*. That extra labour, or *night-work, out of crop*, should be prohibited. That a *limited number* of stripes should be inflicted upon them. That they should have *annually* a suit of clothes. That old infirm slaves should be *properly cared for*, &c.—Now it can hardly be conceived, that if this author had tried to injure his cause, or contradict himself, he could not have done it in a more effectual manner, than by this proposal of these salutary regulations. For to say that slaves are honourably obtained on the coast; to say that their treatment is of the mildest nature, and yet to propose the above-mentioned regulations as necessary, is to refute himself more clearly, than I

An Essay on the Slavery and Commerce

confess myself to be able to do it: and I have only to request, that the regulations proposed by this writer, in the defence of slavery, may be considered as so many proofs of the assertions contained in my own work.

I shall close my account with an observation, which is of great importance in the present case. Of all the publications in favour of the slave-trade, or the subsequent slavery in the colonies, there is not one, which has not been written, either by a chaplain to the African factories, or by a merchant, or by a planter, or by a person whose interest has been connected in the cause which he has taken upon him to defend. Of this description are Mr. *Tobin*, and the *Apologist for Negroe Slavery*. While on the other hand those, who have had as competent a knowledge of the subject, but not the *same interest* as themselves, have unanimously condemned it; and many of them have written their sentiments upon it, at the hazard of creating an innumerable host of enemies, and of being subjected to the most malignant opposition. Now, which of these are we to believe on the occasion? Are we to believe those, who are parties concerned, who are interested in the practice? But the question does not