

assume the merit of enlighteners of the human race, while they combine to degrade her sons below the level of brutes.

The Baron Puffendorff, while discoursing "on the Mutual Duties of Humanity" (b. iv., c. iii, p. 186), cites the following passage from two of the wisest sages of antiquity. It deserves a further citation here, as tending to show Tully's sentiments upon the great subject of reciprocal obligation in mankind as citizens of the world. It was, he says, a noble saying of Plato:—

"Ἐκαστος ἡμῶν ἢκ' αὐτῷ μόνον γεγενεσθαι ἀλλὰ τῆς γυνέσεως ἡμῶν τὸ μὲν πᾶσι πατέρις μῆτιζεται, τὸ δὲ ἐπάγειν ἡσάντες τὸ δὲ οἱ λοιποὶ φίλοι."

Which passage Tully has thus borrowed and enlarged upon in his offices, *non nobis solum nati sumus*, &c., we are not born for ourselves alone—our country, our parents, and our friends, have all a share and an interest in our being. 'Tis a maxim with the Stoicks, that as the earth and all the productions on it were created for the use of men, so men themselves were, for the sake of men, brought into the world that they might assist and benefit each other. In this we ought to follow the guidance of nature, to bring common goods together, and freely lay them in common, and by an intercourse of giving and receiving kind offices, by art, industry, and by all our faculties, to cement the society of mankind. Has Europe or her Colonies acted upon these philanthropic principles, thus recommended by two heathens, who had not the light of Christianity to guide them? Nay, but in the matter of Africa, her conduct has been in all things the very reverse. Instead of endeavouring to promote her civilisation, to raise her in the scale of being, to cherish her and to impart those reciprocal and friendly acts which should ameliorate her condition and stamp the impress of knowledge on her unlettered tribes, she has uniformly for a long period past striven to degrade her position and to humiliate her in the eyes of the world. By continually introducing African negroes to the notice of the civilised world in the humiliating and forlorn state of slaves—by covering the intervening seas which roll between their country and her Colonies with her slave ships, laden to suffocation with cargoes of miserable victims, in whom she has sought to extinguish the last spark of dignity and independence of mind through means of intense physical suffering—she has at once infringed the great law of nature, which wise heathens felt themselves obliged to promulgate and preserve.

Is the poor pretension of right set up in order to justify the system pursued by the nations of maritime Europe? Is it urged that, because the hapless Negro of the torrid zone is purchased on the coasts of Guinea, or at the mouth of the Gambia, that, therefore, he becomes the legitimate property of the purchaser, and at his absolute disposal for life or death? This flimsy argument, one would think, had long since been disposed of, inasmuch as where there exists no right on the part of the seller, a title cannot be created in the buyer. If those predatory and marauding tribes which trouble their more peaceable neighbours in the Negro countries, cannot plead for the most part any other prescriptive right than that of unjustifiable aggression for their property in the victims they drag to the slave market—neither can the planter