

mation, and general refinement of manners. Within the interval embraced by the span of one life, we have seen the reign of terror in France, the expedition to St. Domingo,* the political re-action in Naples and Spain, I may also add, the massacres of Chio, Ipsara, and Missolonghi, the work of the barbarians of Eastern Europe, which the civilized nations of the north and west did not deem it their duty to prevent. In slave countries, where the effect of long habit tends to legitimize institutions the most adverse to justice, it is vain to count on the influence of information, of intellectual culture, or refinement of manners, except in as much as all those benefits accelerate the impulse given by governments, and facilitate the execution of measures once adopted. Without the directive action of governments and legislatures, a peaceful revolution is a thing not to be hoped for. The danger becomes the more imminent when a general inquietude pervades the public mind; when amidst the political dissensions of neighbouring countries, the faults and the duties of governments have been revealed: in such cases tranquillity can be restored only by a ruling authority, which in the noble consciousness of its power and right, sways events by entering itself on the career of improvement.

* The North American Review for 1821, No. 30, contains the following passage:—"Conflicts with slaves fighting for their freedom, are not only dreadful on account of the atrocities to which they give rise on both sides; but even after freedom has been gained, they help to confound every sentiment of justice and injustice. Some planters are condemning to death all the male negro population above six years of age. They affirm that those who have not borne arms will be contaminated by the example of those who have been fighting. This merciless act is the consequence of the result of the continued misfortunes of the colonies."—Charault, *Reflexions sur Saint Domingue*.