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For the Easton Gazette.

Look not within the Mirror, Rose.

BY VIOLET.

Look not within the Mirror, Rose,
There, Beauty's charm, to find,
Know'st thou it hath no power to draw
Gems from the hidden mind?

It cannot mirror forth the love,
That, in the heart, may sleep,
Nor can its surface smooth reflect
Pure feelings true and deep.

'Tis true that beauty loves to trace
It's light, reflected there;
The ruby lip, the sparkling eye,
The links of shining hair.

But these are perishable gifts,
Though beautiful they be;
To-day, man bloometh as a flower,
To-morrow, gone is he.

For soon the frosty breath of Time
Scatters the locks with snow,
Bedims the brightness of the eye,
And steals the cheek's warm glow.

But can it e'er steal the flowers
Of Love, and Truth, and Grace,
Though it may mar the loveliness
Of the wondrous human face?

In the Soul's bowers may they not bloom,
Nurtured by God's own smile,
Watered by tears of penitence,
Aided by prayers, the while?

But would'st thou have a Mirror, Rose,
There each day, new charms to view,
One, on whose surface calm and smooth,
Reflection's power is true?

Then look into soft, loving eyes,
Illumed by Feeling's light,
And thou shalt find in their clear depths,
An image, passing bright.

Each gentle act, each tender word
But makes it grow more fair,
And Time, a holy halo adds
To the light, reflected there.

And so it passes from our sight
Unto the world above,
Where the Light, so dear to us on earth,
Is a sunbeam of God's Love.

"SUNNY SIDE," Feb. 5th, 1859.

Letter from Col. C. W. Jacobs.

ST. MARTINS, Md., Jan. 10th, 1859.

THOS. J. KEATING, Esq.,
Editor of the "State Right's Advocate."

DEAR SIR:—I received some weeks ago, through the kindness of a friend, a copy of your paper of the 7th ulto., in which you allude to the proceedings of the Eastern Shore Slaveholders' Convention in general terms, and address your editorial strictures pointedly to the last resolution in the series, which I had the honor to submit to the Convention.

I have not that resolution before me, but its substance is—that the alternative of going into slavery or leaving the State ought to be enforced upon our free negroes; and the counties are invited to act in reference to this question in appointing delegates; and the Convention, when assembled in Baltimore next June, is also requested to consider it as a proposition coming from this Shore.

Your paper found me at the bedside of a sick member of my family, who has since gone to the land of spirits. That event has caused delay on my part in asking the use of your columns for some remarks on the subject; and I now write under chastened and subdued feelings, from a sense of duty not only to myself and the position I occupy, but also to the Convention and the people of this State.

The subject treated in your paper of 7th ulto. (I mean free negro population) is one of vital importance to the citizens of Maryland, and ought not to be lightly or partially considered. No one of the Southern States of this Union has so fully imbibed the false doctrines of English writers on the subject of slavery and emancipation, as has our own State: and no State in the Union has the same cause for alarm at the tendency of free negroism in our midst, or greater motives to retrace her false steps and retrieve the position she held at an earlier period in her history.

The notions of universal and unbridled liberty growing out of the French Revolution under Napoleon 1st, ruined the Island of Hayti by the abolition of slavery there; and Great Britain, at a later period, under the teachings of Wilberforce and Clarkson and Brougham and Mackintosh, and others of less distinction, has effectually ruined all her tropical Colonial dependencies by pursuing the suicidal policy of negro emancipation. Nor have the blighting effects of freenegroism been confined to French and English possessions alone on this continent; but wherever the inhuman practice of liberating negro slaves has obtained, there we witness the most glaring commentaries upon the errors and destructive influence of this false philosophy and worse practice, not only upon the moral and social condition of the liberated slave himself, but upon the material wealth of the country and the well-being of the white population. There is not a single exception within the range of my knowledge where those lamentable signs of retrogression in civilization, material wealth and moral culture, have not followed emancipation of negro slavery.—The free States of this Union are not exceptions to this conclusion; for instead of immediate emancipation they warned the slaveholder in time to find homes for his slaves on the cotton and rice plantations of the South, where most of them now are.

The unstable and revolutionary condition of Mexico and Central America, Granada and Venezuela, results chiefly from the false step in setting their slaves free. At the beginning of the present century Mexico, under the Spanish rule, held at least 1,000,000 of negro slaves; and Granada and Venezuela were extensive slaveholding colonies. But they all struck for liberty, and, like France, foolishly conferred it upon slaves—a class never recognized by the fair Goddess. What has followed? War upon war, revolution, instability, insecurity, anarchy and ruin now lash and torment those once prosperous, but now miserable and impoverished countries. They have not elevated the condition of the liberated slave, but have vastly lowered themselves in the scale of civilization as a people.—The hybrid races of those countries form so many class of inimical elements that forbid the supremacy of law and order, till the discipline of slavery shall again be enforced upon them. Torn by faction and strife their demoralization is complete, their agricultural products dwindled to less than a sustenance, their commerce gone, their rich mines of silver and gold lie dormant in the bowels of the earth, their prestige as a people of hissing reproach amoogst civilized nations, while plunder, rapine and murder supersede all law and the restraints of civilization

Whence comes this phenomenon of the decline and fall of a people in the nineteenth century—surrounded as they are with all the improvements in arts, literature and the sciences, and the general diffusion of Christianity amongst contemporaneous nations? Had this state of things existed in the dark ages or before the Christian era, it would not be so great a wonder; but in this boasted age of the world, when light and truth (and error too) take to themselves the wings of lightning and penetrate every corner of the globe; when all the appliances of accumulated knowledge are subsidized to the great mission of Christianity, and the power of steam has obliterated space and gone on a missionary tour round the world—thereby diffusing the common progress of the age and helping all people onward and upward to the attainment of their chief good—when we see a numerous people going back into heathenism in the midst of all this light and knowledge, we should search diligently for some corresponding cause.

Why is it that Mexico and Central America Granada and Venezuela *and all other countries where African slavery has been abolished*, give the lie so palpably to abolition dogmas? It is because of the freedom and equality and amalgamation of the negro race, which has destroyed all nationality and begotten enervation and imbecility both physical and moral? The same results would follow in Maryland and elsewhere; and all that is wanting to destroy the Southern States, Cuba and Brazil, is to obey the teachings of abolitionists, set our slaves free, and take our position beside Mexico. True, that would ruin us, and I am equally sure that the cry of misery and the wails of starvation would be heard first in our free States and throughout Europe. I know that *some* casuists will say that the ruin of Mexico and those other countries is not owing to negro emancipation, but is mainly attributable to the prevalence of Roman Catholicism throughout the late Spanish dominions on this continent. But they should remember that Jamaica, under the rule of Protestant England, is quite as low, sunken and degraded because of freenegroism, as any part of the former Spanish dominions. They should also remember that Cuba is still under the control of Catholic Spain with negro slavery, and that Cuba is wealthy and highly productive.—Brazil, once a colony of Portugal, is also Catholic in her religion; yet Brazil abounds in wealth and maintains the supremacy of law and government—and that too, in the midst of negro slavery. It is evident we must look to other causes, than those assigned by such casuits, for a satisfactory solution of this state of things in Mexico, Central American, etc.

The philosophy of abolitionists is that all men, whether white or negro, are essentially free by virtue of their being, and as coming from a god of impartial justice and equality; hence slavery is wrong—one equal cannot control another equal—one class of the human family has no right to make and hold slaves of another class. So far as I know their creed I have correctly stated it, in order to expose its false and ruinous principles.

Neither in Heaven, Earth, or Hell, can I find this principle of equality, upon which they prate so much, either recognized or practiced by God himself; but on the contrary, inequality, diversity and variety exist wherever the impress of Deity is found. In this, His wisdom and glory are the more apparent and our essential good the better attested. If God had adopted the principle of equality, or if that principle were now enforced as a divine or practical rule of life, the whole human family, masters and slaves, christians and heathens, would cease to exist in less than thirty days; for equals could not subsist upon equals without violating the divine rule. It will not do to abridge this theory and apply it only to the human race, and not to inferior creatures also; for that would destroy the theory itself and show conclusively that equality entered not into the economy of God's creation.

Without alluding to those inequalities in the worlds above and beneath us, let us confine our observations briefly to earth, where we can read the mind of Diety at every step we take and by every surrounding circumstance in life. Those of us who do not read this unwritten book of God as well as the Bible, but partially understad his will concerning us, so far as pertains to our respective and reciprocal relations and duties in this world. Man is sophistical and theoretical, and too often absurdly so, while God is eminently practical in all his dealings with us. That theory, which, if put into practice, would conflict with man's temporal good by opposing an established necessity of his being, cannot be founded in sound ethics; or be consistent with the practical designs of God. Of such absurdities does the theory of abolitionists partake. I know that abolitionists invoke this principle of equality for a certain limited and defined object—that of equality between the negro and the white races,—and would there stay its operations; yet, for this partial purpose they *necessarily* claim and apply the principle as constituting a primary and cardinal intention of God in his creation.

How absurd such doctrines! How impious to trifle with God himself! No wonder the curses and judgments of God have always fallen upon a nation and people who wantonly violate and tridingly sport with his established order of things. No wonder that portion of our country (the New England States) where these heresies are taught and believed by thousands, has been "given over to believe a lie;" having become infidels in faith and practice, and infatuated with their own delusions, they fanatically cry after every ism and destructive vice—saying "lo here! and lo there!" as they catch at every floating fantasy of their own distempered minds. No field of missionary labor upon the habitable globe calls louder for the man of God, than do the New England States. And yet they do not see it themselves; they are so busy in attending to the affairs of the South and slavery in particular; so wrapped up in their own self-righteousness—claiming all the religion and all the knowledge extant,—that they sing Psalms by preambles and immortal resolutions and go to Heaven upon acts of incorporation. There is enough of isms, enough of pharisaical righteousness, and enough of down wright infidelity in those six New England States to call up old Jonah from his grave again; for his Nenevah sermon could not be preached to a more imperiled audience. True, there are some who have not bowed the knee to Baal, but their number, like the select few of Sodam, I fear will not be able to stay the edict—"let them alone, they are joined to their idols."

You, Mr. Editor, cannot publish an idea in your paper; we, the people of Maryland, dare not attend to our own exclusive business as a State, without hazarding the displeasure and denunciation of Northern abolition journals. The State of Maryland and the people of Maryland have the *right* to enslave every free negro amongst us, absolutely and without condition; we have the *right* to banish every one of them from the State unconditionally, we have the *right* to clothe them with the elective franchise and declare them our peers, in short, we have the entire control over that class of our population; and the Northern States and no other State within the Union or out of it has the *right* to meddle with the matter in any way whatever. It is a question which the citizens of Maryland have a right to consider in their primary assemblies and to canvass through the press of their State; and I am glad to see your paper exercising its undoubted right, though you apparently differ from my views. It is by exchanging views that we shall attain a practical end, and I trust the press of our good old State will soon take up this subject in earnest.

But to the subject under consideration.—Why is it that the abolition of negro slavery in every instance where it has been attempted on this continent and elsewnere has proved so destructive to all classes of interests, to all forms of government, and to all codes of morals? The secret lies here; the God who made the earth and gave to it such diversity of climate, surface and texture also created the human family and all inferior creatures with a wise reference and adaptation to the occupancy and use of every part of the habitable globe You might as reasonably expect a white bear of the frigid zone to live and perform the functions of nature in the torrid zone, as to expect the naked horseunder the equator to perform the offices of the reindeer in Greenland. So it is with the human race; the African negro could not exist, like the Esquimaux, in the frozen regions of the north; neither could the Esquimaux survive the heat where the negro is mostly found. Now, it all mankind were adapted to the north or to the south exclusively then the remainder of the earth would become a useless waste, and God could not claim the attributes of omniscience; for it would be seen that a part of the globe was unsuited to animal being.—But according to the theory of abolitionists the earth ought to have been either all cold or all hot, all north or all south, all free or all slave; for they systematize Deity upon the platform of uniformity and equality.

If God stamped the principle of equality upon the human race, so he to have none superior and none inferior, none to command and none to obey, he must also have excluded the possibility of their trespassing upon the rights of each other; therefore, all existing laws and governments ought to be set aside, in obedience to this principle of equality. Again, if God has impressed this principle of equality upon mankind, why so much diversity of intellect, moral attainments, and physical structure? Why are some born blind, idiots, and deformed? Why was Jeremiah sanctified *before he was born*, and Pharoah raised up a subject of God's wrath? I can see none of this equality that abolitionists affirm, in the works of God. Oh! monstrous delusion, that is ensnaring so many in our land to their utter destruction! When will truth and reason assert their dominion, and the wisdom of God be vindicated in the overthrow of his traducers.

If equality chearacterizes the human family, why should the Creator have departed from this rule in creating other beings? for he pronounced all alike to be "good, very good." How comes it that our being depends upon the destruction of other beings; and those other beings in turn prey upon each other? Is this the law of equality?—The lamb has an herbaceous appetite, the wolf a carniverous one; and yet, by this principle of equality for which abolitionists contend, the lamb has the same right to feed upon the wolf that the wolf has to devour the lamb—which is no *right* at all. The fox devours the hare, and the hawk consumes the sparrow; the fish of the sea and insects of the earth, all have their being in a great measure dependent upon the destruction of their fellows. Where in all this do we find the boasted principle of equality? The Poet, Tupper, has written upon this subject of equality, and beautifully illustrated its origin and fatal end.—He says:

Whence cometh the doctrine, that all should be equal and free?
It is the lie that crowded hell, when Seraph flung away subjection;
We are equal and free! was the watchword that spirited the legions of Satan.
We are equal and free! is the DOUBLE LIE THAT ENSLAVETH YOU AND CONSIGNETH THEM DAMNED!
Woe unto him whose heart the syren song equality hath charmed;
Woe unto him whose mind is bewitched by her treacherous beauty;
In mad zeal flingeth he away the fetters of duty and restraint,
And yieldeth up the holocaust of self to that fair idol of the damned.

If the mute tongue of creation stamps the lie so flatly upon this abolition creed, what may we expect from the revealed word of God? I have read the entire Bible through three times and studied it carefully with reference to this abolition question. My sole aim was to learn the truth and see what was required of me I determined that no matter where my material interests might be, I would follow the Bible, lead me where it might. The result of my thorough investigation upon the subject is, that I have found the institution of slavery all through the Bible from Genesis to Revelations. I find the word *slave* in numerous pages; and *bound servant*, and *homeborn slave*, frequently used. Nor have I found one single passage in the Bible that condemns slavery at all; but on the contrary, I find rules and regulations laid down for both masters and slaves throughout. Abraham must have owned 1,500 slaves at the time he rescued Lot. Our Savior found slavery all around him while on earth, and yet he never condemned it. The Apostles had constant intercourse with slavery, were raised with it, and familiar with it in all its phases; and yet they never condemned it; but always spoke of it as one of the cardinal relations of life; and Paul, speaking prophetically of modern abolitionists, positively denounces them in his epistle to Timothy, and tells us to withdraw ourselves from them, because they are "destitute of truth and dote about strife, envy and perverse disputings." Tim. chap. 6. And mark my word Mr. Editor, and you too reader, neither do abolitionists condemn slavery—*provided it is white slavery to capital!* Slavery may fasten its fangs upon the white man and satiate its gormand appetite, and it is all right in the eyes of the abolitionists; but oh! the jewel of a negro must be exempt.

It is useless for me to recite in detail those passages of the Bible on the subject of slavery; they are conclusive to my mind, and all the abolitionists on earth and devils in hell may rant and fume on this subject of abolition to their hearts content. I shall be satisfied with the word of God and conscience both on my side. I wish all persons would do as I have done—read the Bible and study it on this subject It is the last book where the reader will ever find any thing like abolitionism. But as long as people pin their faith to the sleeve of ignorant and designing abolitionists, so long may we expect them to be led into error. What has abolition ever done for the negro in this country? What can it do for him? It can only load him with infamy and send him to his grave prematurely. What has abolition done for the civil government, but threaten its destruction and learn our people to hate each other with perfect hatred? What has it done for the promotion of good morals and vital piety in the land? It has rent asunder the M. E. Church—M. P. Church—New School and Presbyterian Church, and the Baptist Church! Have those Churches been benefitted by the achism? Has one more soul been saved?—It is to be feared that thousands of our northern people and preachers have tumbled into hell with both hands hold of the horns of this abolition God—crying, "O Baal! O Baal! hear us."

But why should I extend my remarks on the Bible evidence in favor of slavery? The informed abolitionists are familiar with all I have said or might say on the subject. They know there is nothing in the Bible that favors abolitionism, and they dare not bring their creed to the test of Holy Writ. Hence, at a meeting held in Boston where Hon. Anson Burlingame and Hon. Henry Wilson both spoke, they prayed for "an anti-slavery Constitution, an anti-slavery Bible, and an anti-slavery God!" thus acknowledging their creed to be condemned by those three authorities. That is pretty good authority against abolition, coming from two members of Congress from the great State of Massachusetts, and both leaders of the abolition party.

Now if the unerring finger of God points to nothing in creation that favors abolitionism; if his revealed word condemns abolition emphatically and unequivocally; if there is nothing in Heaven above, or earth beneath to favor this rotten, damnable heresy, that has been hatched in this nineteenth century, and never before known since the world had a being—whence comes it? Ah! "the fool has said in his heart there is no God." What angels and demons shudder at, infidelity embraces as a truth; the more monstrous and revolting the creed, the warmer infidelity embraces it. That is the source from whence abolition comes.—Where do we find infidelity and atheism most prevalent in our country? In the north, in those six new England States. That accounts for the majority of the great whore of abolition.

But we have practice added to precept on this subject—let us see if their conclusions are the same.

We have no historic data of the time *when* the negro race was enslaved. All authentic history concerning them as a people, speaks of them as *slaves*. The fact existed far back of time to which the memory of man extends. Nor have we any record evidences of the *circumstances* connected with their enslavement. It is sufficient for our purpose to know that in their own native Africa *they were born and held as slaves, and the bringing of them here did not make them slaves*—it only perpetuated the true normal condition in which they were found. We can afford to leave the rest to God and his providence, without torturing our minds to pry into the deep mystery of his ways.

This country after its discovery, was apportioned between England, France, Portugal, Spain and Germany, and all of them engaged largely in the African slave trade. It was called the slave-trade *because they were bringing slaves from Africa*, and not because the bringing of them here made them slaves. At the date of our revolutionary war in 1776, such a thing as systematic negro freedom was not dreamed of. All those nations held large possessions here, and all had them well stocked with slaves. Modern rose-water philanthropists and infidel sophists had not then made their appearance. England, who had not been foremost in the slave-trade, had now lost her thirteen colonies and her slaves too; and soon discovering the rapid strides we were making in agriculture, manufactures and commerce, and that civilization and christianity operating upon our slave population, made them reliable aids in developing our immense resources—determined to frustrate, if she could not destroy, our rapid advancement in wealth and power. To this end, George Thompson, an ex-member of Parliament, came over to this country in 1832, established presses, and employed agents, and formally organized the New England abolition society.

In 1833 England being fully enlisted in this crusade against us, bought all the slaves on the Island of Jamaica for $100,000,000. and apprenticed them out to planters till 1838, when they became absolutely free. This step on her part was necessary to effect her object; she could then say to us, a-ha, I am holier than thou, imitate my example or I will proscribe and denounce you as a barbarious and unchristian people. We did not follow her example and she has denounced and abused us ever since, because we would not ruin ourselves and slaves, as she has done in Jamaica. Finding she could not seduce us to our ruin, and still steady in her purpose to effect the object in one way or another. England, or the abolitionists of England, have continued to send over to this country large sums of money to control the press as far as possible. and to aid generally in fomenting strife between the North and South. It is this money that publishes abolition papers, gets up abolition meetings, makes abolition speeches, organizes abolition parties, and sends abolition agents through the South to steal our slaves. It was this money that organized Kansas aid Societies, bought Sharps rifles, and caused tears of blood to flow at the mere mention of Kansas in 1856. It was this money to the amount of $158,750, aided by $38,162 from New England, making in all $196,912—that induced Thomas Garrett of Wilmington, Delaware to expose his books at the anniversary of the New England abolition Society in May 1857, held at the city Assembly Rooms in New York, and there show by record where he and his agents had stolen from Maryland and forwarded to the free States 2,059 of our slaves. It is expected by New England and Old England abolitionists that this money will sever the Union of these States and plunge us into a civil war—the very end for which it is contributed. I know there are many abolitionists in our land who never had any of this money; alas! poor soft headed dupes, they have been hooked without a bait, and are playing second to a game they know nothing of.

I need not follow this part of the subject further than to say, I have authentic documents to sustain the truth of every thing stated above and vastly more.

Slavery then, being the true normal condition of the negro, his happiness lies only in that direction. To free him is to inflict the greatest possible injury, for by that you expose him to the higher cares, duties and responsibilities pertaining to citizenship, and for which he never was fitted by nature and to which he cannot attain by practice. It will not do to say the negro can perform the duties and responsibilities of a free man in this country. He has never been subjected to the test, and never can be, surrounded as he is with the constant example of the white man. In Vermont, where every free negro is surrounded by 436 busy, active whites, he cannot do otherwise than follow the finger-board of life there. In Massachusetts, every free negro has 100 white prompters to keep him straight. In New York, every free negro leans upon 62 whites for support. Pennsylvania employs 42 whites to pilot one free negro on his way, and a miserable one it is in most cases. The free negro must be isolated and left to his own energies before any solution of this problem can be made. Where this has been attempted, they have always failed.

In slave-holding Maryland, we have 1 free negro to 5 whites throughout the State. If you leave out Baltimore city and go to the counties you find the proportion of free negroes to the whites much greater. In my own county (Worcester) we have 1 free negro to 3 whites; in your county (Queen Ann's) you have 1 free negro to 2 whites; in Kient (the county above you) they have 1 free negro to 1¾ whites. And so I might go on with similar proportions in most of the counties. In 1850 we had 75,000 free negroes in the State, and according to the last rate of progression and increment we cannot now have less than 90,000, and will probably have 100,000 in 1860. Maryland is a small State, and yet by the census of 1850, her free negro population exceeded that of New York by over 25,000: and outnumbered that of Pennsylvania by over 21,000. The small county of Caroline alone contains more free negroes than the three States of Maine, Vermont and New Hampshire combined! What a contrast! What conclusive evidence that *freedom* is foreign to their tastes, and slavery congenial with all their habitudes and nature.

The *relative* increase between the whites and free negroes in most of the counties is equally significant. Take the above three counties for illustration: During the ten years between 1840 and 1850, Worcester increased 59 whites, and 520 free negroes; or, while the white increase was only one half of one per cent., the free negro increase was seventeen per cent., the free negro increase being thirty-four times greater than the white increase in that time. In Queen Anne's county your white increase was fourteen per cent., your free negro increase was thirty per cent. during the last census decade—or more than double the white increase. In Kent county the whites actually decreased 18 in number; the free negroes increased 641—which is twenty-six per cent. upon their numbers! Nor are those counties exceptions in our State; but the above proportions of free negro increase over the whites will hold good in most of the counties. The whites have increased upon their numbers more than those figures show, but they have been crowded out of the State by free negroes, as I shall presently show.

The City of Baltimore, with all her natural increase added to her supplies from our own State and other States, and the influx of foreign whites, could only increase a double per centage of whites over the free negroes between 1840 and 1850. That City must now contain over 30,000 free negroes; it had 24,625 in 1850. As waiters in hotels. coachmen, boot blacks, barbers, venders of small wares, and laborers by the hour or job, they no doubt render some service: but if the products of agriculture, to which they contribute little or nothing, were cut off, then there would be no need of hotels, coaches and all those means of living to which they incline. For all other pursuits derive their vitality from the labor of the farmer. Besides, there are in all our large cities and towns enough poor and needy whites to perform the little handy jobs that free negroes monopolise.

Persons living in our towns and cities do not fully see the useless character and hurtful influence of our vast free negro population. Those free negroes congregate mostly in or around such places, and are *now* constant in their zeal to serve the Doctor, Lawyer, Merchant, Mechanic and all other local pursuits—*by the hour or job*; but the time will soon come when it will be otherwise, and they will keenly feel, if they do not sink under, the weight of the free negro incubus that is gathering around them.

Maryland is almost exclusively an agricultural State; and valuable as her coalfields and iron mines may be; highly important as her manufactures and commerce are to her wealth; yet, it is upon the agricultural interests we chiefly rely in the hour of need. And that state of things which deranges the *basis* upon which our material interests are founded, is equally hurtful to all divurging and secondary interests; when the basis gives way the superstructure must fall into ruins. In other words, whatever tends to the injury of agriculture, must also injure all other pursuits. Thus it is seen that our interests as a State are so blended and ramified that they cannot be separated, and the Convention at Cambridge acted wisely in recognizing that unity of interests, by calling a Convention of the whole State to meet in the city of Baltimore next June.

I now propose to show that the great agricultural interests of the State of Maryland suffer for the want of labor, and that our free negroes cannot be relied upon as laborers under their present loose government—hence, their present relations to the white and slave population, must be altered, so as to make them profitable and subservient to the common good.

As before hinted; the people of Maryland, years past, imbibed in a great degree, the false doctrines of English writers on the subject of negro emancipation: but we now see a radical change in public opinion on that subject, and the prevalent sentiment of our people throughout the State is that free-negroism is a curse to both whites and the free negro himself. Those writers, who had spent their lives on the Island of Great Britain, knew about as much of the temperaments and characteristics of an African slave as a blind horse does of the color of the moon. Our Yankee philanthropists, who have seen only a few straggling runaway slaves, are quite as ignorant of the negro as their English brothers. Indeed, the negro is an object of as much amazement to them as the elephant is to our little folks; and the rarity of the sight stirs up a devotional sympathy in them quite akin to that which Othello excited in the foolish heart of Desdemona. But such is not the case with the Southerner, who has been raised with his slaves, drew suck from the same breast, shared his early sports with them, and has hung for hours around old aunty or old uncle, as they told him long yarns of real or imaginary events long passed away.

This want of knowledge of the real negro on the part of Old England and New England abolitionists, makes them contemptable in the eyes of the Southernor, and serve only to irritate. Their abstractions years ago on the subject of negro emancipation, enshared many superficial minds; and it was seldom they met with any rebuff from the South. It was under this torpid state of indifference on the part of Southern men, that the abolition virus infused itself through many channels into the bosom of our own State. Our laws at one time favored emancipation; but in 1832 we had too many free negroes upon our hands, and the Colonization enterprise (another great humbug) was started to get rid of them. By direct taxation, voluntary contribution and profits in trade to the coast of Africa, we have contributed over half a million of dollars to this fruitless enterprise within the last twenty seven years. We bought a strip of country on the African coast surrounding Cape Palmas, which we called Maryland. There we proposed to found a colony of free negroes from our own State. We have labored zealously and long enough to prove its fallacy. We never succeeded in getting more than 3 or 400 free negroes to go.—Slaves have been sent in larger numbers, but both put in the whole time of 27 years, have not exceeded 1500. The natives rose on the colonists in 1857, burnt their houses and murdered numbers of them, and this

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