State of Maryland in Africa is nothing more than a County in Liberia now. Liberia itself, with the efforts of all the States in the Union since 1817 to the present time, contains only 12,000 free negroes, who are surrounded by 200,00 hostile native Africans. The free negro cannot be induced to go to Africa, and he much prefers slave-holding Maryland to any of the free States. We have passed laws forbidding emancipation, except upon condition of removal from the state; and at the last session a law was passed to sell them into slavery for certain crimes. Thus we hove labored by every possible means, but in vain, to get rid of them. *Some of them* are industrious, but the vast majority are so much dead weight upon the State and her resources. They will not labor for an honest living, but are vicious and depraved and impose heavy burdens upon the taxable white population. That large class of our farmers who rent land, and all others who do not own slaves know how hard it is to hire a free negro by the year—the shortest term of labor that will do for the farmer. On the 1st day of January past, I attended at our town of Berlin, where contracts for labor by the year were made for some four or five hundred white men and slaves. It is the product of that labor that freights our grain schooners, employs our sailors, and fills our stores with merchandise from the cities: indeed that labor furnishes the basis for all monetary contracts of whatever kind for the current year, and without it business of all kinds would cease; for there would be no basis upon which to make contracts. At the same time and place I suppose there were three hundred free negroes also, but I did not hear of *a single one who hired himself by the year;* if however, there should be one to do so at all, he generally selects a home where he can do as he pleases and get a large additional bounty in the shape of a compatch, half of every Saturday, extra fine clothes and a horse, and often a carriage, at his command. The perquisites generally exceed the amount of wages, to say nothing of the amount stolen through the year. As a general thing our free negroes will not hire for a longer term than a day or month, or by the job. That kind of service may suit our town people as above stated, but no prudent farmer will hazzard his crops upon such uncertain labor; he must have constant labor by the year or he cannot afford to risk his time and capital in agriculture. But the free negroes must live as well as others, and that, too, without labor. How do they do it? Mostly by intermarriage with the slaves, and living by stealth and otherwise upon the toil of the white man and his slaves. All of us in Maryland are familiar with this state of things and are trying to protect oureslves from such intolerable evils. But hard-headed Englishmen, and whining Yankees, who write about abolition, are as ignorant of them as the man in the moon.

I have just said that some of those free negroes are industrious, and I would not get a hundred evil doers by trampling down one innocent man. I now state who they are and how they effect our white population. They are generally those free negroes who are in their first stage of freedom and have been born and raised slaves, and taught habits of industry and morality under the discipline of slavery. In an evil hour and perhaps on a dying bed, the master or mistress has been approached by disguised abolitionists and taught the way to Heaven would be easy if they would only free their slaves. Satan, you know, ruined our race by a similar suggestion to Eve. So ruin follows negro emancipation, wherever it has been tried, Such wicked deeds often occur in the hour of death, and the slaves then set free, compose the small number of our industrious free negroes. But strange as it may be, even they will not allow, or rather compel, their children (in the second stage of freedom) to labor, and so their offspring swell the tide of indolence and depravity so inherent with the free negro.

Those few industrious ones often rent farms and by that means, displace an equal number of our native whites, and drive them out of the State to seek homes under more favorable circumstances. That is the cause why our white population in the Counties remains stationary or on the decline. This has been going on for years, and its baleful effects are seen and felt througout the State. The young white man as he grows up with a strong and vigorous constitution, looks around him with the view of marrying and settling on the soil of his native State.—Fortune has not blessed him with wealth so that he can purchase land. but health and industry, aided by the assistance of his parents, qualify him to rent a farm and rear up a family of useful citizens.

Now, my position is that our is a government for the use and benefit of the white man, and the only relation the negro ought to bear to him is that of slavery. But how is it particularly in our State? Here is an industrious free negro on the one hand: and a white citizen of equal industry and superior sagacity on the otherhand. They both want to rent a certainfarm of the land-holder, and he has to make choice between the two. (It will be seen in this case I am making the strongest possible supposition in favor of the industrious free negro, in order to shut the door against the thousands of our free negros less worthy; and in order also to give the former the full benefit of an impartial decision as between him and the white man) Well, the decision must be made, and one of those applicants must get the farm to the exclusion of the other How would the abolitionist decide? Yankee like, he would decide one way for himself and another way for us.—He would advise us to let the free negro have the farm, for he says the free negro is fully equal, and a little superior to the white man. But the treatment Randolph's freed negroes met with in Ohio some years ago, when they were driven out of the State by abolitionists: and that clause in the Topeka Constitution of bleeding Kansas (made by abolitionists) which forbade free negroes from going there; and the Constitution and laws of many of the free States forbidding the free negro from entering their limits all show the decision he would practically make for himself.

But how will the Maryland landholder decide? In too many cases, I regret to say he will decide for the free negro—but from far different motives than the abolitionist ever dreamed of. As before stated, that small class of our free negroes now under consideration, has but recently been set free, and the land-holder often happens to be a member of the family where the negro was born and raised a slave. He feels a warm family tie for the negro, and regards him still as a family appendage, and those feelings secure his favor. Another class of land-holders prefer the free negro, because he connot under our laws, confront him before our courts of justice, and so has the advantage in any matter of dispute where their separate interests are involved. But this latter class I believe to be very few in number in our State.

Well, right or wrong, consistent or inconsistent the decision is given in favor of the industrious free negro. What follows?—The white man turns off in sorrow, and finding his hopes gone for a settlement here, leaves his home and native State for the far west or South; there to reproach, with shame and indignation, his unnatural mother, who has discarded him taken to her affections a free negro! Who is injured by this constant drain upon bone and sinew of Old Maryland? The State itself and her material interests suffer in so many ways that I need not go into details. Does the negro we retain compensate for the loss of the white man? Certainly not. The position vacated by the white man is not filled by the free negro, either socially or politically. We are, by this dangerous policy, strengthening an alien element in our midst that only wants numbers and a leader to prove its hostility to the dominant power of the white man. And when the State shall need the strong arm of the white man to repel her enemies, protect her fireside and her alters, she will find her "worst enemies those of her own household;" and like Samson, she will also find her power and prestige shorn by this Deliah of free-negroism. Such is the inevitable tendency of this course on our part, and such the conclusion *a priori*.

If then, it is impolitic on our part to encourage this supposed industrious few of our free negroes to the extent indicated, the argument derives increased force when applied to the vast numbers of our worthless and depraved free negroes. They will not leave us voluntarily and I am opposed to forcing them out of the State, though I believe a large portion of our people are ready for coercive measures. It is not the negro's fault that he is cursed with freedom: it is the fault of the State, and I would have the State redress their wrongs by restoring them to slavery again. Our climate suits them admirably and we need their labor.—Maryland suffers for a want of labor and we have enough to meet the demand if all bore their share. Nor can we afford to tax the labor of the white and slave population in order that 90.000 lazy and debauched free negroes may eat up their substance, fill our jails and penitentiary, and load us with taxes to pay Court charges for their criminal outrages upon our peace and property.—Both human and divine laws forbid this criminal indulgence on our part. What says our Bill of Rights? "*The Legislature ought to encourage the diffusion of virtue, the promotion of agriculture, commerce and manufactures, and the general melioration of the condition of the people.*"—Art. 41. Have our Legislature never felt their reponsibilities under this enumeration of their duties?—Do they suppose they are redeeming their sacred oaths to support the Constitution of this State, while derelict in the fundamental duties for which government is instituted? How can those great interests of the body politic be promoted while 90,000 vagrant and useless human beings listlessly prowl about in idleness, retard progress, and war against virtue? The power to act is ample: what says the 21st Art.—"*The Legislature sh. l pass laws for the government, regulation and* DISPOSITION *of the free colored population of this State.*" So much for human laws. What says the Bible on this subject?—"*We commanded you that if any would not work, neither should he eat.*" Again—"*There are some among you disorderly, working not all, but are busybodies.*" Need we any more authority from God or man enforce useful labor as a condition upon all who may compose our population?—All our people will respond to these suggestions in the affirmative, but many of them do not see how the object is to be effected They would attack the evil in a round about series of laws full of provisos and conditions that even our lawyers, much less the free-negroes, can hardly interpret. The result is, such laws become a dead letter, and the evil goes on. Our people have not come up to this question with what boldness, vigor and simplicity that suits the free negroes.—They know the meaning of slavery; but when you declare them free and then attempt to control them, they cannot and will not reconcile their freedom with your restraints by law. Their logic is: if they are free, they are not subject to the will of another, and the law that restrains that freedom is a usurpation of their rights. But when you inform them that their freedom is merely nominal, subject to the DISPOSITION of the State, and that you intend to resume sovereignty over them by putting them back into slavery—why, then they respect you for your candor and acknowledge your authority. This free negro question cannot be dealt with in any other way. We may omit this remedy and try various subterfuges, but in vain; the evil will go on from bad to worse at every returning session of our Legislature.

Freedom with them is synonimous with idleness, idleness begets vice to an alarming extent. Just this moment I learn two negro fellows have had a fight and one of them has dashed out the brains of the other with a club. One of them lies in the grave the other in our County jail. Who suffers from the outrage thus committed? The peace and dignity of the State. Who pays the expenses of meeting out justice to the surviving free negro? The taxable whites. These crimes by free negroes are so common in our midst that we scarcely take note of them. It was but a short time ago that a negro wench killed her husband (both free) with a fence-stake. She suffered the penalty of the law and left us to pay the bill. Since then another negro wench threw a white boy down the well and drowned him; she was tried and condemned and as usual the whites had to foot the bill. Still later, two athletic negro fellows, in the dead hour of the night, entered the humble cottage of a poor, defenceless white widow, surrounded by her three helpless children, one of them sick at the time; they bruially forced her and violated her persou in the most shocking and fiendish manner. True, they expiated the crime upon the gallows; but the injuries to that poor woman and her helpless children can never be atoned for. These acts occurred in our own County and within a short time past.

The history of free-negroism in Maryland, is a history of indolence, vice, and crime throughout: often stained with the blood of their fellows, and frequently our white population is victimized to their hellish deeds. Freedom in their hands is a deadly poison, which they understand to mean cessation from labor, and full license to do as they please. They have no other conception of freedom, and will learn no other. Servility with them is ingrain, natural, and coherent; it was planted there by God himself and cannot be eradicated by man. They make good slaves, because the principle of slavery is the predominant element in their nature; they abuse freedom, because they have no rational conception of its uses.

The points I have discussed, and the conclusions arrived at, are in harmony with the resolution adopted by the Convention in Cambridge at my suggestion. After discussing that resolution in your paper of the 7th ulto., you conclude as follows: "Colonel Jacobs' proposition, then, is in one alternative impracticable and in the other detrimental to both slaveholders and non-slaveholders." In reply, it is strange I should have proposed a measure injurious to the very classes whose benefit I had in view. Indeed, I was then, as now, only actuated by the sincere motive of advancing the common good of our State by a measure, which I believe would confer blessings upon the free negro, as well as those other classes. It is evident that we cannot long live in harmony as two distinct races with numbers so nearly equal, and our freedom practical and theirs nominal. A rupture must come; and a struggle for the masterly ensue—unless we amalgamate with them—a thing too monstrous to be thought of.—And yet, by a prospectus of "The Anglo-African Magazine"—a paper just started in New York City—this very doctrine of amalgamation, equality, and full citizenship, is to furnish the chief *pabulum* for its columns. This prospectus has just reached me through a friend, and I would give its contents in full but for fear of extending my remarks beyond limit. It is the advance move for 1860, aided, no doubt, by that same British gold, at the instance of Seward. Those sheets will be sent to the free negroes of Maryland in great numbers; for the Editor, Thos. Hamilton, 48 Beekman street, New York, says—"*On the condition and prospects of free colored men, by common assent, rest in a great degree the condition and prospects of enslaved colored men.*" "*Their claims for citizenship of the several States, and of the United States,*" is to be prominently declared and zealously defended. It would be well for the people of Maryland to take warning in time.

The conclusions you draw from my resolution are very different from my own.—Upon this question, every thing depends upon the stand-point we may take. You seem to think if the alternative, of going into slavery or leaving the State, was placed before our free negroes, the vacuum caused by those who might prefer extermination, would be filled by immigrant whites who would oppose slavery. That was the argument years ago, and it prevented our people taking the bull by the horns then.—It might apply to a very limited extent under present circumstances; but I doubt it. The other side of the picture will show that the *free negro himself is now doing the very mischief you apprehend* from the supposed white immigrant. Take the case of Sam Green, of Dorchester, for illustration But where would the free negro go to? Ah! there's the rub. He wouldn't go to Africa nor would he go to the free States. A free negro is the last being an abolitionist would encourage to go north. Then, where would he go? *Where could he go and do so well as to remain in Maryland, choose his master, and go into slavery!*

My honest conviction is that, three out of every four of our free negroes would remain and go into slavery Upon this point the editor of "The Worcester Shield," of the 30th of October past, has given views so consonant with my own, and so full of details, that I will submit some extracts. He says:—

"We confess, that after a careful study of the subject in all its bearings, we can think of no plan that carries with it more justice and humanity, than to fix a limited time in which the free negro, if he wish to remain, shall choose his master and go into voluntary slavery; or if he wish to retain his freedom, shall be required to leave the State; and that if they refuse to make any election within the time limited, the State shall have them sold to our citizens, slaves for life; they and their offspring—so that at the end of the appointed time there shall remain no free negroes within our State, except aged and infirm ones, whom we are already obliged to provide for."

The "Shield" then goes on to give his views of the proper details for such a law; and I concur with him in these respects also. He says:

"Should our State enact such a law as we have suggested, there are some conditions to the details we would like to see embodied in it. 1st. No person holding a certain *limited* number of slaves should be eligible to become the owner of any of these conscript slaves. 2d. No one person should become the owner of more than a certain fixed number of such slaves. 3d. The price of those slaves should be so graded that persons in very moderate circumstances could pay for them. 4th. An exemption law should protect such slaves from being sold under execution or for debts. Such restrictions would plant slavery in every family, and our humblest tenants would be enabled to own their own labor instead of giving the high prices for hireling they now do, to large slaveholders. The conscript slave would have a certain home, be well clothed and fed, and would know that no law could free him from his master, unless convicted of a criminal offence. Labor throughout our State would be increased a hundred fold, and thousands of acres of swamp and worn out lands would be reclaimed, and Maryland would soon become one of the first farming States in the Union. Our Court charges and County taxes would be greatly reduced, and the demoralizing elements now flowing from our large free negro population, would be stanched; and life, vigor, wealth and prosperity, would give to our proud old State that position she held in past days, and which she has forfeited by her deplorable encouragement of the free negro system—a system which has always, and will always, prove fatal to any State or community."

Our renters are the persons that mostly need labor, and the views of the "Shield," in suiting the details of the law to their necessity are eminently proper.

To this we must come at last or do worse; it is folly to parley and trifle with a subject of such magnitude Those half-way measures that adorn our statute books so copiously, will never reach the evil or redress the wrong. They only tantalize our citizens and irritate the free negroes. A bold, plain, and practical measure, that shall cut up the evil root and branch, will be more acceptable to our citizens and free negroes also.

The Mexicans have not only set their slaves free, but they have accepted the doctrine of equality as laid down by abolitionists, and have amalgamated with their freed slaves,—they have become a nation of imbecile mulattoes, and are ruined as a people.

England has discovered her false step at a late day and is vigorously engaged in the slave-trade to save her colonies from utter ruin. But she is too false hearted to call things by their right name, and persists in her old tricks of deception, by covering this slave trade under the name of *apprentices!* The great and available argument for the abolition of slavery by England was that the freed negroes would become *slaves to capital, like the liberated white serfs of Europe*; and would work cheaper and harder after emancipation than before. The principle of humanity never entered into the measure, and the sequel proves how little they know of the negro character; for they refused to work at all, and retired to the forests and hills, where they could sustain life on the wild fruits without labor. England at once saw the error, and scarcely had the old slaves of Jamaica been manumitted, ere she began to introduce new slaves from India, China, the Madeira Islands and Africa. She calls these slaves *apprentices* but *they are in fact the veriest slaves on earth;* for Chinese Coolies are sold and bought in China, just as African slaves are. We find by English papers that upwards of 150.000 Coolie slaves have been imported to Mauritius within a few years past. It is also stated that, on another of their colonies there were 20,000 male Coolie slaves, and only 3 females! For the last ten or fifteen years Sierra Leone has been a mere slave depot. The English colony of Jamaica, where they set their slaves free twenty years ago, has recently enacted what they call a *vagrant law*, the design and operation of which, is *to reduce those free negroes to slavery again!* After this, we trust New England will not censure our course, since we only follow the lead of Old England abolitionists: after testing free negroism to their ruin.

The French are also engaged in the African slave trade to a considerable extent, and have carried large numbers of negro slaves to their colonies in Martinique and Guadalupe, and Cayenne. We presume France too, will soon pass a *vagrant act* for Hayti, to re-enslaves her vast hords of free negroes there, and to atone in part, for the fearful horrors of the memorable night between the 22d and 23rd of August 1791.—Louis Napoleon has just instructed his Minister of Algeria, "to come to an understanding with the Minister of Foreign Affairs to resume with the English Government the negotiations which were entered on a few months ago, *to substitute the slaves of Indian Coolies instead of the negroes.*" This arrangement has been made at the instance of England, and to avoid a difficulty between France and Portugal, growing out of the capture by the latter, of the French slaver Charles et Georges.

We thus see that the European powers are rapidly giving up the rotten, cobweb, sickly theories on free-negroism, that have nearly ruined their tropical colonies, and are again vigorously entering upon the slave trade.

I now propose to advance some thoughts and state some facts that appeal to our own people who do not own slaves. You, gentlemen, have been taught by Seward and his satellites that negro slavery is injurious to your interests; and that you ought to unite with them in putting it down wherever it exists. They tell you if negro slavery were abolished, you would get much higher wages for your labor and that a kind of paradisacal system of labor, *which they call free labor* (an absurdity) would then be introduced! Those men show you one side of the picture, but adroitly conceal the other. It is my duty as an honest man to exhibit the other side of the picture also, and to warn you in time against the seductive influence of those Syren songs.

History tells us Rome retained the *name of a Republic* many years *after* she had become the veriest despotism on earth; and that it was the policy of her rulers to allow the people to enslave themselves *in the name of freedom.* So it is in our country: a certain class of designing men in the Northern States are always harping on freedom and liberty; denounce *negro slavery* with such vehemence, that many men believe them sincere, and are liable to be ensnared by the trick. They will tell the slaveholder in Maryland, that white slavery is cheaper than negro slavery: they tell their dupes up North, that negro slavery enriches their owners only, and the poor slave is wasted and worn by unrequitted toil. Thus they kindle fires on both spurs of the mountain and cry out to the belligerent North and South to charge upon their enemies, while they skulk away in the dark. The inauguration of white slavery here is so desirable to English abolitionists, that our abolitionists hope to accomplish it *in the name of freedom* through the agency of the poor white man himself.

Let us see if I am right.

Mr. Seward, the acknowledged leader of the abolition party in this country, in his Rochester speech, Oct. 25th 1858, says:—"The laborers who are enslaved are all negroes, or persons more or less purely of African derivation. *But this is only accidental.* The principle of the syetem is, that labor, in every society, *by whosoever performed, as necessarialy unintellectual, grovelling and base:* and that *the laborer*, equally for his own good and for the welfare of the State, *ought to be enslaved! The white laboring man, whether native or foreign, is not enslaved, only because he cannot, as yet, be reduced to bondage.*" That is a bold manly declaration of Mr Seward: and however much we may abhor the sentiment, we respect him for the honesty of its utterance. But we are indebted to Gerrett Smith for the disclosure, just on the eve of the Gubernatorial election in New York. The laboring white man can*not, as yet*, be reduced to bondage, an that is the *only reason* why he is not a slave—so says Mr. Seward. But I fear the laboring white man will be enslaved *if he follow Seward's teachings.*—It is the South, and negro slavery in the South, that prevents these abolitionists from enslaving the laboring white man. The Barons of England secured Magna Charta; the Southern people will not allow white slavery where they have the power to prevent it.

In the North, where the Southern man can have no voice, the meshes of slavery are enrolling the poor whites in so many ways, that I will give the evidences of this truth. The "New York Courier and Enquirer" of Nov. 1857—a good abolition paper—makes the following—"Appeal to Farmers, Mechanics, Housekeepers, and others who need labor, in the State of New York *and elsewhere.* All persons requiring labor will please direct their *orders* as follows:

"For children of both sexes—To A. C. Pearcy, Juvenile Asylum, 23 West 13th street New York.

"For girls and women—To *Home of the friendless*, 30th street New York."—[What a bleak, and cheerless home that must be: thank God, we have no such homes in the South.]

"For children and young women—To C. L. Brace, Children's Aid Society, Astor Place, New York." [Our Southern mothers are the only Aids our children need.]

"For children, young men and women, Families, Mechanics and Laborers—To L. M. Pease, Five Points Mission New York." Signed R. M. Hartley, Secretary of the *Association for improving the condition of the poor*, 39 Bibb House, Astor Place, New York.

Here is slavery, white slavery, unequivocally; but it is covered up with so many nice, humane allusions, that the casual reader would hardly see through the veil. This Northern *Slave Pen* far exceeds any thing of the kind I ever saw in the South, both in numbers and variety of its *chattles.* I need labor but never sent any *orders*, because I am opposed to white slavery. The abolitionists of the North must have *ordered* pretty freely, for I find by the "Independent," a news paper published in Jamestown, in the State of Wisconsin, that in March following a lot of those white slaves was sold in that town, in the following manner, the "Independent" says:—"The price for each slave was $10 cash. The Free Church was thrown open, the young females occupying the seats in rows, *some of them crying!* Customers then walked among the ranks with perfect coolness, examining their condition one by one, and, as they found one suitable, they planked the cash, and carried off the prize."

Oh! what unfeeling, cold hearted slavery this must be; to seize upon young white men women and children, and sell them into slavery for no other crime than poverty. What sacrilege! to pollute the sacred altar of God with their offerings to the Devil.—Our Savior once expelled from his temple a similar gang of traders—saying, they had "made it a den of thieves." The cargo of 300. negro slaves, landed at Charleston the past summer, from the ship Echo, did not cost per head, quite so much as those white slaves—the negroes averaged from $5 to $10 per head, on the coast of Africa, only.

To show that this trade in white slaves is a brisk and profitable one, a communication to the "Journal of Commerce," May 6th 1858 says:—"An interesting lot of fifty boys and girls may now be seen at the House of Reception, (why not call it, barracoon) No 23 West 13th street. They have been selected from about four hundred to supply the Illinois market. They are met at a central point, a bill of sale is signed, and they are taken to their new homes. Disposition of fifty more has been made to go out in June." A Mr. Pearcy appears to be largely engaged in this white slave trade.

I see a card in the "Courier and Enquirer" of Oct. 27 1858, signed by J. H. Ranson 39 Dey street, John Stewart 35 Veasey street and Samuel B. Calwell. 20 Old street in which they advertise to the public, that they "intend to engage in this traffic of running white slaves to the Western markets."

I also find by communication in the 'Journal of Commerce,' of Oct. 1858, that "four thousand such slaves have been disposed of in like manner, and that persons engaged in the traffic gave notice they would regularly offer for sale in the market, fifty head once in every two months."

These Northern speculators in white slaves, call it a "benign institution, for without its interposition the great majority of these slaves must evidently become adepts in crime." Again:—"After a thorough acquaintance with the *practical working of the Institution*, its objects and plans have every thing to recommend them to the practical philanthropist."—Courier and Enquirer, Oct. 27, 1858. This last paper, of the 20th of March 1858 calls this trade "a work of pure disinterested mercy, which would command the sympathy of any being with a remnant of humanity in his bosom."

Such is a brief citation of the proofs that *white* slavery at the north, is a part of their domestic economy. I am aware that abolitionists cover up this trade with the honeyed terms of humanity. So much the worse; perversion of terms to improper uses does not effect the principle involved. They have established agents in the Western States to receive and peddle out those live cargoes of white human beings, torn from their native homes to do the bidding of their Western masters. What is this but parting mothers and children, brothers and sisters, husbands and wives?

But we are told they are enslaved for their good, and are commanded to take their word for it. And is it possible, that free society is so degraded, as to demand the enslavement of one portion to save the other portion? Oh! I understant it perfectly well. Northern humanitarians have borrowed the machinery of monarchical Europe with which to enslave their fellows. They yelp and cry freedom in every synagogue, and all the while are enslaving thousands under the stern law of necessity. They manage the monied institutions of the country, and beget pressures and panics at their pleasure, to enslave the poor white man. Whence came the cry last year of, "Bread or Blood?" From the North.—Where do thousands of women yearly go into prostitution to escape starvation? In the North. Where were thousands turned out of house and home at the edict of abolitionists, and then caught up and sold into slavery because they were poor? In the North; the land of soup houses and cold charities. Reader these are no fables, but stern realities, which we gather from the Northern press. Truly we may thank God our lot was not cast amongst those hypocritical freedom shriekers. Negro slavery at the South is a paradise compared to such freedom.

We, however, have no right to meddle with white slavery at the North; neither have abolitionists any rights to meddle with negro slavery at the South. The State of Maryland, and the citizens of Maryland, will dispose of this free negro question themselves, without seeking advice beyond her limits. My conviction is that no choice of election should be given those free negroes, who have been set free and have remained here since the passage of the Act of 1831. But they should be remanded into slavery by law. Many of our citizezs who have set their slaves free, are now convinced of the impropriety of the act, and would take them back into slavery again. It appears just and right, where that is the case, that an enabling law to that effect, should also be passed.—All slaves, held for a term less than slaves for life ought to go into slavery for life, or leave the State, in one year from the expiration of their term of service. The balance of our free negroes might be placed on their election of slavery or freedom.

The action of the Convention having been commented on pretty generally by our own press, I ask it as a matter of courtesy and justice that our editors will also give this letter in part or in whole, a publication in their respective papers.

With these remarks, I would respectfully suggest to the press in our State, the propriety of a suspension of opinion on the merits of the case, till the committee shall have time to get out their address—which will be at as early a day as practicable.

I am, Very Respectfully &c.,
C. W. JACOBS.

The Easton Gazette.

Next door to Campbell's Drug Store,
EASTON, MD.

SATURDAY MORNING . . . MARCH 5, 1859.

MORE PUBLIC PLUNDER.—We extract the following paragraph from a Washington correspondence to the Baltimore American, which says: The report of the Committee appointed to examine accounts of Seaman, late Democratic Superintendent of Printing, presents another chapter of the volume of corruption and villainy which has been written here during the last and present Administrations. It is clearly proved that the most criminal collusion was established between Seaman and Wendall, the public printers, for extorting money from the contractors for paper, lithographers, engravers and the like, and that under this system the former obtained, so far as the inquiry extended, some $30,000, and the latter about $10,000. The Committee turn Mr. Seaman over to the courts for prosecution, as they have done the witness, Duvall.

A FINE LECTURE.—Rev. O. H. Tiffany of Baltimore, delivered a lecture before the Young Men's Christian Association on Tuesday night last, to a goodly sized audience. Mr. T. certainly has left behind him impressions that will not soon be worn off. His subject, "Progress," was handled in a masterly manner. He sifted and dissected the term *progress*, and showed that it was very often misapplied. We have heard but one expression—and that is, all were doubly paid.

VETO OF THE AGRICULTURAL COLLEGE BILL.—The anticipations of the veto of this important bill were fulfilled on Saturday, the President sending into the House a message, returning the bill with the reasons of withholding his approval.—The House voted—ayes 105, nays 96—to approve the bill, but the requisite majority of two thirds not voting for the bill, it was lost. Of the Maryland delegation Messrs. Bowie, Davis, Harris, and Ricaud voted for the bill, and Messrs. Kunkell and Stewart against it.

ANOTHER STEAMBOAT CATASTROPHE.—A terrible catastrophe happened on the Mississippi on Sunday last. The steamboat Princess, while at Conrad's Point, near Baton Rouge, exploded her boilers and caught fire. There were on board about four hundred passengers, mostly residents of Mississippi and Louisiana, of whom full a hundred were killed or injured

ACCIDENT FROM A FLUID LAMP.—Mr. Jas. H. Glanding, of this town, in attempting to fill a fluid lamp while burning, on Tuesday night last, it took fire and exploded, burning window curtains, bed curtains, &c., but doing no very serious damage to any of the family. Notwithstanding the hundreds of similar accidents from fluid lamps, persons will not be cautious.

TO BE PROMOTED.—We learn from the Milford *Diamond State*, that our "esteemed and worthy young friends, T. F. Tilghman, Esq., at present first assistant engineer, will be, at the next meeting of the board of directors, advanced to the post of chief engineer, and J. M. Tharp, Esq., the second assistant, will be promoted to the position vacated by Mr. Tilghman."

LARGE PRICE FOR A NEGRO.—A negro man, belonging to the estate of Miss Emily Ozmon, deceased, was sold to the highest bidder, on the green, on Tuesday last, for the sum of $1400.

COL. JACOB'S LETTER.—A great portion of our paper this morning is taken up by the letter of Col. C. W. Jacobs of Worcesetr county, of which we spoke last week, on the slavery question.

THE EAST Baltimore Conference of the M. E. Church, is now in session at Williamsport, Pa. Bishop Scott, of Wilmington, presiding.

MR. WM. A. TALBOTT, a prominent member of the Baltimore Bar, died at his residence in that city, on Wednesday last.

THE following resolution has been passed at Young Men's Christian Association of Easton, and requesting the papers of the town to publish:

Resolved, That no communication or essay purporting to be written for the Young Men's Christian Association of Easton, which may hereafter appear in the public press, shall be considered as published by the authority of that body unless endorsed by the signatures of the president and secretary of the same. And *further*, that the Association will not be considered as committed to, or responsible for, the sentiments or positions assumed by the writer of such essays or compositions unless endorsed as above.