advance aught having a tendency to engender distrust in the British Government, or in the policy of emigrating to her colonies: indeed were there not special causes which in my opinion render a removal there, injurious to the present interest of the free coloured people of the United States, I should consider it a far preferable location to any other part of the world.

Previous to the abolition of slavery in the West Indies, it was predicted that the planters would secure a greater amount of labour, and profit by liberating the slave, and allowing him a fair remuneration, than could possibly be realized by his involuntary servitude when accompanied with the expense of support. In this, however, they have evidently been disappointed, for the knowledge of the relative situations of both parties anterior to the emancipation rendered it almost impossible for the master on the one hand so to alter his accustomed manner and intercourse with his freedmen, as to make such service either pleasant or satisfactory—and on the other hand, for the liberated slave, so to practice those restraints (which the peculiarities of such a situation would render truly difficult for even the most intelligent,) as to avoid the imputation of unreasonableness and presumption. The master once *exacted* labour, whereas now he finds it necessary to *request* it, and that he must allow them full and satisfactory remuneration for such labour, otherwise the free British subject walks off.—The existence of such difficulties caused a diminution of the requisite amount of labour. To remedy this evil, the planter was compelled to resort to the expedient of introducing labourers into the islands from other parts of the world. They have not only employed coloured Americans, but white Europeans, and have even obtained large numbers of Kroomen and recaptured Africans from the coast of Africa, all for the purpose of supplying the necessary labour that had been lost by the abolition of slavery, The introduction of coloured Americans, might be considered as emanating from the humane and charitable desire to place them in contact with the liberated, so as to exert a moral and christianizing influence; but the motive fails, when viewed in connection with the untutored savages, fresh from the coast of Africa. Thus it will be seen that in the West Indies and Guiana, we are expected to engage in labour, that from some cause is absolutely refused by the emancipated slaves. It may be argued that the emancipated slave has taken advantage of his situation to indulge in idleness natural to his disposition. Not so however by those who think better of the race. I think evidences can be found to prove that it mainly arises from an unwillingness to allow him sufficient remuneration for his labour.

To the performance of agricultural, or any other labours, no possible objection can be raised; but when pursued it must be with the hope of ensuring us comfortable maintainance and ultimate profit. In all free communities the more humble classes are employed by the wealthy, yet the former are none the less respectable, and have ever the same avenues to honour and wealth, that have been attained by their employers, providing they are industrious and frugal. We need no stronger proof of this than can be seen in the United States; where we one day witness the struggle of a white labourer in obscurity and poverty, and on the next observe him rolling in affluence and wealth, and perhaps closing his career an honourable and respected member of society. Instances can be pointed out where white and coloured persons, pursuing the same avocations, with intelligence and enterprise decidedly in favour of the latter, and yet the white has arisen to wealth and public consequence, with scarcely an effort, whilst the poor black still toils in obscurity.

Coloured Americans are very similarly situated in the West Indies, for

the lands are held by wealthy planters, and are of value only when cultivated as a whole, no disposition or division of them being made to suit the wants or limited means of the coloured immigrant, who rarely or never possesses means for extensive purchases. I presume not to say that there may not be individual exceptions. Among the large numbers that have emigrated, doubtless a few have engaged in lucrative business, and may have become possessed of property, but the mass of emigrants are referred to, as we look not particularly to the interest of individuals to the exclusion of the general benefits of the entire race of Africa.

Being situated in precisely the same relation to the planter, that was formerly held by the slave, being required to perform the same labour, and being in addition exposed to a tropical climate without the same adaptation, I cannot conceive that the coloured American can realize a moiety of that comfort and satisfaction so confidently expected on leaving his native land.

Other very important circumstances likely to control our future destinies can be pointed out, which should lead us to reflect seriously on the prudence of removal to the West Indies. One of these is the gross immorality and destitution of virtuous principles, in both the African and European residents there.

The European locates himself there for accumulating wealth, and rarely suffers his attention to be directed from this object. He contemplates the African race as specially designed to contribute to his comfort or necessities, or to the gratification of every base and sensual passion, to which mankind are subject. No wholesome restraints are imposed upon him by the virtuous morals of the people, for they have received their impression from the unprincipled whites, who once owned them as slaves. The pure African has no conception of morality and virtue, other than is drawn from the civilized beings with whom he is placed in contact. The effect of this has been nearly to reduce the state of society even below that existing in purely savage countries. Domestic relations are not respected, nor is the prostitution of virtue suppressed or punished. This lays the coloured American open to the most flagrant acts of injustice, for which in the present state of society he has no remedy. The offspring of Americans are viewed in the same light as the illegitimate offspring of the African by their white parents, and but few would scruple to practise the same means of seduction with the former as with the latter.

As much as we are oppressed, and as contemptible a rank as is held here by the coloured American, there are those among us who thoroughly appreciate and have striven to impress upon the minds of our offspring precepts of virtue and morality, and who would be sorry now to expose them to influences which must prove injurious. The object of removal is to gain civil, moral, and political elevation—our efforts are for the benefit of the young and rising generation, and we like not to expose them to the pernicious influences of unprincipled men, who know or acknowledge no difference between individuals of the same race, even although one is a savage, and the other civilized.

Not only does this state of things exist in the British West Indies, but in British colonies on the coast of Africa, where it has become a rule for the whites (males only reside there,) to select some of the African females as their mistresses during their temporary sojourn. When custom sanctions such gross deviations from the path of rectitude, and when the prostitution of female virtue becomes a matter of unprincipled exultation, would it be reasonable for us to expect happiness to ourselves or families?

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(*To be continued.*)

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

2. June 1841 (n.s. I, 1)—May 1861 (n.s. X, 24)

1842