arranges under-ground railways, and its above-ground carriages, and when the negro is safely landed in the cold dominions of Victoria, counts that benevolence has achieved a victory. In Liberia a negro is a freeman, and as good as any body. No monopoly of caste or rank stands between him and the highest office in the State. The climate is mild and suited to his habits; the soil is productive, churches and schools invite him to improvement, and the whole array of circumstances urges him to rejoice and press on to a still better condition. In Canada he is a negro, marked for degradation. The slavery of prejudice, about which so much complaint is made, still presses upon him. He can aspire to no important office; he can never be an equal with any but those of his own colour. Under these circumstances, in Liberia families will increase, and the race multiply; but in Canada the numbers can only be kept good by a rapid immigration, as is the case in our own free States. Did fanaticism ever produce greater perverseness than this?"

With regard to the condition of the negroes in the Northern or non-slave holding States, some striking facts have been recently set forth by an able writer in the "Southern Literary Messenger." It appears from the census returns of 1840 and other statistical reports that the number of insane persons among the free colored people of the non-slaveholding states is, out of all proportion, extraordinary and startling. In the *white* population of Virginia the number of insane and idiots is 1 in 707; in New Hampshire it rises as high as 1 in 584, and in Rhode Island to 1 in 520. Among the *slave* population of Virginia the insane and idiots number only 1 in 1,299; in South Carolina, 1 in 2,477; and in Louisiana only 1 in 4,310. But what a different state of things in this respect is exhibited among the free colored people! In Massachusetts there is one insane or idiotical in every 43 of that class of population; and in Maine, 1 in every 14. This is astonishing—yet more so at the first view than it will appear on reflection.*

From a table published in the Messenger, based on statistical facts, it appears that there are 14,180,709 white inhabitants in the States and Territories of the Union, and 14,507 white insane and idiots—affording one of the lattter class in 978 of the first.

There are 2,788,573 slaves and free colored in the slave States and Territories, containing 1,737 insane and idiots—that is, 1 in 1,605.

There are 170,720 colored in the free States and Territories, containing 1,189 insane and idiots—that is, 1 in every 143.

The extraordinary contrast here exhibited between the colored classes of the slave and free states, exists with little variation throughout their whole extent.

If the facts were known respecting the condition of the free negroes in Canada it is probable that the proportion of insane among them would be found to be similar to that of the free coloured population in our non-slaveholding states. Perhaps the unsuitableness of the Northern climate to the African constitution may be one cause of the extraordinary prevalence of insanity which we have just seen demonstrated. Thus it is shown that the proportion among the free blacks of Maine is greater than the ratio in any other state—being one in every 14. In New Jersey the proportion of insane among the free blacks is one in 297; in Pennsylvania, one in 256. In New Jersey there are 674 slaves who are numbered without distinction in this particular among the free coloured population of the state.

But allowing to climate its due influence there can be no doubt but other causes, not connected with climate, have a great deal to do with these remarkable results. The worst kind of slavery, if one will consider it, is that which under the name of freedom has none of the realities of freedom—which tantalizes by a delusive show, and awakens hopes only to make disappointment more bitter; or which extends only that degree of liberty which takes away wholesome restraint without giving inducements to self-control. The slavery of *caste* is always worse than domestic or individual servitude. For the *caste* can never rise; as a class they have not the sympathies of the superior classes; as a class they are more definitely the objects of dislike on the part of those most nearly in contact with yet above them; and in respect to the free negroes of the non-slaveholding states this is known to be the case whenever there is competition for employment, as has been shown by riots on various occasions in Philadelphia, Cincinnati and New York. Thus the whole superincumbent weight of the social structure presses upon the degraded *caste;* their sphere is confined and it cannot be enlarged; their lot is hard and it cannot be ameliorated—for difference of colour and of race present an effectual bar against their rising to a better condition in the midst of the social institutions which surround them.

Where domestic servitude prevails the condition of the servant is far better. He is one of a family and partakes in household sympathies. If he has a master he knows that he needs one. He is sure of subsistence, and his mind is free from all fears of want; he will be cared for when sick, and if he must work when in health it is what he would have to do at any rate, or fare the worse for idleness. His position in a well-ordered family, though humble, is yet a position which brings him under the influence of better associations than any belonging to the freedom of vagrancy; for his good conduct as a servant will secure him the confidence of his master and a high degree of estimation among his fellows; and he will be elevated in fact as well as in feeling by the idea that he and his are connected with a household of worth and respectability. It is not our purpose to intimate that domestic servitude has not its evils. It has many, doubtless, under its best forms; and its perversions give rise to more and worse ones. But its abuses are more easily remedied and its general condition is far better, as it relates to the coloured class in this country, than that state of emancipation which is but the mockery of freedom, and which deprives the servant of all the benefits of a master's protection without putting him in a condition to protect himself. It should not be called "emancipation," but only a different form of servitude—a servitude in which the servant ceasing to belong to one master who might be his friend, becomes the slave of the community in which he dwells. We speak in reference to classes.

* It is but just to add that since this article was sent to the printer it has been conclusively shewn that the returns of the census, above quoted, are grossly incorrect.—Ed.

(From the Baltimore Sun.)

"Colonization.—The Maryland Colonization Journal for September is on our table, and we find it filled as usual with details that ought to receive a much larger share of public interest amongst us, than the subject has hitherto elicited. Upon the success of colonization as it refers to the coloured population of the United States, many of the most reflecting and discriminating of our citizens look for the security of the nation against consequences that may be, eventually, disastrous in the extreme to white as well as black; it being regarded as the safety valve for the escape of those pernicious results which are indirectly proposed by the principles of ultra-abolition. Every man who sincerely feels for the true interests of the coloured race, must desire to see the work of colonization advance with prosperous rapidity. The facts presented in the Journal are of the most gratifying character, and are well calculated to assure the reader of the

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

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