disability from any other cause, send him to live as a pauper, at the expence of the community.

There are no doubt many honourable and some very distinguished exceptions; but I may safely appeal to the observation of every man, at all acquainted with the class of people in question, for the correctness of this picture.

Such a class must evidently be a burthen and a nuisance to the community; and every scheme which affords a prospect of removing so great an evil, must deserve to be most favourly considered.

But it is not in themselves merely that the free people of colour are a nuisance and burthen. They contribute powerfully to the corruption of the slaves, and to aggravate the evils of their condition, by rendering them idle

idle discontented and dissatisfied. This also arises from the necessity under which the free blacks are, of remaining incorporated with the slaves, of associating habitually with them, and forming part of the same class in society. The slave seeing his free companion living in idleness, or subsisting however scantily or precariously by occasional and desultory labour, is apt to grow discontented with his own condition, and to regard as tyranny and injustice the authority, which compels him to labour. Hence he is strongly incited to elude that authority, by neglecting his work as much as possible, to withdraw himself from it altogether by flight, and sometimes to attempt direct resistance. This provokes or impells his master, to a severity, which would not otherwise be thought necessary; and that severity, by rendering the slave