

grin, to which youthful minds are subject—should feel an abiding attachment in riper years, is but natural and practically true. And when the cares and toils of life come upon both master and slave in after years, and their united efforts procure for them an independence against the casualties of fortune—it is but reasonable, and consistent with this pervading law of humanity that the master should do something for his slave as a token of gratitude for the fidelity and true allegiance which his slave has borne him.

What shall that something be? Reasoning for himself, as though he were in the condition of his slave, he comes to the conclusion that freedom is the most substantial boon he can bestow; and fondly cherishes the hope that his slave will continue to be the same estimable and worthy freeman that he has proved himself to be as a slave.

The act is done; the slave goes to himself, and no longer forms part of that household. He goes out into the world, to do and act for himself, with spirits elated and a bright future before him. It may be that he has a wife and children, and his master (as is often the case) has given him a house and land, besides fitting him up for housekeeping, and a reasonable supply of money. The master takes pleasure in all this, for he remembers their childhood, their youth and maturer years cemented by a thousand tokens of mutual fidelity and acts of kindness towards each other. The slave appreciates the act as a substantive proof of his master's regard, and vows his honor, as the dearest pledge he can give, for his future sobriety, industry and probity, in the exercise of his freedom.

This act passes for humanity. Pious divines call it humanity; honorable men call it humane; pathetic persons, strangers and all classes of society declare it to be a humane act. The master is satisfied with his deed. The slave, now free, rejoices in a state of being entirely new, romantic and undefined; with no cares, duties or responsibilities attending it, which are not fully merged in the term—Freedom.

Maryland has practised upon this principle of humanity for the last sixty years, until her free negro population has grown to 90,000. Virginia has done the same thing, till her number reaches over 60,000. Delaware now contains one free negro for every four persons of her entire population. North Carolina numbers over 30,000 free negroes. These are all slave-holding States, and ought to know by experience and observation whether this act of emancipation is really a curse or a blessing to the negro race. Freedom to him confers no social or political equality with the white race, and the fatal delusion soon ends in a return to his native barbarism. He vitiates the slave, and contaminates the humbler class of