

This is a subject of serious consideration to the lower counties, and to it their attention is specially invited—indeed they are warned against it. In Prince George's, the free colored population in 1790, was 164. It was in 1840—1,080. In Charles county in 1790, it was 404, and 1840 it was 819.

Some important deductions may be made from this fact—and unfortunately these deductions must be greatly to our discomfiture. There can be no stronger evidence of the decay of a country in resources, and particularly in agriculture, than a decrease in its population. All writers on the wealth of nations agree, that an increase of population is to be attributed to the fertility of the soil—or rather, to an abundance derived from that source. It produces a disposition to marriage, which is of course the source of the populousness of nations.

Making an application of this principle, how lamentable a decay must the lower counties have undergone, and indeed nearly the whole State, has more or less, participated in this process of decay; and an evidence of the truth, to a certain extent, of what we advance may be found in the fact, that the newer counties have increased when their lands are rich—as Allegany.

But it is evidence of decay in morals, and of consequence in intellect. It may be laid down as a rule, that the agricultural condition of a country, is the evidence of the moral and intellectual condition. Thus if all the lands cleared in Charles county, should be ploughed up, properly prepared, and sowed in grain, the produce would be the measure of the morals of the county. Thus if the produce was three bushels for one, the annual yield of the morals of the county will be three bushels for one. This is the doctrine of Christ in the parable, when he illustrates the condition and produce of the Word, by the income from different soils—some yielding one number of bushels, and some another. We know there are objections to this mode of reasoning—because it is said, that in some rich regions of country there is great dissipation and immorality. This may be the case, when individuals come into the possession of lands early, and without the labor of improving them. If for instance, a colony could be planted on a fertile spot of earth, they would be thrown into a state of wealth without the labor of acquisition, and from that source would come high living. Our forefathers are an example, for they had new and rich lands, and consequently lived high, and we are reaping the fruits—the invariable fruits of high living. But the rule will ever be found to hold good, where the country has been long enough settled to form the habits, customs and pursuits of a people—and you have then a means of ascertaining the moral condition by the agricultural—whether it be progressively improving under system, industry and intelligence, or whether it is not annually retrograding.

It may be said, that a poor man is as capable of morality as the rich. This is all true. The early Romans show this, but though they were reckoned poor, yet were they rich, because they relied