

of increase and multiplication, while the latter are at liberty to emigrate.

The result of this relative increase and decrease must be manifest. When first the negro is manumitted his wants are few and easily satisfied and although he works at low prices his influence on the white laborer will not be of material effect, but as they increase the effect becomes more and more powerful until they will expel almost entirely the white laborer from the State, and consequently here is the source of the depopulation of the State. It is now the case in some sections of the State that free negro labor is almost entirely employed because their cheapness of price at first, united to their increase of numbers has actually degraded those impulses which in the white laborer would produce good and efficient execution of work.

But from this process the most disastrous consequences will result. The time must come when under the influence of the very great increase of the free negro all white labor will be expelled from our State, and our community will be composed of the white landholder and the free negro, the latter performing the work. After this condition there will follow another result—that the free negro will accumulate property, personal and real, and then will follow a resistance on his part to taxation, because he is not represented. He will gain a hold in our social organization, come in under the constitution and then the white man must amalgamate or leave the State, because overpowered by numbers and be borne down and exterminated, or in turn be reduced to a condition of slavery. There is now a converse action in our society—so that the slave portion is running up to the mastery.

Looking thus to the rapid increase of the free negro institution or policy and its already bad effects upon the white laborer of our State, how can any one regard it otherwise than unconstitutional, and that the act authorising manumission has empowered citizens to use their property to the manifest injury of our community.

Considering seriously this relative increase and decrease (and it will be found upon examination that as soon as the free negro had approximated to an equality in numbers to the white the latter began to decrease) of the two races, should the experiment in Africa fail, to what a condition shall we be reduced. It is in fact but an experiment for we have no example of their capacity for self government and improvement. The following from a source to be as much relied upon as any other, is a description of their very highest attainments yet known.

“The African tribes of this variety have in general elevated themselves so far above the simple state of nature as to have reduced the lower animals to subjection; constructed settled habitations, practiced a rude agriculture and manufactured some articles of clothing or ornament. In political institutions they have made no advance, their governments being simply despotisms, without any regular organization. Their religion is merely the *instinctive* expression of their religious feelings in the lower forms of fetichism