

ed—a benefit to the white race, to the negro race, and a grand step in the progress of civilization and christianity. Now the simple truth is the exact opposite of this. To overthrow the present relation of the races, is to injure both the white man and the negro, and to inflict a deadly blow upon the cause of humanity, civilization and christianity. We only need to approach this subject in a spirit of candid inquiry, and to bring it to the touch-stone of fact. It is proposed to show in the following pages:

“*First.* The effects of emancipation in the Northern States in the increase of crime, pauperism and vice among the freed negroes.

“*Second.* Its results in the West India Islands, where it has ruined production, destroyed commerce, and where the negro is fast relapsing into his original African savagism.

“*Third.* The effect of free-negroism upon the commerce, wealth and business of the world, and especially upon the white laboring and producing classes, in producing a scarcity of tropical productions and a consequent increase of price, thus allowing negro idleness to tax white labor.

“The inherent right or wrong of any measure may be fairly determined by its effect. That which produces crime, pauperism, immorality, poverty and misery, cannot in the nature of things be right. Theories vanish before the stern arbiter of facts, and to that unerring tribunal we appeal.”

Now I invite the attention of gentlemen to the reports of the benevolent associations in New England of the effects of abolition upon this class of people. Shortly after emancipation began in Pennsylvania in 1780, Benjamin Franklin issued an appeal for aid to his society “to form a plan for the promotion of industry, intelligence and morality among the free blacks.”

“How far Franklin’s benevolent scheme had fallen short of his anticipations, may be judged of from the fact that forty-seven years after Pennsylvania had passed her act of emancipation, one-third of the convicts in her penitentiaries were negroes or mulattoes. Some of the other States were even in a worse condition, one-half of the convicts in the penitentiary of New Jersey being freed negroes. But Massachusetts was almost as badly off as appears from the report of the Boston Discipline Society.”

Now this comes from the land of steady habits, where began this crusade of liberty, from that very elegant society, the Mutual Admiration Society, of which I believe the Hon. Edward Everett has the honor of being President about this time.

“This benevolent association included among its members, Rev. Francis Wayland, Rev. Austin Edwards, Rev. Leonard Woods, Rev. William Yales, Rev. B. B. Wisner, Rev. Edward Beecher, Lewis Tappan, Esq., John Tappan, Esq., Hon. John Bliss, and

Hon. Samuel M. Hopkins. In the first annual report of the society, dated June 2d, 1826.”

See how short a time it was before 1831, when Maryland had to adopt this self-protecting policy.

They enter into an investigation “of the progress of crime, with the causes of it,” from which we make the following extract:

“Degraded character of the colored population.”

This was in 1826. Slavery had not existed in Massachusetts since the days of the Revolution. And certainly there had been an opportunity given, under the refinement of the christianity and education of Massachusetts for the free negro to rise to the dignity and stature of manhood, and to show his capacity to enjoy the rights of a freeman, when left to enjoy the wages of his labor. But what was the result?

“The first cause existing in society of the frequency and increase of crime is the degraded character of the colored population. The facts, which are gathered from the penitentiaries, to show how great a proportion of the convicts are colored, even in those States where the colored population is small, show most strikingly the connection between ignorance and vice.”

“The report proceeds to sustain its assertions by statistics, which prove that in Massachusetts, where the free colored people constituted one seventy-fourth part of the population, they supplied one-sixth part of the convicts in her penitentiary; that in New York, where the free colored people constituted one thirty-fifth part of the population, they supplied more than one-fourth part of the convicts; that in Connecticut and Pennsylvania, where the colored people constituted one thirty-fourth part of the population, they supplied more than one-third part of the convicts, and that in New Jersey, where the colored people constituted one-thirteenth part of the population, they supplied more than one-third part of the convicts.”

“In the second annual report of the society, dated June 1st, 1827, the subject is again alluded to, and tables are given, showing more fully the degraded character of the freed negro population. “The returns from the several prisons” says the report, “show that the white convicts are remaining nearly the same, or are diminishing, while the colored convicts are increasing. At the same time the white population is increasing in the Northern States much faster than the colored population.”

And he goes on to give a table.

Mr. STOCKBRIDGE. From what do you read?
Mr. JONES. I read from a pamphlet entitled “Free negroism, or results of emancipation in the North, and the West India Islands: with statistics of the decay of commerce, idleness of the negro, his return to