

NEGRO LIBERTY IN THE SOUTH OR NEGRO SLAVERY IN THE NORTH—WHICH SHALL IT BE?

"In my opinion, it (the slavery agitation) will not cease until a crisis shall have been reached and passed. A house divided against itself cannot stand. I believe this government cannot endure permanently, half slave and half free. I do not expect the house to fall, but I do expect it will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in belief that it is in the course of ultimate extinction, or its advocates will push forward till it shall become alike lawful in all the States—old as well as new—North as well as South."

This extract, from a speech of Mr. Lincoln, except in the total misapplication of words, truly and fairly states the great issue before the country. There is no question of freedom or slavery involved, or anything approaching them. It is, on the contrary, purely and wholly a question of race—what shall be the permanent and universally recognized relation and status of the negro in American society.

We are all equally interested in the question—the real question—and as men and Americans, should rise above the paltry and unmanly passions and prejudices of partizan politics, and with honest and patriotic feelings, strive to arrive at the truth, and to accept it, without regard to preconceived opinions or party interests. Indeed, as Republicans, every true American, North and South, should strive earnestly to get rid of the unhappy conflict now raging so fearfully, and to show the upholders of the old, rotten and worn out systems of Europe that self-government and Democratic institutions are abundantly competent to solve all difficulties, and our people sufficiently enlightened to save themselves from the bloodshed, debt, oppression and misery so universal among the corrupt societies and worn out systems of the Old World. We are twenty-seven millions of Caucasians or white men, and we have four millions of negroes in our midst, whose descendants must remain an element of our population forever, and the time has come when their relation to the white citizenship and their status in American society must be determined beyond question.

It doubtless seems an easy thing to Garrison, Giddings, &c., to dispose of. They say, "there are thirty-one millions of men, four millions of whom are slaves; abolish this slavery, give them all the same liberty, and the question is settled. We shall then have a Republic that is constantly based on universal liberty, and all the world, and especially British aristocrats, will cheer us heartily for this glorious act of justice and humanity." But ask Giddings and Garrison to live this out in their own households, to marry their sisters or daughters to the most pious and cultivated among these four millions of negroes, and they will frankly admit that they would prefer to see them struck by lightning or laid in their coffins, than thus to carry out their own doctrines! Why this inconsistency of those humane and unprejudiced "friends of freedom?" Simply because God Almighty has forbidden it—has forbidden that His work should be defaced and desecrated, because He has created the negro a different and inferior being, with a different physical structure, a different intellectual being, a different moral nature, and therefore designed him for a different purpose, for a different social status whenever and wherever in juxtaposition with the superior white men.

Is this not so? Will any one, however anxious to "abolish slavery," say that if in his power to amalgamate the four millions of these people with ourselves, he would exercise that power?—If he cannot or should not amalgamate as we do with the European immigrants that come to us, is it not obvious that they must be different beings, and if different, were therefore designed for different purposes, for different duties and a different social status from the white people? To state the case is surely sufficient to prove the truth we started with. These people are here; they or their descendants must remain an element of American society forever. What, then, shall be their fixed, understood and universally recognized status in American society?

Mr. Lincoln says that the present conflict must cease—that American society must be harmonized—that Mississippi must place her negroes in the social position that Massachusetts does, or Massachusetts must recognize the status that is common to the former. This is plain, fair, logical; the white citizenship is not involved; slavery or

freedom is not in issue; the whole question and the exact question is simply this:—which shall be the universally recognized position of the negro in American society—the status of Massachusetts or that of Mississippi? Well, we can only get at the truth of this matter by an appeal to experience. Massachusetts legally and politically assumes negroes to be white men, or black-white men—that is, men entitled to just the same rights as any other men. There are only ten thousand; they rapidly tend to extinction because forced to live an unnatural existence—the life of the different and superior white man—they must die, for they are in conflict with the higher law, the eternal order, the nature God has given them. The Boston City Register for the past five years shows 376 deaths with 124 births, and supposing no more immigrations of these people, a hundred years hence they will be extinct, or nearly so.—Approximately, this holds good throughout the so called free States—those that give them the most "rights," or in other words, that are most cruel in forcing them to live out the life of the white man, destroy them most surely and rapidly. Now, if this status of the negro were forced on Mississippi, a very different result would of course follow. They are about equal in numbers to the whites, and the result would fall most deadly on the latter. The whites in Massachusetts are necessarily injured, of course, but we cannot trace or measure that; but where the numbers approximate, the higher race, whom God and nature hold responsible for such an awful crime, would be the greatest sufferers. No such thing has ever happened or been approached even, nor will it ever happen, for no people will voluntarily commit social suicide. In Hayti they resisted a foreign power to the last, and preferred annihilation. In Jamaica, after a long struggle they did submit not only because they were helpless to resist a foreign power, but because the owners of "slave" property, the mere pecuniary interest involved, also were foreigners, and lived in England; and because they did not even then, as the people of Hayti, prefer death to such a doom as the "abolition of slavery," God is punishing them with a far more terrible one, to equalize, affiliate, amalgamate and rot out through the black puddle that stagnates in the veins of the sooty and semi-animalized negro. Who, indeed, would not prefer death for his offspring than such a fate, such a punishment as that now slowly but surely and justly meted out to the twenty-five thousand whites of Jamaica?

But for purposes of illustration, let us suppose the status of Massachusetts, or 'impartial freedom' applied to Mississippi. With the same liberty or political rights of course, as in Jamaica, there would come social equality, and amalgamation. True, nature, the instinct fixed forever by the hand of God in the organism of the race, would even then save the white woman from amalgamation with the typical negro; but as in the former she would readily mate with octoroon and quadroon, they with the mulattoes, and the latter with the typical negro, and the process towards the final end would be equally rapid. And this end what would it be? Well, we may illustrate again. If a hundred white men with negro women, and a hundred white women with negro men, were to retire to some island isolated from the rest of the world, in one hundred years after, all this disgusting and debauched humanity would become totally extinct. In the second generation whites and negroes would be extinct; there would be only mulattoes, and mulattoes of the fourth generation are as incapable of reproduction as the mule. Thus while we could not determine with accuracy when the end would be in Mississippi, but the "abolition of slavery," the theory of Massachusetts, "impartial freedom," or the present status of the negro in the North applied to Mississippi, would necessarily terminate in the total extinction of creatures that were such blotches on the fair face of nature and so abhorrent to the eye of the Creator. In other States, like Kentucky, Missouri, &c., the result or the punishment for such a crime as the "abolition of slavery," or the adoption of the Massachusetts theory of "impartial freedom," would be modified by the facts, the difference in numbers, &c.; but we repeat, this is only supposition, for no such thing will ever happen. The South may be, or the white men and women of the South may be exterminated like those of Hayti, but they will never "abolish slavery," for that would be a crime so unnatural, that, as we have

said, it has never been attempted.

One alternative, therefore, presented by Mr. Lincoln—the "universal liberty" or "impartial freedom" with negroes—can never be; all that could be possible would be the "final extinction" of the white people of the South, as in San Domingo, and as there the "final" relapse of the negro into his original Africanism.

But let us now contemplate the other alternative, the universal "slavery" or subordination of the negro North as well as South, in Massachusetts as well as in Mississippi. Of course Mr. Lincoln does not assume that the present "free colored" would be reduced to "slavery," or restored to their normal condition. He only means that the "slaveholder" of the South shall have the right to take his negro servant wherever he pleases.—Would this be an injury to any white citizen?—Would one solitary northern man be damaged in the remotest degree? Of course the negro or so-called slave would be taken only where his labor was profitable, and as a laborer, not one would ever be brought into the northern States. This, too, would be the status common to the negro at the North when this government was formed, and the status laid down by the Supreme Court as well as that ordained by nature and God himself.

Here, then, are the two roads before us—one leading to the extermination of eight millions of men and women of our own blood, and the final barbarism of four millions of negroes—the other to the abandonment of a foolish notion that a negro is a black white man, and entitled to the same liberty as ourselves. If the former is persisted in, our country must be ruined; if the latter is acted on, the southern citizen will be able to take his negro into Boston or to old Josh. Giddings's Western Reserve, or anywhere he pleases. God of Heaven! can this monstrous delusion prevail much longer? Is it better that thousands of lives shall be sacrificed and this glorious land rendered desolate rather than a southern citizen shall be permitted to take his negroes into Boston or rather than negroes shall remain where God Almighty placed them—in subordination to the white working men of the North as they are now at the present?

In conclusion, it is only justice to Mr. Lincoln to say that the remarks quoted were made before his election and the awful experience of the last six months. If he can now rise to the dignity and grandeur of the occasion, to cut loose utterly from the "anti-slavery" delusion of the North, and call around him none but national men, he can soon restore the Union, and descend to history second only to the great "slaveholder" of Virginia, Washington himself.—N. Y. Paper.

NOTICE.

THE COUNTY COMMISSIONERS for Harford County will meet at their office in Bel Air, on TUESDAY, the 11th February, instant, for the transaction of such business as may come before them. By order, JOHN T. SPICER, Clerk.

VALUABLE FARM FOR SALE.

THE SUBSCRIBER offers at private sale his FARM, containing 150 ACRES, adjoining the farms of Messrs. Woolsey and Smith and Dr. D. Harlan. Situated in a desirable neighborhood, bordering upon a public road, and easily accessible. Land of a good quality, heavily timbered and well watered. The improvements are a DWELLING HOUSE, Barn, and other Out Buildings, and under good fence. There is also an old Mill Seat on the place. Will be sold entire, or divided to suit purchasers. Those desiring information as to terms, &c., will address WILLIAM FINNEY, Jr., ja18-4t Churchville, Harford Co., Md.

FEMALE SEMINARY, Boarding & Day School for Young Ladies, BEL AIR, HARFORD CO., MD.

THE second Term of the scholastic year of this school, will commence on the first Monday in Feb. and will continue till the last Friday in June. Pupils, will be received at any time during the session and charges made from the time of entrance.

Charges, for pupils under ten years of age, reduced to five dollars per session, or one dollar per month.

Mr. Wm. E. Garretson still continues to give instructions in music. ja11

FOR RENT.

A BLACKSMITH AND WHEELWRIGHT SHOP, with Dwelling. A good Stand for business, and will be rented together or separately on moderate terms to a good tenant. Possession given immediately. Apply to J. E. BATEMAN, ja4 Near Clermont Mills, Harford co., Md.

TRUSTEE'S SALE.

BY VIRTUE of a Decree of the Circuit Court for Harford County, sitting as a court of equity, the subscriber, as trustee, will offer at public sale at the Court House door in Bel Air, On Tuesday, the 18th day of February, 1862, at 11 o'clock A. M., all that

Tract or Parcel of Land

Situate and lying in Harford county aforesaid, containing 121½ ACRES OF LAND, more or less, and which is particularly described in two deeds to a certain Gerard P. Gover, the first of which is from Maria Zollinger and Wm. B. Stephenson, and may be seen on record in Liber H. D. G., No. 35, folio 438; and the second from H. W. Archer and O. H. Thomas, trustees, which may also be seen on record in Liber H. D. G. No. 37, folio 359, Land Record books of Harford county.

This Farm is desirably located on the road leading from Hopewell X Roads to Havre de Grace, about 3 miles from the latter place, is in a good state of cultivation, and is well improved by a DWELLING HOUSE, Barn, Out Houses and Fencing.

Terms of Sale as prescribed by the Decree are, that one-third of the purchase money shall be paid in cash on the day of sale, and the balance in two equal payments at the expiration of six and twelve months, the credit payments to bear interest from day of sale.

STEVENSON ARCHER, Trustee.

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RICHARD B. ROBINSON } In the Circuit Court for vs. HAFORD COUNTY, sitting MARGARET ROBINSON. } in Equity.

THE object of this suit is to procure a decree divorcing Richard B. Robinson, the complainant, from his wife, Margaret Robinson, the defendant, a vinculo matrimonii.

The bill states that the complainant and defendant were married at Harford county, on or about the year 1852: That soon after the marriage the defendant went to live with the complainant as his wife at the house of the complainant, and so continued to live for about one year, when the defendant, without any cause and without the knowledge or consent of the complainant, abandoned him and left his abode, and has ever since returned, nor has the complainant ever seen the defendant since the abandonment, which is now between seven and eight years.

The bill then further states, that the absence of the defendant from the complainant has continued uninterruptedly for more than three years, and that the separation of the complainant and defendant is beyond any reasonable expectation of reconciliation, and the abandonment of the complainant by the defendant is deliberate and final. That the place of the abode of the defendant is unknown to the complainant, and has been so ever since her abandonment of him, but that he is informed and believes that the said defendant does not live in the State of Maryland.

The bill then prays that the writ of subpoena may issue directed to the said defendant, commanding her to appear in person or by solicitor, and answer the premises.

The bill then further prays an order of publication against the said defendant, stating the substance and object of the bill and warning her to appear in person or by solicitor on some certain day in this court, and answer the several matters and things charged in the said bill, and to abide by and perform such order or decree as the court may pass therein, and on her failure so to appear that the bill be taken pro confesso against her.

The bill then further prays the passage of a decree divorcing the complainant from the defendant a vinculo matrimonii, and for such other and further relief as the complainant's case may require.

It is thereupon, this 13th day of December, 1861, adjudged and ORDERED that the complainant, by causing a copy of this order to be inserted in some newspaper published in Harford county, once of each week for four successive weeks three months before the 1st day of May next, give notice to the said non-resident defendant of the object and substance of this bill, and warn her to appear in this court in person or by solicitor on or before the 1st Monday in August next, to show cause if any she have, why a decree ought not to pass as prayed.

WM. GALLOWAY, Clk.

True copy, Test, WM. GALLOWAY, Clk.

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IN THE MATTER OF THE ESTATE OF RICHARD GREEN, DECEASED.

In the Orphans' Court of Harford County. ORDERED, this 8th day of January, 1862, by the Register of Wills of Harford County, in the recess of the Orphans' Court of Harford County, that the sale made and reported by Charlton W. Billingslea, Executor of Richard Green, deceased, be and the same is hereby ratified and confirmed, unless cause to the contrary be shown on or before the first Monday in February next, provided a copy of this order be published in some newspaper printed in Harford County once in each of three successive weeks before the said first Monday in February next.

Amount of sales Reported to be Fifty thousand Dollars.

B. H. HANSON, R. W. H. Co.

True copy. Test: B. H. HANSON, R. W. H. Co. ja11