



Lectures on the Religious Instruction of
the Blacks. By Prof. C. C. Jones. Columbia, S. C.
May 22nd 1838.

Lecture I. Introductory. New thing in Theol. Sem. Prof. J. spent 4 or 5 yrs. among negroes in Liby. Co. Geo. not without success. Did not wish to leave it but was compelled to do so. And one reason was that more good could be done in the Sem. than in Liby. Co. Engaged to bring subject before students.

1. Rel. inst. of negroes - great work now to be done in the Southⁿ Church. Too long delayed. They have most powerful claims upon Church.

2. This Sem. founded to meet wants of the Southⁿ Church. Ministers from abroad will not do. Excitement at north render this more true and obvious. Southⁿ men suspected we should prepare for field as it is. All interested in Sem. look for men to labor in this field. Interest in Church daily increasing. Ministers must attend to Blacks.

3. Familiar acquaint. with this subject contribute to ease in entering upon & prosecuting these labors.

Experience & observation of others - great value to us. This great object of Sem. in general.

This is new work to men now in ministry. Prof. J. would himself would have been greatly aided by any knowledge beforehand - credulity imposed upon, prejudices excited, time lost &c. &c.

These things useful in foreign lands shd. not be called there. In free states we would be friends & not enemies.

1. Number of Blacks 1790. 697,697 Slaves. 59,481 free col^d men
1830 2,019,043 Slaves. 393,549 free col^d men. less than $\frac{1}{5}$ of pop.
of whole country. Nearly as many as all white men at
Revolution.

Suppose by themselves, would not many go to them? Why not them when among us

II. Their Increase. If stationary this people demand attention
Since 1790 increased 1,311,346 nearly 33,000 annually
260,118, 6,500 ann. of free sold. For next 50 yrs. for every
10 yrs. from 1^m to 2^m 2^m to 3^m to 10,446,968 not 100,000 left than
present pop. of white.

Disparity between increase of white & black pop. since 1790-1831
Jefferson says increase faster than white. Va. & E of Blue
Ridge gained 106,746 on whites. So. Ca. nearly trebled to white's
doubled. N. C. white $\frac{64}{100}$ $\frac{145}{100}$ Geo. white 5 times doubled
slaves 7 times. In an wh. $\frac{80}{100}$ Slav. $\frac{120}{100}$ 3 black
child to 1 white - Greater as we proceed South.

Going to Texas

III. Locality. Whole U. S. & Texas value decreasing
in N. State they go South. Law of Geo. explicit against
introduction but Hamburg ^{S.C.} - Slave Market.

Land in old State wearing out. new ones must be bought
Emigration also from other causes make slave pop. concentrated
in South west. even S. of Geo. valley of Miss. extended wide

IV. Prospect. In civil or religious light important field of
religious labor. In few years what will be?
As to religion they are perishing by thousands, & this increasing.
And they perish from a Christian land.

Lecture II. Moral & religious condition. Some great part of attention has been directed to them by South Church, But not adequately. Does not persuade whole church. Many or most still in apathy. Things cannot so remain. God will move on hearts of his people. But we must be awake at his instruments, and do all we can to move others.

One means of this to know distinctly condition of blacks. Other wise we can do nothing & shall not wish to do anything. People at South have great advantages for this knowledge but still under great disadvantages. In general these arise from intimate and long continued connection with this people. Habit &c. have shaped opinions, & have reconciled us to evils most revolting. We certainly have prejudices on this subject. These we must correct up to truth & justice.

I. Witad Intimate knowledge of their degraded character. Avarice, broken Eng. filthiness, vice all customary. Negro character despised even by abolitionists & perhaps more at North than here. Perhaps justly, as they deserve it. We are indifferent to their state of morals, as it is, habit of our mind to expect everything bad of them. We do not bring them to the same standard as ^{we} do whites.

II. Diff. of color. and relation of master & managed.

Human race - 3 or 5 varieties. Caucasian fast everywhere. Ethiopian at the foot, exhibiting lowest development of human intellect. Always inferior & looked upon as slaves. Have been slaves to all others, but never masters. Let white meet negro anywhere or in any circumstances white feel superior. But at the South peculiarly so from situation of both. As master to managed. They will not act quickly honestly or virtuously by themselves. Must be made to do it.

No confidence can be truly placed in any. More we know more their character sinks. No one but manager of negro can see how this hardens heart against them. Treat with kindness - ruin to them & master too.

All this leads to disrespect or contempt for them, and cause us to put them too low.

III Latent, & manifest disinclination to face disclosure of their moral & rel. condition.

1. Cause Pride. We rebel charged by reference to the good, but we keep back this part, because we know we have done wrong. This is valuable point. But we should investigate most fully, for truth will be known.

2. Extreme sensitiveness in regard to any investigation whatever of this condition. Always sensitive but now more so from excitement at the North. Public mind on watch. Fear lest our opponents shd. find from us new matter of blame. But we shd. do what is right or others will do more than this.

3. Fear of effort & its consequences. We have been easy and are willing to remain so. Fear to investigate lest we shd. be compelled by conscience to do something for their condition. Change would be to acknowledge former error. Appear too humiliating, and as if it would inflate servants, make insubordinate &c. but their erroneous.

Some are looking to see how this will tally with their interests. They fear it may lead to a total & radical change, and deprive us of support &c.

see page 5
We above all others shd. be more informed, on their moral & rel. condition. Involve an accountability to them & for them. Involve their eternal state.

We do not question their depravity. No attempt will be made to show them worse than they are, or would be in same place.

Character depends on circumstances, so we must see what is theirs. So we know why next &c.

1 Childhood Good moral charact. depends on family gov^{mt}

2 Rel. instruct. priv. & pub. 3 person's access to S.S. & charact. of associat^y

5 Modesty of clothing & general mode of living

Atal. Soluch thing, negro fam. ~~xxx~~ = city without walls. They know but little. not

concerned about moral educatⁿ. Often taught all manner of iniquity systematically. Gov. by fear, punish a rage.

Not one famy in 10,000 that family prayes. Work early in morning
specially prayes. Some Sunday morn. & eve. Generally one praye
meeting in eve. finishy all.

Power of master between father & son detroyes family government.
Blacky appear attribute of nat. affection but they is not true.
Act 2. Little or no instruction from parents. Sometimes they appoint
one of themselves to do this. Masters teach but little. Those who
keep up any system of instruct - very small.

Ministery who assemble negro children for instruction & a white
- not one. Sabbath Schools - very small. More in S. Carolina
& Geo. than in all rest put together in prop. to pop. just abso-
-lutely.

Neg. childer do not enjoy preached gospel. They stay at home,
and if they go they can get no good.

Act 3. Statute of States forbid any knowledge of letters to slaves.
Fraction who can read very small. In most large towns school
for their ^{free be chiea} instruction but kept in shade

4th As bad as can be

5th Receive but two suits a year, & these cannot remain whole.
Have presents & buy clothing i.e. adult. But children almost
entirely naked. Better clothed in towns,

6th Coarse & vulgar. Houses small, low, black with smoke
dirt floor. no furniture. Made of logg, slabs, clay, &c.
Can be no piracy. Partition only in some.

And from all this what can come but evil?
For 10 or 14 yrs left to grow up like working animal. Sexes together
all shame lost. and everything else. Place whitey in some cir-
-cumstances and result same.

Adult. Nothing better. The same remarks apply.
Very few religious meetings held for them by masters. Some
hold evening prayers among themselves. To some this is denied.
But there may be. Some festival days given them. Sabbath se-
-cured by law. But most spend the day most exceptionally.
Great many reasons for this. dist. laziness, nat. of preaching
Ye. Ye. Many never see the church.

Their religion does not affect their master. If it does not
interfere with their work, it is neglected. But these same men
indifferent to religion of children & wives do nothing particularly
against South.

Masters who profess religion at sometime feel for servants, but
now few presence!

Very few read, and fewer read new.

Manner in which they are governed. Formed as physical
beings. by fear of punishment. No appeal to conscience.
Still punishment perhaps must be the main dependence.
But they should be governed as reasonable beings.

This mode of gov. exerts most unfavorable influence upon
both masters & servants.

No laws to protect property & rights of marriage

They have not moral intercourse with masters enough
to resist these influences. Their intercourse with whites often
presents temptations to evil they cannot resist.

*** 4th Wida. Diff. of obtaining insight into real character. Many
persons live & die among them & know them not. Deception before
whites is a duty with them, especially towards masters. A class
by themselves. Church members carry on same deception towards
church. Negs say 'church does not know it' - 'master does not
know it' 'white people do not know N.K. people'. They wake up
to spend evening, when we go to bed.

Lecture III. Actual Moral & Religious Condition.

Personal conversation &c. will show us.

1. Most deplorable ignorance of Christianity. Notions of God of Christ, future state &c. confused. Some cannot tell who Saviour is, even when brought up in Xn families.

Mohammedan Africans accommodate Christianity to Mohammedanism, "God is Allah" Jesus Christ is Mohammed, say they. "diff. countries have diff. names &c."

Church not in advance meet of world in intelligence - but knowledge far greater than one supposes, from their want of power to express themselves. Few professors.

Place religion in forms, states of feeling, dreams &c.

Antinomians in practice. Members of same church they say 'not bound to reveal one another's sins'. "What sin between wicked persons, not so between church members."

2. In consequence of ignorance are Superstitions. Believe in second sight - "bon with canel" to see spirits, witchcraft - obeahism &c. &c. This renders them easy dupes to their leaders, conjurers. These make them believe themselves invaluable, invincible, undiscoverable.

For instance Denmark Vesey's projected insurrection in Charleston in 1822. So Nat. Turner. Negroes do not dare to confess, when under influence of these men. These villainous brimstone one another for private ends.

3. 1

3. Deficiency of feeling of responsibility to God for conduct. Say that they cannot ~~separate~~ earthly matter & heavenly too. God will make allowance for us. "Others will answer for us." meaning matters &c.

4/ Slow to feel obligation to improve religious privileges.
This sense of obligation comes from good early education.
This they have not, and circumstance & feelings alone de-
termine their attendance upon worship. Not ashamed
of ignorance, & so feel irresponsible. But they have an
objection of carnal heart to gospel. Not unphilistia-
na - not ready to receive gospel with an eagerness. The
depravity of human heart universal. They are infidels
& everything else bad. There is a spirit reigning within
hearts making them wise to do evil. They have all the
objections of infidel writers for all come from carnal heart.

5/ No standard of moral character. & are indifferent
to general corruption of manners around them.

Find some standard among members of church &
this will increase. Extensive impression that they are
not to be as good as whites. No associations to suspect
vice, but few temp. Socys. Live as individuals & not as
communities, responsible only to masters. But make
common cause against matters in concealing faults of
one another. "Don't know, never brings anybody into trouble".
Saying "Never mind I will find out when you quarrel".

6. Those who give credit evidence of change of heart are
few in number of those who profess religion.

Officers in churches say more they have to do with blacks
the less confidence in Christian character. Excommunication
&c. common. & for adultery fornication theft & all else evil.
quarrels not noticed. Discipline vexed, involved &
disgusting. Many never appear before church for want of
testimony &c.

Deplorable circumstance of negroes cause these evils, & our sur-
prise should be that there are so many good among them.

8

Lecture IV. Afr. moral condition. continued.

7. Prevailing vices.

1. As to marriage. Negroes destitute of protection both of law and custom. Are not taught as to its nature. No law binds them to it. No punishment for violation of it and no disgrace. Families may be divided arbitrarily by master. Polygamy common secret & open. In some sections of country that diminished. Generally discountenanced.

If "put no other woman before wife" give loose rein to passion, & so &c. No sacredness attached to marriage contract, dissolved on slight grounds, sickness, age &c. Flog refractory wives, with vengeance.

Unite without ceremony. Conjugal fidelity for years is rare. Settling family troubles great plague to master. Some let it alone, but they should interfere judiciously.

2 Levity. Chastity exceedingly rare. No word need be said. The consequence follow, even infanticide, but this much restrained by their degraded condition & provision made for support of children. Facts could be given. Take Aunt's &c. (story of blk. image) Child destroyed in uterus. "thrown away." Free colored population in U.S. all lead, & practice the same.

3/ Dishonesty. Proverbially thieves. Character of slaves all over the world. Blks. so in own country. Nothing goes amiss. Everything must be locked constantly. Nightly guard on large plantations.

4 Lieshood veracity only nominal. Lies by profession. false sickneses common. Cannot be detected in wrong. Little dependence upon their word. "Play possum". "tie string about leg to make them swell" (Franky, Hector's wife, at Mr K's.)

Mistresses suffer perhaps more than masters. They take advantage of their weakness, & inaction. But most often this fault of master.

5. Quarrelling & fighting. Housed together & by themselves. This occasional continual bickering. Envy, Jealousies, thefts &c. &c. Women fight more than men.

Disputes between negroes of diff. plantations, & have pitched battles. Challenges passed &c.

b. Want of feeling. Power lodged in their hands certainly abused. Drives flog & overload & starve both man & brute.

Show this towards aged & young, sick, weak & afflicted. Not to be trusted as nurses. Look upon care of sick as trouble. & must be watched most closely.

More among free persons of color. Not to be attributed to ignorance of diseases & want of means. but to degradation. Say "White people care more for them than their own color." "Don't call so much for one another as white people". Free Blacks owning slaves are most cruel masters. Abuse power for mere love of exercising it. "Servants make worst masters"

7. Profane swearing. Common among men & women to an awful extent. But they restrain themselves before masters. Obscene songs, conversation, jells &c.

8. Krumknecht. More prevalent in towns. Most generally punished so they stand in fear of it. But spirit in immense quantities sold to them, by most of white men. Some give ^{nightly} dances of horrid description. They would become nation of dumbkards if left alone.

9. Sabbath Breaking. Almost superfluous to speak of it. Looked upon as day of rest. Idle, hunting, visiting, sleeping, stealing &c. need Sunday patrol. Sometimes work, or trade. For this they plead necessity. Masters responsible for Sunday markets &c. Some masters give allowance on this day, &c. This should be noticed by civil authority. Some exceptions to this sin of Sat. breaking.

Thus far respecting country negroes, but true of town blacks with slight variations, & also true in any latitude.

Lecture V. General Subject Continued. Testimonies of Author. 1. Jefferson. Disposition to theft owing to situation and not to want of moral sense.

2. C. C. Puckney says "State of plantations proof of depravity." lie steal 25 pct. of good crop of rice

3. Tho. J. Clay of Bryan Co

4. Whitmanth B. Seabrook says "aw sort of things" about their condition. Says aw to intemperance, Polygamy need common crime now seldom occur. Bond of union among blacks of same plantation

Rpts. Mead, and Joes. call them semi heathen.

Ed. C. Holland says negroes in low country allowed because otherwise they would steal everything & sell in the market. This up country negroes cannot generally do. If allowed to plant cotton in steal their master's. So of course.

C. W. Gooch of Henrico Co. Va. Says negro seem to work but has not motive to do anything. "Come day, go day God send Sunday" Hates poor white man. No moral principle, steal and not be detected is a merit. Greatest vice is telling on one another. Free & lazy Blacks live on plant. Ride horse at night &c.

Gen. Pinckney Every animal left to their charge, suffer. Fed on "y^d sin". See can and fodder for man. Waste because their master will take care of them.

These extracts show that our views are not singular or ultra. No diff. whether more or less degraded than poor of other countries. They are degraded, and that is enough.

Town & City negroes. 4 Classes 1 Family servants belonging to whom they serve 2 House servants 3 Those who hire their own time 4 Watermen fishery &c.

1. All these more intelligent & sprightly than country Blacks. This called out by circumstances. Business of higher order. Mingle more with whites, hear more, see more. Many learn to read. Some churches have psalm books, Note Books & choir &c. Tar. & Aug. Sometimes have regular schools in Cheston & Tar. but learn little.

2. Physical condition better. Houses, beds, furniture. Finer food, but not more wholesome. Better clad, castoff & cheap clothing. Some will not wear castoff clothing & their clothing goes down from one class to another.

3. Greater opportunities for religious instruction. Galleries in white churches. & churches of own on Sabbath. & on every night in week by permit 3 in Tar. always open. Marriages, funerals &c properly celebrated.

But in some other particulars have greater disadvantages. Opps. for attending places of pleasure & dissipation. Theater Circus, Race course. Short. More fine liquor. More Balls Parties, Clubs. &c. &c. Nothing but strict police alone keeps them from being as bad as at St. Louis. After tea

on by debased white men.

2 Strong temptations to theft & idleness. very social, and cannot pass one another without talk &c. Work locally sold at home, that they often slip off. Example of some gentlemen's servants & free negroes, who saunter about doing nothing. Cannot make money for themselves & free negroes, so they steal according to their ability. Some shopkeepers encourage this. For every pound of cotton they allow 3 or 4 cts. for Bl. of whiskey they allow, and drink for week. so Bl. of flour, 1 lb. of sugar more as more dangerous & so on. Goods sold at immense profit. Fortunes made by cheating Bl. &c.

3/ Tendency to drunkenness greater. Often given away to encourage trade. Even where trade in spirits forbidden, they still get it. Negro tippling shops greatest curse of country.

4/ Pro. to lewdness. Reduced to system & becomes a trade.

As to distinct classes. 1. & 2. Hired servants worse than family servants, as they will not serve strangers. Strangers are perhaps too indulgent, and so ruin them.

3^d. Class. Have permits from masters, & badges or certificates from town Councils to work for themselves. & pay their masters certain fixed sums. Do what they please, and too often not cared after by masters. Some live in good style. Some idle & gambler &c. &c.

4th Class. Some hired by owners some hire themselves.

Genl. Character that of watermen, Fishermen & watermen are marketmen. Few sailors & these only coasting. But on steam boats & pole boats by hundreds. Wages for these high, Risk for life great, for character greater. Work at this only part of year, rest work anywhere. Cut off from religious privileges. Boisterous, profane, debauched &c. &c.

Condition of all negroes same, only modified by circumstances. City negroes more intelligent but less subordinate.

better provision for in some respects but not more healthy,
Greater privileges but greater temptations. & some can
hardly decide which are best off.

Lecture VI. Free colored population. Class inter-
mediate between master & servant

1/ Origin From slaves, have existed as long. 1 voluntary
manumission of master, most commonly at death, not
of whole estates but of few most faithful. Gen Washington
freeing faithful servant. Sometimes during lifetime of master.

Some States prohibit this freeing of slaves, but this is o-
verruled by his being transferred to guardians and a re-
quisition to pay trifling annual sum. But his posterity
can be sold though not often done.

2/ Manumission for special services rendered to community
This done in Chelton to those who informed of insurrection.

3/ By purchase of own freedom. How far this now allowed
cannot say. It has been done.

4/ Abolition in free States. Though many were run off
and sold before this took place

5/ Escapes from ~~free~~ ^{slave} States. Not very great and these mostly
of borderers. Decoyed off &c. &c.

II. Number. 1 In free States. 1790-1830 N. England. Middle States
Ohio Ind. Ill. Mich. 1790 But two literally free States, Maine
& Mass. ^{1800 name} Ver. 1790-17. N. H. 1800, 15, 1810 now.

1830. 150.356.

All States now accounted free except Ohio have held slaves
and were slaveholding States against own will, through
power of Mother country. All protected against its in-
troduction.

Soon as independent those who were able, took means to
get rid of slavery. N. E. took lead.

1790 & 1800 no census of free negroes by themselves. But of "all
other ^{ex. Indians} free persons, not taxed" = 31.452 - 30.705 = persons of color.

56.278 N.Y. of 1800 1810. 100.000 - 98.365 of color. 1820, 123.486
of color 1830. 153.356. do.

Increase for 40 yrs. 1790-1830 = 25,573. 7,869 of this from emancipation inc. $\frac{53}{100}$ sub. eman. $\frac{55}{100}$. This ordinary increase. (Settle in four years - extra. do in 15 yrs very good.

1800-1810, eman 10,749 inc $\frac{73}{100}$ all $\frac{55}{100}$ of free

1810-1820 inc 25,600 eman 10,573. $\frac{24}{100}$ all inc $\frac{15\frac{1}{2}}{100}$ of free

1820-1830 inc 29,000 eman 19,246 $\frac{24}{100}$ all $\frac{8\frac{1}{2}}{100}$ do

For 40 yrs. increase of free blk in free States has been lessening - steadily & rapidly lessening.

~~1790~~ - Lessening of increase of all 1800-1810 8 pct.

1810-1820 49 pct - 1820-30 2 pct.

Sub. eman. lessening = 1800-10 no diminution

1810-20 - 40 pct. 1820-30 - 7 pct.

Decrease of Slaves by emancipation in free States.

1790 - ~~74~~⁵⁴. 824. 1800 46,955 10 36,986 20 15,

36,696

6,857 still left at 1830. Add an emancipation & those left and we have the orig. number at 1790.

At 12 $\frac{1}{2}$ pct increase sold 10,000 Slaves unaccounted for if double in 40 yrs. Some 50,000 do. Were sent South & sold (!) Sold time of blk, and when over they were South this was forgotten.

153,356 free persons of color in free States.

1) What probable increase in time to come. Lessening for 40 yrs. most unnatural. Do not decrease but are nearly stationary, but they must decrease. Have been kept up in number by manumitted Slaves & those escaping. If left to own nat. increase will perish away as have Indians.

2) Great work of friends of blk. in free States is their moral and intellectual improvement.

Lecture VII. Free Slaves in Slave States.

No. 1790-1800 Maryland - Louisiana & Dist. of Columbia. ^{See last Lecture.}
1391/2. No returns for full three centuries. 1790 28.357 1800

52.365. 1810. 94.088 1820. 120.540 1830 166.215.

Rate of increase 1790-1800 84 1/2 per cent. 83 1/2 per cent. 1810 79 1/2 per cent. 1820 28.26
1830 37 1/2 per cent. 24.

2 per cent 1790-1820 diff. in favor of Slave States, in lessening of increase.
Great lessening between 1800-1820 49 & 51 per cent. remarkable.
1820-1830 less. 2 per cent in free states though 20,000 emancipated.
but in Slave States increased 9 1/2 per cent. 13 1/2 per cent for 40 yrs. in favor
of Slave States. This more remarkable if we consider.

- 1/ Emigration from Slave States greater than from free States.
Loss of free States more than supplied from Slave States.
- 2/ Emancipations greater in free than Slave - 30,000 for 20 yrs.
In South diff. & troublesome & will probably cease.
- 3/ Free States have supply of slaves in free States in fugitive slaves,
from South. In 1790 they had 2000 more than South, but probably
at South have surpassed North in rate per cent of increase & in its
gross amount. 1800 153,356, 166,215. (319,581)

II. Future prospects of increase Less from 1790-1820, but
-1830 advanced 9 1/2 per cent. This continue to increase but not as
fast as Slave, nor as white, this is chiefly natural.

Why increase more here? 1/ Climate more congenial to
them, & even more than that of Africa, more cheerful &
more fruitful. Cannot bear cold, & during long winters many die
in poor houses &c. Distinction of color somewhat greater that they are
not brought in contact with the charities of the white.

2/ Means of living more abundant, & of easier acquisition in South.
Poor can live easily here. Support themselves by marketing &c. me-
chanic trade, shopkeeping &c. buy few house servants. Can always
find employment. Some own slaves, but not remarkable for
Riueaux. Less opposition & competition, no class of poor whites
to do same offices. Less prejudice against them here, Color
more objectionable at North than here, & their character is worse
there. Less labor required here for support. In free States they

are compared with white men, here with slaves. So that they are not compelled to do so much. Must look out for winter & they care for more prudence than they have.

Have not and from better in slavery, as here. Now suffer less. More free colored families in South than North. Very few families in free states.

From 1820-1830 - females have exceeded males by some thousands. ^{12,000 in Slave States.} Proportion greater in Slave states. Last, males 16,000 more than females.

Lecture VIII. Free Blacks Continued Actual Moral & Religious condition. Introduction 1 Location. 319, 587. 12,000 most in Slave states.

Greater bodies in cities, towns and villages, few in country. Flock together. 2. Physical condition. Chiefly waiters, mechanics, porters. Chiefly in poor houses clustered together. Comforts of life depend upon themselves. And as their character is deficient they generally suffer. Worse in free states. Quotes Providence, R.I. Houses nuisances there. N. Haven little in advance.

3. Education. Advantages more limited in Slave states. But they do maintain schools, seldom going beyond plainest education. In free states can go to school where they please. Some go to College & study Theology &c. ~~More~~ Cannot rise to any eminence in our country. Color solely this matter.

4. Means of Religious Instruction. Churches of their own in all cities of north. In country seats for themselves. S. Schools taught by whites. Society, shame, and vice keep many from church. In Slave states have no houses of worship independent of slaves. Do not like to take seats in churches of slaves. Go to white churches.

5. Association. Among themselves, with vile white men, but not cordially. with slaves. In free states lowest end of society, in Slave states between whites & slaves.

Condition. Very little in advance of town slaves. Mullatto shows better than blk. but is he better?

1 Show of all kinds captivities them. Dress theatres, circus &c patronised by them. Fine clothes for Sunday

2. Proverbially idle. Will not work when pocket is full.
Refuse employment when have a little money. This leads
them into temptation. &c. Prof. New. says. Inherent idleness
prevents their rise. Conception of liberty is idleness & sloth,
with plenty. In St Domingo Code Rural 1826 is strong at
slavery. Agricult. intensely notoriously declined. Live on bana-
na & some orange a day & can steal that (Mr. Willis of Baltimore)
Sierra Leone not inclined to cultivation beyond simplest
wants of food & clothing. Liberia hate to work, choose trade.
W. Indies & Brazil their character same. The influence
of white men there is not the cause of their indolence

3/ Profanity. Sabbath breaking &c.

4/ Drunkenness. Many free blacks drunkards. Live on few crackers
& drink whiskey ad libitum.

5/ Theft a characteristic vice. Petty larcenies. Even burglary.
More concealed in slave states. Slaves help them. Not driven
to same straits. Colony of free blacks expelled from Ohio in 1832. at 1000
Colleges projected in N. Ham. but respectable people resist them.
Parade streets of N.H. armed with pistols & sticks, threatened officers of
justice &c. &c. Blacks in Con. State prison 12 times greater than proportion
of blacks to whites. In Mass. 1/5 of pop. but 1/3 of convicts.
In N.Y. 3 times greater crime than whites & 2 more than slaves, but
not so great as in Mass.

Will run in debt to full amount of credit.

Duval of Guatemala says diff. from slaves only by addiction of
drunkenness & theft.

6/ Lewdness without bounds. Some chaste male or female.
"Settling off in life" is becoming withness to some one who will sup-
port them. Mothers think this right. This in slave states.

No better in free states. Free blacks in country at North are better.
Infanticide &c numerous & more in free states. Large proportion
without families. Loose habits tend to destruction of life.

7/ General testimonies. M. Carey "few in trade or commerce
who in menial situation. Cut off from most remote chances of
amalgamation. Worse off than slaves. Proud of freedom but

not its advantages. Walk in Appeal. "No respectable individ-
-ually greater but great mass same as in South. Have many
advantages &c, but they will not improve them."

Prof Wren says most worthless & degraded of citizens of U. States
were ^{in free} than in Slave States.