The Three Dimensions.

"The full ethereal round,
    Infinite worlds disclosing to the view,
Shines out intensely keen; and all one cope
    Of starry glitter glows from pole to pole."

n.

THE THREE DIMENSIONS.

"Room for the spheres!"—then first they shined,
And dived into the ample sky;
"Room! room!" cried the new mankind,
And took the oath of liberty.
Room! room! willed the opening mind,
And found it in Variety.

"The black-birds in the summer trees
    The lark upon the hill
Let loose their carols when they please,
Are quiet when they will.

1843.

VOYAGE TO JAMAICA.

(Continued from July.)

The sect which exercises by far the greatest influence
over the colored population, and especially the "peasantry,"
as the plantation negroes have been called since their
emancipation, is the Baptist. The people of this sect are
much the most numerous denomination of Christians on
the island, and their preachers espouse the cause of the
laboring blacks, with great zeal. The largest congregation
in Kingston is under the charge of Mr. Killish, a baptist
preacher, whose place of worship is a little way out of
town, on the "Windward Road." According to the
"Jamaica Almanack," his church numbers more than 1700
communicants. I set out with the purpose of attending
there one afternoon, but a heavy shower of rain delayed
me on the way, and I did not arrive until just as the meet-
ing was breaking up. As the multitude began to spread
out on the green before the house, and more slowly by
groups in different directions, I thought as I looked around
on them, (myself the only white man,) that I had never
before seen happiness so strongly expressed. I do not
know how much the delightful air, just cooled by the
shower, or their religious exercises may have influenced
their feelings, but joy was beaming on every countenance,
both young and old. Their smiles and adieus and kind
friendly words to each other seemed to me of the most
unequivocal sincerity; and I could not but say to myself,
these are a people strongly disposed to be happy. It
may sound like extravagance, but when I think back on
the many groups of joyous negroes which I saw in Jamaica,
I am always reminded of Wordsworth's beautiful descrip-
tion of the uniform happiness of instinctive life,—of mere
innocent animal existence, as compared with the sad results
to which the various abuses of our powers reduce too
many of our own species.
With nature do they never wage
A useless strife; they see
A happy youth, and their old age
Is beautiful and free.

But we are pressed by heavy laws,
And oft, when glad no more,
We wear a face of joy because
We have been glad of yore.

That there is sorrow and suffering enough among them, however, and some individual cases too, which may be traced directly to emancipation, there is no doubt. The old self-constituted porter of the ice-yard was an instance of this. The building occupied as the ice-house had been formerly, and until within two or three years, the dwelling of a Mr. Pacifico, a merchant to whom the porter had belonged. On the day of emancipation, this old man had been set free among the rest. But from having no relatives, or from local attachment, or some other cause, (I was unable to learn its nature,) he appeared to look for no other: home than the ice-yard. He was very old and decrepit. His speech was utterly gone. One eye was sightless, and the others shrunken and faded; his limbs so paralyzed that he always walked by the fence; and I never saw him two rods from the gate, which he, however, always seemed to make a point of opening in the morning, and closing at night. He slept on the narrow stair-case leading to the agent's rooms, with nothing under him but the mat, his feet hanging down the steps; and the only evidence, I observed in him, of direct and active, or any other than a sort of mechanical intelligence, was, that he always gave a "hem," as a warning for me not to tread on him, as I passed up and down the stairs at night. He slept on the narrow stair-case leading to the agent's rooms, with nothing under him but the mat, his feet hanging down the steps; and the only evidence, I observed in him, of direct and active, or any other than a sort of mechanical intelligence, was, that he always gave a "hem," as a warning for me not to tread on him, as I passed up and down the stairs at night. He slept on the narrow stair-case leading to the agent's rooms, with nothing under him but the mat, his feet hanging down the steps; and the only evidence, I observed in him, of direct and active, or any other than a sort of mechanical intelligence, was, that he always gave a "hem," as a warning for me not to tread on him, as I passed up and down the stairs at night.

Mr. Pacifico's family used generally to send him his food; but sometimes they neglected it; and then he would get outside the gate, and beg of the fruit and cake women, or else wait till the agent returned to dinner, when he would crawl up into the room and stand leaning against the wall, until something was given him to eat. I tried once or twice to talk with him, but it was utterly useless. Besides the loss of sight, and speech, and the use of his limbs, he had other marks of great age. His muscles, (for his very scanty clothing was all in rags,) were entirely shrunken away, and his nails had grown, almost literally, like bird's claws. To use a quaint quotation, "he looked as if Death had forgotten to strike him," and ought, in mercy, to be reminded of omission.

The baptist clergy, or missionaries, as they are generally called, have done much permanent good in Jamaica, and much too, that, no doubt, might be proved to be present evil. Their influence on the moral and intellectual condition of the colored people, through Sunday and other schools,* and preaching, has, beyond all question, been most salutary. Concubinage, that sometime "pleasant vice" of the Jamaica planter, which has long since become "the whip to scourge him," is now greatly on the wane, chiefly through their exertions. They have, it is true, like Pope Gregory VII., when he enforced the celibacy of the English clergy, found it much easier to prevent and dissolve new, than to break up old connexions. These connexions are no longer so numerous, nor so openly and shamelessly formed, as they were a very few years ago; but they are by no means abolished. While the brig was discharging cargo, I saw a neatly dressed and agreeable, but rather pensive-looking, young brown woman enter the ice-yard, with an infant in her arms, and address some inquiry to the agent, in a suppressed but anxious tone, which he answered by a shake of the bead; when she turned and went away with a disappointed air. The agent said, this was a young woman who had "lived with," a friend of his, which friend (an American) had been in business, a year or two, in Kingston; but some five or six months before our arrival, he had returned to the United States. The young woman was ignorant of the fact, that it was not his intention, when he left, ever to return to Jamaica, and so whenever there was an arrival from any of our Northern cities, she was sure to call on the agent, with whom the person in question had had some business connexion, hoping to receive tidings of him. Poor soul! our brig had brought the tidings of his death. But this news, the agent said, he could not find in his heart to tell her. I saw her once afterwards. She had the

* The first Sunday School in Jamaica was established at Spanish-town, in 1832, by the Rev. Mr. Phillips, a baptist missionary.
same little child in her arms, and the same sad, but patient look. Wrong and misery, such as this, the baptist missionaries have done much to suppress and prevent. It is said too, that they have done much to promote genuine marriage among the plantation negroes. But they are accused, on the other hand, and no doubt justly, of stirring up and fomenting the unhappy dissensions, which at present exist between the planters and peasantry. They are hated and execrated by the property-holders generally; and I scarcely took up a newspaper while I was in Kingston, which did not contain something concerning "the hellish machinations of the agitating baptists." The truth is, I suspect, these missionaries are not what are called enlightened men. Like most very zealous people, they are unable to see but one side of a question. They have adopted a certain cause, in which all their powers bad as well as good are enlisted, and in aiming directly at their main purpose, which they know to be good, they do some collateral evil.

Sir Charles T. Metcalfe, the present governor of Jamaica, felt obliged to notice them particularly, in his despatch, last October, to the Marquis of Normanby, the then Secretary of colonial affairs. He allowed them all due credit for their exertions on behalf of the colored population, previous to the abolition, and for their endeavors to promote the moral and intellectual welfare of this race, since that event. But he regretted exceedingly that they had felt themselves called on to assume the position which they had done, no doubt with the best intentions, relative to the planters and laborers. He concluded, however, by saying, that he still believed, that the good they had done the colony far overbalanced the evil. Ever since the publication of this despatch, the baptist missionaries have been the Governor's most bitter enemies. They denounced him as an oppressor, a persecutor, a traitor to the cause of liberty, and what not. It was even proposed by some of the brethren, while I was in Kingston, that a donation of fifty pounds, which the Rev. Mr. Kingdom had received from the Governor, to assist in the erection of a chapel, should be returned.* The governor, from all I could learn with

* At one of their meetings, a resolution was passed petitioning the queen for his recall.
pared for freedom than the agriculturalists. But as the time drew near for the emancipation of the former class, the agitation became so great among the abolitionists both in England and Jamaica, that parliament passed an act, by a small majority, dispensing with the additional two years of apprenticeship, contemplated for the field slaves. Ministers, however, being determined that the odium or responsibility of the measure should not rest on the administration, mustered all their force, on the next day, and obtained its reconsideration,—but immediately sent a despatch to Sir Lionel Smith, then governor of Jamaica, intimating that unless the colonial assembly should adopt the above measure, government would not be answerable for the consequences. The Island government, therefore, with great reluctance, and impelled only by the strong force of public opinion, passed an act, establishing full freedom and political equality throughout the island, to go into effect on the first of August, 1838. Since this time, numerous difficulties have arisen between the planters and laborers, chiefly in relation to rent, wages on time and amount of labor. In the summer of 1839, Sir Lionel Smith, having become very unpopular with the landed proprietors, on account of partiality, real or supposed, to the interests of the blacks and their advisers, the baptist missionaries, was "permitted to resign." He was succeeded by the present governor, who shortly after his arrival, made a tour of observation through the island, in order to make himself thoroughly informed, as to the nature of these difficulties. The governor, in the despatch mentioned above, consequent to this tour, sums up all their difficulties in "a want of labor, which arises from the want of a sufficient laboring population, and from the facilities on the part of the peasant, of obtaining a comfortable subsistence, without laboring for the planter." He pronounces the laborers of Jamaica "the best conditioned peasantry in the world." By two or three days' labor (he says) they can provide for the wants of a week. The laborers, when slaves, cultivated certain spots on the plantation which they called their own, as provision grounds. The planters

* It is impossible, from the confusion of rates and methods of pay
ment, to state what are the average daily wages of a plantation laborer—perhaps for small and large, from 13¢ a 37¢ etc. per day.

now charge them rent for these. This the laborers do not understand, as they have not been used to it, and they are unwilling to pay the rent. Again there are certain kinds of labor which they are unwilling to attend to, as being less agreeable or profitable than others. Now the interests of the planter require not only that every department of his business should be alike well attended to, but they require also continuous labor; as the neglect only of a very few days may be the ruin of a whole crop, either of sugar or coffee. In order to secure these objects, the planter offers to remit the rent, provided the laborer will give him continuous labor, and in such departments as he, the planter, shall appoint. This arrangement does not in general succeed. The laborer, in many instances, after working a short time, thinks he can do better elsewhere,—or he wishes to do something for himself,—or he meets, as he thinks, with wrong treatment,—or he has supplied his immediate necessities; and he therefore absents himself, and disappoints the planter. Then comes the demand for rent, and sometimes, too, in order to get rid of the occupant to make room for a better, the planter demands exorbitant rent. The special magistrate generally protects the laborer against exorbitancy, and of course makes such a decision as dissatisfies the planter, who being unable to carry either of these points, has in some instances resorted to violence. He has cut down the cocoa trees, on the laborer’s provision grounds, unroofed his hut, and destroyed his fences. To be sure, the property so destroyed is the planter’s. But the laborer, very naturally, considers it not less than a personal injury to himself, and retaliates by firing out-houses, stealing sheep, or in some other way. It is easy to see in all this the characteristic defects of each race brought strongly into play. The inefficiency and improvidence of the negroes, no doubt, might be much corrected by proper management, and kindness, and forbearance, but these the planter has never learned to show. I do not mean to say that I understood this state of things to be universal. Many of the estates where judicious management is exercised, are well cultivated; and many of the negroes are industrious, and work in order to lay up money. But trouble enough of this kind exists, to affect seriously the general property of the island. "It is evident."
says the governor, "that rent is now regulated on the plantations solely with a view to the exaction of labor;" — and he recommends that leases should be granted, or small parcels of land sold to the negro, in order to relieve him from the necessity of holding land, from which he may be removed. This the planters are unwilling to do, as they contend that it would place themselves still more in the power of the laborer; and many of them are desirous of abandoning the rent and ground system altogether, and to remunerate wholly in wages. But the negro objects again that this arrangement would give the planter too much power, as in this case, the former would be obliged to purchase the necessaries of life entirely of the latter. — Besides, the negroes have strong local attachments.

All these difficulties are said to be increased by the spiritual advisers of the laborers,—the baptist missionaries. They call "agitation meetings" through the country, and talk to the negroes of liberty and equality, and the tyranny of their white oppressors. They persuade negroes to leave such planters as have become obnoxious to them, and join other planters who have not incurred their displeasure. Some, I know not how many, are said to have retired into the more uncultivated parts of the island. In short, no arrangement appears to have been thus far effected, by which the planters generally have been able to secure the crops, as formerly. Many of the cane fields have run up to weeds, and the rats and ants destroy the produce; and the coffee decays on the grounds for want of gathering. The natural consequence of this waste is a great falling off in the exports of the island, as compared with previous years. I was shown a return of exports copied from the Journals of the assembly, from 1772 to 1836 inclusive. The highest sugar exportation, always by far the most important, was I think (for I quote from memory in 1805. It amounted in round numbers to 137,000 hogsheads. The smallest amount exported during these years was in 1836; its amount in round numbers, 61,000 hogsheads. In 1838, the last year of the apprenticeship, the export of this article had declined to 48,000 hogsheads; and at the close of the year 1839, the amount produced and in the course of exportation, while I was in the island, was allowed universally to be less than 28,000 hogsheads. I copy from a newspaper now before me the following statement, in a message to the assembly, of the "deficiency of crops in 1839, as compared with those of 1838."

Of Sugar 18,335 hlds. 3,070 tces. 1,510 bbls.

Rum 9,828 pun. 165 " 386 casks.

Coffee 4,654,647 lbs.

Ginger 1,512 casks — 1,062 bags.

I was informed, that during the last three years, the seasons have been favorable, and that there had been neither drought nor hurricane in the time. This deficiency in the staples, therefore, can be referred to no adequate cause, but the want of labor. In the mean time things are fast growing worse. One entire year of neglect, it is said, will destroy a coffee plantation. And when the coffee plant is once out of the soil, it cannot easily be re-established in the same soil, even though that soil has not been exhausted by long continual culture. It is also said to require from three to six years of labor in a new soil, before the coffee shrub begins to make returns. The same remarks apply in some degree, though not to the same extent, to other branches of culture. When any grounds are neglected, they will run up to weeds and bushes, and thus one bad year prepares the way for another still worse. Many estates are said to be partially, and others wholly thrown out of cultivation, and many more, unless immediate remedy be found, will go the same way.

Since my return, I have heard but little about Jamaica. The little, however, which I have heard, has come through the occasionally reported speeches of abolitionists. And in these there appears to be an evident feeling, that it is incumbent on all friends of abolition to account for the declining prosperity of the island in some other way, than by referring it to a want of labor. They suggest that these seasons have really been less favorable than the planters and merchants assert. They talk of the disturbed state of the island currency, (the island paper was at six per cent discount,) and of the commercial embarrassments, arising from the political difficulties, and consequent suspension of trade, on the South American continent. Of these difficulties on the currency, I know but little. But they point triumphantly to the rise of landed property, as dis-
proving completely all the complaining assertions of the planter and merchant, and as most decisive evidence of agricultural prosperity. With regard to this latter, I inquired particularly of a merchant of much experience in the affairs of the island. He said it was partially true; that landed property had risen in some parts of Jamaica, because it had fallen in others; that while the home market was kept closed to foreign sugars, the smaller the quantity produced in Jamaica, the higher its value. And that its diminished production on some estates, and the ruin and abandonment of others, increased the value of those which were more prosperous or in full operation. This seems reasonable, and I believe it is true. But the abolitionists appear to think it absolutely essential to the success of their cause, to show that emancipation is sure to promote the pecuniary interest of the planter. They feel bound to paint everything rose color. They wish to demonstrate that the atmosphere can be purified by perfectly harmless lightning; and that a great revolution can take place in a community, and a great evil be eradicated from it, and yet nobody, not even he who has been feeding fat on the old system of slavery, be disturbed in his pleasures or money-making. They even diminish the force of their own theory, which asserts the enfeebling and demoralizing tendencies of a state of slavery, by attempting to make out a case of general industry, and steadiness of purpose, for the recently enslaved blacks.

Now this resort to expediencies is the system of tactics peculiar to the mere politician, always the natural enemy of the defender of simple rights. And the old rule of fighting the enemy with his own weapons, however good in vulgar political and physical warfare, seems to me utterly unworthy of men who are fighting the battles of truth. They forget that the truth is mighty, and apparently fear, that it will not have consistency enough for practical purposes, unless it be mixed with earth. They ought to take higher ground. If they would expect the truth which they offer, to promote health when taken into the moral circulation, they must present it pure, and not drugged with expediency. Let them agitate fairly. Let them — having full faith in its quickening influence, — evolve, and throw out fearlessly into the atmosphere, the whole unmitigated truth of this matter, so that all who breathe may receive it and by this simple process, as sure as the young grow up, to take the places of the old who die, just so sure shall they find a new and vigorous public opinion spring up, which shall be their only efficient helper. And when the young behemoth is once grown, he will pierce through all these snares of political expediency, and move on straight to his object. These deep politicians, these wise men, — each "thinking politics a science in which himself is perfect," — with their plans for saving the country, and their tactics, and curious political machinery, for carrying or obstructing any great measure, according as it may subserve or oppose the interests of a party, what are they when unofficial public opinion once begins to legislate and passes one of her short simple decrees? We have just seen how this great moral force wrested out of the hands of the Jamaica planters two good years of slavery secured to them by act of parliament. For myself, I cannot resist the conviction, that the present landed proprietors of Jamaica will never again know prosperity. I think it has received its death blow, and that a far more genuine prosperity, than the island has ever yet known, will arise from its ruins. In the mean time the planters are looking about for something with which to sustain their declining interests. And for this purpose the assembly* passed on the 11th of April, the "Immigration Act." This act provides for the raising of £ 50,000 sterling per annum, for three years, to be expended in importing foreign laborers. A Commissioner of Emigration† has been sent to England, by the way of the United States, to promote the success of the scheme. He appointed agents of emigration at New-York, Philadelphia, and Baltimore, whose duty it should be to induce suitable individuals, "one third at least, to be females," to go out to Jamaica as laborers. The government is to pay the expenses of emigration, and guarantee the support of the laborer, for one year after arrival, provided he will work on the plantations. Emigrants are to sign an obligation at

* Mr. Barclay of the Assembly. A few years ago he wrote a stout volume in defence of slavery.
† The seat of government is Spanish-town, the old St. Jago de la Yela of the Spaniards. It is about thirteen miles from Kingston.
the time of embarking, for the repayment of expenses and passage money, if on their arrival, they shall refuse to complete or enter into the proposals, shown them, at the same time. Agencies were also to be established in all the home territories, in Malta, and Africa. The members of the assembly, who are mostly planters, appear to have great confidence in the feasibility of the plan. The act was passed by a large majority. They also look with much confidence for the assent of the home government. "England," said Mr. Barclay, a prominent member, "for more than a century sanctioned the importation of Africans into the island as slaves; why should she not encourage it now, when all the blessings of freedom are secured to them? The Baptist missionaries and English abolitionists oppose the act, on the ground that the planters have already laborers enough, if they will but use, and pay them well. And they assert, that the planters wish to import this foreign laboring population, merely with a view to control the price of labor, and thus bring down the blacks once more to the condition of slaves. The merchants appear to have but little faith in the project. They acknowledge, however, that it is a forlorn hope, and if this does not succeed, that nothing else will. Europeans, say they, are not able to come into this climate, and go at once to severe field labor. The negroes of the United States, I think, will prove but a feebler resource. Their strong local attachments will be an impediment. It may not be very difficult to induce a portion of the idle colored population of our cities, to emigrate; but I suspect they would prove very inefficient field laborers. Africa seemed to be considered the main resource. But I was unable to ascertain what was to be their mode of operation on the coast. That may be the facilities for obtaining emigrants through Sierra Leone and their other colonies, I do not know. But except through these, their only resource in Africa must be negotiation with native chiefs. And this method, it appears to me, cannot but possess some of the features of the slave trade. But on this subject, I am not well informed. My impression is that the plan cannot succeed. It is based on a false principle. The genuine motives for emigration are a love of power, gain, or liberty, or the strong hope of, in some way, very materially improving one's condition. And in these motives the project is deficient. It is an emigration which proposes for its main result, not the good of the emigrant, but that of the planter. And I am of opinion, that none but a body of inveterate slave-holders, like the Jamaica assembly, could ever have come deliberately to the conclusion, that men of sufficient energy to do them good service, could be induced to leave their native country, with the prospect, and indeed, under the express agreement, of remaining for a term of years in the condition of day-laborers, at the maximum wages of fifty cents per day. The governor acquiesces in the measure; but according to his despatch, before referred to, he considers time the only remedy for the planter. But for this the proprietary system of Jamaica cannot wait. Should the proposed equalization of duties on sugar take place in England, for which the English people are clamorous, its effect, taken in connection with the regularly increasing supply of slave-grown sugar, and the favorable prospects for East India sugar, must be very disastrous to the interests of the planter. The prices of sugar in Kingston I found to be 25 per cent higher than those in Boston, for the same qualities, when I left the latter place. These high prices are owing to the prohibitory duties in England on all foreign sugars. The British government thus protects the interests of her West India Colonists, or rather those of the absentee landed proprietors, who make common cause with the corn law monopolists, against competition. And she does this at the expense of the great body of the people, and greatly to their discontent. By an equalization of the sugar duties, the British market would be thrown open to Cuba, Porto Rico, and Brazil, which, from the nature of their soil, cheaper mode of building, and the abundance of slave labor, which they have at command, are able to furnish sugar at a much lower price than Jamaica can furnish it. The trade of Jamaica, in this article, therefore, is now merely kept alive by artificial stimulants. Sugar is the main product of the island, and should this prop of the prohibitory duties be removed, it is believed that the trade of the colony will go down with a crash. I suppose the Governor is right, and that there is no remedy but time. But this will be no remedy for the present race of planters. They must suffer,—just as in all revolutions,
those must always suffer—who have been deriving the greatest advantage from the previously existing state of things. Among disinterested persons, who have given the subject their attention, I suspect there is little doubt, but that the intermediate is destined to be the dominant race of this island; or rather that, in no very long time, it will be the only race. In amount of native qualities, these people are the best of the island. The men are fine looking, and more muscular than the whites; and the women,—especially the brown and yellow varieties, are much more beautiful and vivacious than those of purely English origin. These physical capabilities, which they inherit from their black ancestors, combining with the European intellect which they have received from their white progenitors, contribute to give them a force of character, equal at least to that of the English Creole. In short, amalgamation appears to be to the negro a sort of purifying process, by which the more soft and feeble qualities of his nature are carried off to give place to those of more refinement and force.

It is still not unusual in the northern states, to hear color spoken of as intended by nature as a barrier to intercourse between the white and black race, and to hear amalgamation represented as an outrage. That it is an outrage against northern prejudice, there is no doubt. I confess myself one of those who do not like to touch the skin of a negro. But when any of the laws of nature are outraged, in this respect, I believe she generally marks down her resentment, by some feebleness or organic imperfection in the result. Now the result of amalgamation between the whites and blacks is the manifest improvement of the negro race. This improvement is shown in many ways, and particularly in the superior business qualifications of the intermediate race over the blacks. The agency of this race, in Jamaica, has been by no means contemptible in the cause of abolition. These people were the enemy within the camp of slavery, during the long course of years, that the abolitionists were working to overthrow it. So far as I can learn, it was not the pure blacks, but the mulattoes and brown men,—such men as Jorden and Osborn, the present editors of the "Morning Journal,"—who organized those combinations, and kept up that system of agitations, which resulted in the abrogation of all the civil disabilities of the free colored population of Jamaica, in 1831. Jorden was one of the chief of those. In 1829, he was turned out of a large commercial house in Kingston, in which he was a clerk, on the ground that he was a leading agitator. He then commenced the publication of a newspaper, and for an agitation article published in this, he was charged with high treason, and tried for his life, but acquitted. His newspaper, however, was suppressed. He now issued a circular, advertsing to the extent of the combinations formed among the colored people, and threatening that unless all civil restrictions were at once removed from the free colored population, they would proclaim immediate freedom to their own slaves, and shout havoc until the streets of Kingston should run with blood. The Jamaica assembly shortly after this removed the restrictions. Mr. Jorden has now grown rather respectable and conservative. The name of his paper has been recently changed from the "Watchman" to the "Morning Journal." He is at present a member of the assembly, and advocates, in his seat and in his paper, the leading measures for the relief of the planter,—particularly the Immigration Act. Men who can make themselves felt as Mr. Jorden has done, it is impossible to despise. Such men have done much towards breaking down the pride of caste in Jamaica. I say pride of caste, for that personal antipathy to color, so strong in New England, is unknown to the people of the West Indies. A few days after my arrival from Havana, I met a young man from Demarara, whom I understood to be the son of a planter. He had been in New England about a year. After remarking to me, that the colored population of that colony had been fast rising in wealth and respectability, since the abolition,—that prejudice against color was declining, and that many white merchants and clerks,—excluded from the first class of the colony the planters and officials,—were intermarrying with the more wealthy colored people, the young man confessed with some appearance of shame and regret, that his own prejudice against color had become altogether too weak, sometime before his departure from Demarara;—"And I thank God," he gravely proceeded, "for my timely visit to New England; it has enabled me to imbibe the
northern prejudice against color, which I think will be of great service to me on my return." Falstaff, I recollect, calls hostess Quickly "a thing to thank God on," and there are no doubt other instances on record of persons who have been thankful for small favors. But whether our New England prejudice against color ought to be regarded as a blessing or not, the West Indians generally will hardly be able to obtain it, like this young man, by a protracted residence amongst us; and unless the professors at Cambridge, by a union of talent, shall discover some chemico-metaphysical process, by which it can be condensed into moral ice, in order that it may be turned, as in this case it no doubt would be, into an article of trade, I see not how they are to be supplied.

In the mean time, pride of caste is rapidly melting away, in Jamaica. Whites and colored people dine at the same table, and sit in the same pew. Their children mingle together at school. The professional men plead at the same bar,* and meet at the same bedside. They legislate together, and last, but not least, marriage between whites and colored people, heretofore confined to the Jews of the island, who are much despised by the other Creoles, is now beginning to invade the ranks of the "better class." The week before our arrival, a worthy young white man, the son of a highly respectable wholesale merchant of Kingston, married a colored girl, and the circumstance excited but little remark in the place. This rapid destruction of caste could nothave taken place, unless the balance of moral power had begun to turn in favor of the colored race. Were they comparatively few and feeble, no force, while there is pride in man, could effectsuch a change. But the colored people of Jamaica are said to possess an advantage in point of numbers, of ten to one,† over the whites. Their best people are, in native powers, equal to the best of the whites. They are rapidly acquiring a great accession to their moral force through the public schools. They are gaining wealth in business. They are beginning to occupy places of trust and profit. The more

* A young man, whom I understood to be something lighter than a mulatto, was admitted to the Kingston bar a few months ago.
† According to Mr. Berkeley, they are 14 to 1.

ambitious, even of the peasantry, are beginning to buy piecemeal parcels of land, thrown out of cultivation, thus breaking up estates into small freeholds. And as the peasant can live without the planter, as the produce is likely still to diminish, and the market to decline from competition — and the planter consequently to become still poorer than he is — this state of things is likely to continue. Not only this, they have a large interior tract of uncultivated land* to fall back on, — the same which for more than a century sheltered the Maroons, — but which they, as freedom gives them strength, will make a far more permanent retreat by cultivation. They have scattered throughout the land such men as Hill, Jorden, and Prescod, — men of sufficient practical ability and a burning jealousy of their rights. They have obtained political equality; and they will not rest, until all the ancient barriers and landmarks are swept away from the island.

Nothing short of despotism, in a great disparity of moral force, can preserve the arrangement in society of caste over caste, like distinct layers of inanimate matter. In a country as free as Jamaica now is, the elements of population must run into a mass, and combine not arbitrarily, but according to their natural affinity, and the rulers and the ruled must be of the same material. While this change is going on, it is almost a matter of course, that there should be a decline of commercial prosperity. The evil disease, which has just been extirpated, must necessarily be followed by a temporary prostration of strength, before full health returns. But when the confusion consequent to great change shall cease, and when all the white blood of the island shall be absorbed, — then, for the first time since her discovery, shall Jamaica possess a population worthy of herself. It will not be a population of heterogeneous races and imperfect organs, — one race furnishing the head, and the other the hand; — one with the capacity to acquire, and the other to enjoy the good things of life; one scorning, and the other fearing; mutually cankering and corroding each other's best qualities by a forced and unwholesome contact; but the two races by blending shall not only throw off or absorb the injurious effects of this

* About one third part of the island has never been under cultivation. Much of this land, formerly planted, has become forfeited.
contact, but also supply each other's characteristic deficiencies, and present in combination qualities, both moral and physical, far better adapted to the climate, than either possessed separately.

We know not how far the adverse influence of climate may be counteracted by a thorough union of races such as this; it seems however but fair to conclude, that they will then form a community somewhat inferior perhaps in enterprise and force of character, to the people of the northern temperate latitudes,—but certainly not in moral and social qualities: and when their character shall be perfectly established, and all their energies developed by freedom, it may not be unreasonable to hope, that in a union of practical, moral, and intellectual powers, these Anglo-Africans will surpass every other people of the tropics.

THE MOTHER'S GRIEF.

I STAND within my garden fair
Where flowers in joyous beauty spring,
Their fragrance mingles in the air,
The birds most sweetly sing.

And in that spot a lonely mound,
Spread o'er with grasses heavily,
My infant sleeps within the ground,
Nor may the garden see.

The wind sighs sadly, and the sun
Shines down to dazzle weary eyes;
That buried form the truest one,
The rest its mockeries.

THE MOTHER'S GRIEF.

Sweep ho! Sweep ho!
He trudges on through sleet and snow.
Tired and hungry both is he,
And he whistles vacantly;
Sooty black his rags and skin,
But the child is fair within.

Sweep ho! Sweep ho!
He trudges on through sleet and snow.
Ice and cold are better far
Than his master's curses are.

Mother of this ill used one,—
Couldst thou see thy little son!
Sweep ho! Sweep ho!
He trudges on through sleet and snow.

At the great man's door he knocks,
Which the servant-maid unlocks;
Now let in with laugh and jeer,
In his eye there stands a tsar.

He is young, but soon will know
How to bear both word and blow.

Sweep ho! sweep ho!
In the chimney, sleet and snow.

Gladly should his task be done,
Were't the last beneath the sun
Faithfully it now shall be;
But soon spent, down droppeth he;
Gazes round as in a dream;
Very strange, but true, things seem;
Led by a fantastic power
Which sets by the present hour,
Creeps he to a little bed,
Pillows there his aching head,
Falls into a sudden sleep,
Like his childhood's sweet and deep;
But, poor thing! he does not know
Here he lay long years ago.