Drayton, William

THE SOUTH VINDICATED

FROM THE

TREASON AND FANATICISM

OF THE

NORTHERN ABOLITIONISTS.

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The following work, having been undertaken solely with the view of vindicating the South from the calumnies of the abolitionists, and of directing public attention to the origin and nature of Domestic Slavery, and to the facts connected with the question of Emancipation—it was considered advisable to present it to the public as early as possible. The very brief period allowed the author in preparing the volume for the press, necessarily precluded much attention to grace of style, or propriety of arrangement. He has sought to present the prominent features of this important subject to the attention of the public, in a plain, distinct, and intelligible manner. If he has succeeded—if he has aided, even in the slightest degree, in unmasking the evils and dangers of Emancipation, as now urged by the fanatics of the North—the writer has attained his sole object—and is content.
CHAPTER XXI.


In the present chapter, we will be enabled only to present the prominent features of the history of the revolution of Hayti, and its consequences as developed in the present condition of that island. It is to be regretted, that our citizens are not generally more familiar with that history. It abounds in truths highly important in the present political state of this country; and would do much, if understood, to dissipate the disastrous and malign influence of the abolitionists.

"The question," said Mr. Canning, when arguing this subject in the English parliament, "to be decided is, how civil rights, moral improvement, and general happiness are to be communicated to this overpowering multitude of slaves, with safety to the lives, and security to the interests of the white po
population, our fellow subjects, and fellow citizens. Is it possible that there can be a difference of opinion on this question? Is it possible that those most nearly concerned, and those who contemplate the great subject with the eye of the philosopher and the moralist, should look at it in any other than one point of view?"—Let the question alluded to by the great statesman be decided by a reference to the example of St. Domingo.

At the commencement of the French revolution, the island of St. Domingo was in the highest state of prosperity. Its inhabitants were tranquil and contented; its soil was cultivated with the greatest skill and assiduity. The sugar cane, the coffee tree, and other articles of tropical culture, were produced in abundance. "In the year 1791," says St. Mery, a writer of great credit, "there were in the French division alone, 793 sugar estates, 789 cotton plantations, 3117 of coffee, 3150 of indigo, 54 cocoa manufactory, and 623 smaller settlements. There were also 40,000 horses, 50,000 mules, and 250,000 cattle and sheep; and the quantity of land actually in cultivation was about 2,289,480 acres." Mr. Edwards and others state the amount of exports as follows: 163,400,000 pounds of sugar; 68,150,000 pounds of coffee; 6,286,000 pounds of cotton; 930,000 pounds of indigo; 29,000 hogsheads of molasses, &c. Walton says, that the amount of exports was about six millions and ninety-four thousand, two hundred and thirty pounds, English money. The population was, at the same time, 40,000 whites, 28,000 free persons of colour, and about 455,000 slaves; and the valuation of the plantations in culture was about seventy millions sterling. This, it must be remembered, does not comprise the Spanish division—one third of the whole island.

The insurrection in St. Domingo did not com-
mence with the blacks. They were tranquil and happy, until the madmen of the mother country, ignorant and fanatical, excited them to discontent and rebellion. Franklin, in his "Present State of Hayti," says—"It has been erroneously thought by some persons, who feel interested in the fate of the slave population of the West Indies, or, at all events, they have, with no little industry, propagated the impression, that the revolution in Hayti began with the revolt of the blacks, when it is evident, from the very best authors, and from the testimony of people now living, who were present during its opening scenes, that such was not the fact; and that the slaves remained perfectly tranquil for two years after the celebrated Declaration of Rights was promulgated in France." This is an important fact, and should not be lost sight of.

The first cause of the Haytien revolution was the organization of an abolition Society in France, called "Amis des Noirs"—Friends of the Blacks. This society, with one of like character in London, by a systematic and vigorous course of agitation on the subject of slavery, succeeded in enlisting the French government in the support of their views, and of exciting the people of St. Domingo, particularly the mulattoes, to discontent. So strong was the excitement in France against the colonial planters that, says a writer on this subject, "their total annihilation was threatened." The resemblance between this menace and those of the anti-slavery men in this country will be recognised. We hope that the results will not bear an equal resemblance.

In 1789, a deputation of the coloured people of St. Domingo waited upon the French National Assembly, to crave a recognition of their alleged rights. The assembly gave them a favourable answer; and some of the members individually expressed their
determination to advocate the emancipation of the slaves.

The free mulattoes in the colony were the first to catch the spirit of insurrection thus fomented by the French. They claimed a participation in the government, revolted, and, though subdued, were still encouraged by the French.

The commotions caused by the policy of the French government having endangered the colony to the crown, the National Assembly in 1790 disavowed the intention of altering the domestic institutions of the island.

The colony, however, continued in a disturbed state. The whites were divided; the mulattoes, a free and powerful body of people, were urgent in asserting their claims; and the administration and legislature were at open war. So high did these dissensions rise, that the governor dissolved the Assembly; the members of which sailed to France, to appeal to the king and National Assembly.

Ogé, a mulatto, educated in France, and filled by the French fanatics with insurrectionary principles and feelings, about this time arrived in St. Domingo. He raised the banner of insurrection, and was joined by a number of coloured people, but was defeated, taken, and executed. Ogé, it is said, was encouraged by the English abolitionists.

The slaves, during all these commotions, remained quiet, neither dreaming of, nor desiring, a change of their condition.

The members of the Assembly were, on their arrival at France, arrested; the government of the colony was sustained in its policy; and troops were sent to St. Domingo, to protect the governor in his insidious efforts in favour of the coloured population. The news of the execution of Ogé also excited great indignation in the French legislature.
Robespierre, the great champion of abolition, said—
"Perish the colonies, rather than sacrifice one iota of our principles." The policy thus recommended was pursued, and the colony did perish. The French legislature at once raised the mulattoes, or people of colour, to the full privileges of French citizens, being allowed all the rights of the whites. This law was passed in May, 1791.

This decree was received, by the colonies, with such violence and resentment, that the governor was constrained to promise that it should not go into operation. The mulattoes, however, flew to arms, and insisted upon its recognition. "Here," says Franklin, "it will be perceived the first serious symptoms of tumult and insubordination appeared, not from any revolt of the slave population, but from the unhappy interference of the National Assembly of France, influenced by the supporters and advocates of the people of colour, and the society Amis des Noirs."

He proceeds to state, that, had this interference been declined, St. Domingo would have remained tranquil, the negro cultivators would have been happier than they have been rendered, and oceans of human blood would have been spared.

The same statement is made by other writers, and is so completely borne out by the historical facts, that we believe no attempt has been made to contradict it. The important lesson involved in the statement, should not be lost upon this country.

The first act of open rebellion took place, on the Cape, in August, 1791. The slaves murdered the whites and burned all the improvements. The slaves of the neighbouring plantations joined them; and the whole South was threatened with ruin: "The barbarity," says Franklin, "which marked their progress exceeds description; an indiscrimi-
mrate slaughter of the whites ensued, except in instances where some of the females were reserved for a more wretched doom, being made to submit to the brutal lusts, of the most sanguinary wretches that ever disgraced humanity. Cases are upon record, where the most amiable of the female sex were first brought forth to see their parents inhumanly butchered, and were afterwards compelled to submit to the embraces of the very villain who acted as their executioner. The distinctions of age had no effect on these ruthless savages; for even girls of twelve and fourteen years, were made the objects of satiating their lust and revenge. Nothing could exceed the consternation of the white people; and the lamentations of the unhappy women struck every one with horror. Such a scene of massacre has scarcely been heard of, as that which accompanied the commencement of the revolution in the South.”

Some of the mulattoes joined the blacks; and with their united force, gained several advantages over the troops sent against them and extended their ravages over the country.

“The defeat of the whites,” says Franklin, “was followed by a scene of cruelties and butcheries which exceeds imagination; almost every individual who fell into the hands of the revolters, met with a wretched end, tortures of the most shocking description being resorted to by these blood-thirsty savages.”

It is deserving of remark, and should be remembered, that a number of Frenchmen encouraged and assisted these revolts; and Mackenzie, in his notes on Hayti, says, “The priests are accused of having sanctioned the murderous proceedings of the negro chiefs, and several were executed.” So fiendlike is the temper of fanaticism.
The danger of the whites induced them to enter into a treaty with the coloured people, called the concordat, by which they agreed to unite for mutual defence against the negroes. By the concordat, the national decree elevating the coloured people to the rights of citizens, was recognized. But scarcely was this union effected, before it was blasted, by the arrival of another decree from France, abrogating the former one, and restoring the coloured population to their former state of inferiority. The confusion created by this inconsistency, was still further heightened, by the subsequent arrival of still another decree, re-establishing the first and re-elevating the coloured people to an equality with the whites. Thus were all hopes of union and effectual defence overthrown, by the imprudence and ignorance of the abolitionists of the mother country.

The ravages of the slaves, meanwhile, continued. The loss of the whites was extensive, but not equal to that of the slaves. It is estimated, that 10,000 slaves perished, by the sword and by famine, in the first revolt in the South. In their encounters with the whites, they exhibited no courage; and when successful, it was wholly to be ascribed to their immense superiority of numbers. Cowardly, ignorant, and unprovided with military resources, they were cut down by thousands, and might have been readily suppressed, had not the policy of the National Government divided and distracted the free inhabitants of the colony.

The anti-slavery men of France, instead of being taught wisdom by the awful consequences of their imprudences, succeeded in passing, on the 4th of April, a decree directly contemplating complete emancipation, elevating the free negroes and coloured people to complete equality with the whites, and
directing, that 6,000 of the national guards be sent out to enforce the decree. This fatal decree was forcibly opposed by the colonists; and the French Commissioners, sent over to enforce it, finding themselves unable to subdue their opponents, "called in the aid of the revoluted slaves, offering them their freedom, and promising that the city of the Cape should be given up for plunder." Thus we perceive the foreign abolitionists joining the slaves, and aiding them in the perpetration of the atrocities which desolated the island. "Men, women, and children," says Franklin, "were, without distinction, unmercifully slaughtered by these barbarians; and those who had escaped the first rush into the city, and had reached the water side, for the purpose of getting on board the ships in the harbour, were intercepted and their retreat cut off by these merciless wretches, just at the moment when arrangements had been accomplished for their embarkation. Here the mulattoes had an opportunity of gratifying their revenge; here they had arrived at the summit of their greatest ambition and glory; here it was that these cowardly and infamous parricides, gorged with human blood, sacrificed their own parents, and afterwards subjected their bodies to every species of insult and indignity; here it was that these disciples of Robespierre—this injured and oppressed race—the theme of Gregoire's praise, and the subject of his appeal and harangue, showed themselves worthy disciples of such masters! If any thing were wanting to establish the fact of these scenes being unexampled, and without a parallel, one thing, I am sure, will alone be sufficient, and that is, that the commissioners, those amiable representatives of the national assembly, the immaculate Santhonax, and the equally humane and virtuous Polverel, those viceregers of the
society of *Amis des Noirs*, those protectors of the mulattoes, were struck with horror at the scene which was presented to them, and repaired to the ships, there to become spectators of the effects of their own crimes, and of a splendid and opulent city devoured by the flames which had been lighted by the torch of anarchy and rebellion.”

* When the revolters first entered the city, every man, woman, and child, were bayonetted or cut down with such instruments as they could muster; but the young females were, in most cases, spared for the momentary gratification of the lust of those into whose hands they fell; one case of the most singular enormity took place:—the leader of the revolted slaves, named Gautier, had entered the house of a respectable merchant in the square, in which were the proprietor, his wife, his two sons and three daughters. The sons were young, not exceeding the age of ten, but the daughters were elegant young women, the eldest about eighteen, and the youngest not exceeding fourteen. Gautier, assisted by one or two wretches, equally inhuman, promised to spare the family, on account of his having received many acts of kindness from the father, to whom he was often sent by his master on business, he being a domestic slave. These poor creatures, who were at first half expiring from the terror of the scene around them, and from the idea of being the captives of barbarians, recovered somewhat from the alarm into which they had been thrown, through the promises of security, thus unconditionally pledged to them; and although not permitted to go out of the sight of their captors, they did not apprehend that any mischief was in embryo, and that their lives were to be sacrificed. Impressed with the idea of safety, they proceeded to prepare a repast for their supposed guardians, and set it before them in the same splendour, as they were wont to do, when receiving their best and dearest friends. Gautier drank freely, and his comp­peers did no little justice to the rich repast. Night coming on, and apprehensive of the consequences of a surprise from the enemy’s force, they began to deliberate upon what plan they should adopt to secure their unhappy captives from flight, when, not being able to devise any thing likely to be effectual, they came to the savage resolution of murdering them all. The daughters were locked up in a room,
Many of the planters having applied to England for aid, the commissioners from France, to enable themselves to raise a force sufficient to defend the island from any attempts by the English troops, "proclaimed the abolition of every species of slavery, declaring that the negroes were thenceforth to be considered as free citizens"—and thereby, says Franklin, "assigned over, to a lawless banditti, the fee-simple of every property in the French part of the island of St. Domingo, placing every white inhabitant within almost the grasp of a set of people insensible to every feeling of humanity, rude and ruthless as in their native wilds." The consequences were such as might have been expected. A charter was given to crime. Blood flowed in torrents; lust and violation were made things of custom; and the population lost almost the traits which distinguish humanity from the brute. Franklin, in concluding his account of this sanguinary commencement of the revolution, reiterates that "the cause of those disturbances did not proceed from the oppression and the tyranny practised the watch of two of the revoltors, whilst the remainder of them commenced the bloody task by bayoneting the two sons. The mother, on her knees, imploring mercy with pitiful cries, met with the same fate; whilst the husband, who was bound hand and foot, was barbarously mangled by having, first his arms, and then his legs cut off, and afterwards run through the body. During this blood-thirsty scene, the daughters, ignorant of the tragic end of their parents, were in a state of alarm and terror not to be described, yet hoping that their lives were safe. But, alas! how deceitful that hope! for their destiny was fixed and their time but short. Gautier and his diabolical associates, went into their room, stripped them naked, and committed on their defenceless persons the most brutal enormities, when, with the dead bodies of their parents, they were thrown into the flames, which were then surrounding them, where they all perished.—Franklin.
over the slaves, but from the measures of the national assembly, the colonial assemblies, and by that specious and intriguing body, the Society of Amis des Noirs, (the Anti-Slavery Society of France,) and the coloured people then residing in France, who had been tainted with the pernicious doctrines then prevailing in that country."

Immediately after the abolition of slavery, by the representatives of the French Government, the slaves rose simultaneously in the different parishes, formed into bodies, took possession of the mountains, and secured themselves in the fastnesses of the island. They then sallied forth, spreading desolation around them, burning and destroying the plantations, demolishing every description of habitation, and murdering every white inhabitant that fell into their power. In one part of the colony the insurgents amounted to more than 100,000 men, without any leader who had the least command over them. In the North, their force, at first 25,000, soon increased to 40,000, of the most desperate and sanguinary character.

On the 19th of September, 1793, an English force landed in the island and occupied the posts of Jeremie and Nicholas Mole. The act of abolition having removed all cause of war between the French Government and the blacks, the French soldiers and the natives united to oppose the English. It is unnecessary to recite the details of this destructive and sanguinary war. It continued for five years, with various success, and was terminated in 1798, by the evacuation of the island by the British.

At the period of the evacuation of the island by the British, Gen. Hidouville, agent of the French Directory, elevated two negro chieftains, Touissant and Rigaud, to the rank of Generals in Chief. This
created a motive of contention not to be resisted. The slaughter was recommenced by the rival chiefs; and a war of extermination carried on until 1800, when Rigaud was expelled from the island, and Touissant left in supreme power.

Touissant did his utmost to raise the island from the depths into which it had fallen. He was acquainted with the negro character, and ruled with a rod of iron. No despotism could have been more illimitable in its power. He encouraged the planters to return to their estates, and issued, in 1800, an edict, requiring the people, who had abandoned all regular labour, to return to their agricultural pursuits. The regulation of labour was the same as those of the slaves in the English West Indies, both in the extent and intensity of the labour. The system was severe, but successful. "If degradation accompanied labour," says the historian, "the cultivators under Touissant were the most abject people in existence, for they were driven to it under the strong arm of military power, and for any offence which they committed they were liable to be brought before a military tribunal. There were no civil authorities by which the indolent or refractory cultivator was to be tried for his offences; there was no distinction between the vagrant, who was detected in idleness, and the soldier who fled from his post, they were both answerable to the military, power, were sentenced by court martial, and awarded an equal punishment." The regulations of the despotic Touissant, though they inflicted upon the negroes a bondage and servitude, more oppressive than the sway of their former masters, proved wise and salutary, and did much to improve the state of the country, and the condition of the people.

In 1802, the French Government determined to restore the island to its former condition, as a colo-
mand of the Northern part of the island, and Petion retained the control of the South.

An incident, which occurred in the commencement of Christophe's reign, affords a good example to the abolitionists of the North, and proves that even the barbarous negro chieftain had a better sense of the rights of others than the philanthropic zealots who interfere with the institutions of our southern states. Discovering that some individuals in the island were intriguing to excite insurrection in the island of Jamaica, he had them arrested, and brought to punishment, for violating the rights of an independent and stranger community.

The reign of Christophe was severe, tyrannical, and despotic, while the government of Petion was relaxed and mild. The former was successful and efficient; the latter feeble and unfortunate. The former coerced his subjects—for his subjects were his slaves—to labour, and agriculture and commerce partially revived; the latter endeavoured by gentle measures to induce his people to toil, and soon saw his government bankrupt, and his people vicious, idle, and impoverished.

In 1818 Petion died, and was succeeded by Boyer. Christophe also died in 1820; and the whole island was then consolidated under the government of Boyer. From that period to the present the history of Hayti presents no event worthy of mention in this brief review.

We will now take a cursory view of the condition and government of Hayti, to ascertain whether an experiment, which cost seas of blood, has resulted in an amelioration of the condition of the people.

The government is called a republic. The president holds his office for life, and appoints his successor; he appoints all functionaries; proposes all laws, except those connected with taxation; can issue
proclamations in conformity with the laws, and compel obedience. "In short," says Mackenzie, "the whole power of the state is centred in the chief, except in points which may be easily nullified." The President, in truth, is despotic.

The population of the island previous to the revolution was estimated at 643,000. The population in 1802 was estimated by Humboldt at 375,000. Such were the ravages of the revolution. The population in 1826 appears to have been 423,042. The increase of population is estimated at sixty-one hundredths per cent, which is very little more than one half the increase in densely peopled countries. The people of Hayti are universally described as idle, improvident, licentious, and immoral. Mackenzie, the British consul, in his report to government says,—"No measures of the government can induce the young creoles to labour, or depart from their habitual licentiousness and vagrancy." "The few young females that live on plantations seldom assist in any labour whatever, but live in a constant state of idleness and debauchery. This is tolerated by the soldiery and military police, whose licentiousness is gratified by this means." "Marriage, formally solemnized, is not so common as unions of another kind; and it is not uncommon for one man to be the protector of many women."

"In the interior," says Franklin, "the people are in the lowest state of moral degradation—everything shows it—their habits and manner of living. In secluded places they congregate and follow all the propensities of nature; and indulge in all the vices of lust and sensuality, without limits, and without control. It is not possible, I think, for any one to visit their habitations without returning from them with the conviction that their present state is much below anything that can be imagined to have existed

23*
in the worst state of society in any part of the world. In the new republics of South America, in which society is very backward also, the prevailing habits present some appearance of improvement; but in the country districts of Hayti there are no demonstrations of advancement from that deplorable ignorance in which they seem to have existed from the period of the revolution; no change in their loose and dissolute manners and customs, but a fixed and determined perseverance in all the primitive vices of the African race."

The Catholic is the established religion of the country. It is stated, however, that a large portion of the inhabitants differ but little in their religion from their African ancestors. "Three fourths of them," says Franklin, "are as rank idolaters as their forefathers were in Africa." The clergy consists in all of thirty-eight pastors, for the whole republic.

In relation to the agriculture of Hayti, Mr. Mackenzie has collected much valuable and authentic information. The rulers, who have at different times swayed that unhappy country since the revolution, established different codes regulating the labour of the people. All these codes discarded the notion of free labour, and coerced the people to toil. The most severe of these codes proved the wisest and most salutary in its results. Under Touissant "the whip was abolished; but thick sticks, the stems of creeping plants, called in Hayti 'lianes,' were used without scruple; and, not unfrequently, the sabre, the musket, and even burying alive, were resorted to as punishments for refractory gangs, or ateliers." The same punishments were used under Dessalines. The code, rural, which now regulates the labour of the people, is thus described by Mackenzie: "Many of the regulations correspond with some contained
in the code noir and the subsequent laws of Christophe; but the consequences of delinquency are heavy fine and imprisonment, and the provisions of the law are as despotic as can well be conceived."

The following table of the exports from 1789 to 1826, will exhibit the ruinous consequences of the revolution. A comparison of the present amount raised, with the amount raised before the revolution, will show the comparative advantages of slave and free negro labour.
A General Table of Exports from Hayti during the years 1789, 1801, and from 1818 to 1826.

<table>
<thead>
<tr>
<th>Year</th>
<th>Clayed sugar</th>
<th>Muscovado sugar</th>
<th>Coffee</th>
<th>Cotton</th>
<th>Cocoa</th>
<th>Indigo</th>
<th>Molasses</th>
<th>Dye woods</th>
<th>Tobacco</th>
<th>Cast Oil</th>
<th>Mahogany</th>
<th>Cigars</th>
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<td>lbs.</td>
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<tr>
<td>1789</td>
<td>47,516,531</td>
<td>93,573,300</td>
<td>76,835,219</td>
<td>7,004,274</td>
<td>648,518</td>
<td>758,628</td>
<td>25,749</td>
<td>6,768,634</td>
<td>5,217</td>
<td>129,962</td>
<td>129,962</td>
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<tr>
<td>1801</td>
<td>16,540</td>
<td>18,518,572</td>
<td>43,420,270</td>
<td>2,480,340</td>
<td>804</td>
<td>99,419</td>
<td>6,819,300</td>
<td>19,140</td>
<td>121</td>
<td>141,577</td>
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<tr>
<td>1818</td>
<td>198</td>
<td>5,443,567</td>
<td>26,065,200</td>
<td>474,118</td>
<td>434,368</td>
<td>370,439</td>
<td>19,140</td>
<td>39,698</td>
<td>711</td>
<td>141,577</td>
<td></td>
<td></td>
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<tr>
<td>1819</td>
<td>157</td>
<td>3,790,143</td>
<td>29,240,919</td>
<td>216,103</td>
<td>309,409</td>
<td>1,919,748</td>
<td>97,800</td>
<td>157</td>
<td>129,969</td>
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<tr>
<td>1820</td>
<td>2,787</td>
<td>2,514,502</td>
<td>35,137,759</td>
<td>346,839</td>
<td>556,424</td>
<td>726,186</td>
<td>76,400</td>
<td>55,905</td>
<td></td>
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<tr>
<td>1821</td>
<td>6,934</td>
<td>29,925,951</td>
<td>820,563</td>
<td>264,792</td>
<td>846,154</td>
<td>211,927</td>
<td>8,295,080</td>
<td>582,957</td>
<td>2,622,277</td>
<td>279,000</td>
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<tr>
<td>1822</td>
<td>2,454</td>
<td>24,235,372</td>
<td>592,368</td>
<td>464,154</td>
<td>335,540</td>
<td>6,007,308</td>
<td>387,014</td>
<td>2,369,047</td>
<td>393,800</td>
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<tr>
<td>1823</td>
<td>14,929</td>
<td>33,802,837</td>
<td>332,256</td>
<td>335,540</td>
<td>6,607,308</td>
<td>387,014</td>
<td>2,369,047</td>
<td>393,800</td>
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<tr>
<td>1824</td>
<td>5,106</td>
<td>44,269,094</td>
<td>1,028,045</td>
<td>461,694</td>
<td>1,240</td>
<td>3,858,151</td>
<td>718,679</td>
<td>2,181,747</td>
<td>175,000</td>
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<tr>
<td>1825</td>
<td>2,020</td>
<td>36,034,300</td>
<td>815,697</td>
<td>339,937</td>
<td>3,948,193</td>
<td>593,425</td>
<td>3,683,227</td>
<td>393,800</td>
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Gum Guaiacum, in 1822, 7,338 lbs.—1823, 13,956 lbs.—1824, 68,692 lbs.
"The general results of this table," observes Mr. Mackenzie, from whose valuable work we extract it, "appear fully to justify the conclusion of the decline of systematic industry, and of the advance of whatever, though chiefly done by nature, may be finished at uncertain periods by man."

Every traveller in Hayti describes its present aspect, as melancholy in the extreme. That opulent island has been allowed, by the slothful inhabitants, to revert almost to a state of nature. The buildings are destroyed; the mills overthrown; the fertile valleys overgrown; and the whole country, with few exceptions, left to run waste. We have not space for extracts to sustain this assertion, but refer the reader to "Mackenzie's Notes on Hayti," and "Franklin's Present State of Hayti."

"It is indisputable," says the author of the latter work, "that the declaration of freedom to the slave population in Hayti was the ruin of the country, and that it has not been attended with those benefits which the sanguine philanthropists of Europe anticipated. The inhabitants have neither advanced in moral improvement, nor are their civil rights more respected; their condition is not changed for the better. They are not slaves, it is true, but they are suffering under greater deprivations than can well be imagined, whilst slaves have nothing to apprehend, for they are clothed, fed, and receive every medical aid in time of sickness. The free labourer in Hayti, from innate indolence, and from his state of ignorance, obtains barely enough for his subsistence. He cares not for clothing, and, as to aid under sickness, he cannot obtain it; thus he is left to follow a course that sinks him to a level with the brute creation; and the reasoning faculties of the one are almost inferior to the instinct of the other."
The commerce of Hayti has sunk with its agriculture. It appears to be still unchecked in its downward career; and from the activity and permanence of the causes of its depression, the general decay of the country, the policy of the government, and the character of the people, there is little room to hope for an improvement.

The finances of the country appear to be in the worst possible state. In 1827, the state of the finances was represented as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Annual expenditure</td>
<td>$3,101,115</td>
</tr>
<tr>
<td>Interest on loan</td>
<td>450,000</td>
</tr>
<tr>
<td><strong>Total expenditure</strong></td>
<td><strong>$3,551,115</strong></td>
</tr>
</tbody>
</table>

This sum of three and a half millions of dollars, was to be provided for out of two millions and a half, the estimated revenue of 1825, or of one million and a half, the estimate for 1826. How the financial necromancy of Hayti effected the miracle, we are unable to explain.

The regular paid military of Hayti is about 30,000 men, in addition to the militia of the island. The object of maintaining this large force is, no doubt, to awe the people into submission to the despot who bears the republican title of "president." Hayti has no navy.

Such have been the consequences of abolition to Hayti. The mad fanatics of Paris forced the slaves into insurrection—and after scenes of inconceivable and diabolical atrocity—after hundreds of thousands of victims have perished—after a war of thirty-one years—what does she exhibit to the world? A despotic, military government; a people debased to the lowest depths of moral degradation, and forced
to labour at the point of the sword—a country desolate, and almost savage; its agriculture abandoned; its commerce annihilated—bowed down with debt, and yet without resources. Is there anything in the spectacle to encourage the wild hopes or mad designs of the abolitionist?