

to themselves, by encouraging the enmity of the poor, laboring white man against the blacks, succeeds in making the said white man almost as much a slave as the black slave himself. The difference between the white slave, and the black slave, is this: the latter belongs to *one* slaveholder, and the former belongs to *all* the slaveholders, collectively. The white slave has taken from him, by indirection, what the black slave has taken from him, directly, and without ceremony. Both are plundered, and by the same plunderers. The slave is robbed, by his master, of all his earnings, above what is required for his bare physical necessities; and the white man is robbed by the slave system, of the just results of his labor, because he is flung into competition with a class of laborers who work without wages. The competition, and its injurious consequences, will, one day, array the non-slaveholding white people of the slave states, against the slave system, and make them the most effective workers against the great evil. At present, the slaveholders blind them to this competition, by keeping alive their prejudice against the slaves, *as men*—not against them *as slaves*. They appeal to their pride, often denouncing emancipation, as tending to place the white working man, on an equality with negroes, and, by this means, they succeed in drawing off the minds of the poor whites from the real fact, that, by the rich slave-master, they are already regarded as but a single remove from equality with the slave. The impression is cunningly made, that slavery is the only power that can prevent the laboring white man from falling to the level of the slave's poverty and

degradation. To make this enmity deep and broad, between the slave and the poor white man, the latter is allowed to abuse and whip the former, without hindrance. But—as I have suggested—this state of facts prevails *mostly* in the country. In the city of Baltimore, there are not unfrequent murmurs, that educating the slaves to be mechanics may, in the end, give slave-masters power to dispense with the services of the poor white man altogether. But, with characteristic dread of offending the slaveholders, these poor, white mechanics in Mr. Gardiner's ship-yard—instead of applying the natural, honest remedy for the apprehended evil, and objecting at once to work there by the side of slaves—made a cowardly attack upon the free colored mechanics, saying *they* were eating the bread which should be eaten by American freemen, and swearing that they would not work with them. The feeling was, *really*, against having their labor brought into competition with that of the colored people at all; but it was too much to strike directly at the interest of the slaveholders; and, therefore—proving their servility and cowardice—they dealt their blows on the poor, colored freeman, and aimed to prevent *him* from serving himself, in the evening of life, with the trade with which he had served his master, during the more vigorous portion of his days. Had they succeeded in driving the black freemen out of the ship yard, they would have determined also upon the removal of the black slaves. The feeling was very bitter toward all colored people in Baltimore, about this time, (1836,) and they—free and slave—suffered all manner of insult and wrong.