of our industrial progress. Then thin the present population by fostering the colonization plan by all possible means, and the question, 'What shall we do with the free negroes of the North?' is in a fair way of solution." Query:—If 718 free negroes hang like a millstone around the neck of industrial progress in Vermont, how long will Maryland keep her head above water with 90,000 of these millstones hanging upon the industrial progress of her people? We think the industrial progress of Maryland has been retarded for many years, because of those free negroes, and we trust this Convention will suggest and our Legislature will perfect a system whereby these weights shall fall off, and Maryland shall again become prosperous and happy.

In Massachusetts—yes, in Boston—during the last year, 150 free negroes, finding their condition very bad and growing worse, formed themselves into an association to flee the State and escape the deadly embrace of Yankee philanthropy. Thirty of these negroes came here to Baltimore for a passage to Monrovia—so says a Boston paper. Thus Massachusetts, too, is by every art of persuasion and trick of deception shuffling off her free negro population; she cares not where, so she is rid of them.

Our free Western States are beginning to take a common-sense view of this negro question. They are beginning to draw the lines clearly and distinctly between their own white citizens and the free negro elements. Ohio has just said by her statute that no one having any, the least taint, of negro blood in his veins, shall be allowed to vote in that State. The Giddings' school of philosophers will soon die out in that State.

In Indiana they will not allow a free negro to become a witness; and in Michigan they will not allow a free negro to vote, even if he possess property.

It was during last year, while the wounds of Kansas were still bleeding, and the shrieks of freedom were echoed throughout our land, that a building contractor in Leavenworth City discharged a white man and employed a free negro in his stead. What followed? "A committee waited upon the contractor and demanded the discharge of the free negro, and a pledge that he would not hire any negro while a white man was in the city unemployed." Was this right or wrong? I contend it was right, on the ground of self-preservation, and that the free negro had no right to be there. But the laboring men and mechanics of that city did not stop there. They called an indignation meeting, and passed resolutions, one of which I give:

"*Resolved*, That the action of the Constitutional Convention, in endeavoring to equalize free negroes and free white men, meet with our absolute and entire disapprobation, and merits nought but unqualified contempt from every honest farmer, laborer and handcraftsman in the country, and that we, as one branch thereof, will never permit competition in our trade by free negroes; and further, that we will have no fellowship with those who encourage it."

I give this resolution in full, because I believe it embodies the sentiments of the mechanics and laboring white men of our entire country, east, west, north and south. And I endorse this sentiment because it is right of itself. Here are free white citizens on the one hand, with all the cares, duties and responsibilities of citizenship resting upon them; on the other hand is a set of irresponsible population, with no civil status, no cares, duties or responsibilities that rest upon the citizens. Those two classes come in competition in Leavenworth City, or it may be in Cincinnati, or Charleston, or Philadelphia, or Baltimore—no matter where, the principal is the same. A certain amount of labor is to be performed, and

a mixed redundant population of white citizens and free negroes, seek that labor as a means to support themselves and families. Who is to have the preference? Are we to employ our white citizens to the exclusion of the free negroes, or shall we favor the free negroes to the exclusion of our white citizens? Or are we to degrade our white citizens by extending equal patronage to both classes, on the ground of equality between our citizen population and the free negro population? As our population increase, these questions present themselves for an answer, and we are here to-day to give that answer. That answer can only be given in one way, and in favor of our citizen population. Should our country be invaded by a foreign enemy, to whom would you look for relief in the hour of peril and danger? Would you look to the free negro? No. Has the free negro made any useful discoveries in the mechanic arts? Does he contribute anything towards the great farming interests of our State? Does he promote morality or engender vice? Does he contribute anything for the support of government, or add anything to the material wealth of the State? To all of those queries we can only reply in the negative. Then, if our defence as a people rests upon our citizens; if we look to them for all progressive improvements in arts, sciences, mechanism and agriculture—in short, if all the cares of society, all the interests of the State, are devolved upon our citizens, then let them have whatever advantages the civil compact can confer upon them—let them have it exclusive of all participation by the free negro element.

And yet, if we permit emancipation to go on; or if we allow those who are now free to remain so, we shall be obliged to open to them all the avenues of remunerative labor by which our citizens obtain a living. In our cities and villages we find those free negroes monopolizing whatever of labor pertains to the hotels, barbers, coachmen, draymen, steamboat waiters, sailors; and in many ways injure the business of our mechanics. In the country there are a few who have been raised slaves and taught habits of industry and morality, and those rent farms and force our young white men to leave the State, so that our white population in most of the counties show no increase. But the vast bulk of free negroes in the country are lazy, degraded, immoral wretches. They will take no permanent employment, but prowl about from house to house in the night time, robbing our poultry yards, break open our corn cribs and meat houses, and plunder whatever they can lay their hands upon. Wherever masters will allow it, they invariably take slave wives and husbands, and this alliance insures them a good living by stealth, and without labor the balance of their lives. Such is a truthful picture of free negroism in Maryland.

What do we learn from these facts? We learn that the injurious effects of free-negroism in Maryland are as yet mainly felt by that large class of our citizens engaged in agriculture, mechanism and day labor of whatever kind. What would our doctors and lawyers, and merchants say, if their respective professions were alike directly affected by free negroism as the farmer, mechanic and laborer? And yet their interests, if not so visibly, are, notwithstanding, really involved in this question. The clerks in our store houses and banking houses, the employees in our newspaper and publishing establishments, all have vital interests at stake in this free negro question.

In 1790 we had but 8,000 free negroes in the State; we now have 90,000. In 1790 we could get along with 1 free negro to 26 whites; in 1859 we find 1 free negro to 5 whites—too much of a load. The farmer, the mechanic and laboring man say, in 1859, give us relief! Sixty years hence, when, by the same rate of increase as in the past sixty years, our

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