have any peace, any quiet, any repose, from this eternal ding-dong on the negro question.

I would ask, have not the Northern Conferences of this Church, has not the General Conference, have not the Northern papers of the Church, agitated this negro question long enough? They divided the Church in 1844, and by that act became pioneers to the other religious denominations who have followed their example. They have done much to weaken the Confederacy; do they intend to persevere till they can rear their standard of negro equality upon the ruins of a once powerful and happy Union, and say—"*these be thy trophies and this thy mission, O Methodism! and here we proclaim an eternal end to all civil power?*"

I speak thus earnestly because I love Methodism; because I have enjoyed so many blessings in that Church, and because I have a sainted mother who worshipped in that Church and has gone to heaven. Let that Church in Maryland drop this negro question, and conform her rules and polity to the civil authority of the State; then she will be at peace; then she will prosper and become a blessing to all.

What religious or moral end does this Church expect to accomplish upon the negro race in our country, could they succeed in freeing all the slaves? Does not the negro membership in the Philadelphia Conference speak volumes on this point? This Conference lies partly in Pennsylvania, and includes the eight Eastern Shore counties of Maryland—one a free state, the other a slave State. By the minutes of that Conference for 1858, they have only two negro members in the South Philadelphia District! In the Snow Hill District they have 3,806 negro members! Comment is unnecessary. In Easton District there are 3,000 negro members! Would they set our slaves free, that they may sink down to the miserable condition of free negroes in Philadelphia? Take off from the negro the discipline and moral restraints of slavery, and they have invariably gone back into vice, indolence and heathenism. Our own free negroes in Maryland furnish conclusive proofs on this point; but the condition of Jamaica and Hayti stand out as warning monuments to such madness and folly.

Sir, for the last few years much concern has been felt in Maryland lest the Pope of Rome, through the ministry and membership of that Church, would seek a controlling influence over the civil affairs of our country. I am opposed to all ecclesiastical domination over the civil power of the State, whether the claim is set up in the name of the Pope, or of the Methodist Church in New York, or any other religious denomination in our country. Maryland is a sovereign State, and is entitled to manage her own interests in her own way. Nor am I aware that she has sought the intervention of any religious body, or acknowledged her incapacity for self-government. Until that is the case, I would respectfully ask—what right the New York Advocate—or any other Advocate outside of the State—has to meddle with any question of municipal police that may present itself to our people for their decision?

But this is not the first time, by many, that New York Methodists have sought an influence in our State. During the last year one hundred and fourteen "Ministers of the Black River Conference of the Methodist Episcopal Church" in New York addressed a petition to Gov. Hicks, of this State, for the pardon of Sam Green, a negro preacher, who is now in the Penitentiary for ten years, for acting as agent of the underground railroad in Dorchester county, who knew Sam, and who was familiar with all the facts, their prayer was unheeded and Sam is still safe. But that all the facts may be known, I send to the Clerk a copy of the "American Eagle," a paper published in Cambridge, which I hope he will read.

Nor is this the last of New York interests in our behalf. After all this

occurred in Dorchester county, in April, 1858, the New York Tribune reports for the following month of November, in the same year, 40 more slaves stolen from that same county, and sent on to Canada. I will now read the clip, now before me, from that abolition paper:

"THE 'UNDERGROUND RAILROAD.'—The New York Tribune contains a report showing that for the month ending the 20th of November no less than forty-four fugitive slaves were sent to Canada from the United States. Among them were the following from Cambridge, Maryland:

Wm. Griffin, Henry Moore, James Camper, Noah Ennells, Leven Parker, Daniel Stanly, Nat. Amby, Wm. Scott, Hannah Peters, Henrietta Dobson, Elizabeth Ambly, Josiah Stanly, Caroline Stanly, Daniel Stanly, Jr., Aaron Cornish and wife, with their six children; Solomon, George Anthony, Joseph, Edward, James, Perry Lake and a nameless babe, all very likely; Kit Antony and wife Leah, and three children, Adam, Mary and Murray; Joseph Hill and wife Alice, and their son Henry; Joseph's sister, Marshall Dutton and George Light.

"There were also from Portsmouth, Virginia, the following: Stebney Swan, John Stinger, Robert Emmerson, Anthony Pugh and Isabella."

Thus Maryland has been despoiled of her property, and her rights have been trampled upon with impunity. And when our people meet together to consult on the proper measures of redress, we are abused, and taunted, and villified by papers published in other States, whose interests and sympathies are all foreign to ours, and who have no more right to meddle with us in any way than the people of Kamschatka have $196,912 was paid by the New England Abolition Society, and the British Abolition Association of Exeter Hall, conjointly, during the year 1856, according to their anniversary report, made in May, 1857; and Thomas Garrett, of Wilmington, Delaware, showed by his books where he had stolen 2,059 of our slaves, and so came in for his share of the money.

This negro loving, negro stealing, abolition devotion to the dear negro, is reduced to a perfect system of the most unprincipled, inhuman and knavish money-making enterprise ever started in this country. There are travelling agents all through the Southern States, who are regularly paid for every slave they can steal from us. A distinguished individual of New York was lately in close consultation with a conference of New York Methodists, and has recently gone to London for certain purposes. It requires no Solomon to interpret the object of his mission. That same gentleman has certain aspirations in connection with political events in 1860. Are we, in Maryland, to be flooded with the substantial fruits of his present visit to monarchial England during the next year?

This gentleman has made the discovery that there are only 347,525 slaveholders in the Union, and he assumes and predicates his argument upon that assumption, that all others, not slaveholders, are interested in the abolition of that institution. By the same parity of reasoning we might say that there are not so many lawyers, doctors and merchants in the Union as there are slaveholders, therefore all who are not doctors, lawyers and merchants are interested in the abolition of those several pursuits. His object is to array the South against the South by throwing in this false and fictitious issue. He was careful to send that speech to all of the Methodist preachers; for one of them, visiting my house, was frank enough to inform me of that fact by exhibiting a copy sent to him.

In saying what I have, I have the approval of my conscience and my judgment. If I have been too frank in the utterance of truth, it is a fault for which I shall be slow to repent. If I have wounded the just sensibilities of any one, none can lament it more than myself. Sir, let me be true to my God, and true to my State. Let me live a patriot and die a Christian. I shall not envy the success of those who aim at less worthy objects.

Maryland Historical Society

The Maryland State Colonization Society Papers

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