ship or any ministry; nor shall any white person be deemed incompetent as a witness or juror on account of religious belief, profession or practice, who believes in the existence of God, and that, under His dispensation, such person will be held morally accountable for his acts, and be rewarded or punished therefor either in this world or in the world to come."

Signed Fred. J. Nelson, B. A. Jamison, O. Hammond, S. J. Bradley, J. Morris, Jno. F. Ireland, J. Montgomery Peters, Nicholas Brewer, Geo. F. Austin.

Mr. Carter said the reports did not diverge on any other point except that negroes shall be admitted as witnesses in the courts of justice. The witness and juror are associated together so far as relates to religious belief, but so far as relates to the other qualifications of the witness, it is left to the General Assembly. If the General Assembly shall hereafter, from the workings of the system as recommended by the committee, find that it results badly, it will be in the power of that body to amend it. The minority report leaves out altogether any allusion to negroes testifying in the courts. The first time that this subject was acted on in Maryland was in 1717, when the Provincial Assembly passed an act, chapter 13, declaring that negroes, mulattoes, &c., should not testify in certain cases. They were declared incapable of testifying in cases where a Christian white man was concerned, and this was the legislation of Maryland down to 1846, when the word "Christian" was struck out. The Convention will thus see that it was a legislative act altogether by which negroes were rendered incapable of testifying, and therefore it will be no new thing to leave this matter to legislative control hereafter.

Now to the points: In the first place, the incapacity of the negroes is the incapacity of a class. It is class legislation; it takes the negro race as a race. The old common law of England, upon which was founded all that is sound in our own system, only declares three grounds of incapacity to testify; first, where the party has an immediate interest in the suit; second, where the party is not of sufficient mind or ability to understand what he is talking about, and thirdly, where the party has no regard for the sanctity of an oath. The theory which has ob-