

It is perfectly proper to educate a horse; but it does not follow that you thereby make the horse the equal of a man.

Mr. CHAMBERS. To read and write?

Mr. PUGH. You can educate a horse in other ways than to read and write. But when it comes to a person who can be taught to read and write, I submit to the gentleman from Kent (Mr. Chambers,) that it would be better to do so. If you could teach a horse to read and write it would be a good thing; but you cannot do that. But you can teach the negro to read and write.

Mr. CHAMBERS. Not all of them.

Mr. PUGH. Well, some of them, then. You cannot teach some white men to read and write. But to the extent that you do teach all classes, white and black, to that extent you benefit the State. It is an obsolete idea that it is not better to educate all classes of the community. There is no human being so low that he cannot be improved to some extent by education. And I am astonished that the gentleman from Worcester (Mr. Purnel) should object to the amendment of the gentleman from Baltimore city (Mr. Stockbridge.) And I am also very much astonished that he sees in that amendment some evidence that we acknowledge that the negro is our equal. I have no such fear, and never had any such fear.

Mr. MILLER. Will the gentleman allow me to ask him a question?

Mr. PUGH. No, sir. I have allowed questions to be asked me heretofore, but I have not been allowed to ask some questions in return. Therefore I have come to the conclusion to permit none to be asked me.

The PRESIDENT. And the President will sustain you in that.

Mr. PUGH. Now I object to this notion that it makes the negro the equal of the white man to educate him. I have never had any such fear. The gentleman says, and says justly, that he is responsible for that statement for himself. I also say that the Almighty created the negro race our inferiors. I am not at all afraid of their becoming our equals, when the Almighty intended they should be our inferiors. I made use of an illustration upon a former occasion, and I will use it again here. If the Almighty made the white race the superior of the black race, can it be possible, if those two races are developed to their fullest extent, that in spite of the intention of the Almighty they can ever be made equals? Take two men, the one six feet high, and the other five feet high; that is their stature, so designed by the Almighty. Put them upon the same platform, the one by the side of the other. If they stand upright men, there is no way in which their two heads can be upon the same level, unless he who is the taller man should stoop. Now other gentlemen may do as they please; but we do not intend to stoop. I do not in-

tend to indorse the idea that the white man should go down to the level of the black man. And I do not intend to indorse the idea that the negro shall be elevated to the level of the white man, since it is God's wisdom that it shall not be so.

But I claim from motives of political economy, as well as from motives of morality and of religion, that the negro shall be educated, shall be developed to the highest degree of which he is capable. I claim it, because it is the proper course to be pursued, in order to fully develop the resources of the nation; it is the proper course to be pursued, in order to make the labor of the nation the most available. For that reason I am in favor of educating everybody, of every color. And I will stand upon that platform everywhere. There is a want of equality in all society. And you might as well say it is not proper to educate a certain class of white people, because thereby you elevate them to a level with the aristocrats. By education you develop most fully all the resources of the people. And it is very well suggested by the gentleman from Harford, now sitting near me (Mr. McComas,) that the best way to save the community from crime is to educate the people.

Now I have objections besides those I have stated to this apprenticing of negroes, especially to their masters. I shall vote for the amendment of the gentleman from Baltimore city (Mr. Stockbridge,) but even if that is adopted, I shall not vote for the proposition of the gentleman from Caroline (Mr. T. d. d.) I am opposed to it because it gives the preference to and selects the former masters; to that extent it undoes the very work we have done. We have specially provided in our bill of rights that no man shall have any claim upon another by reason of the institution of slavery. Now if we acknowledge, as we shall do by adopting this proposed section, that the former master has the right to go into court and claim the first place in their consideration in apprenticing these negroes, to that extent we give the master control over his slave. I am opposed to recognizing even the faintest shadow of this institution, for reasons already given here in detail in this debate. I am not ashamed, nor am I at all backward in making the assertion, that I am opposed all the time, here and everywhere, from principle and from religious conviction, to the institution of slavery.

And I am opposed to it aside from those considerations. I am opposed to it, because from the bottom of my heart I believe that it has ever been an element of discord in this nation, and that it has brought this nation to the verge of ruin. I believe that as firmly as I believe in Almighty God. And believing that, I will not recognize anywhere, or in any way, the shadow of the shade of the existence of any right of the master over the