

people of those counties, by very large and overwhelming majorities, voted against calling this Convention, and have sent delegates here who have resisted this emancipation. Evidently then it is against their will that this act is done. If this population is turned loose in those communities without any provision being made for their removal anywhere, without any provision being made for their support in any way, then of necessity they must be turned out of doors to starve and perish; or the few remaining white persons in the neighborhood or in the county, non-slaveholders, as they will all then be, the poor man who has but his small house and his few acres of ground, and who by his daily labor maintains his family, must be taxed for the support of these infirm, decrepid, helpless, houseless and starving people.

Now, I ask, for whose benefit is this emancipation to take place? When that question is answered, then I will say that those who are to be benefitted by it, those who desire it, those who do it, ought at least to contribute their fair share to the support of those whom, by the destruction of the relation of master and servant, they deprive of protection, home and support. Is it just that this burden shall be thrown entirely upon those communities that have resisted this act? If you take away the protection of law regulating the discipline which owners may exercise over these servants, then they cannot require them to do any work, for it is well known how averse this race is to working for themselves. And the honest white laboring man, who has toiled during the day, and who when night comes would lay down and go to sleep, will have the fruits of his day's toil, or some of his property stolen from him. He has not the police of the city to guard his property for him, while he sleeps. Wearing with the day's toil, when the night comes he would seek repose; but he must either sit up to guard his property or have it stolen from him by worthless free negroes who will be prowling about, especially those who cannot live without stealing. You must therefore see the injustice which will be inflicted upon the community. If the interests of the State require that the relation of master and slave should be severed, then the State should provide for those who are not able to provide for themselves. Those who are able to work, the State may pass laws regulating their work. But when it comes to that it will be found that the condition of master and servant under the law was a much more humane and just one than that established by the laws which will in all probability be passed to enforce their labor.

How did the experiment work in Louisiana, after the proclamation of General Banks had brought a great number of these persons within the federal lines, and they were set free? What was the result of the experi-

ment of hiring them to work upon plantations, and putting them under the charge of overseers, and those who had leased the confiscated plantations there? A very short time of the experiment in New Orleans, right under the observation of General Banks, convinced him and every officer there that the federal government would have to support those who had been set free, feed and clothe them, for work they would not, for the wages offered them. And what was the result? General Banks had to issue a general order, prescribing the wages that should be paid to the different classes of laborers, one, two and three, at \$8, \$6 and \$4 a month; prescribing the manner in which they should be superintended; prescribing the hours of their work, and directing the provost marshals and others having charge of them to see that they did work according to the rules he had prescribed. And what was that better than the relation of master and slave, under the overseers they were found under when the federal army went there? Did General Banks become anything more than the great head overseer of that portion of the State of Louisiana under his control? And what were his provost marshals who had to see that these negroes worked ten hours a day, more than overseers of the masters and owners of plantations there?

And so it will be here, if they are left here. The white population of this State will not work all day, and sit up all night to protect the proceeds of their labor against the marauders that you set free to plunder them. They will either have laws, and persons to enforce those laws, requiring these people to work, or else you will have them exterminated. If the cry of "mad dog" is raised, and a man seizes his gun and goes out to shoot him, he will shoot the first he sees. You will have a state of affairs that gentlemen did not contemplate, if provision is not made, especially for the care of those who cannot work. It will be bad enough with those who are able to work. But those that are houseless and homeless, and unable to work, must be taken care of. And I ask if it is not just that the legislature should provide out of the State treasury, at the expense of the whole people of the State who are to be benefitted by the destruction of this relation of master and slave, for the support of those who are thus turned loose against the will of the people among whom they reside, and upon whom they will otherwise be thrown for support? Is it just that they should bear this burden alone, with all the other burdens that have been thrown upon them?

At this point the speaker gave way to Mr. BROWN, who said: I cannot remain here longer, but must leave the hall. It is now very late, and I move the convention do now adjourn.

Mr. HEBB. I rise to a point of order. No