

ury of popular rights. With this weapon the people will be resistless, in all future struggles for the extension of their privileges."<sup>13</sup>

On the whole, the constitution of 1851 was rather a poor instrument, though there were some salutary reforms made. A comparative study of the constitution with the one it superseded reveals some radical changes.

In the Declaration of Rights there were but few changes made. The addition to the first article, which declared that the people had at all times, according to the mode prescribed in the constitution, the inalienable right to alter, or abolish their form of government in such manner as they may deem expedient, was a subject of much discussion during the reform agitation, and in the convention.<sup>14</sup>

The twenty-fourth article of the Declaration of Rights declared that no conviction should work corruption of blood, or forfeiture of estate. This was a modification of the original article, which permitted forfeiture of estate for murder, and treason against the State, on conviction and attainder.<sup>15</sup> A new article was inserted in the Declaration of Rights, which declared that the legislature ought to encourage the diffusion of knowledge and virtue, the promotion of literature, the arts, sciences, agriculture, commerce, and manufactures, and the general amelioration of the condition of the people.<sup>16</sup>

The thirty-fourth article of the Declaration of Rights is especially worthy of notice, as it permitted Jews and others to hold office, if they declared their belief in a future state of rewards and punishments. The constitution of 1776 required in addition to the oath of support and fidelity to the laws and constitution of the State, a declaration of a belief in the Christian Religion.<sup>17</sup>

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<sup>13</sup> Debates, vol. ii, p. 96.

<sup>14</sup> See ch. ii, p. 26.

<sup>15</sup> Dec. of Rights, 1776, art. 24.

<sup>16</sup> Compare Cal. Const. 1849, art. x, sec. 2.

<sup>17</sup> Dec. of Rights, 1776, art. 35. The latter clause was repealed in 1826, and Jews were given the same privileges as Christians. See Steiner's *Citizenship and Suffrage in Md.*, p. 33.