

But the influence of the first class, as insidious as ever, is no longer a hidden influence. It is openly recognized and worshipped as a power in the State.

It has determined the result of Presidential elections; and fixed on more than one occasion, the public policy of the government. Designing and ambitious men humble themselves before it: and some even in their adulation, profess to prefer and elevate the foreign over their native fellow citizen.

The people of Maryland have declared, in a way not to be misunderstood, their appreciation of these evils, and their determination to remedy them.

The right to vote is conferred by our Constitution alone. Its limitations are prescribed in that organic law; and it is evident, from the result of our late elections, that the people of this State, think it requires further guards.

In providing those guards hereafter, they will doubtless find example and authority for them in the Constitution of the United States, which allows no foreigner to be a Representative till he have been seven years a citizen: nor a Senator, till he have been nine years a citizen, and which excludes all foreign-born citizens from the Executive chair.

These provisions, the wisdom of Washington approved to guard the nation from foreign influence; and we, warned by his fears, may well find instruction in his example.

The people of Maryland, were the first to decree by law the separation of religion and the State. This principle, promulgated while she was yet a colony, after more than two hundred years of practical interpretation, was embodied in the present Constitution, in the 33rd and 35th articles of the Bill of Rights.

Those principles declare, that men shall worship free from the control of the State, and that the State shall govern free from the intrusion of religious sects; and these fundamental principles, acquiesced in from the beginning, have been unassailed in Maryland until our own day.

The people of this State have been called on to rebuke, and have rebuked, an insidious attempt to elude and evade these principles, in the endeavor of certain persons to destroy the public schools of the State; and on their ruins, to erect with the money of the State, *sectarian* schools of opposing religious parties.

To divide the public school fund, among the sectarian schools, in proportion to their scholars, is to foster and promote, by means of the public money, religious differences among the people of the State. It is to make religious sects, pensioners on the public treasury. It is at once a bribe in money to religious sects to obtain control of the State, so that their sectarian missionaries may be paid from the public purse. Yet it cannot be denied that such an attempt has been made by designing men among us.