

not interfere with the existing right of slavery, except by the unanimous consent of the Legislature, showing the great sensitiveness of the State of Maryland with regard to this question throughout; showing that she not only tolerated but protected slavery.

Why do you undertake to abolish slavery by the wholesale? Those of you who are not interested in that species of property cannot realize to yourselves the immense damage it will be to rights. In my county, where we are slaveowners—that unfortunate class of beings at the present time—it is frequently the case that in the distribution of property—I know several instances within my own knowledge prior to this agitation and consequent uncertainty—a certain portion of the heirs would take personal property altogether, because it suited their purposes and convenience better than real estate. Pass this article without compensation, and what is the effect of it? Some of the heirs are in full possession of their patrimony; and the others have not a solitary dollar of their father's estate, because it consisted of this species of property—these poor negroes. Is that right? Is it just? Is it proper, taking that view of it?

Let me here digress and take up another subject; and I will return to this presently. Some have contended, and I believe upon this floor—it was my misfortune to be sick on the day the discussion took place, but I understand that gentlemen not only argued the moral but also the religious view of the subject—that the destruction of slavery tends to the moral, political, and intellectual elevation of the white man. I deny the premises; and I propose to give my reasons for it.

I say that as a class of men, you have not in the community a class of men of more exalted purity, more elevated patriotism, or more general intelligence, than the slaveowner. And why? Because their academic and collegiate advantages are surpassed by no class of citizens. Descended, many of them, from enlightened and distinguished families, associating with the most polished and refined in society, with the advantages of travelling, many of them, they are forced by necessity to become students in order to maintain their position in society and to emulate the example of their ancestors.

How is it with the other classes of society? Forced by necessity to labor daily for the support of themselves and their families, to earn their living by the sweat of their brow, no such advantages of education are afforded them. There are distinguished instances in which men have risen by the force of character and genius to the highest positions in the State; but they are comparatively few, so as rather to strengthen than to weaken my position by the exception.

Does it follow that because there are laboring men located among slaveholders, they do

not enjoy equal advantages? Why, not? Is there not as much and more general intelligence among slaveowners, as a class of people? Are they not liberal? Are they not men of expanded views? Are they not men of patriotism? Whenever they find young men in the lower classes of society of rising merit and talent, they step forward and give them aid and assistance in obtaining an education, and afterwards obtain position for them in society. We do not, because we happen to be slaveholders, look down upon the poor with contempt. We respect the poor man as much as we do the rich man according to his merit. To say that slavery has a tendency to destroy the political and intellectual position of the white man—I deny it.

How are you to elevate that class of society? It is by elevating the political and intellectual standard of morals of this society? You must teach them to live in virtue. You must teach them justice. You must teach them respect to individual rights as well as the rights of society. You must teach them that although poor, they have privileges and blessings which they can transmit to their posterity by the purity of their lives, by their observance of the rules of morality and justice; so that they may become the bulwarks of government to perpetuate its blessings to posterity. You who are public men, must teach them that all things are not grievous. You must teach them that the end does not sanctify the means. You must teach them honesty of purpose, and that what is politically dishonest is not privately right. You must teach them by your example that you are men who assume and appreciate the blessings of your forefathers. You must not pamper to their prejudices and their passions, by enticing them into vices which are the destruction of morals, as many of us do. As for myself, I have had very little experience in public life, as every one knows. You must tell the rising youth that the world into which he is going abounds in wickedness and temptation—temptation rendered doubly alluring by their youth and inexperience. You must tell them to shun the intoxicating bowl and the game of chance. These are lessons that as public men you should teach them. Educate the youth of your country in this particular, and you will have a government of the people that shall last so long as the foundations of any government can last.

I will now take a view of the religious aspect of this question, and I will commend to the perusal of the reverend gentleman who spoke upon this subject, (Mr. Todd,) an article in the American Quarterly Church Review for June 1860, published in New York. It is an article upon "Alford's Greek Testament and Slavery."

"All the authorities above enumerated have been collected with more or less care;