

Can any man doubt as to the *result*, that the polluted stream will speedily destroy the purer one,—and this is our condition at this moment or the condition of the two distinct races among us, or that compose our society, that are free. But the committee would contend that they are not citizens; nor are they half or demi citizens. There cannot be such a condition as a half citizen, because you cannot carve out, or divide or give way in part, or break in pieces the rights which form the social compact. They are one and inseparable. If a man enters our community and we grant him the privilege of remaining on certain conditions, he is not strictly a citizen, but is the creature of the social compact. He is dependent upon its action, and has his privileged being from that source. If he were to violate the privilege granted him, he could be respectfully expelled.

This is believed to be the condition of the free negroes. They were allowed to have freedom on the grounds of their benefit—because freedom is considered a blessing, and generally produces blessings. In this case however, the object of the law has failed; they are in a worse condition than when in a state of slavery, and they are of a decided injury to those who have given them their freedom; an injury in a moral, civil, political, intellectual and agricultural point of view. The law then giving them liberty to remain here with certain privileges has signally failed, and on that ground its repeal and their expulsion would be justified.

But then they do not derive their rights from the Constitution. They had no part in the formation of our Government. They are not members of our community. They enjoy no rights of citizens; and those which they do enjoy, are more of the natural right than that of the citizen; and it is certainly a phenomenon in legislation, that a race of individuals should be found holding their natural rights, by the consent of the people among whom they live. It is certainly a first principle in law, that the power which creates must ever uncreate. The free negroes have their *independent existence*, by the consent of the Government of Maryland; and that Government has the right at any time to *repeal* the *law* giving them their separate existence, or their special privileges. It would be perhaps the strangest anomaly ever heard of, that a Government should not have the power to repeal an act which it had passed for a specific purpose—and that too, when the *act* had signally *failed* to accomplish the *purpose* of its creation.

The free negroes are the creatures of the law—the beings of special statutes, and not members of the body politic. We constantly pass acts taking away a portion of their privileges—and it would be extraordinary, if we cannot take away the whole when we take away a part.

The committee have reported a bill for the removal of the free negroes from Charles county. They propose by that bill to compel the negroes themselves, to aid in procuring means for their removal. They propose to sell them out until they shall have earned a sufficiency to transport them from the State, if they are found