

a proposition to lessen one-half the fund which would otherwise be at the disposal of my county for educational purposes. As I humbly conceive it, the question of distributing this fund in proportion to the white population does not in any manner raise the question of who are to be educated by the fund. There is nothing in this section upon that subject. It provides that—

"The general assembly shall levy at each regular session after the adoption of this constitution, an annual tax of not less than ten cents on each one hundred dollars of taxable property throughout the State for the support of the free public schools, which tax shall be collected at the same time, and by the same agents as the general State levy, and shall be paid into the treasury of the State, and shall be distributed under such regulations as may be prescribed by law; among the counties and the city of Baltimore, in proportion to their respective population, between the ages of five and twenty years."

Now, if you insert the word "white" between the words "respective" and "population," do you at all confine education to white people more than the section now does? It is merely prescribing the rule of distribution and has nothing at all to do with the persons to be educated by means of the fund so distributed. And who are to control the application of this fund—the counties, or the legislature? And if you should ever have a legislature in favor of educating the blacks, will the fact that this fund is distributed according to the white population prevent the legislature from providing for the education of blacks by means of the fund so distributed? No, sir. The issue upon which the gentleman from Baltimore (Mr. Cushing) wishes to place the adoption or rejection of this amendment is a false issue. The education of the blacks, or of the whites alone, according as you adopt the one or the other rule of distribution is not at all involved in this question.

And that being the case, this being merely to establish the rule of distribution, and my county being entitled to receive double the amount when the distribution is made according to the whole population, and not at all involving the question of who shall enjoy the benefit of this fund, I cannot, for one, vote for the amendment of my colleague.

Many of us have here claimed that representation should be based upon the entire population. I believe every gentleman upon this floor, with whom I am accustomed to act, has taken the ground that whether or not representation is apportioned according to the respective populations of the counties, it should be based upon the entire population. But because population is made the basis of representation, does it follow that you concede to the negro the right to vote? Not at all. Because you include the negro in the

basis of representation, the negro does not therefore vote. I use this illustration only to show that the having the one or the other basis of representation, or the one or the other mode of distributing your school fund, has nothing at all to do with who shall be entitled to vote, or who shall enjoy the benefit of the school fund.

My course has been consistent upon this question of slavery. I am opposed to the abolition of slavery, and have done what I could to prevent it. I am also opposed to the further increase of the negro population of this State, and have submitted a proposition here to keep them out. I have further announced myself in favor of incorporating into this constitution, a clause giving the legislature power to carry out a scheme of colonization. While the institution of slavery is in the State of Maryland, there is a slave population in the State of Maryland.

But so soon as you destroy the institution of slavery in Maryland against my will and wishes, then another theory is to be inaugurated in the State of Maryland; that is, upon the basis of free labor, skilled labor, and the distribution of education as far as it can be done. And I want to get all the money possible into my county to carry out that scheme of education. I do not want to see negro settlements taking the place of workshops and villages of skilled white labor. If the hospitable mansion and the large estate is to pass away, do not let the negro settle down there, but rather give the white man the preference. When the institution of slavery is gone, I will then do what I can under the other system of labor to promote the interest of the State.

And now one word in reference to this question of educating the negro. I am opposed to the abolition of slavery, and would like to see all free negroes prohibited from coming into the State, and would like also to get rid of what negroes we have. But if you set them free against my wishes and my vote, then I must say, that for one, I cannot consistently close my eyes and raise my arm against any and every avenue through which light can be thrown upon the mind of the negro. If you inaugurate a new system in this State, I can see no objection to educating the negro. I do not mean to have him educated in the same school with the white, but let the legislature provide regulations by which they can be taxed, and the proceeds be applied to schools for negroes. I am not, under these circumstances, committed to closing every avenue of light to the negro, and keeping him in a state of ignorance and heathenism. If the negro is freed a little education will do him no harm.

With these views, I see nothing inconsistent with the future prospects of the State in adopting the basis of distribution here proposed. Regarding it as a proposition to give