

spared for the foreign field, and the same proportion of zeal and money. What is wanted is the realization of missionary responsibility. If Christians at home could know and feel their duty towards the enlightenment of heathen lands, they would soon find some method of economy at home, whereby men, zeal, and money might be more freely used abroad.

BLACK AND WHITE IN THE UNITED STATES.

Under this heading last month we described, on the authority of a writer in the *Sunday at Home*, the condition of things in South Carolina under the black régime. Emancipated slaves suddenly became rulers of the state and filled the legislative hall to the utter subversion of true and honest government. In 1876 this black rule (which had lasted for eight years) came suddenly to an end. The white population, though considerably in the minority so far as numbers are concerned, resolved to bear the heavy burden no longer. But how were they to throw off the yoke? The United States Government had soldiers stationed in South Carolina specially to support the blacks and defend them from attack. Yet the whites resolved to overthrow the negro rule and succeeded.

They elected a governor and state legislature of their own. The blacks did the same and triumphed over their white adversaries, in so far that they got possession of the official buildings. War must have ensued and would have ensued had not the United States withdrawn the troops which had hitherto supported the negro rule.

These troops were withdrawn because of a change in the politics of the country. A Republican president had been elected. The whites of South Carolina were to support the new president, and, therefore, as part of the bargain, the troops were to be withdrawn. Unsupported by the soldiery the blacks could do nothing, and the whites quietly took possession of everything. And they have kept themselves in authority ever since.

But how was it done, seeing that they had the great majority of the voters against them? It is a singular instance of ingenuity triumphing over numerical strength. The franchise could not be altered, because the laws of the country forbade it. Yet the whites were determined that no black rule should ever again disgrace South Carolina. At first they held power by violence and fraud. No ballot that was known to be a colored man's was counted!

But, of course, rule could not long be sustained in this way, and therefore they passed laws and regulations making the voting so complicated that no one who could not read or

write could possibly deposit his ballot. As it is only here and there that a colored man can be found able to read or write, the great bulk of the negro population thus found themselves left completely out of the whole voting business.

And for this reason no white man of South Carolina wants to see the establishment of schools for negro children. The colored man must be kept in ignorance or the white man can not rule. Yet there are schools for negro children. In cities and large towns there are separate schools for them, so that white children shall not be allowed to associate with them. In country districts the two races are obliged to mingle. As, however, the colored man, though no longer a slave, is virtually the hewer of wood and drawer of water for the white man, he therefore will never make any great progress in education. He works at an early age in the cotton fields, from sunrise to sunset, and then he is wearied and must sleep. He has not the time, even if he had the inclination (which is usually decidedly wanting), to pursue the paths of learning. In fact, he seems content now to let his white brother rule so long as he has the wherewithal to be clothed—however scantily—and fed, however poorly.

In England, at the universities, for instance, it is quite possible to see some high-born young Englishman walking arm and arm with a young man of color; but in England a man with a black face and woolly hair is a curiosity, or he may be the son of an African king. In the United States it is very different. In most of the Southern States the railway trains (except in smoking cars) will not admit a colored man, nor will the hotels or theatres or even some of the churches. He has passed from actual slavery to that which is virtually such, and still he seems happy, happy in his routine work. When sent to Africa—which is often done by well-meaning people—he gladly returns to be the white man's workman, if not his slave. He has his own church or meeting-house, where he sings and prays and preaches to his heart's content. Yet there are many kind-hearted people who seek for his elevation, and say that "more than railroads, more than canals, more than factories, the colored man needs schools."

HOW TO INTEREST GIRLS IN FOREIGN MISSION WORK.

BY IDA M. CREIGHTON.

In order to secure an interest in anything it is necessary first to gain the attention, or, as Miss Willard so well expresses it, "the arrest of thought." Some ways of doing this is what we shall consider for a few moments.