

its exercise was an affair of justice, not a favor. Is there not something still owing in the way of reparation for the long tolerated denial of that inviolable right? On the other hand, the violence with which emancipation was thrust upon the community may be criticized. It meant ruin for the large Southern plantations on which the blacks had become by this time the accepted laborers, the willing domestics. Is it strange that the landowners refuse still to admit the justice of the summary measure by which their prosperity was totally swept away? Naturally, too, they dreaded the consequences of seeing raised to terms of equality a class unaccustomed to new-found liberty and exasperated by all the wrongs, real and fancied, of a past subjection. Certain it is, the social order of the South has not recovered from the change. The property-holders are bankrupt. The negro uses his freedom to roam aimlessly about and to indulge his instincts without restraint. This penniless, desultory life of his is not qualified to ennoble his character or kindle his ambition for better things.

A glance at the Southern Negro so fortunate as to obtain a semblance of education will reveal a discouraging state of things. The black adopts no employment which involves physical effort. The example of the higher classes, scorning manual labor as debasing, has infected the lower. The parents teach their colored progeny to avoid all labor when possible. Hundreds flock to towns and cities in quest of an easy livelihood, and not finding it, prefer to suffer want. The large centres of the South are infested with Negroes living in destitution and idleness. Indeed, many slaves had learned various trades, but remained deficient in initiative and enterprise. Freedom coming, they abandoned these respective pursuits. Idle, dissolute, shiftless habits clung to their descendants, a fact responsible for much of the disfavor shown negro labor by the large manufacturing interests of the South.

The Negro's religious condition offers no brighter theme. His moral tenets go little beyond exempting him from all restraint on earth and ensuring him happiness in heaven; they leave him in his false ideas, in his superstitions and his vices. Obviously, with such a religion the negro will not be weaned from his characteristic defects. He finds nothing in it to enlighten his mind or to