

of the situation? Did he watch the progress of the negroes in the South and compare it with their progress in Hayti or Liberia, where they were not under the political tutelage of the white race? Above all, did events appear to him to show that there was any hope of the fusion of the races? Without intermarriage there can hardly be social equality; without social equality there can hardly be real political equality or a genuine commonwealth, let the franchise be distributed as it may. The Roman Commons were in the right when, having wrested from the politicians a share of all political franchises and offices, they still refused to rest content without the concession of intermarriage. But the Patricians and Plebeians were, if not of the same, of kindred races; there was at any rate no barrier of colour or of physical antipathy between them. The same may be said of other cases in which Emancipation has been a complete success, as in that of the enfranchisement of the medieval serfs. But fusion between the races in the Southern States has, since Emancipation, become more impossible than ever. The link, evil as it was in its source, of half-caste population, by which they were formerly connected, cannot fail to dwindle when the black woman is no longer at the mercy of the white overseer. The social feeling of the superior against the inferior race is not likely to be softened but rather intensified when the inferior race has pretensions to equality. In the West Indies there has been no fusion of races. In Jamaica