

a Western university, and call that an interference with the South in the solution of the great social problem. . . . It was not in good taste for the New Orleans minister to censure the conduct of his host. The sight of a Negro candidate for a degree may have shocked him, but he should have borne it with Christian meekness and minded his own business.

WOMAN SUFFRAGE AND THEOLOGY.

The Woman's Journal (equal suff.), June 10.—It is a significant fact that two such speeches [Henry Labouchere in Parliament and Cardinal Gibbons at Trinity College, Washington] should have been made on the same day, by two men differing so widely in their views on other questions. Those free-thinkers who believe in equal rights are always trying to persuade women that the clergy are their worst enemies, and those of the clergy who believe in equal rights always try to show that atheism and contempt for women go hand in hand. As a matter of fact, people's theological views nowadays seem to have very little effect on their beliefs about woman suffrage. A man of an illiberal turn of mind on the woman question may base his argument on biology or on the Bible, but he will manage to arrive at the same crooked conclusion, which really grows out of his native narrowness of mind. And, on the other hand, a man of just and liberal temperament, whether he argues from science or from Scripture, will somehow contrive to deduce a conclusion in favor of equal rights.

MISCELLANY

"AN ANCIENT WRONG."

For The Public.

Ye whose love of right is strong,
See ye not the ancient wrong?
Men from land divorced are sold
Unto bondage, want and cold.

All that Nature's lavish hand
Gives to man, is in the land—
Fuel, raiment, dwelling, food,
Every luxury, every good.

Loss of land entails the strife
Waged for liberty and life.
Landless men are social slaves,
From their cradles to their graves.

Tyrants need not sit on thrones!
Who owns land the people owns!
He can rule with iron hand;
Let him but usurp the land.

See the helpless slave from birth,
Who can claim no spot on earth,
From another he must buy
Land whereon to live or die.

Where he may lie down to sleep,
Where he may his loved ones keep,
Where at last to lay his bones,
Must be bought from one who "owns"!

Secret, this, of unknown woes!
Hence industrial slavery flows!
Who by land investment thrives,
Preys on homes and human lives.

Tollers, make a steadfast stand;
Claim the value of the land;
Use it for the common good,
As becomes a brotherhood.

Ye whose hearts are brave and strong,
Rise, redress this ancient wrong!
See this wrong from power hurl'd—
See ye then a happier world!

SAMUEL BRAZIER.
South Boston, Mass.

A NEGRO ON NEGRO STATUS.

From an address to the West Texas Methodist Negro Conference, in session at Fort Worth, Tex., delivered by a young Negro educator, R. S. Lovingsgood, President of Samuel Houston College, Austin, Tex., as reported by the Fort Worth Daily Record.

You say this is a government "of the people, for the people, and by the people;" that it is the "land of the free and the home of the brave;" a nation which guarantees inalienable rights to all of whatever race or creed. The spirit of liberty gave birth to this nation. "Equal rights to all and special privileges to none," is its vital breath.

Now, if the Negro proves good, useful, honest, peaceful and patriotic, what then?

The Negro challenges all the world to submit his title to sit in the "parliament of man," as an equal, to the simple arbitrament of merit. And, thank God, the Negro can be good. There is no monopoly in goodness. There are no trusts in learning. There are no mergers in noble, patriotic feeling.

I am sure that I interpret the spirit of the Negro race when I say that they are banding together to test, by righteous and useful lives, the Constitution of this nation. Hence it is that I am so anxious that my own people, whatever others may do, shall so conduct themselves as to challenge the respect of good men everywhere. Men blinded by passion may attempt to curtail the rights and privileges of others, and for a time succeed; but no man nor set of men, by statutory legislation or otherwise, can change the statutes of real manhood. For manhood cannot be donated by States and legislatures, nor can the inherent rights of manhood be subtracted by them. For this reason the Negro is looking to character more than to anything else; and striving to be the most patriotic, the most industrious, the most peaceable, the most useful, in fact, the best citizen in the community. The rule of love will govern him. He is to be a man-lover, not man-hater, and no example of hatred set him by any man North or South will cause him to swerve one iota from this principle. By love he can conquer. In this way he can put himself in a position to receive all the blessings vouchsafed to any citizen by the laws of God and man. There is power in goodness to win for him what is due him.

As to that bugbear, social equality, so often unjustly injected into discussions on the race problem, let me say: All the Negro wants is a fair show in

the race of life. I never saw a colored man in my life who was interested in the question of social equality, but he does want civil and political justice. Socially the Negro is efficient and sufficient in himself.

On his merits the Negro is willing to stand or fall. No grandfather clause for him; no grandfather clause for any man. Clear the track! Give him a man's chance. That is all he asks, and this the government cannot deny without forfeiting its own right to existence. The Negro challenges the American nation to treat him according to his merits.

The late Dr. J. L. M. Curry, the great Southern educator and publicist, said that God would sink the white man's civilization into infamy unless he is just to the Negro. Wrong perpetrated upon any human being recoils with destructive force upon the perpetrator.

We hear these days much about statesmanship as related to the Negro question. One wants the Negro segregated in one State or territory. Another would send him to Africa, etc. I have very little confidence in political and opera house statesmanship on this question. It seems to me to be a question of development of conscience, of building character. What we want is men and women, white and black, of patient, of altruistic feelings. How are we to get these men and women? We cannot pass a law and create them in a day. A ride on a train will not create them. It is not a question of geography. Our Christian colleges and schools are doing most to produce them. Those who give to these schools and work in them are America's best statesmen.

WHERE IS A WOMAN'S HOME?

In declining to publish suffrage articles a Kentucky editor says:

We believe that the dear women can do a greater good for our land in the home than at the ballot box. Therefore we cannot consistently use your articles.

If casting a ballot interfered with a woman's duty to her home, this gentleman would be quite right in his refusal to help the suffrage cause by publishing suffrage matter. But if he will answer the question, "Where or what is a woman's home?" he will see that the care of her home is a duty no woman can wholly perform unless she has the right to go to the ballot box as a citizen and cast a ballot.

Home is something more than the house in which a woman lives, the one-story frame cottage or the two-story brick mansion, where she sweeps, dusts, sews, cooks and rocks the cradle. The town or