

Rose, however, is candid enough to admit that he has a personal grudge against Mr. Bryan. "He beat me for governor of Wisconsin," says Mayor Rose. True enough! He did it by denouncing Mr. Rose as undemocratic, in consequence whereof democratic Democrats of Wisconsin refused to vote for Mr. Rose. And this is one more mark to the credit of Mr. Bryan as a democratic leader of the Democracy.

In a previous issue (p. 85), we told of a race war in Mississippi, merely quoting an Associated Press dispatch. We are now able to quote, from the Vicksburg Daily Herald of May 20, what is evidently a fair review of the situation, based upon an account by the Laurel (Miss.) Ledger. The conflict occurred on the Scott and Smith county border. A condition of apparent amity was broken by "a squabble between a white Smith county farmer named Bruce, and a black laborer." The white farmer tried to compel the Negro laborer to work on a Saturday afternoon. Being unable to do so himself, he called in his brother, and between them "the Negro was severely beaten." He and a brother of his then abandoned Bruce's farm and crossed over into Scott county. The two Bruces followed them, accompanied by a third white man. Coming up with the Negroes the white party shot one of them. Thereupon the father of the victim shot back, hitting the third man of the farmer's party. "With the shedding of white blood," says the Vicksburg Herald, "the affair became a race conflict." It then quotes from the Laurel Ledger:

As soon as it became known that the Negro had shot Craft about a hundred men organized into a posse and began shooting and beating all the Negroes in the neighborhood. Most of the Negroes made their escape, but two are known to have been killed. Others have "disappeared," among whom was the Negro that did the shooting. Not a Negro remains in that entire section. Wednesday, Thursday and Friday the men searched for Negroes all day. Now that they have all

disappeared, things have assumed their normal aspect.

The Herald had hoped that previous reports of the circumstances had exaggerated them; but it confesses that the hope was dispelled by "this story from the field of action." In further comment it describes the affair as "bloody and shameful," and strikes an additional note of condemnation in these concluding words: "As to this latest emeute, the Negroes had not even been guilty of anything criminal." The bare facts in this case are so eloquent that the strongest comment upon them would seem feeble.

Of course this sort of thing goes deeper than riotous feuds. It is one of the natural results of a regime in which Negroes are regarded as a different order of beings from the white men among whom they live. The rioters are not alone to blame for these race riots. Everyone is in some degree responsible who fosters race antipathies. That these are fostered where Negroes are numerous, and by "the best people," is evident from one significant phrase of the Vicksburg Herald's: "With the shedding of white blood," etc. The previous shedding of black blood, which provoked the shedding of white blood, doesn't count. The same state of affairs is evident from the reports, if true, that are coming up from Alabama, which show a deliberate plan, connived at by officers of the law, to reenslave Negroes. This plan in operation appears to begin with bringing a poor Negro before a magistrate on a flimsy charge. He is convicted and fined, and having no money to pay the fine, a white man offers to advance the money provided the Negro will make a labor contract with him for a length of time sufficient to reimburse him for his money and trouble. The Negro is thereupon taken away and begins what is frequently a long term of cruel servitude, in which frequent whippings are incidents. These reports may not be true. But unhappily they are not inherently impossible.

ON SECURING THE LEGAL RIGHTS OF THE AMERICAN NEGRO IN PRACTICE.

As matter of abstract principle, it can hardly be unblushingly denied that the legal rights of the American Negro, in respect of his life, his liberty, his pursuits and his property, ought to be precisely the same as those of the American white man. Such is our inference, at any rate, from a brief examination we have heretofore made (p. 83) into the proposition, which seems, indeed, to be almost axiomatic, and which in that examination appears to stand the test alike of Christianity, of morality and of ethics. But if the American Negro's legal rights ought to be the same as those of American white men, as matter of abstract principle, there is no fair escape from the conclusion that they ought to be so as matter of correct practice.

Nothing can be bad in practice which is sound in principle. It is often said, to be sure, of one thing or another that is admitted to be sound in theory, that it wouldn't work in practice; and this astute observation is made occasionally with reference to solutions of the Negro problem which take into consideration any of the rights of the Negro that white men do not feel bound to respect. But all such notions will be found upon examination to be either a lazy man's or a selfish man's door of escape from a dilemma.

The lazy man who indolently concedes a false principle, or indolently makes a slovenly experiment, may save himself the trouble of revising the false principle or of correcting the slovenly experiment, by resorting to the shallow shift of explaining that while the idea is all right in theory it won't work in practice. Or, the selfish man, obliged to acknowledge the soundness of an abstract political principle at variance with some privilege he enjoys or hopes to enjoy, may endeavor to evade it and to guard against the loss, by the same sort of stultification.

Whatever his motive, anyone who asserts that a sound theory won't work in right practice is mistaken. The only sound theories that don't work in practice are those that