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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN BUT GOD WHICH PROVETH OUR HEARTS,"

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NEW YEAR'S EVE.

(AFTER THE FRENCH OF FRÉCHETTE.)
BY CHARLES G. D. ROBERTS.

Ye night winds shaking the weighted boughs
Of snow-blanch'd hemlock and frosted fir,
While crackles sharply the thin crust under
The passing feet of the wayfarer,

Ye night cries pulsing in long-drawn waves
Where beats the bitter tide to its flood;
A tumult of pain, a rumor of sorrow,
Troubling the starred night's tranquil mood;

Ye shuddering where, like a great beast bound,
The forest strains to its depths remote;
He still and hark! From the high gray tower
The great bell sobs in its brazen throat.

A strange voice out of the pallid heaven,
Twelve sobs it utters, and stops. Midnight!
'Tis the omnicus *Hall!* and the stern *Farewell!*
Of Past and Present in passing flight.

This moment, herald of hope and doom,
That cries in our ears and then is gone,
Has marked for us in the awful volume
One step toward the infinite dark—or dawn!

A year is gone, and a year begins.
Ye wise ones, knowing in Nature's scheme,
Oh tell us whither they go, the years
That drop in the gulfs of time and dream.

They go to the goal of all things mortal,
Where fade our de-tinies, scarce perceived,
To the dim abyss where time confounds them—
The hours we laughed and the days we grieved.

They go where the bubbles of rainbow break
We breathed in our youth of love and fame,
Where great and small are as one together,
And oak and windflower counted the same.

They go where follow our smiles and tears,
The gold of youth and the gray of age,
Where falls the storm and falls the stillness,
The laughter of spring and winter's rage.

What hand shall gauge the depth of time
Or a little measure eternity?
God only, as they unroll before him,
Conceives and orders the mystery.

WINDSOR, N. S.

TEN ARCHANGELS.

MTS. ST. ELIAS, FAIRWEATHER, BAKER, TACOMA, ADAMS,
HELEN'S, HOOD, JEFFERSON, PITT, SHASTA.

BY JOSEPH COOK.

TEN archangels watch the land,
White with snow and gray with sand,
Servants of the Lord of Hosts,
On our mellow sunset coasts.

In their robes are starry gems,
On their foreheads diadem;
Far aloft their falchions flame,
Taught of God what they proclaim.

They the past have not forgot,
They were here when man was not;
They foresee the coming years
With the blisses and the tears.

Their eyes look beyond the seas:
They love men of all degrees;
Crowns have they for every zone,
But they crown the just alone.

They beneath the moon and sun,
God and men would make as one;
Hights have they at Heaven's gate,
Hallowed, vast, inviolate.

Mystery of blue and white,
Purple shadows, scarlet light;
Winter there to summer calls,
Avalanche to waterfalls.

Who ascends them orders hears;
At their summits God appears;
And his hosts encamp with him
On the whole horizon's rim.

PUGET SOUND.

THE NEXT TEN YEARS FOR TEMPERANCE.

BY FRANCIS E. WILLARD,
PRESIDENT OF THE WORLD'S AND NATIONAL W. C. T. U.

THE last decade of 1800 can be confidently expected to put upon the statute book of every State the scientific temperance instruction laws, already secured by the W. C. T. U. in all the Territories and in every State but ten. This will provide for the twelve million of children in our land, of foreign as well as of native parentage, schools in which they will learn a "Thus saith Reason, thus saith Nature, thus saith chemistry, physiology and hygiene," in favor of total abstinence from alcohol, tobacco and all other narcotics. Besides this, the movement begun at the recent National Convention of the W. C. T. U. in Atlanta, Ga., for laws in all the States and Territories requiring that physical training be introduced into the public schools, may be expected to prevail throughout the nation within the next decade. This will be of immense significance to the temperance reform, because the who's trend of physical culture is toward wholesomeness of habits and purity of personal life. It is probable that the Sunday-school workers, who have taken a long progressive step this year by the explicit setting apart of two Sundays for temperance lessons and two for temperance or missionary lessons, will, before 1900, agree to the explicit quarterly temperance lessons so long petitioned for by White Ribboners, and will associate women with men in selecting the International Sunday-school Lessons. The National Temperance Hospital, Chicago, now an assured success, will be commodiously housed, and its pure light on the question of non-alcoholic medication will shine out with the clearness of a demonstration before 1900. The Woman's Temperance Publication House, Chicago, that now employs 150 hands and prints 125 million pages per year, will have 500 helpers and print five times as many pages annually within ten years. The World's W. C. T. U., now organized in more than thirty countries, will be as thoroughly domesticated in every civilized land as the Sunday-school is now. Expositions and fairs in English-speaking lands, at least, will decline to exhibit the products of the distillery and brewery, and Sunday closing within their borders will be universal. Schools of methods, in which the most systematic ways of building the temperance reform are taught by specialists, will be a feature of all summer camps, where the Chautauqua or Sunday-school idea is incarnated, and well-appointed central schools will be founded in Chicago, in Asheville, N. C., where we already own twenty acres, given for that purpose, and at other strategic points.

Laws for the protection of women and raising the age of protection to eighteen years (as is now the case in Kansas and Colorado, through W. C. T. U. efforts) will be well-nigh universal in America, and White Cross teaching will be individually given in our public schools.

Intoxicating wine will be banished from all communion tables except those of Episcopalian and Catholic.

Loyal Temperance Legions of Children will be organized in every village, town and city. (This year our Superintendent in this department received reports from every State and Territory, except Alaska and Alabama.) The Press will change its tone toward the great movement and come in "on the home stretch" with the home-people's reform. The out-door Gospel will win its widening way; cottage meetings will become well-nigh universal; the Monday Christ will be as well known as the Sunday.

Christ has been; the Sermon on the Mount as an applied force will draw the wage-worker back to the Church in larger measure, and "the women who publish the tidings will be a great host." Philanthropy and politics will tend toward becoming confluent streams. Those hardy men and women called "the common people" will converge upon monopolies in general and the alcohol-monopoly in particular; there will be a remodeling of parties in which the veterans of prohibition will coalesce with the farmers and the labor organizations; National Prohibition will be the most vital among living issues; national enactments will divorce the Government from any relation with the rum power that shall yield revenue to the one or protection to the other; and as the outcome (or as the income) of all this, the ballot, with an educational test, will sift out the best that remains of the present non-voting power in America, and

under this new law the colored man shall have his vote counted and all women become integral factors in all departments of our Government.

May these things be in twenty years, if not in ten.

EVANSTON, ILL.

THE IMPROVEMENT IN LEGAL PROCEDURE IN THE NEXT DECADE.

BY THE HON. DAVID DUDLEY FIELD.

TO THE EDITOR OF THE INDEPENDENT:

You ask me to write for you an article on legal procedure and the improvement to be expected, as part of a series on "What may be expected of the last decade of the century." Of course, you know that a newspaper article of ordinary length would not suffice for an adequate reply to this double inquiry; but I will do the best I can, and I may perhaps give some hints to your readers which they will work with profit.

When you mention legal procedure, you mean, I suppose, the legal procedure followed in the courts, State and Federal, sitting in the State of New York. You are aware that, in the Federal courts there are two kinds of lawsuits, denominated legal and equitable; a distinction having about as much sense at bottom as if the suits were denominated male and female—one kind for men and the other for women. These equity suits wear old clothes very much like the clothes worn in England in the days when Wesley denounced chancery pleadings as an abomination. Our English cousins got rid of them, however, years ago, in which creditable movement they have been followed by most of the English dependencies over the globe. Fifteen years before this change in English practice, the State of New York had pointed the way during one of those upheavals which are apt to occur when reform is long refused. It was in 1848 that this State decreed for her courts a fusion of law and equity. A statute containing between three and four hundred sections, was adopted by the Legislature, and they formed a new code of Civil Procedure, which abolished the forms of action at law, and the distinction between legal and equitable actions. This little code, as it then stood, or as it was completed by the same authors, not only worked well here, but was carried into half the States of the Union, and formed the basis of the Judicature Act of England. Despite these changes on both sides of the water, our Federal courts have adhered to the old system with a tenacity for which there is no better epithet than that it is provincial—an outcome of the provincial element still lingering in our political and social life. One consequence is, that a suit in equity, prosecuted in the Federal courts sitting in New York, may be set down as an heirloom which the father bequeaths in sadness to his son, and which, kept alive with bills of revivor and supplement, may pass off to collateral relatives for more than a generation. So much for equity suits in our Federal courts. As for suits at law in the same courts, they follow in general the practice of the State.

The New York Civil Procedure Code, after a beneficent service of nineteen years, fell into the hands of a reactionary clique of lawyers, who ingrafted upon it changes and details inconsistent with the simplicity of the original, and embarrassing to the suitor. Our Legislature has, however, in the mean time, adopted for the State a code of criminal procedure and a penal code much to the advantage of our people.

You perceive now that we have four kinds of procedure, two civil and two criminal; that while the State criminal practice is excellent, that of the United States is a compound of old and new, and the practice in civil cases of both State and United States is complex; too complex for easy working. What is the outcome? Delay, uncertainty and expense. The delays of a civil lawsuit, if much contested, vary from one to five years, generally nearer the latter number than the former; the uncertainty is such that more than one-fourth of the judgments taken to the Court of Appeals are reversed; and as for expense, ask the first suitor you may happen to meet.

How can it be otherwise? Besides the impediments of procedure, our substantive civil law, that is the law of property and of personal rights, is chaos. It is a law of precedent, judge-made law; law made in great part, not by the legislative department of the Government, but by the judicial department, whose duty it is, or should be,

ade, to 138,460, in 1878, the lowest point reached. If the last decade is the criterion for judgment, then the immigration between 1890 and 1900 will certainly reach 5,000,000 (assuming that births and deaths among immigrants offset each other), which, added to 71,639,854, would make 76,639,854 as the population for 1900, projected on the basis of the natural increase and the immigration for the past ten years. Immigration, however, may fall off. The rapid exhaustion of public lands, the contingencies of prosperity and depression, and the legal restriction of immigration may result in reducing it to a minimum. On the other hand, prosperity in this country and depression in other countries may increase it largely over the figures for the past ten years. The restriction of immigration is likely to work in either of two directions, that to decrease it or that to increase it. Immigration being restricted as to the character and value of the immigrants, may induce a better class of people in other countries to join the great procession. It may work in the reverse order. It is difficult to make any very close calculation which shall be worthy of the respect of careful students relative to the subject of future immigration.

The natural increase of population may take a start upward, also, and rise to 20 per cent., but probably not over that. It will range without doubt between 14 and 20 per cent. It is quite safe, however, to assume that the natural increase of population will be as large as during the last ten years when it was lower than at any previous time, and this notwithstanding the fact of the very slight but constant decline in the birth-rate of the country.

Statistical science has not yet reached deep enough to give infallible rules in the directions in which I have been speaking. Will the statistics of 1900 help us? I think they will, and especially in the question as to natural increase of population. The population schedules of the Census of 1890 contain a question relative to number of children which each woman has had and the number of children living. Should this question be repeated in 1900, as it should be, the results will give some indication as to births. This is not a new feature in census-taking. The relative fecundity of women of different nationalities, involving as it does in its consideration the question as to the comparative growth of the native and foreign-born population, is a subject of such vital importance that steps should be taken by which clear information can be obtained regarding it. In the Massachusetts Census of 1875 a beginning was made in the direction of securing data bearing on this point, so far as that State alone was concerned, but to a limited extent only. In that census an inquiry was made such as that indicated, and the results were printed in the Census Reports, while in the Census of 1885 a similar inquiry was conducted, only in 1885 the inquiry comprehended the number of children now living, as well as the total number of children which each mother had borne; so that the results as returned for 1885 have a greatly added value, in that they supply information of an authoritative character and of the greatest importance in the scientific determination of a mooted problem. The statistics presented in the Massachusetts Census of 1885 afford confirmatory information as to the relative fecundity of women as demonstrated in the Census of 1875. On the point now under discussion these statistics show that while 68.88 per cent. of the children of all the mothers of the State of Massachusetts are living and 31.12 per cent. are not living, 71.51 per cent. of the children of native-born mothers are living and 28.50 per cent. not living, and of the children of foreign born mothers 66.34 per cent. are living and 33.66 per cent. are not living, a difference being shown by these figures in favor of native-born mothers of 5.16 per cent.; that is, while the statistics referred to show that foreign-born mothers have a larger number of children than native born mothers, the number of children raised by native-born mothers is larger in proportion than the number raised by foreign-born mothers. Could this line of facts be determined for the whole country by several successive censuses, and the statistics of births and deaths be reduced to approximate accuracy, a fairly well defined law as to natural increase might be deduced.

Looking back at what has been said, can the population for 1900 be stated with any degree of confidence? General Walker, in closing an exceedingly interesting article in *The Atlantic Monthly* for October, 1873, on "Our Population in 1900," said:

"As the line of agricultural occupation draws closer to the great barren plains; as the older Western States change more and more to manufactures and to commerce; as the manufacturing and commercial communities of the East become compacted; as the whole population tends increasingly to fashion and social observance; as diet, dress and equipage become more and more artificial; and as the detestable American vice of 'boarding,' making children truly 'encumbrances,' and uprooting the ancient and honored institutions of the family, extends from city to city and from village to village, it is not to be doubted that we shall note a steady decline in the rate of the national increase from decade to decade. But it would be merely an attempt at imposture to assume that numerical data exist for determining, within eight or ten or twelve millions, the population of the country thirty years from the date of the last census. As long as one simple force was operating ex-

pansively upon a homogeneous people, within a territory affording fertile lands beyond the ability of the existing population to occupy, so long it was no miracle to predict with accuracy the results of the census. But in the eddy and swirl of social and industrial currents through which the nation is now passing, it is wholly impossible to estimate the rate of its progress, even tho we may feel sure that the good ship will steadily hold her course, and in time round the point which hopes too fond had—on the strength of a fortunate run made upon a smooth sea, with favoring winds and following floods—predicted would be reached by the blessed year 1900. This much, however, may with diffidence be said: that the best of probable good fortune will hardly carry the population of the country beyond seventy-five millions by the close of the century."

This statement of General Walker clearly indicates that in making an estimate of population for 1900 one must depend upon his judgment and knowledge of prevailing conditions, rather than upon mathematical calculations. It is somewhat remarkable that seventeen years ago General Walker practically suggests that 75,000,000 will be the figure for 1900. I do not believe he was far out of the way. From the tables and calculations that have been given in this article it is clearly seen that good judgment would indicate that the population for 1900 will approximate 76,639,854. This number, it will be remembered, was ascertained by taking the actual increase at the rate of the natural increase for the last ten years and adding to it the immigration for the same period. A calculation based on the average per cent. of increase as shown by the last three enumerations carries the population for 1900 up to 78,816,363. Around these two figures my own judgment lingers, with a leaning to the latter. I know perfectly well that careful and complicated mathematical calculations, like those of the late Prof. E. B. Elliott, for the Treasury Department, can be made, based on the past, but such calculations must be influenced, in order to be reasonable, by judgment as to existing conditions and prospective changes in systems of industry and of laws. Our calculation is reduced, then, to judgment and knowledge, backed up by reasonable estimates and assumptions from past figures. As General Walker stated, it would be merely an attempt at imposture to assume that numerical data exist for determining the population of the country at any extended period in advance; but without resorting to any such assumption I believe that he made an exceedingly judicious estimate for the year 1900, and that should the population at the dawn of the twentieth century vary much from this figure, the variation will not exceed two, or perhaps three millions. The progression of increase up to 1860 was quite regular; the change in conditions then and after necessitate a new ratio; but what the new ratio is or will be cannot yet be determined.

THE ADVANCE TOWARD CHURCH UNITY.

BY CHARLES A. BRIGGS, D. D.,
PROFESSOR OF BIBLICAL THEOLOGY IN UNION SEMINARY, NEW YORK.

I. A DECIDED advance toward Church Unity has been made in recent years, the resultant of many movements since the Reformation. The Papal Church was an absolute despotism, having such unity as there may be in a solid mass and in uniformity, but without liberty and without variety. The Reformation established independent national Churches of various types, but did not gain liberty and variety within the nations. The second Reformation established a variety of independent denominations in Great Britain and America; but these continued to battle for uniformity within their own lines. The denominations were at first persecuted, then tolerated, and at last began to recognize one another. But it is only within recent years that liberty and variety have been won within the denominational lines. This victory results in the decay of denominationalism; for in most, if not all, of the denominations, there are those who break over the lines to the right and the left and clasp hands with kindred spirits in other denominations. The conservatives are, for the most part, denominationalists, but the progressives are indifferent to denominational difference, and are more interested in the progress of the Church of Christ as a whole. The progressives have broken through the barriers and are removing the obstructions with greater diligence and more rapidly than the conservatives can restore them. They are now the most powerful of parties. The only hope of conservatism is to unite the conservatives of all denominations against the progressives of all denominations. But so soon as this is accomplished the denominations will pass out of existence, and two great parties will divide Christianity between them. The old controversies are dead and buried; it is impossible to revive them. Those differences that gave the denominations their existence have lost their importance. The hedges are so dry and brittle that any man of nerve may walk through them without a scratch. The questions of the times force men to range themselves in new parties. It only needs the stimulation of a great theological controversy, or of a great moral reform, to fuse the broad progressive party into a solid, enthusiastic mass. The signs of the times indicate that we are rapidly approaching such a crisis that will destroy denominationalism and make the Church of Christ one.

II. The Christian world is confronted at present with

the stupendous task of preaching the Gospel to the world. The heathen in untold millions, exceeding vastly the numbers of nominal Christians, are now ready for the Gospel. It is now within the range of possibility for the Christian Church to preach the Gospel to every creature within a comparatively short period. There are differences of opinion among Christians as to the teachings of our Lord on many questions of religion, faith and morals; but no one has any doubt as to the great commission to preach the Gospel to the world. Here is one thing upon which Christendom may unite, vastly more important than any or than all of the differences combined. Christianity must conquer the world or prove itself a failure. Christendom has the wealth, the ministry and the people to accomplish the task, but wastes its resources by internal conflicts. It is estimated that if by consolidation the average minister could increase his flock to 280 communicants and the average congregation should increase to 200 communicants, more than 100,000 ministers would be released from their present charges in the English-speaking world, for aggressive work upon the heathen world, and more than \$100,000,000 annually would be saved from work in Christian lands to use for work in heathen lands. Is denominationalism worth this cost? Ought it to continue to bar the way of Christianity in the execution of its great commission? So soon as Christians squarely face the great commission of our Lord, denominationalism is doomed. Earnest men will grasp hands and freeze into a solid organism that will crush the life out of any and all obstructionists.

III. The Church in our day is confronted with the terrible social condition of the masses in our great cities. Modern civilization has compacted material forces in such a way as to grind the lower classes to the dust. In many of its aspects it is unchristian and unethical. Is the Church able to transform this material civilization and rescue its victims? Its very existence is staked upon the answer to this question. The essence of the Gospel is salvation to the poor. If it cannot rescue the poor slaves of modern materialism, it is doomed. General Booth has stirred the Christian world by his exposition of Darkest England no less than Stanley has in his description of Darkest Africa. This exposure excites dreadful apprehension as to the condition of the great cities of our own country. General Booth proposes a Christian remedy. If any man or any society can show a better way, let them show it. If not, earnest Christians will sustain General Booth. It is clear that denominationalism is very much to blame for these evils and the neglect of them. It is impossible, as things now are, for the denominations as such to solve the problems of city evangelization and elevation of the masses. This is shown by the fact that a great part of the work is now done by alliances and unions of various kinds outside the denominations. There are large numbers of the noblest men of our time who work for Christ without denominational affiliation, or upon whom the denominational harness lies lightly. If this should extend much farther, the people would begin to think that the denominations are expensive and unprofitable institutions. A considerable part of our so-called churches are little more than social clubs, groups of families gathered from social affinity for mutual benefit, and their pastor is their servant. In those districts of the city or town in which the people are wealthy or well-to-do, there are large numbers of churches and an abundant supply of able and eloquent preachers, and a congregation of Christian workers, with little or nothing to do. Where the poor and miserable are massed, there are few churches, few ministers, and these for the most part young and inexperienced, or older and inefficient from lack of natural ability or proper training, poorly paid, and without confidence of sufficient or permanent support. In some way, whether by alliance, co-operation, or consolidation, the strength of the Church must be concentrated upon the masses in order that they may be saved from temporal and eternal misery. When earnest Christian people take to heart this great task, when they see that denominationalism, with its divisions and fences, obstructs its success, then we be to denominationalism! Earnest workers will either wipe the dust from their feet against the denominations, and unite with the Salvation Army or any other organization new or old that undertakes to do the work, or they will unite with any of the denominations that sets its face steadily toward Church unity, or they will pull the denominations together with a crash.

IV. Church unity is not only an ideal of the New Testament, and a practical necessity for the coming years, but there are several measures under consideration for its accomplishment. The increase of denominations has come to a halt. Kindred denominations are uniting in great central bodies.

(a) The Evangelical Alliance was the first effort in the alliance movement. The Presbyterians throughout the world next made an alliance, and have had several representative assemblies. The Methodists followed, and the Congregational churches are soon to meet. The Church of England and her daughters recently held the Lambeth Conference. These meetings have all been fruitful of great good. They will probably advance ere long to an Alliance of these Alliances.

(b) The Lambeth Conference, after several modifica-

tions, adopted the proposition of the House of Bishops of the Protestant Episcopal Church of the United States, soliciting Church Unity on the basis of four terms—the Bible as the Word of God, the Apostles' Creed and the Nicene Creed, the two Sacraments, and the historical Episcopate. There are committees of several American denominations now at work conferring on the basis of these terms. It is my deliberate opinion that these four propositions of the Lambeth Conference, representing the Mother Church of Great Britain, should be accepted by all the denominations that have sprung from her. It is certain that none of our denominations would now be in existence if these terms had been proposed in the seventeenth century. They take away from the denominations the original reason for their existence. They offer more than their founders ever thought of asking. These terms offer to surrender, in order to the inestimable boon of Church Unity, everything that is distinctive of the Church of England and her daughters, when they propose the basis of a common Christianity. If the other denominations would rise to this height of self sacrifice, Church unity would be an easy matter of arrangement by competent committees of representative men. The Episcopal Church lays aside her XXXIX Articles; let Presbyterians lay aside the Westminster Confession. The Episcopalians waive the book of Common Prayer and all the ceremonies; let Presbyterians waive their Directory of Worship. They give up their Ordinal and Canons; let Presbyterians lay aside their Form of Government and Book of Discipline. These and all others may retain their reverence and admiration for the familiar symbolical books, but they should all be laid aside so far as the common basis is concerned. The Historical Episcopate is the Episcopate reduced to its essential dimensions as it appears in all history and all lands, stripped of any theories as to its origination and as to its prerogatives. If Presbyterians would offer the Historical Presbytery and Congregationalists the Historical Congregation they would rise to the same position as the Lambeth Conference. If the advocates of the three great theories of Church government would yield so much as this they would all see what Baxter saw in the seventeenth century that "to select out of all three the best part and leave the worst, was the most desirable [and ancient] form of government." Each of the varieties has a valuable contribution to make to the re-united Church, and doubtless these intermediate bodies, the Methodist Episcopal and the Lutheran, may take an important part in the harmonious adjustment of the whole system.

(c) The third movement in the direction of Church Unity is now in progress—the method of Federation. The German and Dutch sections of the Reformed Churches have constituted such a Federation. This is probably a nucleus about which will eventually gather all divisions of the Presbyterian Reformed family. It may be that the principle will rise higher and effect a union with the great divisions of Christ's Church.

(d) It is probable that these three movements for Church Unity—that by Alliance, that by Federation, and that by Historic Institutions—will after a while converge and produce an organism of Christianity that will be the ripe expression of all the historic movements of the past and the greatest possible concentration of energy for the vast work of the last days of the age of grace.

THE NEGRO IN THE LAST DECADE OF THE CENTURY.

WHAT HE CAN DO FOR HIMSELF.

BY PROF. J. C. PRICE.

TO THE EDITOR OF THE INDEPENDENT:

You do me great honor, and put on my shoulders no small burden, in requesting me to give an answer to the question—"What can the Negro be expected to do for himself during the last decade of the century?" Such an interrogatory is, doubtless, opportune, especially when we call to mind the *pro* and *con* discussions on the Negro problem, and the evident concern and anxiety on the part of the more thoughtful and patriotic for a just, satisfactory and peaceful adjustment of the racial relations in the South, and in the nation as well.

We cannot forget that there are not a few persons, particularly the pessimistic element in the discussion of the Race Problem, who look upon all questions such as you propose, as highly speculative; and they regard all responses to them of a favorable character, as being wild and visionary. It is generally admitted, however, that the best and most logical ground on which to base an hypothesis concerning the future, is on the reasonable and indisputable results coming out of past efforts and conditions. Hence, it occurs to me that the best means by which to reach a reasonable conclusion as to what the Negro can be expected to do for himself in the last decade of the century, is to carefully note what he has accomplished in the two decades preceding the last.

First. The Negro can be expected to give continued and accumulative evidences of his just claim to all the considerations conceded to other members of the human family. He is to do this, not through the advocacy of human rights by the friends of the race, but through his development from within, rather than from defenses without; to prove himself a man, possessing

instincts and capabilities, mental and moral, akin to those of other men; and thereby arguing his title to a place in the brotherhood of men, has been the great work of the Negro during the first quarter of a century of his freedom; and it must be more and more his special work in the crowning years of this wonder-working, error-destroying and truth-declaring nineteenth century.

Such a work on his part is a necessity, from the fact that the idea obtained in this country for centuries, that he was not a member of the "*genus homo*." The system of slavery, under which he served for centuries, recognized him only as a tool. The law of the land wrote him down a *thing*, not a man. The Constitution of the Government, and even the sacred pulpits of the land, were not tardy in giving their assent to, and defense of the iniquitous heresy.

Let us, for argument's sake, admit that the rank and file of the adherents to this doctrine were conscientious. It then becomes the Negro's most imperative work to prove himself "a man and a brother," even if "in black," as an eminent Southern author has put it.

There is no better way for the Negro to do this for himself than in his mental, moral and industrial development. The exhibition of these forces on the part of the Negro during the first two decades of his freedom, has already been a surprise to his friends, and a marvel to many of his foes. His progress as a learner and teacher, papers in the various institutions of the land where white and colored men and women are subjected to the same examination, the impartial tests before the Supreme Courts in the respective States, and the creditable and successful manner in which he has complied with the rigid requirements of medical State boards throughout the land, have been gradually convincing the most biased and prejudiced that he possesses the essential capabilities of a human being.

But all are not yet convinced. There are still, judging from the inhuman actions of some men, a considerable number who have not yet confessed to a recognition of the Negro as a man and a brother; hence the necessity for the Negro's turning to advantage every opportunity, and using every legitimate means, that will bring out all the powers of his soul, and thereby put beyond doubt his claim to manhood rights. And this work, in more intense, earnest and widespread forms, may be expected of him in the last decade of the century.

Second. The Negro is expected to prove himself an acceptable factor in the great industrial movements of the country. His material progress and accumulations during the last twenty-five years have justified his claim to the products of his own labor, and to the right of self-direction in the prosecution of the industrial pursuits now open to him.

The Negro during his enslavement, made himself, through the profitable results of his labor, the industrial idol of the South. This section of the country now looks upon him as its most reliable, efficient and most indispensable element in its labor movements of to-day. His free labor for twenty-five years has not made him less indispensable in the staple industries of the South. In fact, the Negro and the white man of the South are the inseparable Siamese twins in the development of the great resources of that section of our country, a section which is becoming more and more prominent every year, as a field for investment.

But along the lines of industry in the North and West, the Negro is not so readily accepted as an industrial element, as in the South. It may be expected, therefore, that, in the closing period of the century, the Negro, by his skill, industry and integrity, will vindicate his right to a place in the competitive struggle for an honest living. It may reasonably be expected that he will, by work well done and positions intelligently filled, so commend himself to the business interests and convenience of men, that the last decade of the century will see the barriers removed in the North, which deny him a fair chance in the race for existence simply on the ground of race identity.

Standing on the vanishing edge of the nineteenth century, it may fairly be presumed that the Negro will make a place for himself (and he only asks it on merit), on all lines of industrial endeavor in the North as well as in the South. In fact, by dint of industry and perseverance, he will prove himself a better worker in all the departments of human enterprise which involve skill and intelligence, and because of a more healthy public sentiment he will be better secured in the merit and fruits of his labor.

Third. In the settlement of political and purely governmental questions of the future, it may be safely expected that the Negro will become more independent as a political factor, and less certain as a partisan ally; for the last decade of the century will find him voting for good men and wise measures, rather than for mere partisans, as such, whether they be Republicans, Democrats, Prohibitionists, or Alliance men.

This result will not be justly attributable to his lack of the sense of gratitude, either, but to his growing intelligence and keen appreciation of the demands of the new conditions and issues confronting him. By this endeavor, the Negro may be expected, in the closing decade of the century, to put the entering wedge into the sectional and political solidarities of the country,

and make impossible a solid South or solid North, or a solid white vote, or a solid black vote.

I have thus far only mentioned three principal things which the Negro may be expected to do for himself in the last decade of the century. There are many others which I might enumerate; but I have probably already transcended the limits of the space allotted me, and will close this article with this summary statement: In the last decade of the century the Negro can be expected to become more self-reliant in his educational, material and religious development, because less restricted to certain narrow grooves for a livelihood; more self-asserting in claiming his due as a man and a citizen, because his rapidly changing conditions from ignorance, poverty and vicious tendencies will warrant the claim; and more self-defensive, because his growing intelligence will bring with it courage, and courage sustained by numbers is usually an element of strength, and demands a little consideration, if not some respect.

In other words, the Negro can be expected, in the last decade of the century, and in the beginning and close of all the centuries, to do what any other race will do—evidencing at the same time the foibles and imperfections, as well as the virtues and perfections, of our common humanity the world over.

SALISBURY, N. C.

OUR LITERARY FORELOOK FOR THE NEXT DECADE.

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M. FERDINAND BRUNETIERE, in the introduction to his stimulating new volume on "The Evolution of Genres in the History of Literature," neatly says:

"Is criticism a science? The problem is difficult to solve; for my part I do not think criticism can rightly assume the name of science; nor, indeed, that it would profit at all by doing so. But in any case, I trust, we shall convince ourselves that, altho not a science, criticism has none the less its methods; and that, consequently, the judgments which it passes on works are derived from a higher source than its caprice or its fancy."

Criticism, then, may be sage but must be modest. Its dicta possess no value save that derived from long, patient and broad studies of complex causes and uncertain effects. It easily differentiates, in a general way, the literary products of various races, languages, or periods; and M. Brunetiere has effectively shown that criticism can elucidate some of the problems of the evolution of *genres*—a word for which our English "class" or "form" is hardly a full equivalent. But if evolution, even in scientific investigation, is as yet both tentative and over-confident, its dangers in the study of the literary art, or any other are great indeed; and when it ventures upon prophecy, it must confine itself to generalities which may be glittering but are liable to be will-o'-the-wisps.

Nevertheless, one may permissibly consider a few of the questions suggested by the close of the nineteenth century as affecting American literature, which hardly existed at all prior to that century; for the student of art-forms will hardly concern himself with Edwards on the Will, or the papers of Franklin, or the political writings of the nation-making era, save as a groundwork of what was built upon them. Between 1790 and 1810 were born nearly all the men who gave our literature its commanding position and international renown. It is suggestive, as we think, of the possible writings of the closing years of the century, to reflect that in the few years between 1801 and 1810 were born Hawthorne, Emerson, Longfellow, Holmes, Whittier and Poe, without whose writings our essentially and lastingly valuable literary product would shrink at least one-half. In 1801 four of the six are dead; Whittier, like the veteran Bancroft, the last survivor of the older group, expects to write no more, and Holmes gave us a sort of valedictory in his latest volume. Parkman alone remains of our greater historians; in oratory, tho we may have a dozen speech makers as good as Clay, no second Webster has appeared, and the essayist and poet Lowell—with whom it is impossible to connect the thought of age—apparently proceeds but slowly with that study of Hawthorne which we are eagerly awaiting. Meanwhile, every one of our better poets and novelists of the period next following that of Lowell and Whitman, and Motley and the men of 1820, has reached a period in life considerably beyond that in which the authors already named had become famous, and had practically won their present position of recognized attainment.

Two reflections mitigate the discouragement, tho they cannot remove the regret, felt by the American reader as he looks forward to 1900 and awaits the further command to

"Close up the thinned, immortal ranks."

The first is, that every student of literary history must recognize the existence of catastrophism as well as of evolution. The progress of no art is symmetrical and continuous. After a decline comes a renewal; after an excess, a re-action. Examples can so readily be supplied that none need be mentioned. By chance rather than by any foregone conclusion or melancholy effect, the whole literary world is in a position not unlike our own.