

We warn this better South of which we have spoken that it must arouse itself and assert itself, if it would save the section of the country which it so enthusiastically loves from irredeemable disgrace. The thing has gone too far already, and unless these people are willing to pass the South into the undisputed possession of the men who despise the law and propose to take its administration into their own violent hands, they must arouse themselves, and become the sworn and devoted vindicators of the law. When a man takes the life of a brother man he must be made to suffer the legal penalty. They cannot but see that the matter is growing worse from year to year. Any man can commit a murder now, if he be in high life, and do it for personal reasons, and bear a white skin, with a great degree of certainty that nobody connected with the law will take any notice of it; and so long as this fact obtains, the murders will go on, and nobody will be safe. A man might as well live in hell as in a community where the law has no force and life has no sacredness. As an American who loves his country, we are ashamed of these outrages upon Christian decency and modern civilization, and they are, indeed, a burning shame upon the nation, and especially that part of the nation which has been in the habit of claiming for itself a very high stand in all those matters that relate to social purity and high breeding.

We assure the South that outside of politics, among the great Christian people of the North who wish them well, and who, in any calamity that may befall them, will always be their sympathetic friends and helpers, there is great grief over what they hear of violence and outrage upon blacks as well as whites. The stories told by the poor creatures now emigrating from the South to Kansas, braving cold and want and almost certain death, to get away from homes where they have no protection from the rapacity and the cruelty of a race whose education gives them an advantage, are sufficiently instructive. Indeed, the emigration itself, with its attending circumstances, is a terrible story. This, however, is but one story. The air is full of them, and we cannot doubt that they are mainly true, because they are so directly accordant with the line of notorious facts which pass unchallenged in every quarter. All these things are sad beyond our power to express, and in the friendliest spirit we call upon that better South which we know exists, to assert itself, and declare that these things, so cruel and disgraceful, shall no longer degrade the American name.

An Aspect of the Labor Question.

THERE is probably no country in which heredity has played so unimportant a part in the national employment as it has in America. No true American child thinks the better of a calling from the fact that his father has followed it. In European countries, especially upon the continent, men inherit the trades and callings of their fathers. Here, they are quite apt to despise them and to leave them. Our farmers' boys and the sons of our blacksmiths and carpenters all try for something higher,—for an

employment that may be considered more genteel. This is the result of certain ideas that were early put afloat in the American mind, and have been sedulously cultivated,—in the newspapers, in books prepared for the young, and in the public schools. Every boy has been told more than once—indeed, most boys have had it drilled into them—that the Presidency of the United States is within their reach; that it is a part of their business to raise themselves and better themselves; especially, to raise themselves above the condition to which they were born. Somehow or other, in the nurture of these ideas there have been developed certain opinions, with relation to the different callings of life, as regards gentility, respectability, and desirableness for social reasons. The drift of the American mind has been away from all those employments which involve hard manual labor. The farm is not popular with the American young man. The idea of learning a useful trade is not a popular one with the typical American lad, or even with his parents. If he get a liberal education, he must become a professional man. If he get a tolerable education, he must become a semi-professional,—a dentist perhaps, or the follower of some genteel employment of that sort. He drifts away from his farm into some of the centers of trade and manufactures; he becomes a clerk in a store, or a teacher of a school, or a practitioner of some art that relieves him from the drudgery of the farm and has an air of greater respectability.

The young man's sisters are affected by the same ideas. Housework, to them, is low work, menial work. It is not respectable. They go into factories, they become what are denominated "sales-ladies." Even the poor people who have hard work to keep body and soul together are affected by these same notions. We know of families where the daughters are not taught to sew, where they are instructed in none of the more useful arts, and where they aspire to raise themselves to professions of various sorts, to anything but manual work. The consequence is that in these days of business depression, when labor is hard to procure, and those who have money are obliged to cut off some part of their luxuries, these people are stranded in gentility and their genteel notions, and are the most helpless part of our population. They can do nothing useful, and are absolutely cut off from all sources of revenue. Some of the most pitiful cases we have met during the past five years have been cases of this character. One lady tells us: "My girls are as good as anybody's girls!"—a statement which we deny, because they are not able to make their own dresses or cook their own food. And the fact that her girls are as good as anybody's girls is regarded as a matter of pride, when they are as helpless as babes, and when they are actually ashamed to undertake any useful work whatever, unless that work happen to square with their notions of gentility.

We feel that this is all a mistake. Heaven forbid that we should suppress any man's or any woman's aspirations after excellence or after improvement

of personal position. We understand all this, and sympathize with it all. But it is not possible that the whole American people can rise out of ordinary, useful labor into high position. It is not possible that every lad who goes to a district school can become President of the United States. These useful employments on the farm and in the shop of the mechanic lie at the basis of all our national prosperity. This work must be done, and somebody must do it,—and those who are best adapted to it must do it. No greater wrong can be done to a lad than to lift him from the employment to which he is best adapted into something which seems to him to be higher. In these days, the foreigner is the man, as a rule, who does the work. In traveling over the country, if one loses a shoe from a horse, the chances are many that the blacksmith he will find at the wayside will be an Irishman. The old Yankee blacksmith has "gone out," as we say, and we are to-day dependent upon the person we import from Europe for the work that is necessary to carry on the farm, for the work that is necessary to carry on our manufactures, both in a large and in a small way, for the work of the kitchen, and for all the service of the household.

It is very hard for a man who has been bred an American to conceive of such a thing as over-education for what are known as the common people. Yet there is something in the education of our common people, or something in the ideas which have been imbibed in the course of their education, which seems to unfit them for their work, which makes them discontented, which disturbs them, and makes it well-nigh impossible for them to accept the con-

ditions of the lot into which they are born, and the employments which have been followed by their parents. It has become, indeed, a very serious matter, and deserves the profound attention of our educators and political economists. If by any study or any chance we could learn the cause of these great changes and obviate it, it would be a boon to the American people. As it is to-day, the avenues to what are called genteel employments are choked with the crowds pushing into them from our public-schools. Young men with good muscles and broad backs are standing behind shopmen's counters, who ought to be engaged in some more manly pursuits, who would have a better outlook before them and would have a better life and more self-respect, if they were doing a man's work behind a plow or behind a plane. There are women in large numbers striving for genteel employments, who would be a thousand times better in body and mind, if they were engaged in household work. There are men and women even in these hard times, when they hardly know where their next meal is coming from, and have not the slightest idea how they are to procure their next new garment, who are still very difficult to please in the matter of work, and who will crowd their daughters into stores and shops, rather than apprentice them to dress-makers where they may learn a useful trade and earn increased wages. In the meantime, the more sensible foreigner is picking up industriously and carefully all the threads dropped in those industries which were once purely American, and the Americans pure and simple are becoming ruinously and absurdly genteel.

HOME AND SOCIETY.

Suggestions to Ocean Travelers.

THE traveler who intends to cross the ocean for the first time usually has some perplexity in selecting a line of steamers, and when he has decided upon the line the perplexity recurs in picking a desirable vessel out of its fleet. There are steamers and steamers,—some uncomfortable ones in good lines, and some comfortable ones in bad lines, and each line has two or three superior in size and speed to others of its fleet. The fastest attract the fullest complement of passengers during the summer season, and applications for berths in them should be made at least five or six weeks before the intended sailing. But, unless time is more precious than it is likely to be with the tourist, or unless sea-sickness is felt to be inevitable, and the briefest possible voyage is the greatest desideratum, the writer would advise the selection of an unfashionable vessel, supposing, of course, that its unpopularity is the consequence not of unsafety or antiquity, but as is often the case, of inferior engine power. The steamers of a thousand horsepower which speed from Sandy Hook to Queens-town in eight days are invariably overcrowded in

June and July; two dinners are served daily in the saloon for different sets of passengers; the stewards are so overworked that, be they angelically well disposed, they cannot give proper attention to every passenger, and the decks are so thronged that promenading is next to impossible. But the steamers that are two or three days longer, accomplishing an easy two hundred and fifty miles a day, usually afford better state-rooms, and, in most particulars, greater comfort.

The cost of the voyage varies from \$60 to \$100; but it is not less than \$80 in any of the first-class lines. One hundred dollars will secure an outside room for two persons,—that is, one hundred dollars each; and for eighty dollars a passage is given in an outside room containing four persons, or in an inside room containing two. The outside rooms are provided with "ports" or windows which can be opened in smooth weather, and the occupants may dress in the summer mornings with an exhilarating breeze blowing in upon them from the sea; while the inside rooms receive all their light and ventilation from the deck. But a room containing four is so