

very first water, but an ingrate as well. Not only this, but he deliberately lied to a man who wanted to befriend him and proved a traitor to him in the end. And this is the man who tells the people of the country that it is so dangerous for white people to live on the plantations, that they are all moving to the cities for fear of what he is pleased to term the "Black Peril." It is this class of men who are going from place to place in the North wherever they get a chance, and like the serpents they are spitting out their venom against the Negro in the South.

The trouble with this class of Southern white men is, the Negro is making too much progress for them. It does not set well on their stomachs to see well dressed, prosperous Negroes. What they want to see is the "Old Black Mammy" and "Old Black Joe" and "Uncle Jim" Negro. These have had their place, and there are but few of them left. The new Negro is not to their liking and no matter how well he may behave himself, his good clothes, his gold watch and chain, his well kept home, are things they detest, and cannot abide, and so they spit and spit whenever they get a chance. It would be a good thing if they had gone the way of the "Mammy" and "Uncle," for they are living too far in the past. Times change but they like Tennyson's brook seem to go on forever.

THE SOUTHERN SERPENT.

Whenever a Southern white man wishes to gain a little prominence and get in the limelight, he invariably gets into the Negro question. And when he can get his views published in a Northern paper of some prominence at so much per line, he is in the seventh heaven of enjoyment. It matters not that there may not be a word of truth in his utterances, he is sure to get a hearing, providing he has at some times or other taken the pains to make himself heard on some question affecting the interests of the white man, North and South.

A few weeks ago, a Southern white man, who had not been heard of since the days of sixty-five, accidentally got a seat in the Senate of the United States, and on leaving after a very short term, having been appointed by the Governor of his State, made a farewell speech which was given wide prominence by the press throughout the country as coming from a man who had forgotten that the war for the Union was over and was ready to give his moral support to a union of the forces of both North and South for the general good of the whole country. True he said very little about the Negro, but what little he did say was taken to be in line with the general progress of amity for all the people of the whole country.

This gave him a prominence and it was not long before one of the Northern weeklies gave him space to say his say, and say it he did. In the first place he started out by saying that the United States government was selling arms to the Negroes of the South which would in time imperil the whole South in bloodshed. That he had left his home in the country and moved to the city because he feared to leave his wife at home for fear that at sometime when he was absent harm would come to her from bad Negroes.

He has moved to town because a Negro came to his house one day and asked for him. On receiving a reply that he was not at home, the Negro slunk off, joined a companion, because he had heard a wagon on the road. The idea of a United States Senator being so poor that he had to live in a house with no one else in it but his wife and himself. That he could not afford to have some one live in the house with him, not even a servant. The gentleman who lives in Hades, and is commonly supposed to be the father of lies, would not believe this tale if he told it himself. And the gentleman states that this is the condition of thousands of white people in his State.

Now as a matter of fact the State this gentleman hails from is the State of the man who did all in his power, to keep the school books out of the hands of the Negro, the notorious Vardaman, and there is no State in the South in which the Negro is more quiet, more industrious, more prosperous, and who is doing more for his own uplift than in the State of Mississippi. "Kunnel" Gordon states that he was compelled to leave his plantation where "he would have died," and that in the hands of Negroes. Will the "Kunnel" tell us whether the Negroes took his plantation from him, or whether he sold it to them or is renting it to them? How did it come into their possession?

The article bristles with inaccuracies, to call them by as mild a name as possible, and out of his own mouth, the "Kunnel" brands himself not only both as a liar of the