

Parson

Mayville N. Y.
Feb'y 28th 1891.

Hon. J. G. Lucas:

Dear Sir:

The modern New England
policy of remedying an evil is to re-
frain from intimating that the
perpetrators of wrong have any
but the noblest motives and
holiest aspirations. It is a whole-
sale application of the notion that
the only really humane and
Christian way to kill a cat is to
overfeed it with sweetened cream.
It is a very nice method but thus
far has cured no evils, thought it
has wasted a deal of good cream
and debauched the moral sense
of many good men.

The true interests of

Albion

an oppressed people
were never yet served
by apology, petition or
submission.

Remonstrance, angry,
impassioned, persistent
affords the only hope for
betterment your people have.
Submission to the encroach-
ment of Southern Bourbonism
means gradual but sure
re-subjection — not slavery
but serfdom.

I quite understand the feeling
which induced you to make

what is so often termed "a good = tempered
sacrificing speech." Good = temper is an excellent
thing when we speak of the wrongs of
others — we are afraid to be good = tem-
pered then. But when we feel the wrong of
oppression and lay the onus of a people on
his heart, it is the last fire of resentment
flaming through his spirit that convinces
the world of his innocence. And the speaker
that colored in the Constitution Revolution, if
you would understand the cost of reform
that freemen should make to the steps
of further oppression.

"You know that you speak on the
Reform Bill" would have no in-

flame on the Arkansas legislation. You
only hope to benefit your race away to make
it an irresistible appeal to the conscience
of the North. This you did not do. While deft-
ly and artfully presenting the inconsistency
of the advocates of the measure your speech
was none of the heart and passion of the
man who feels oppression and persecution of the
colored man.

Pardon me if I speak plainly. I have been
so long engaged in this warfare that I soon
to feel myself by right of course, a sort of in-
tellectual sparrow for its younger champions. You
speak very brightly; shrill and well expressed,
but it hurts me to note a colored man speaking
so complacently of wrong to his race because
it destroys the northern belief in the rightness of
our part, which is only the covering of oppression
with divine regard.

I do not mean by this to dis-
courage this, to depreciate your ef-
fort, or impede your purpose. I
merely wish to call your attention
to the ~~real~~ ^{great} facts of the ~~case~~ ^{struggle}, ~~fundamental~~ ^{fundamental} facts of the ^{great} struggle in
which you are called to bear a
part.

It is useless to appeal to the
conscience of the Southern white
man because he has grown up in
the inherited convictions that in-
equality of right between white and
black is rightness. He believes
that the white man deserves
to enjoy all his rights unless
he has exclusive privileges which
the colored man does not enjoy.
The only hope lies in continued
appeal to the conscience of the North
which though dull and apathetic
is still open to appeal and which
is most of all misled by the idea

that the colored man is content
with his debasement.

Your reference to Mississippi
was very strong and cogent.

The course of Mr. Montgomery,
has a very important lesson for
the colored man of the South.
He has done his people more harm
than any score of ~~his~~ them ever
do good for it in this generation,
not so much by his foul
desire to be spoken of by the
democracy as "the best nigger in
Mississippi," as by giving northern
conscience an excuse for leth-
argy.

Think of these things and when
next you have a chance to strike
a blow for your people, hit hard and
let the world know that the yoke
of oppression is not changed to
honey by the color of the skin.