

so, then it is one of our primary obligations to remove every obstacle that may retard the highest development, while it is equally our duty to promote the humblest aspirations that may contribute to raise the lowest individual to a better condition in life.

The question is, then, what kind of common treatment is likely to be the best for all men, and what do the different races, taken singly, require for themselves? That legal equality should be the common boon of humanity can hardly be matter for doubt nowadays, but it does not follow that social equality is a necessary complement of legal equality. I say purposely legal equality, and not political equality, because political equality involves an equal right to every public station in life, and I trust we shall be wise enough not to complicate at once our whole system with new conflicting interests, before we have ascertained what may be the practical working of universal freedom and legal equality for two races, so different as the whites and negroes, living under one government. We ought to remember that what we know of the negro, from the experience we have had of the colored population of the North, affords but a very inadequate standard by which to judge