

fund of watered stock into which he is ducked every day, until he is immersed, saturated and drowned in it. It gets into his ears, then into his brain, then into his intellect, and the net result is economic mush—the nastiest, stickiest intellectual substance ever introduced into the human cranium. Poverty, work and pauperism, a blessed trinity; as incongruous and senseless as any disjointed aggregate of ideas can be. And the world has just begun to quarrel with this strange admixture of things so foreign to each other.

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What a commentary on the quality of economic dope called political science handed to our children in our scholastic institutions! If this is education, what is ignorance? When will our schools begin to inculcate correct ideas relative to subjects of such vast social importance? When will the teachers themselves learn the great enduring truths which lie behind the term “political science”? Is it not to-day a case of the blind leading the blind, and do they not both fall into the ditch, as they have always done?

H. H. HARDINGE.

EDITORIAL CORRESPONDENCE

ON THE PROMOTION OF RACE ANTIPATHY.

New York, May 9.—The dinner of the Cosmopolitan Club last month was grossly misrepresented by the local newspapers, and the club itself and its guests have in consequence been vilely misrepresented by organs of race hatred throughout the country. From these self-styled moulders of public opinion, it would seem that human brotherhood is worse than an iridescent dream, and that its prevalence would be a national calamity. As one of those present at the dinner, I desire to present the actual facts.

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The Cosmopolitan Club was formed about two years ago by a few men and women belonging mainly if not wholly to the Caucasian and Negro races, but with the intention of including members of the Mongolian and other families. Its founders believed that the time had come for a better mutual understanding between races, and for a fuller recognition of their common aims and common destinies.

The evils of race hatred are palpable on every side, in degrading the individuals entertaining it, and in imperiling the national life of the countries in which it rears its ugly head. The prejudice against the Negro, prevalent throughout the South and in large sections of the Northern States, has created an artificial “problem,” which a simple recognition of human rights would dissipate. Unscrupulous attempts to fan the flames of prejudice against our Japanese brothers have well nigh de-

stroyed the splendid good feeling which normally prevailed between Japan and the United States, and have threatened to plunge our nation into a fearful war, which would be unprecedented in its utter needlessness. The time has indeed become over-ripe for an aggressive counter movement.

Since the work must begin somewhere, surely cosmopolitan New York was as favorable a locality as possible for a tentative effort to draw a few into amicable consultation. The Cosmopolitan Club had no ulterior end other than to promote brotherhood and good will. It is not a Socialist organization, nor has it any intention of endeavoring to start or accelerate any process of racial intermarriage. Its aims are educational and ethical; and its methods are devoid of any sensational element.

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For a considerable time, meetings of the club were held at the homes of its members; and the seed of human brotherhood was so well sown in a few hearts, that its full fruition cannot be hindered. As the numbers of the club gradually increased, and inquiries concerning its objects came in from various sources, the members decided to hold a public dinner, to which earnest and thoughtful representatives of different races should be made welcome. This gathering took place in Peck's restaurant, on the evening of April 27, 1908. It was attended by about a hundred ladies and gentlemen, the white and Negro races being about equally represented. One Hindu gentleman was also present.

In every particular, the atmosphere of the dinner was dignified and refined, and admirably free from any appearance of self-consciousness. It was the natural commingling of friends, who were glad of the opportunity to become better acquainted. The most captious critic could not find any cause for cavil.

The speakers were well worthy of the occasion. Their keynote was the necessity for education and for the cultivation of higher ideals by the members of the different races. Among the white speakers were Miss Mary W. Ovington, prominent as a settlement worker; Oswald G. Villard of the New York Evening Post; John Spargo, the Socialist orator, and Hamilton Holt, editor of the Independent. The colored speakers included Rev. William H. Ferris, Miss M. Lyons, J. Max Barber and Rev. George F. Miller. Without exception, all rose to the dignity of the occasion, and their speeches rang true. That of Miss Lyons, a teacher in the Brooklyn schools, was particularly noteworthy for solidity of thought and felicity of language. It is no exaggeration to say that her address would have done honor to any lecturer on the American platform. The universal sentiment was that the affair reflected the highest credit on the club and on the representatives of both races.

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The next morning, however, the daily press began its work of falsification. We read with amazement of speeches which none of us had heard, of incidents which none of us had witnessed. To the dishonor of American journalism, the New York papers, almost all of them, from the Times to the American, contained slurs and flings of the vilest order. Even the respectable Times refuses to admit to its col-

urns corrections of the libelous utterances that had been made.

Readers were informed that the various orators urged racial amalgamation, and were wildly applauded in so doing. As a matter of fact, Mr. Holt, the most conservative of all the speakers, was the only one to make reference to the subject. He merely stated that several solutions of racial problems had been suggested, comprising extermination, exportation, amalgamation and education, advocating none of them, except as his commendations of persons working in the educational field would allow the inference that his hope lay in this direction, rather than in that of intermarriage or either of the other propositions. His speech awakened no particular demonstration; and that branch of the subject was not further discussed.

This bogey of amalgamation has been used so often that it is beginning to lose its efficacy as a stimulant of race prejudice. In point of fact, history shows clearly enough that a denial of human rights is certain to produce unlimited amalgamation in its most undesirable form. Witness the old slavery days, to which the modified color of almost the entire colored race in America is traceable.

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One effect of this incident has been to strip the mask from the faces of a number of Southern editors, and prove them to be absolute hypocrites in their fine pretenses of facing a difficult problem which the North cannot understand. To all criticisms of their manifestations of race hatred, they have answered: "Oh, you Northerners do not understand the situation. The thousands of Negroes among you are so different from ours, although from the same stock, that you are incompetent to judge any of the Negro characteristics. If you had our problem on hand, you would feel differently. You must live in the South, before you will understand the race question. All we ask is to be let alone; and we will settle our own affairs." Of course, there is a great deal of bad logic in this; but it is at least consistent, and has won for the Southern point of view a certain measure of respect.

But this respect is now rendered impossible by the proof of insincerity displayed in vile and insulting comments on the Cosmopolitan dinner by Southern newspapers representative of race prejudice. If we cannot understand the Southern problem, by what degree of arrogance do they claim a superior understanding of our problem? If Northern Negroes are different from theirs, why do they ask that we treat them as they insist mere self-protection requires them to treat Southern Negroes? If they wish to be let alone, why will they not let us alone when we are simply minding our own business? If they believe in personal liberty, what do they mean by their intrusion? By their own act, they have deprived themselves of every subterfuge. Henceforth they stand self-branded as mere race bigots, fierce over the thought that any persons should have the presumption to stand erect in true manhood or womanhood, and refuse to truckle to the lowest prejudice against human rights that this world has ever seen.

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The believer in race prejudice makes himself an

outcast from the society of the great and noble souls of the world's history, from Buddha and Jesus to Whitman and Tolstoy. The exalted ideal of human brotherhood is not for him; and so he deliberately cuts himself off from the highway of social progress. The plain teachings of Christianity and the other world-religions are utterly lost on him, although nowhere else are there greater pretences of religious zeal to be heard. As to the deductions of modern science, race hatred remains impervious to the plainest demonstrations. It is beyond the reach of logic, and a national enemy with which there can be no compromise. The time has come to take the aggressive as against all forms of race prejudice. For those who recognize the unity of humanity, no defence or apology is necessary. It is the racial isolationists who must account for themselves before the tribunal of an aroused humanity. It does not matter on which side the numbers lie. No question can stay settled, until settled right; and the doctrine of arrogance and hate must in the end give way to the gospel of justice and fraternal love.

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Among the significant comments, is one from Henry Watterson. This typical Bourbon professes great desire to help the Negro, provided the latter will always "keep his place," that is, will remain servile and humble, content to be a hewer of wood and a drawer of water for ages to come, without presuming to aspire to recognition as a full human being.

Mr. Watterson was a speaker at a recent Tuskegee meeting in Carnegie Hall, New York City, where the burden of all the addresses was an overwhelming desire to help to educate the Negro, but where a counter education of a practical nature was unblushingly given, by forbidding any Negro to occupy an orchestra chair at the very meeting at which his own destinies were being so glibly discussed. No wonder that Booker T. Washington, in spite of all he has accomplished for good, is losing his grip on the thoughtful members of his race, who know that subserviency has never yet loosened a chain, but has tightened many.

Mr. Watterson closes an editorial by significantly declaring that "it would not be a good idea for Editor Holt and his satellites to talk very much in Kentucky." This is the one touch that was needed. What a suggestion of old slavery days! Of course, race prejudice cannot stand free speech! No villainy ever could. It is only a good and honorable cause that dares face all opposition, fearless of the result.

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The Cosmopolitan Club, like all forward movements, must expect to meet slanderous opposition. But its work will go on; and the campaign of vilification will react against those who have begun it. Race prejudice must die, that humanity may live.

JAMES F. MORTON, JR.

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Problem: A certain man thinks that the automobile is an invention of the devil.

Does he own an automobile himself, or doesn't he?—Somerville Journal.