

of the "hopelessness of their position" and "the aimlessness of life arising from removal of incentive to effort." But a further elucidation of the tragedy is given by Professor Straton, when he says that the weaker races imitate rather what is bad than profit by what is good in the higher civilization. "We take these savages from their simple life . . . and attempt to give them an enlightenment for which the stronger races have prepared themselves through ages of growth. . . . These weaker races are brought into contact with all the allurements, temptations and dangers, the terrible strain of this civilization, without having grown into the strength which would enable them to safeguard themselves against the dangers." This writer believes that the evidences are growing which demonstrate that the negro cannot take on our civilization in the true meaning of the term, and suggests that segregation might prove advantageous to the South and to the race.

It is not easy to deal with some of these representations. Several of them have the seeming support of history, and others are sufficiently plausible as to bewilder, if not to convince. But the reasoning, as a whole, cannot stand the test of honest criticism. What is this civilization that is so fatal in its operation? What do we mean by the term? What is that exalted something before which the African and Asiatic must perish? Does it consist in armies, machinery, saloons, breweries, greed, affluence, railways, steamboats—and certain commercial methods which are fatal to truth and honesty? Baron Russell, Lord Chief Justice of England, included none of these things in his conception of its character. He is recorded as saying: "Its true signs are thought for the poor and suffer-

ing, chivalrous regard and respect for woman, the frank recognition of human brotherhood irrespective of race or color or nation or religion, the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice. Civilization in its true, its highest sense, must make for peace." I agree with Lord Russell; and there are few tribes, however low, that cannot be as fully assimilated to this ideal as the Saxon himself, and had the Saxon, in his intercourse with inferior peoples, adhered to this conception, it is not likely that even they would have fallen into decay. I insist that such a civilization as this must be conducive to the well-being and happiness of earth's millions. Not by its presence and power were the aborigines of any land smitten by death. What destroyed them were its excrescences, its barbarities, its savagery. When reference is made to the fatal effect of the contact with Spanish civilization in San Domingo, do we not have the sequence to the conquest of Peru, and in it the clear evidence that the natives perished, not by the action of civilization, but by the murderous effects of its absence? It may be true, as Dr. Strong has said, that the Tasmanians were not exterminated by the whites and were treated humanely; but it is also true that by the supremacy of the whites they realized the hopelessness and aimlessness of their existence, and were the victims of vices imported by their masters. All that these words imply is admitted by Professor Straton and illustrated by references to the Sandwich Islands and the United States. Helen Hunt's "Century of Dishonor," throws much light on the passing of the In-