

piness of the less favored, such as the Negro, the Hindu, the Egyptian, the Malay and the Chinese. In a fluid and nebulous way this obligation has been acknowledged before; but recently there have entered into its discussion so much intensity and fire as to create the suspicion that there are special and almost personal reasons for its immediate consideration. And undoubtedly such there are. The white man has not "dropped into poetry," as a certain well-known character from the pen of Dickens used to do, and become heroic over his "burden," simply because he has been reading his Bible, and has been made conscientiously solicitous for the well-being of his weaker brother. He has rather been roused from his normal indifference by the march of events, which has brought him into actual and close contact with yellow skin and black skin, and which from its very nature has compelled him to look on his duty to inferior races in a very practical way, and in a manner not wholly devoid of self-interest. The exigencies of trade, and the necessities, real or imaginary, for colonization, the emancipation and new aspirations of once servile peoples, combined with the extension of sovereignty over semi-civilized tribes, have had much to do in making Europeans and Americans conscious of their responsibility for the future development and ultimate destiny of the inferior races. But whatever may be true of motive or of aim, it is evident that now, as never in the past, the more civilized portion of humanity is face to face with the less civilized, and must adopt a policy toward it, and must reach some coherent conclusions regarding the duties of the one and the rights of the other.

It is this altogether unique and unparalleled state of affairs which

has given rise to recent discussions of what is termed the "Race Problem," though, to my mind, it might as well be called "Race Problems;" for they really are not one, but many, though all having much in common. They embrace a series of perplexing issues, such as: What can be done to develop the highest possibilities of Asiatic and African? How rescue them from the savagery that yet inheres in them? How make them most valuable to a commercial age? How link them to ourselves in friendship? How unfold among them the nobler forms of social life? How bring them to an appreciation of the Christian spirit and to the exercise of the Christian virtues? How, in a word, can they be co-ordinated and adjusted to what is worthy of acceptance in Saxon civilization, and how can they be related to the Saxon himself on terms of political and industrial equality? These problems do not, however, include how to appropriate their territory, how to outwit them in business, how to loot their shrines, how to coerce them in the name of freedom, or how with smug hypocrisy to beguile them into the belief that we are only anxious about themselves, when, in reality, we are striving for what is theirs. How to accomplish these ends are open secrets familiar to every huckster politician, every tavern brawler and every adept in official jobbery, and they need no amplification here. But it is different with those deeper, profounder and more humane issues which we have enumerated. How can the superior races lift the inferior to their own level, so that something like brotherhood can be realized and the richer possessions of the one be shared by the other? We had thought that only one answer could be given to such a