

**A NEGRO STREET RAILWAY COMPANY.**

From the Literary Digest of October 17, 1903.

A new phase of the race question has developed in Jacksonville, Fla., out of the attempt to separate the races in the street cars there. When the attempt at discrimination was made, the colored citizens refused to ride in the cars, with the result that the restrictions were withdrawn. Even then the Negroes did not patronize the cars, but instead they raised the capital and organized a car line of their own. The Christian Recorder (Philadelphia, Negro), which supplies the above information declares that to-day the Negroes "are operating the finest and best patronized car lines in the city of Jacksonville, the line on its business thoroughfare alone possibly excepted." The company is made up entirely of Negroes, even to the motormen and conductors, and the line is patronized by the whites as well as by the colored. The Recorder continues:

The courage and self-sacrifice shown by these people as a whole during the contention for their rights was really remarkable. Women and children would walk miles day and night rather than submit to the outrage which was ratified by the city council. They were so wrought up over the indignity that they ceased to patronize the cars even after the offensive restrictions were withdrawn.

The success of this instance of overwhelming the "Jim Crow" infamy in the South will be hailed with pleasure by friends of the race and lovers of fair-play everywhere. To the race in New Orleans, Montgomery, Birmingham, Atlanta, Augusta, Columbia, and elsewhere, the actions of the Jacksonville people are commended as an object-lesson. In their case the discrimination was turned into a fortune, and the same use can and should be made of every phase of adversity suffered by us anywhere.

**ERNEST CROSBY ON THE PANAMA QUESTION.**

My own views of the Panama question are very simple. Twenty-five years ago one of the favorite questions propounded by the Middle-man to the Bones at minstrel shows was, "Why does a dog wag his tail?" After Sambo has made a number of futile guesses Mr. Johnsing would explain, in his usual sententious manner that a dog wags his tail because he is bigger than his tail. If the tail were bigger than the dog, it would certainly wag the dog, but the contrary being the case, it was a scientific necessity that the dog should wag the tail. Look at your map of North America and you will clearly see that the Isthmus of Panama is its tail, and that, roughly speaking, the United States of America

is its body. The United States wags the Isthmus, and not only wags it, but docks it, because it is bigger than the Isthmus,—and that is all there is of it, and when the President talks of "holding a mandate from civilization," whatever that may mean, he is trying to conceal the truth behind a mass of verbiage. And people say that the anti-imperialists are sentimentalists! Good heavens! if a Mandate from Civilization isn't sentiment, what is it?

My own chief objection to the Panama business is the way in which it was done. We expect nations to steal, and it would be rather Quixotic to object to it, but there is a decent way to steal and an indecent one. The old-fashioned highwayman was the plink of politeness, but we do our stealing like cad. If I wanted to buy my neighbor's horse for a thousand dollars and he asked fifteen hundred, and I was determined to have the beast on my own terms, surely the most vulgar way of annexing him would be to give his coachman five hundred dollars on the sly to put him in my stable. And that is practically what we did, even if the President and Mr. Hay never said a word on the subject, for the millions to be paid for the canal were dangling before the eyes of the Panamanians. Mr. Roosevelt and Mr. Hay belong to the "silk-stocking element" in politics, but they have rushed into this business barefoot. I have no objection to the right of secession for good cause, but I object to the subordination of secession by the implied promise of moneybags. Suppose Great Britain were negotiating with us for the harbor of Portland, Maine, and we stood out for a big price, and the main legislature seceded on a basis of half-price, cash down, would it be an ordinary case of secession? I trow not. We are loyal and patriotic people in Dutchess County, and if you will give me ten million dollars in gold and lend me a couple of men-of-war in the Hudson, to prevent outside interference, I will undertake to have the county to secede from the Union in a fortnight, and establish a full-fledged government at Poughkeepsie in the hideous court house which we have just built there, and the women's clubs would soon be sitting up late at night to design and make a new nag and the school children would soon be busy saluting it. The right of secession should never be complicated with the cash question.—The Whim for March, 1904.

It is almost as difficult for a rich man to stay in the American jail as it is for him to enter Heaven.—Montreal Star.

**AN EASTER SERMON.**

In his Easter sermon, at the Vine Street Congregational church, Cincinnati, O., April 3, 1904, Herbert S. Bigelow discussed the question: "What Has Science to Say About the Hope of Immortality?"

Have we, as Paul so confidently affirmed, "a building of God, a house not made with hands, eternal in the heavens?" The confidence that we have, declares Mr. John Fiske, is "the one thing that makes this world inhabitable for beings like ourselves." Yet for many the progress of science has destroyed this confidence, and it is evident that the dreariness of life has increased with the waning of this hope. We may put on a bold front, but we cannot conceal our heaviness of spirit. Infinitely lonely is the universe from which God is banished. Melancholy is the life which looks forward to nothing but death.

Honest despair is nobler than dishonest hope. If science has destroyed the foundations of faith, let us know it. But has the hope of immortality been discredited? Does Truth call upon us to suppress the religious emotions, and resign our faith in God and in life eternal? This, as Prof. Tyndall says, is "the problem of problems at the present hour."

Infallibility has been routed out of several redoubts. It used to hold the Vatican. Later it was thrown back on the Bible. The higher critics assailed this defense, and it took refuge in the authority of Jesus. Now it is Science that is infallible. At least there is a common impression that Science has rendered an adverse verdict, and that Faith has no appeal.

This impression has been caused by the fact that many of the dogmas of the church have been utterly discredited by Science. Such valiant service has she done, and so often has the ancient theology gone down before her, that many have come to the hasty conclusion that there is nothing left of the old Faith. But just as a nation may be strengthened by the loss of its colonies, so Religion has been strengthened by the loss of her theological encumbrances. When we come out of this period of iconoclasm it will be seen that only the useless has been destroyed, and the way cleared for the marriage of Faith and Reason, for which the world has been waiting.

What has Faith learned from Science? Just this—that in all matters which lie within the range of human experience, the increasing knowledge of Science is our only guide. But immortality does not lie within the range of human experience, and, therefore, Science can neither affirm nor deny it.