

"But," says the materialist, "to believe in anything which lies without the range of human experience is an absurdity." On the contrary, scarcely a year passes which does not give us proof of realities of which we had never before dreamed. There is no faith so unwarranted as that of the materialist who assumes that the soul is not a fact because no one has seen it under a microscope.

Mr. John Fiske, in his address, "The Life Everlasting," meets the materialist in his stronghold. He analyzes the doctrine which holds that consciousness, or the soul, is a result of molecular motion in the nerve centers. The materialist declares that the brain is like a harp; Consciousness is like the music. When the harp is broken, the music dies. Mr. Fiske, with his scientific attainments, defends, as no dogmatic theologian could do, the contrary view—"that the conscious soul is an emanation from the Divine Intelligence that shapes and sustains the world, and during its temporary imprisonment in material forms, the brain is its instrument of expression. Thus the soul is not the music, but the harper."

Science has no knowledge with which to challenge the conviction of Martineau, who declared that "a divine revelation is required, not to prove immortality, but to disprove it, if it be really not true."

We may have the comfort of knowing that the revelations of Science have greatly increased the presumption in favor of the belief that the soul survives the body. With more confidence than ever, we may say, with the venerable Martineau:

The scale on which we are made is conspicuously too vast for the short reckoning from mortal years. The profoundest feeling which possesses me at the end of life is that I stand but little removed from its beginning, schooled only in the mere alphabet of its attainable lessons!

THE UNPOPULAR RACE.

Extracts from an article with the above title, by Julien Gorçon (Mrs. Van Rensselaer Cruger), published in the *Cosmopolitan* for February, 1904.

A recent experience has given me food for reflection. The printed remark that if Mr. Booker T. Washington called on me he would be welcomed in the drawing-room, brought upon me from the Southern newspapers—many of them deemed reputable—a landslide of contumely, a torrent of vulgar abuse, as unexpected as it was astonishing. That merely for expressing an opinion, one's person, works, habits and family should be made targets for the lowest innuendo and the coarsest insult, might amuse,

were it not for the melancholy illumination that it casts upon depths of ignorance and of folly.

Apart from petty personal attack, entirely irrelevant to the subject in point, these journals asked whether social equality with the negro was desirable, and intermarriage possible. This sex question appeared peculiarly imperious and irritating—a question which had never crossed my imaginings. To the writer it seems as revolting that white men should have negro mistresses as that white women should have negro husbands. Yet if, indeed, race prejudice exists to the extent that we are told it does, how is it that the commingling of the races—which we are forced to observe—has been so general? Why has it not been more abhorrent? Is the hypothesis mere hypocrisy—cant, pure and simple?

The question of human equality it is futile to discuss except before the law. It has never existed; it cannot exist, either in the present or in the future. One does not ask one's Chinese laundryman to dine. But one would hardly invite a Confucius to sit in one's pantry.

A rabid Senator has lately announced that the negro, being absolutely devoid of moral fiber, must be denied education. He accuses him of bestial traits, but will not permit him such spiritual and educational advantages as might benefit his character and raise and restrain his brutal tendencies. Could one reach a darker nadir of unintelligence? When one hears such tirades, one realizes that selfish personal advancement does not depend on the possession of the reasoning faculties. Morally, the negro prior to education may be considered as about on a par with a type of bohemian Paris and intellectual London. The decadents may be less robust in crime, they are more deeply corrupt. Nobody can be quite so wicked as a certain brand of bohemian Frenchman and intellectual Englishman. From his debasement the Negro has got to evolve, just as other races have evolved. What he requires is what all other races have required—time. This is the day and hour of little nations. The trumpet of the downtrodden has sounded. The unknown and unheard are making themselves felt. Upheaval is in the wind. There are mutterings and stirrings—a low roar of mighty forces, resistless, pushing for light. These people want air, life, and, what is more precious, life's liberties. He who refuses to heed the warning is doomed to ultimate confusion. The boon of life may be doubtful, that of

liberty is positive. The love of life is temperamental, the mere matter of a high or low vitality, but the desire of liberty is universal. Liberty means opportunity. This race will have to work out a new and more valuable emancipation. The broad enlightened element among Southern men is willing and anxious that it should—has already accorded the help of generous words and practical aid. No assistance will be forthcoming from that army of professional sufferers who continue to poison the air with their obsolete grievances. Whether the victory came of God or of Apollyon—it was won. The wise bow to the decrees of fate. The weak beat against its fiat and bruise themselves.

In their own ranks, with such general as Booker T. Washington—of whom an exquisite woman once said that he had the soul of a Christian; the heart of a gentleman and the eyes of the jungle—they have their chance. With such men as T. Thomas Fortune, Paul Laurence Dunbar, Charles W. Chestnutt, Prof. Burghardt Dubois, Bishop Walters, John W. Thompson, and many other worthy and experienced teachers and clergymen to guide them—we do not forget that a late class orator at Harvard was a Negro—they are certain to solve their own problem. These things take much time—generations will be required.

Let us not quarrel with nature. The divinities are at work.

The Negro has aptitudes—special gifts. He is frequently dextrous and clever with his fingers. He has imagination, humor, a natural eloquence. He has poetic and musical gifts, and he has manners—manners which are extinct to-day, unless in Italy and China.

THE SINGLE TAX IN GREAT BRITAIN.

Following is the speech in Parliament of Mr. Trevelyan, condensed for the *London New Age* from the report of the *Manchester Guardian*, which Mr. Trevelyan delivered in moving the second reading in the House of Commons on Mar. 11, of the land values taxation bill, which passed the House on the 12th (see *Public*, vol. vi, p. 79) by a vote of 223 to 156. Mr. Trevelyan is a leading Liberal member. His bill was suggested by his own party and by a large number of Conservatives.

Mr. Trevelyan, who was received with cheers, moved the second reading of the Land Values (Assessment and Rating) Bill. He said the Bill was the result of prolonged, careful, and businesslike deliberation on the part of a conference of municipalities, directly representing some 150 local authorities, and including many of the greatest in the country.

As far as he knew, hardly any, if any, municipality had made any definite declarations against it. (Cheers.) They hoped the House would trust one of its Standing Committees to deal with the complications which necessarily surrounded so far-reaching a change, and there was only one thing for the House to do to-day. That was to give assent to the two underlying principles—first that in the case of undeveloped property the real selling value of the land should be the basis of taxation, and not the use value at which that land was at present let, and secondly that land values were a proper subject of separate rating from buildings and improvements. (Cheers.) The main features of this Bill and those which the House had previously discussed were the same, but there were several points of difference. The present Bill proposed to tax unoccupied land to the extent of the full current rate on its real value. This would mean a substantial increase of taxation where land was held out of use, as they thought, unsocially. (Cheers.) Another difference was that where land had been considerably developed, and the present assessment was greater than the new land valuation, there would not be any new rate at present. The relief of existing rates on such properties would depend upon the amount of land which was ready to be developed, and which had hitherto escaped taxation in the outskirts of the towns. But although the Bill would apparently make no difference in regard to properties already developed, it would in reality bring about a vital change. There would be a separate land column in the assessment book, and it would thus be possible to compare the taxation upon the proportion of the present assessment which represented land and the remainder which represented buildings. It would be open to Parliament, as in the case of Mr. Macnamara's Bill, to put in the future a higher rate upon the land assessment all over towns. Another feature of the Bill showed the spirit in which it was introduced. At present in arriving at the assessment of a hereditament deductions were made on the assessment for repairs and depreciation. These deductions obviously should be applicable to buildings only.

As showing the value of undeveloped land in large towns, Mr. Trevelyan mentioned the case of Bradford. The mover of a resolution in support of the Bill in the Bradford City Council stated that there were four estates in the neighborhood of the city, the total value of which at a very reasonable calculation amounted to upwards of £2,000,000, but the rates on which at present

amounted to only £761. In an arbitration between the Bradford Corporation and Lord Rosse, it was stated in evidence on behalf of Lord Rosse that he was the owner of 1,300 acres of land in Heaton and Shipley eminently suitable for building upon. At 2s. 6d. a yard the total value of that land for building purposes would be over £780,000. Yet in respect of that estate Lord Rosse contributed only £189 a year towards the upkeep of the city. (Cheers.) The same speaker in the Bradford City Council estimated that there were 4,500 acres of land in the city not built upon, and that if this was rated at its true value, it would bring in £41,000 a year to the city. Another effect of bringing such land under rating would be that landlords would be compelled to bring their land into use the moment it got any real value. That to his (Mr. Trevelyan's) mind was even more important than the increase in rateable value. Dealing with the objections to the Bill, he said it would be urged that gardens and private open spaces, the existence of which was a public advantage, would be forced into the market, but that danger could be avoided by giving the municipality power to regulate the development of land—a power which was already possessed by the great German towns. They were not rushing any proposal to put a large new tax on all land in relief of buildings, but they thought that when they had got a land valuation which would make patent the iniquity of the present system half their battle would be won. Upon houses raised on the outskirts of towns there was a tax often of one-third of their value. That meant a discouragement of the building trade, and one often saw this curious phenomenon in the building trade, while more and more the population was crying out for room to live. (Hear, hear.) All that the municipalities asked was to be allowed to make this great experiment with all the cautious competence with which it was their custom to move. (Hear, hear.) He hoped the Government would not frustrate their hopes. (Opposition cheers.)

EQUALITY OF RIGHTS IS ALL THE NEGRO ASKS.

A portion of a long and able article on the subject of Justice for Negroes, written by the Rev. Olympia Brown, of Columbus, Wis., and published in the Chicago Chronicle of Mar. 27, 1904.

"Social equality" is the great bugbear which frightens many people. It is said that we cannot speak to a man in the dining room without inviting him into

the drawing-room; "If you entertain a man socially, how can you resent his aspiration for your daughter?"

But in reality this alarm is needless—it is a figment of the imagination. There is, there can be, no "social indiscriminate equality" among all classes, either North or South. Mr. Dickens described what he saw and no more in his picture of what he called the "sanctuary of New York fashion," where the people were "the very bright particular stars of an exalted New York sphere—there were other fashionable spheres above them and other fashionable spheres below them and none of the stars in any one of these spheres had anything to say to the stars in any other of these spheres;" where Mr. Norris, the father, observed of the people next door that "they entertained religious opinions of which he could not approve and therefore he had not the honor of knowing them," and Mrs. Norris, the mother, said "they were well enough in their way, but they were not genteel."

Not only in New York city but in every country village there are spheres and grades and classes and groups the members of which have little, if any, social intercourse with each other. They are all free people, they do their own business, they respect themselves, the men cast their vote on election day at the same booth, the women do their shopping at the same stores, but socially each individual goes to his own place in the group where he feels most at home.

Social combinations are regulated by taste, by sympathy, by similarity of attainment—no law can adjust them, no determination on the part of any particular class can establish a social equality not warranted by character. Do the members of the old first families of Virginia affiliate with the poor whites of the mountain districts? Certainly not. Do the inhabitants of the slums enter the drawing-rooms of the richer people of our cities? By no means. There is no social equality among the white and black except as it is made by character. When it is said that "all are treated free and equal" or that "all are alike entitled to life, liberty and the pursuit of happiness" or that "we have a government of the people, and by the people" or that "we, the people, do ordain and establish a constitution" or that "there shall be neither slavery and involuntary servitude" or that "a citizen's right to vote shall not be denied or abridged," no one understands that such statements are a declaration of equality in natural ability, education,