

Aug 12, 1889

OPEN AIR  
CONCERT

— BY THE —

SECOND CAVALRY BAND

Monday Evening,  
August 11, at 6:30 p. m.

Conductor, - M. C. Meyrelles

PROGRAMME.

MARCH,	"Army Life,"	Ramsdell
OVERTURE,	"Die Frau Meisterin,"	Suppe
WALTZ,	"Il Passagio de la Posta,"	Mattee
"Charge of the Hussars,"		Spindler
SCHOTTISCHE,	"Pansy,"	Prendeille
GALOP,	"Hurricane,"	Giesemann

47-M-64

June 26, 1884

# Opinions of Advertisers.

## IT PAYS THEM, IT WILL PAY YOU.

From **R. A. Robinson & Co.**,  
Wholesale Druggists, Louisville, Ky.  
We take pleasure in stating that we consider the *Christian Observer* an excellent advertising medium.

From **Brinly, Miles & Hardy**,  
Manufacturers of Plows, Louisville, Ky.  
We find the religious and agricultural papers of the South our best advertising mediums. Your paper we consider one of the best.

From **The Louisville Bryant & Stratton Business College**.  
For several years past we have been advertising in the *Christian Observer*. We regard it as a good paper and a first-class advertising medium.  
JAMES FERRIER, Principal.

From **The Presbyterian Mutual Assurance Fund**,  
Louisville, Ky.  
Our advertisement in the *Christian Observer* has paid splendidly. It has brought us a large amount of business, and I can say, after a year's experience, that it is the best paper for advertisements of our kind in the South.

From **C. P. Barnes & Bro.**,  
Jewelers, Silversmiths and Opticians, Louisville, Ky.  
We have been advertising with you for several years and believe the *Observer* to be second to no other religious paper in which we advertise. We have tested the merits of nearly all religious papers published in the South. We cordially commend it as one of the best advertising mediums we know of.

From **H. A. Witherspoon**,  
Oak Hall Clothing House, Louisville, Ky.  
Having carefully studied the value of many newspapers and other advertising mediums, it gives me pleasure to say that we have found the *Christian Observer* one of the most profitable. Having a wide circulation among a class of intelligent readers it carries with it a weight of influence of great value to an advertiser.

From **The Kentucky Organ and Piano Company**,  
Louisville, Ky.  
Will you please have your contracting agent for advertising in the *Christian Observer* call at our office? Your paper has done us more good than any other weekly publication, and we look upon the *Observer* as one of the very best mediums in which to advertise. You have treated us fairly in the past, and we shall unquestionably continue to patronize your paper.

From **I. P. Frink**,  
Reflectors and Church Lights, New York.  
We have advertised largely for several years in the Religious Press, and have found the *Christian Observer* has paid us as well as any, and we shall include it in our list as long as we advertise.

From **F. F. Adams & Co.**,  
Manufacturers, Erie, Pa.  
We have found no better advertising among religious papers than the *Christian Observer*.

From **David C. Cook**,  
Sunday-school Requisites, Chicago, Ill.  
Our experience in advertising in the *Christian Observer* has always been satisfactory, and when we advertise we shall never leave it off our list.

From **J. C. Ayer & Co.**,  
Proprietary Medicines, Lowell, Mass.  
It gives us pleasure to say that our experience in our advertising contracts with your paper has been such as to justify us in considering the *Christian Observer* one of our very best advertising mediums. We have been well pleased with the care used in performing the details of our contracts.

### Five Hundred Returns.

On November 14, Mrs. Graybill (a missionary in Mexico), published a card asking for bundles of calico, etc., for the use of the Mexican children of her mission. In January, she wrote as follows:  
As early as November 25, three bundles came rolling in to me, which we opened joyfully. Carefully taking down names of senders, I put the goods safely away in a trunk. Next mail brought six, and next nine! and so they have tumbled in from all States, from Kansas to New York, without skipping one; until the people on the streets began to call Mr. Hall "Santa Claus," as they saw him laden so frequently with Christmas bundles, and the merchants feared I would injure their sales, for "would you believe it?" I have had bundles from more than five hundred children!

From **The Central School Agency**,  
Saint Louis, Mo.

Nothing would give us greater pleasure than to recommend the *Observer* as the best advertising medium known to us. Our returns from it not only exceed in number those received from other papers but are of a decidedly superior quality, clearly indicating that the *Observer* is read by the best people in the South. We will cheerfully give you a formal statement of our opinion if it will be of any service.

From **The Southwestern Presbyterian University**,  
Clarksville, Tenn.

In renewing our advertisements with you this season, allow me to say that so far as I can judge from correspondence we receive more inquiries from the readers of your paper than any other. This we might expect from your large subscription list.

From **Maj. H. B. McClellan**,  
Sayre Female Institute, Lexington, Ky.  
I have received larger returns from my advertisement in your columns than from any other means I have employed.

From **Miss M. J. Baldwin**,  
Augusta Female Institute, Staunton, Va.  
I consider your paper a most valuable medium for advertising, far better than secular papers, since the number of advertisements is not so great, and they are read by the best class of citizens. I would be very sorry not to be able to insert my advertisement every year.

From **Col. Bennett H. Young**,  
Regent of Bellewood Seminary, Anchorage, Ky.  
I do not hesitate to say that the *Christian Observer* is the best advertising medium within my knowledge. I have been compelled to do a great deal of advertising in various ways during the past five years, and I can say that the return from the *Observer* has been double of that from any other source.

From **Prof. W. H. Stuart**,  
Shelbyville Female College, Shelbyville, Ky.  
Having had occasion during the past nine years to use the *Christian Observer* in connection with many other secular and religious papers, as an advertising medium, it is but fair to state as a simple recognition of your faithfulness as public servants, and encouragement of your Christian enterprise, that I have found it more valuable for the purpose named than all others, and I do heartily commend it to the patronage of all.

From **Dr. B. M. Wooley**,  
Atlanta, Ga.  
I must say that the card in your paper has always paid me well, in fact better than any other of my knowledge, which is a good deal when I am using thousands of papers.

(THE)

# CHRISTIAN OBSERVER,

(IN ITS SEVENTY-FIRST YEAR.)

## AN EIGHT-PAGE PRESBYTERIAN WEEKLY,

Published by

**CONVERSE & CO., - - Louisville, Ky.**

Is the Most Widely Circulated Presbyterian Weekly in the Southern States.

### ITS CIRCULATION.

The circulation of the *CHRISTIAN OBSERVER* is about **eleven thousand** copies week by week. After being read in the families of subscribers, it is often loaned, and probably numbers fifty thousand readers every week.

### ITS TERRITORY.

Its circulation is so **distributed** as to make it especially valuable for commanding business from **all parts of the South**. It is the leading paper in the Southern Presbyterian Church—a denomination which numbers a hundred and twenty thousand communicants, and has two thousand churches, and includes within its congregations a very large proportion of the intelligence and wealth in every community. The *OBSERVER* is taken in most of these churches, and at **over two thousand** post-offices, chiefly in Kentucky, Tennessee, West Virginia, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas and Arkansas. No other religious paper covers the **entire** territory of the Southern States as does the *CHRISTIAN OBSERVER*.

### ITS SUBSCRIBERS.

The intelligent and enterprising people, who are its readers, are the leaders in every community. They are the class that discriminating advertisers are eager to reach. They have **means** and varied wants and tastes. They have families, houses, farms, factories, stores, Sunday-schools, societies and churches to buy for. Their wants are legion.

### ITS INFLUENCE AS AN ADVERTISING MEDIUM.

Advertisements in the *OBSERVER* carry more influence than in most papers. Unlike many papers, which, in order to exist, are disposed to take all advertisements that will pay them, the *CHRISTIAN OBSERVER* has an adequate support from its subscription list, and **will not take an objectionable advertisement** at any price. Its readers know from a long and tried acquaintance that the appear-

ance of an advertisement in its columns is a strong indication that the advertiser is considered by the editors worthy of confidence. For fifty-seven years the paper has been under its present management (father and sons) and has acquired that influence with its readers, which belongs to a friendship that has extended in many instances over two generations. The advertisements are neatly printed on very superior paper, and the pages being trimmed, none of them are hidden on inside forms, as in the uncut eight-page sheets. The paper is read with care and often filed for future reference.

The testimonials of those who have tested the value of the OBSERVER as an advertising medium are very emphatic.

### ITS ADVERTISING RATES.

1. Ordinary advertisements, per agate line, per insertion, . . . . . 12 cts.
2. Advertisements having special position, . . . . . 16 "
3. Business notices, . . . . . 16 "
4. Reading matter (set in nonpareil type), . . . . . 20 "

#### Discounts on the Above when the Advertisement Amounts to

\$ 5.00 or over, . . . . . 10 per cent.	\$25.00 or over, . . . . . 25 per cent.
10.00 " " . . . . . 15 " "	50.00 " " . . . . . 30 " "
15.00 " " . . . . . 20 " "	100.00 " " . . . . . 35 " "
200.00 or over, . . . . . 40 per cent.	

#### EQUIVALENTS OF ABOVE DISCOUNTS IN CENTS. PER AGATE LINE.

When the bill is	less than \$5.00	\$5.00 to 10 per cent.	\$10.00 to 15 per cent.	\$15.00 to 20 per cent.	\$25.00 to 25 per cent.	\$50.00 to 30 per cent.	\$100.00 to 35 per cent.	\$200.00 to 40 per cent.
1. Ordinary advertisements, . . . . .	12	10.8	10.2	9.6	9	8.4	7.8	7.2
2. Special position, . . . . .	16	14.4	13.6	12.8	12	11.2	10.4	9.6
3. Business notices, . . . . .	16	14.4	13.6	12.8	12	11.2	10.4	9.6
4. Reading matter, . . . . .	20	18	17	16	15	14	13	12

PER INCH.								
1. Ordinary advertisements, . . . . .	\$1.68	\$1.51	\$1.43	\$1.34	\$1.26	\$1.18	\$1.09	\$1.00
2. Special position, . . . . .	2.24	2.01	1.90	1.79	1.68	1.57	1.45	1.34
3. Business notices, . . . . .	2.24	2.01	1.90	1.79	1.68	1.57	1.45	1.34
4. Reading matter, . . . . .	2.80	2.52	2.38	2.24	2.10	1.96	1.82	1.68

The standard of measurement is 14 lines agate to the inch. The column is 13 ems pica (2 3/4 inches) in width, and 21 1/2 inches long.

Cuts must be on flat solid metal base. If the cut sent is on wood base, the cost of changing to metal will be added to the price of the advertisement.

All bills due on the first insertion of advertisement. Accounts with regular advertisers payable monthly.

No advertisement will be inserted unless the publishers are first advised of the nature of the business to be advertised, and are satisfied that the advertiser will faithfully fulfill every expectation naturally raised by the advertisement. And in case the advertiser fails to comply with his promises, either to the readers or the publishers, the publishers shall, at their option, discontinue the advertisement, and caution their subscribers against the advertiser so failing.

If an advertisement be discontinued before the expiration of the time contracted for, payment for the insertions it has received is to be made at the transient rates.

## The First Number of the Christian Observer.

### The Religious Remembrancer.

The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.—Rom. vi. 23.

No. 1. Saturday, September 4, 1813. \$3 a year

**TO THE PUBLIC.**  
 IT has long been a subject of regret with persons who occasionally themselves to think hereof, and to deduce moral improvement from passing events, that the *Religious Remembrancer*, which was published in this city, devoted to the cause of *RELIGION*, no record of providential occurrences—no journal of religious intelligence, and no medium for communicating the productions of pious minds to the Public, in such manner as that those of moderate circumstances in life, and common capacities of mind, might derive mental profit from an association of their ideas with those of others, and become acquainted with facts universally interesting.

The *Religious Remembrancer* being too expensive for a large proportion of those who constitute the serious class of readers, are composed of such a mass of heterogeneous matter as to render the present part of their contents uninteresting to those who are desirous of obtaining from such sources, instruction and rational entertainment; while the publications of a literary character, aiming at too great a degree of refinement to suit plain readers, have no influence of that ennobling spirit which is essential in all works intended to promote the cause of true religion. Indeed, it is to be lamented, that we too seldom observe the editorial line of duty amidst the glare of false opinions, and the confusion of false and the commendations of the true. These errors confound the utility of a work, and render it altogether the deficiency so much lamented, will not be denied.

The Subscriber, in presenting his first number, considers it unnecessary to be particular in detailing the subjects which the *Religious Remembrancer* will embrace; these will be various, but concentrating in one object, are characterized generally by the noble choice for his Paper, which it will be his endeavor to support with undeviating constancy.

Whatever may have a tendency to produce refinement in the mind and lead to a consideration of the great purposes for which man was created, whatever is calculated to assure the understanding with respect to the things which relate to salvation, whatever may conduce to the edification of the Christian, or excite hearts to acquire the grace of eternal life, in short, whatever is considered the means of disseminating the knowledge of Divine Truth, and assisting to the promotion of the Christian's cause in the world, will engage attention.

Subscribers however to avoid an erroneous path, which extends in this simple field, the Subscriber considers it his duty to state, that it will be his endeavor to present controversial articles from embittering the streams of information which he trusts will flow through the channel thus indicated. *Religious intelligence*, evangelical essays, and biographical sketches, will constitute an important part of the plan, which he hopes the patronage of those who know the value of religious truths will enable him to continue in operation; but occasional remarks on other important subjects will not be excluded, and especially a concise notice of facts which from their importance or singularity, deserve to be recorded, will be considered as co-extensive with the object of the work.

While aware of the difficulty of conducting with propriety a publication of so comprehensive and important a nature, the Subscriber is happy in having the assurance of assistance from men qualified, both by principle and education, to render the contemplated work a magazine of diversified topics and valuable information; and he trusts gentlemen whose professions, knowledge and talents enable them to be useful in the cause of Christian virtue, to afford him their aid, by enriching the pages of the *Religious Remembrancer* with their correspondence; which he remarks, that as the publication is rather intended to be a *store of truth*, than what is generally understood by the terms *sermon* or *profession*, every person of correct principles and sound judgment will find it an invaluable repository for such facts and thoughts as he may be pleased to communicate.

J. W. WOOD.

Our political relations have realized changes, these however have not extensively affected our general religious concerns. The temperature of our climate and the equities of our national requisitions, have constituted our country an asylum for the oppressed of other nations and many have availed themselves of the advantages thus offered by a government whose laws are administered with an immediate reference to the happiness of the people, and whose soil yields to the hand of industry an abundance and variety adapted to supply the natural wants of man, and promote the comforts of life—This circumstance has been the means of a rapid and multifarious population, and productive of numerous institutions of a philanthropic and religious nature, which we shall occasionally notice; so that the United States present to the view of the enquirer an extensive scene, of a nature peculiarly adapted to his location and the present age. A succession of years unsheltered by the din of war, has afforded an opportunity for the introduction of various improvements in agriculture, commerce and the useful and fine arts, the application of which has produced advantages to our own country, been salutary to the welfare of our wideness, and extended their beneficial effects to distant lands. These blessings however, we have reason to believe have not been daily appreciated by us as the gifts of the Most High Benefactor, whose the earth is and the fullness thereof; yet we cannot but indulge the pleasing reflection, that while enjoying this beneficent provision, which our government have furnished under the auspices of a congressional government, while our commerce has extended her ennobling beams throughout our land, the precious knowledge which appertains to eternal wisdom has also increased. Copying the examples of righteousness which other nations have afforded, institutions have been founded for women, Chinese, negroes, among which we particularly notice *Missionary and Bible Societies*, the latter of which we may readily multiply within a few years, that we may reasonably conclude, if the like suitable spirit should continue in a very short time, the most obscure parts of our country will not be destitute of that most important source of true knowledge, the written word of God; and that he who runs may read; it will not however be necessary, more particularly to remark on these subjects in a course review, as they will occasionally claim our attention in the progress of our work.

The present unhappy contest with Great Britain, in which, as a nation, we are engaged, must, on account of the evils incident to a state of warfare, be a subject of regret to every lover of his country, and to every practical Christian; yet for its speedy and happy termination in such way as shall be honorable to our nation, conducive of unity with our present political enemies, and es-

[Aug 12, 1889]

# CONCERT

BY THE

## 2ND CAVALRY BAND

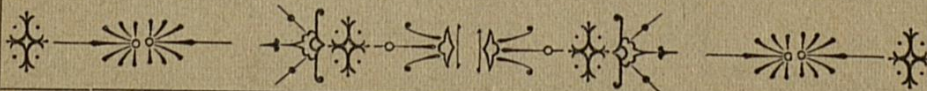
*AT FORT WALLA WALLA, W. T.*

**August 6, at 6:30 p. m.**

CONDUCTOR, - - M. C. MEYRELLES

### PROGRAMME

1. MARCH, "SOMERSET," Wiegand
2. OVERTURE, "BANDITEN STREICHE," Suppe
3. WALTZ, "BACCAROLLE," Waldteufel
4. PARAPHRASE, "HOW FAIR THOU ART," Nesvadba
5. POLKA, "SLEIGH-RIDE," Parlow
6. MEDLEY, "A DAY IN BOSTON," Clauss



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SATURDAY EVENING.

- 7.30 Song Service.
- 8.00 Address: Recent developments in association work—Henry E. Rosevear.
- 8.30 Address: Association history in brick and stone, illustrated by stereopticon—C. R. Boucher, Owensboro.

SUNDAY, JULY 1.

- 8.30 a. m. Consecration service.
- 4.00 p. m. Men's meeting.
- 4.00 p. m. Women's meeting.
- 4.00 p. m. Boys' meeting.
- 7.30 p. m. Union meeting.

Addresses—The supreme purpose of the Young Men's Christian Association.

Lines of association work to be carried on in Muhlenberg County.

How can we promote the Association work in Muhlenberg County?

Each delegate should be on hand at the opening of the Convention and should bring his Bible and note book to each session. The sessions of the Convention will be held in the Cumberland Presbyterian church.

Pray that God may richly bless this gathering.



KENTUCKY COUNTY WORK SERIES--NO. 2--JUNE, 1900.



Invitation  
and  
Program.

First Annual Convention  
*IN THE INTEREST OF THE*  
Young Men's Christian Association

*WORK IN*  
MUHLENBERG COUNTY, KENTUCKY.

*TO BE HELD AT*  
Greenville, June 29 to July 1, 1900.



Record Press, Greenville, Ky.

GREENVILLE, KY., June 1, 1900.

The first Convention in the interest of the Young Men's Christian Association work in Muhlenberg County will be held on Friday afternoon, Saturday and Sunday, June 29 and 30 and July 1, 1900. By invitation of the Greenville Association the Convention will be held in this town. All young men who are members of evangelical churches, and especially the ministers, are invited to be present. We are planning for the spiritual, mental, social and physical welfare of all the young men of Muhlenberg County.

Fraternally,

R. MARTIN, J. H. REED, MAX WEIR, C. E. EADES, LEWIS RENO, C. F. HAVES,	} Executive Committee.
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GREENVILLE, KY., June 1, 1900.

The Young Men's Christian Association of Greenville extends a cordial invitation to the young men, and the friends of young men, who are interested in the establishment of this work throughout Muhlenberg County.

Free entertainment will be provided for all the delegates, and it is desired that everyone shall write as soon as possible to Mr. Max Weir, Greenville, Ky., the chairman of the entertainment committee, in order that homes may be provided beforehand.

Fraternally,

R. MARTIN, President.

## Program.

FRIDAY AFTERNOON, JUNE 29.

- 3.30 Quiet hour—Led by Henry E. Rosevear, Louisville, State Secretary.
- 4.30 Why did I come?—Rev. L. W. Doolan, Louisville.  
What do I expect to get?—Max Weir, Greenville.  
How shall I get it?—Rev. J. L. Hill, Madisonville.

FRIDAY EVENING.

- 7.30 Service of song—W. H. Reynolds, Greenville.
- 8.00 Address: Why work for young men?—Chas. C. Stoll, Louisville.
- 8.30 Address: County work—Organization, methods, results—John Lake, Louisville, Secretary County Work Department.

SATURDAY MORNING, JUNE 30.

- 9.30 Devotional service—Prof. J. H. Reed, Greenville.
- 10.00 Topic: How to organize and develop association work in Muhlenberg County—I. Bailey, Chairman Hopkins County Committee, Madisonville.

SATURDAY AFTERNOON.

- 3.30 Topic: The religious work of the Association.
  - (a) Fundamental principles.—Henry E. Rosevear, State Secretary.
  - (b) The young men's meeting—Geo. H. Cox, Owensboro.
  - (c) Bible study—Howard Caldwell, Secretary Hopkins County.
  - (d) Personal work—C. R. Boucher, Owensboro.

Aug. 15, 1905

# THE COLOR LINE

## A Brief in Behalf of the Unborn

By WILLIAM BENJAMIN SMITH  
Pp. XV. 261. New York: McClure, Phillip & Co.

[ Reprinted from *The Monist*, July, 1905.]

It will presently appear that this work is notably interesting on several accounts apart from the gravity of its subject. That the race problem, particularly in the form in which it confronts the American people, is indeed a momentous subject, none perhaps will deny. But who is the author? What are his credentials? Is there good reason to suppose him qualified to undertake so formidable a task? Is he capable of conceiving it adequately in both its abstract and its concrete bearings, in its present and its future significance, as at once a most intricate problem of pure science and a frightfully complicate practical question for the decision of statesmen? Is he one from whom may be expected a really serious, enlightened plea, free alike from ignorance, from provincial prejudice, and from blinding sentiment? Such are the questions that busy men, before giving serious attention to any discussion of a great subject, are naturally wont to ask, and in these crowded days of abounding authorship they are right.

Doubtless many will be interested in the information that *The Color Line* was written by the doubting "David" of the

*Reign of Law*, though in truth it must be said that the "original" of David was much transformed and but little transfigured or glorified by Mr. Allen's fantasy. The book in hand is the first of its kind by a mathematician; and all the qualities of the mathematical mind, excepting that of proverbial dryness, are evident throughout, in its grasp and penetration, in the clearness and steadiness of its vision, in the sharp precision with which its problems are stated, and in the boldness, energy, and relentless logical rigor with which they are handled. Professor Smith, who is head of the mathematical department of Tulane University, is among the first Americans who gained the doctorate at a German University, where he won prizes for brilliant achievement in the austere of the sciences, physics and mathematics. As an inspiring teacher of "the universal art apodictic" and as a writer on geometry both pure and analytic, and on infinitesimal analysis, his reputation is national. The present book, however, is not his first achievement outside the domain of mathematics. Neither is it his first essay beyond the limits of purely academic authorship. Far from it. His *Life of James Sidney Rollins*, "*Pater Universitatis Missouriensis*," written by request and printed for private distribution, his series of papers in defense of the gold standard—a defense which in view of his Southern residence and professional connection seems scarcely less than heroic, demon-

strating both patriotism and spiritual independence—these taken together with his numerous contributions to the discussion of the tariff question, will serve to indicate something of the range of his interest and activity, without pausing to name the chief products of his pen, a series of critical memoirs in the field of New Testament literature that have secured him and American Biblical scholarship the profound respect of critical circles in England, Holland, and Germany.

"They knew not," said Leibnitz of his friends who feared he would specialize too narrowly, "that my mind could not be satisfied with one kind of things." It may indeed be that Leibnitz was, as DeQuincey calls him, "the last of the universals." It is consoling to know, however, that any such fine *mot* is at best but a partial truth, for, if inexpertness is the curse of the world, the defect of expertness is depth at the expense of breadth, and many a larger question has to await the single intelligence that shall be at once deep and *comprehensive*. In this view it is matter for just pride and congratulation that our most difficult social problem has received painstaking study and candid treatment by an American scholar of whom it has been said that in his best moments of well-being he appears to hold the entire body of the intellectual achievements of the race in something very like true perspective. If this seem to be fulsome praise, we admit the appearance but deny the reality. It



accords at any rate with our sober judgment deliberately formed in the course of years. And we gladly record the judgment here as valid for us in despite of the fact that the conclusions of the "Brief," while they commend themselves to our understanding, are far from compatible with our liveliest sentiments and severely condemn our former standard of conduct. For we admit, or avow, or confess, as you will, that in the matter of social equality our sympathies have hitherto favored the the standard of *individual* as distinguished from *racial* excellence. We vividly recall, in view of Professor Smith's terrific arraignment, the fearful risk we assumed of social ostracism when as a resident in a Southern community we repeatedly invited to our home a very black negro in order to enjoy the exceeding wit and intelligence and candor of his conversation.

What of it? Well, in so doing, we were entirely unconscious that we were doing wrong; quite the contrary in fact; presumably we were ignorant, we had not reflected. Were we innocent? Far from it, if the doctrines of this book be sound. By these, which in matters ethical transcend the common categories and align themselves with the solemn secularities of the cosmic processes, our conduct was very wicked; not that any paltry *specimen* of it was especially reprehensible, it was bad in *kind*, for its kind is such as needs but to be generalized, adopted in common practice, to work the

irreversible doom of the highest race; we sinned against an *idea* more sacred even than that of family, our offense was one against "the most sacred thing on earth," the idea and norm of the Caucasian race. For, so the "Brief" contends, it is not merely the privilege, it is the highest duty, of the race in the South, in the North, everywhere, "to keep open at all times, at all hazards, and at all sacrifices, an impassable social chasm between the Black and the White, no matter what the virtues or abilities or accomplishments" of any individual Black may chance to be. Why? Because of the *sole* alternative. And what is that? The answer is: miscegenation, mongrelization, race amalgamation, *pammixia*, the deadly enemy of race improvement and chief among the agencies of inheritable organic degeneration.

Such in brief is the cardinal thesis of this brilliant book. Of its correctness the author obviously entertains not an appreciable doubt, but he does not mistake his own conviction for that of others; and accordingly, against every conceivable objection and counter-hypothesis, he defends his doctrine with a splendid army of fact and argument assembled from every department of the commonwealth of knowledge. History and biology, literature and psychology, mathematics and art, philosophy, anthropology, sociology, and statistics, all are made to contribute to the defense of his position. Is the defense everywhere successful? As to that readers will doubtless differ, but

it is entirely safe to affirm that the assailing forces are sadly in need of repose and of new recruits and better discipline.

That race amalgamation *is* the inevitable corollary of social equality is the testimony of observation and common sense alike, and is proved by the uncontradicted witness of history. That amalgamation of two organically unequal races yields a product organically inferior to the superior race is the doctrine at once of history and of biology. That the Negro is not merely a "backward race," but really, organically, mentally, hopelessly inferior to the White, is a proposition supported, not alone by the best ascertained of facts biological, ethnological, and anthropological, but by the total immensity, "the infinite variety, of consentient testimony of all historic time and place." These propositions once granted, the author's main thesis follows beyond a doubt; nay, it fairly leaps into the field of vision, not merely however as a truth to be beheld but as a mistress of conduct, a commander of conscience. Their establishment is, therefore, the principal performance, the chief contribution, of the book.

Incidentally, however, and by way of supplement, other weighty words are spoken. We do not remember to have seen elsewhere a weightier or juster deliverance concerning the inherent limitations of the power of education than that contained in Chapter V. Let the following serve as example:

"It is a colossal error to suppose that

race improvement, in the strictest sense of the term, can be wrought by education. The reason is simple and easily understood: Race improvement is organic; education is extra-organic. Any change or amelioration that affects the race, the stock, the blood, must be inherited; but education is not inherited, it is not inheritable. It must be renewed generation after generation in each individual. The Sisyphus-stone of culture is rolled with infinite toil up the steep ascent by the fathers; it thunders instantly back, and must be rolled up again with equal agony and bloody sweat by their children."

Judged as literature, this chapter, "A Dip into the Future" is the best in the book. It maintains throughout a soberness, dignity, and elevation consonant with the subject it contemplates, suitable to the vision it beholds—the slow indeed but sure extinction of a race of men. For such is the doom that awaits the black man of the United States. But the evanescence of the Negro is not only assured, it has actually begun: the indications of the *rates* of growth, of birth, of death, of crime, taken with other indicia, make it certain that the secular diminuendo has definitely entered upon the destined course. Even "the Negro must feel that competition is becoming sharper, that his territory is becoming narrower, that twentieth century citizenship is, like the Gospel commandment, made for those who can receive it, that he is unequal to the load cast upon

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him, that he is sinking beneath the burden of an honor unto which he was not born." A sombre forecast indeed. Nevertheless, "all that breathe will share their destiny. It is appointed unto men once to die." Besides, "in the upward mounting of the forms of life, there are no other stepping-stones than their dead selves. The vision of a race vanishing before its superior is not at all dispiriting, but inspiring rather. It is but a part of the increasing purpose of the ages, a forward creeping of the eternal dawn."

From beginning to end the appeal is from the individual standard to the race standard; from traditional maxims, however kindly, to the warning dictates of science however stern and cold; from the relative impotence of education to the "omnipotence of heredity;" from sentiment that feels deeply but does not see, to the imagination and the reason that depict and behold the future; from interesting academic speculation as to what might happen if things unknown were known, to the overwhelming body of ascertained fact and the doctrine of probability. Whether one does or does not agree with Professor Smith's conclusions, the candid reader will allow the book is one with which future discussions of its difficult problems will be compelled to reckon.

CASSIUS J. KEYSER

Adrain Professor of Mathematics  
Columbia University in the City of New York

Aug. 15, 1905

## Dr. Holland on "The Color Line."

The following is from an article in *The St. Louis Globe-Democrat* of April 23:

"A new book on the race issue in the South is published by McClure, Phillips & Co., a prominent New York house, and has for its author Dr. William Benjamin Smith, a professor in Tulane university, New Orleans. Though written by a Southern man, the book indicates no partisanship other than the blood prejudice which it would justify.

He has gone at his work in a thoroughly scientific way. No work so scientific and so thorough has hitherto challenged public thought to the problem he treats. That problem has been left too much to sentimental consideration on both sides. The religious aspect of it, in the unity and brotherhood of man, has banned as atheistic any scientific effort that threatened a rupture of the human family. This book does threaten such rupture; and in no weak or timid way. The boldness of it astounds. It not only defends the Southern idea of the negro and how he should be managed, but attacks all science and all philanthropy that hold a different view. And this is done with an ability that exceeds even the audacity of the attack. I doubt if any other living man could bring an equal array of exact erudition to such a venture. Specialism narrows the knowledge it makes exact, but the author seems to be a specialist in many sciences. A professor of mathematics, known throughout the mathematical world by several published works, he is also a philologist of world-wide renown, and read a philological paper at the World's Fair congress of arts and sciences, which Dr Pfeleiderer, the great thinker of the university of Berlin, pronounced a marvel of subtle scholarship. In this book he is by turns anatomist, biologist, anthropologist, physicist, sociologist, historian, and, through all, master of a trenchant style which by its own verve and dash would win wide reading for anything he wrote. I do not know how better to describe it than as a horseback or trooper style, that rides opposition down. Many of the sentences have the swing and cut of saber strokes, and not a few pages fairly quake with rushes of impetuous eloquence.

The argument of the author I can give only in the briefest outline. He first states the issue and the Southern position with its lines

of defence. "Is the South justified in the absolute denial of social equality to the negro, no matter what his social virtues or abilities or accomplishments? \*\*\* If we disregard the color line in all other relations, is it possible to maintain it fixedly in the sexual relation, \*\*\* in the propagation of our species? \*\*\* No! As a race the Southern Caucasian would be irreversibly doomed."

He next argues at length the anatomic and psychic inferiority of the negro.

He then contends at length and with minutest detail against the possibility of ever raising this inferiority to anything like white capacity by education or by any other kind of extra-organic means. In this contention he flouts every mundane consideration that has so far been set forth by philanthropists in favor of white culture for black brains.

He finally asks what is to become of the black men, and calls on the growth rate, the birth rate, the death rate, the crime rate, and the anthropometry of the black man to answer. The answer is doom; and that doom the South must not prevent, but rather hasten as its one and only hope of escape from mongrelization.

I can not go the whole length of this argument, though even when I demur, I feel the immense force of it. In fact, it is too forceful. It would be stronger if it were weaker. One does not like to be tomahawked into conviction. The author, however, thinks that there is cause for this havoc. The criticisms of Southern policy have been so many and diverse that he means to behead every form of the diversity. Hence the craniological argument for those who believe manhood a matter of brain, size and shape, and the historical argument for those who look to the world's experience for wisdom, and so on.

For the next decade or longer "The Color Line" is bound to be the center of the color controversy. No man, whether preacher, philanthropist, publicist or statesman, can speak to the hour on that controversy who does not know its argument and is not ready to meet it honestly. I commend it particularly to the attention of the Episcopal church congress, which is to discuss the future of the negro in its May session at Brooklyn next month.

R. A. Holland, S. T. D.

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