

## DESERET EVENING NEWS

PUBLISHED EVERY EVENING.  
(Sunday excepted.)  
Corner of South Temple and East Temple  
Streets, Salt Lake City, Utah.

Charles W. Penrose - Editor.  
Morace G. Whitney - Business Manager.  
Subscription Prices:  
(In Advance)  
One Year ..... \$3.00  
Three Months ..... 1.50  
One Month ..... .50  
Saturday Edition, Per Year ..... 2.00  
Semi-Weekly, Per Year ..... 2.00

Correspondence and other reading matter for publication should be addressed to the EDITOR.  
Address all business communications and all remittances to:  
THE DESERET NEWS,  
Salt Lake City, Utah.

Entered at the Postoffice of Salt Lake City as second class matter according to the Act of Congress, March 3, 1879.

SALT LAKE CITY, - OCT. 23, 1906

## HUMAN PROGRESS.

An evidence of progress is found in the fact that the dividing lines between human beings, once so marked, are gradually being erased. The parting walls are being broken down, one by one. The progress may be slow, but it is certainly perceptible, when one period of history is compared with another.

There was a time when it was as much as life was worth for a citizen of one country to venture into another country. As a foreigner he had absolutely no human rights. In the conception of ancient nations all strangers were "barbarians," or even enemies, and they were generally treated as such. To travel at that time was less safe than it is today to venture among the Bedouins of the desert, whose ideas of mine and thine are strangely confused. That stage is past now. Intercourse between nations has become so frequent, that the difference between strangers and citizens in any civilized country is hardly thought of. Even foreigners have rights and privileges, wherever they go. It is possible to travel practically all over the world, and enjoy hospitality and good will. To that extent the dividing lines between nations are eliminated.

Race hatred, unfortunately, still lingers among men. It is particularly strong in the hearts of the white toward the colored races, and perhaps in the United States. However, as the colored races rise to the higher levels of civilization, as the Japanese have done with such phenomenal rapidity and as the Chinese are doing now, they will gradually compel consideration and equality in treatment.

Religious creeds at one time were formidable barriers between men and men. The bitter controversies between the leaders of many religious denominations were taken up by the multitudes that arrayed themselves on one side or the other of the conflict, and the bitterness of feeling inspired by the leaders permeated the rank and file. The party that happened to have the support of the civil arm of the government generally became a persecutor of those who were not so supported. Through persecutions the schisms between the various factions became wider and wider. Generally this state of affairs does no longer exist. Sensible people do no longer harbor enmity towards others because of their religious belief. They associate as readily with a follower of the Moslem faith, a Mohammedan, Catholic, etc., or even with an atheist, as with one of their own particular persuasion, other conditions being equal. It is true that in some particularly narrow souls and minds religious prejudices still rankle. There are a few, but we believe the number is growing beautifully smaller all the time, who would delight in a revival of the ancient crusades against men and women of a belief different from their own. There are a few who, if they had the power certainly have the will, to employ secular means for the propagation of their views. These, however, are relics of a dead past. In the present world they are freaks and monsters, as much out of place as one of the antediluvian beasts whose bones are sometimes found in the early geological strata, would be. The tendency of the age is to toleration, or at least indifference towards peculiarities of creed and beliefs.

Men are coming together. They are counting the cost of strife and conflict, and they are blushing for the intemperance of the past. The day of universal brotherhood is dawning. The progress has been slow, if the time is measured according to human standards, but it has been steady, and it cannot be stayed until the final barriers shall have been thrown down, never again to be erected. The Church of Jesus Christ of Latter-day Saints has an important mission of toleration to fulfill. It has been a faithful standard-bearer in this progress, ever since its organization. Because it represents true principles it can afford to be tolerant and charitable, since truth itself is a force that no power can withstand.

## SECESSION IN AUSTRALIA.

The legislative assembly at Perth, Australia, a few days ago, by a vote of 19 to 5, adopted a motion that Western Australia secede from the rest of the country and form a commonwealth of its own. Some time before this the assembly at Perth passed a resolution that the union of the state with the commonwealth was detrimental to the interests of Western Australia, and that the time had arrived for submitting to the people the question of withdrawing. The Premier explained that this was due to the rejection by the commonwealth of a proposed survey for a transcontinental railroad. Western Australia is the largest of the Australian states, have an area of nearly 1,000,000 square miles.

This raises in Australia the question which cost the United States a Civil war. It will be interesting to notice how that matter will be settled in Australia. That island is now practically its own master, and can deal with its internal affairs as shall seem best to it. Will there be a war of secession, or will reason prevail?

It is a co-incidental that the news of secession in Australia comes almost at the same moment as the announcement

of the passing away of Mrs. Jefferson Davis in this country—the lady who has been called "the mother of the Confederacy." This lady spent a number of her last years in the North, loyal to the principles for which the South seceded, but always a pathetic witness to the hopelessness of a "lost cause." The story of American secession is not encouraging to secessionists. The doctrine that was maintained at the cost of a terrible conflict was this, that there is strength in unity, but that obvious truth the world is slow to learn.

## A MOHAMMEDAN RISING.

The question of a possible general rising of the followers of the Arabian prophet is still being discussed in England. Not long ago some gentlemen who have held prominent positions in the East unanimously declared that a united uprising is imminent.

This, however, is denied by Prof. Vambary, who reasons from the past history of the Mohammedans. His contention is that they failed to rise during the period of the Bagdad Khalifs, when the Mohammedans were defeated in Spain; also when Bagdad fell, although Islamism was then sovereign in Syria, Asia Minor, and Egypt; likewise when Astrakhan was conquered by Russia, although the Ottoman government was then at the zenith of its power.

This reasoning will hardly strike most readers as convincing. The Mohammedans have learned, or they are rapidly learning, that if they are to continue in undisturbed possession of the countries where they have established themselves, they must unite their efforts, and since Turkey's successful war with Greece, Mohammedans have had dreams and visions of possible conquests.

It is admitted that there has been an awakening lately among the Mohammedans. The anti-European sentiment is said to be growing in strength. In some regions open defiance of English rule is expressed. Even in the Egyptian capital, an Arab journal, *El-Zahr*, prints inflammatory articles. These are significant facts. The situation in the centers of the Mohammedan world is of general interest, for it indicates the progress of events that lead up to the "consummation of all things."

## NO CHURCH INFLUENCE.

The Rexburg Standard, discussing the political situation in Idaho, replies to the ridiculous charge that the Church seeks to influence the politics of the state, or community. It says in part:

"The main argument used by Dubois and his party workers during the present campaign has been that of Mormon Church influence in politics. Knowing in the very first instance that there was absolutely no truth in the charge, yet Dubois concluded it was the best card to play, that it would appeal to the prejudice of men not acquainted with the Mormon people, and that in consequence he would receive more capital out of it than anything else he could conceive of. How well he has played his trump card remains to be seen, but certain it is that the phenomenal success he expected to achieve is now going to materialize, for the longer the campaign is on, the more the people are finding out for themselves that he has been playing them for suckers.

"In this day of rapid locomotion people can travel from one part of the state to the other in a very short time, and the result is that the Mormon communities are now more in touch with the rest of the state than at any other period. In consequence of this, decent men have found out for themselves that the Mormon menace is a mere bug-a-bug, a will-o-the-wisp, used to frighten people into doing things which their better and calmer judgment would not justify them in doing. Gentiles have settled in the Mormon communities, and invested in business and other enterprises among them, and have taken part with them in their primaries and in their conventions. These people know for themselves that there is not the least coercion used by Church officials in their political gatherings, that they vote as they please, and support non-Mormons for office as readily as they do members of their own faith."

Would adulterated food be pure to the pure to whom all things are pure?

An elephant farm has been started in Texas. There is nothing small about Texas.

When Mrs. Meyers' respites are all added up, it will be found that they make a fairly long life.

It is pleasant to know that the blow has blown over. It was a great blow to the forestry industry.

The customs service holds that coral is a precious stone. How would coral lips and pearls be classified?

"Why do the heathen rage, and the people imagine a vain thing?" is a question appropriate at election time.

The Chicago federation of labor has declared war on Speaker Cannon. A case of small arms against great guns.

Ex-Senator Burton's wife says she was never prouder of him than the day he went to jail. Pride generally goes before a fall.

A London doctor says every man should have a silent hour at home each day. This is a case, then, where what is sauce for the gander is sauce for the goose.

The per capita circulation in Kansas is one hundred and six dollars. Whatever may be the matter with Kansas it doesn't seem to be of a financial nature.

If Mr. Hearst had to spend \$100,000 to be defeated for Mayor of New York, as he did, how much will it cost him to be elected governor of New York state?

A California professor has invented a new language which is free from profanity. Profanity doesn't have to be invented. Unfortunately it comes too naturally.

The children of the grade schools were delighted yesterday that there was no heat in the school buildings, and they had to be dismissed. They sincerely hope it will happen again.

There is much conjecture and guessing as to what was on that scrap of paper that so suddenly stopped the

Weightman will contest. Probably it said, "Don't scrap, or there'll be something doing."

The latest southern lynching was done by a mob of masked men. This shows advancement, as such affairs are generally above board and without any pretense of concealment of the identity of the perpetrators.

The Fielding Academy Searchlight for October 15 has a good portrait of President Joseph F. Smith and a biographical sketch by the Principal of the Academy, Elder Richard Haug. It has several other very good original and contributed articles. The Fielding Academy situated in Paris, Idaho, is an institution well worthy of support.

The navy department has come to the conclusion, from data obtainable, that the great guns of the Dreadnaught, the newest and largest monster of the British navy, are of about the same power as the 12-inch guns of our own navy. This is very satisfactory for in reality the strength of a warship is its effectiveness, though of course its defensive or resisting qualities must be considered.

## MILLIONS IN CORNSTALKS.

Leslie's Weekly.  
A valuable use of what is now almost a waste product has been suggested by Professor H. W. Wiley, of the Department of Agriculture. He believes that the stalks of sweet corn might be made to yield sugar of the best quality. They contain much more sugar than those of the common field corn, and the sugar content is at its maximum at the time when the ears are pulled. Sugar, of course, is readily convertible into alcohol, and inasmuch as each 100 pounds of stalks will yield six and a half pounds of absolute alcohol, it is easily seen what a good thing the ignorant agriculturist has been allowing to go to waste. Say that one acre will yield from ten to twelve tons of grain stalks, or about 20,000 pounds, and you have a quantity of raw material which will produce 1,200 pounds of absolute alcohol, or 216 gallons. Alcohol at the present time is worth forty cents a gallon. Ground in a wet condition and dried, cornstalks may be kept indefinitely, and are ready at any time for conversion into alcohol. Professor Wiley says that the alcohol derivable from the cornstalks that now go to waste in this country would not only drive all the machinery of our factories, but would furnish the requisite power for all our railroads and steamboats, run all of our automobiles, heat and illuminate all of our houses, and light the streets in every city in the Union.

## THE NEXT DUMA.

New York Evening Post.  
"The League of the Russian People" has issued what Americans would call a platform for the elections for the next Duma. It endorses candidates for favor continued oppression of the Jews, by depriving them of the franchise, by excluding them from the army and navy, from the schools and universities, by preventing them from receiving government concessions, and denying them employment as ship captains, druggists, or journalists. The few occupations still left open to the Jews are not specified. Yet they will earn a living somehow. It has frequently been reported by men who have traveled far and wide, that the Jew is ever a beggar. The legislation proposed for the Duma by the League would virtually put Hebrews on the basis of foreigners without the foreigner's rights and without the foreigner's ultimate aim of this program is to force the Jews to emigrate, if possible, "to a state especially created for them." Can the league be secretly committed to Zionism?

## COLOR LINE BELTS WORLD.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America of wanting to be "rid" of problems. It is not so much a desire to reach the best and largest solution as it is to clean the board and start a new game. For instance, most Americans are simply tired and impatient over our most sinister social problem, the negro. They do not want to solve it, they do not want to understand it, they want simply to be done with it and hear the last of it. Of all possible attitudes this is the most dangerous, because it fails to realize the most significant fact of the opening century, viz.: The negro problem in America is but a local phase of a world problem. The problem of the twentieth century is the problem of the Color Line. Many smile incredulously at such a proposition, but let us face the tendency of the great nations of the day is territorial, political, and economic expansion, but in every case this has brought them in contact with darker peoples, so that we have today England, France, Holland, Belgium, Italy, Portugal, and the United States in close contact with brown and black peoples, and Russia and Austria in contact with the yellow. The older idea was that the whites would eventually displace the native races and inherit their lands, but this idea has been rudely shaken in the increase of American negroes, the experience of the English in Africa, India, and the West Indies, and the development of South America. The policy of expansion, then, simply means world problems of the Color Line. The color question enters into our continents from Alaska to Patagonia. This is not all. Since 722, when Charles Martel beat back the Saracens at Tours, the white races have had the hegemony of civilization—so far so that "negroes" and "colored" have become synonymous in every-day speech; and men have forgotten where civilization started. For the first time in a thousand years a great white nation has measured arms with a colored nation and has been found wanting. The Russo-Japanese war has marked an epoch. The magic of the word "white" is already broken, and the Color Line in civilization has been crossed in modern times as it was in the great past.

Collier's Weekly.  
We have a way in America