

LETTERS TO THE OUTLOOK

THE LIGHTING OF A DARK CONTINENT

[Last October The Outlook published two articles on the problems involved in the civilization of Africa. The author, Dr. W. S. Rainsford, former rector of St. George's Church, New York City, told with the utmost frankness of the conditions he encountered in his journeys through the Dark Continent. He described the characteristics of the negro peoples as he saw them, and the environment in which they lived. He also wrote with great appreciation of the work that the missionaries are doing there. He made, however, very candid critical comment about the work of the missionaries, and in particular urged upon missionary societies the presentation to the African natives of a simple religion, the training of these natives in habits of industry, and the recognition that under the peculiar circumstances of their lives some kind of enforced labor was necessary. Dr. Rainsford's record as one of the great social forces in a big city, his years of devotion not only to the preaching of truth but also to service of all sorts and conditions of men, and his success in making St. George's a church of the people and not a church of any class, are sufficient proof, if proof were needed, that his criticism was made in the interest of the people of Africa. It takes time for words to be carried back and forth between America and Africa. It was therefore some months after the publication of those articles that the following letter was received at the office of The Outlook. It is not addressed to The Outlook, but we are permitted to print it. It has come from the Rev. Merlin W. Ennis, the missionary of the American Board at Sachikela, in Portuguese West Africa.—THE EDITORS.]

I have been reading Dr. Rainsford's article "How Can the African be Civilized?" He says a good many good things, and has seen some things which veteran missionaries have overlooked, yet, on the whole, his views are vitiated by a superficial understanding of the conditions which he discusses. I find issue with Dr. Rainsford on each of the three counts which he makes:

Simple Religion.—I would have been very grateful to him if he had definitely stated what he meant by that. Of course I do not know what the missionaries whom he is criticising have been teaching. To me it sounds like one of those things which say easily and sound good as long as there are no missionaries around. Now, if Dr. Rainsford had to preach to the same people about four hundred and fifty times a year for several years I think he would broaden his statement. I quite agree with him as to the futility of being shackled by home traditions and methods. Yet after one has sized up the situation, if he has any worth, he will

prefer orderly teaching to disorderly teaching, and will start from somewhere to arrive at somewhere. As to the Trinity, or rather the doctrine of the Trinity, I find that they have less difficulty in understanding it than I have in explaining it. He says that they have no interest in a future life. I have found quite the contrary. Just last week Mrs. Ennis said to me: "Do you know, the thing which arouses the greatest interest and never fails of attention when I talk to the women is the subject of a future life."

Industrial Education.—His ideas on industrial education and forced labor are singularly like those which Mrs. Ennis was advocating a year ago. If Dr. Rainsford means by that the formal teaching of trades—yes, mean what he may—I say that is *not* of first importance, nor of second. Professor Münsterberg, in a recent number of the "Atlantic," deals with the false philosophy underlying that statement more thoroughly than I can. I have heard that criticism of our work more than once by people who never stopped to consider that character is the first requisite in our industrial education.

A skilled rascal is of little value to society or industry. Honesty, faithfulness, and co-operation, and not the three R's, are the principal unreligious things which we are teaching.

We are, as a mission, conducting a great socio-industrial university. It is not so labeled in any report. It would be quite unheeded by the casual passer-by. The students are the men whom we have tending our gardens and trees, making our bricks, feeding our chickens, cooking our food, etc. The natives are building better houses, breeding better animals, raising better and more varied crops, cooking better, sleeping better, dressing better, being more frugal and thrifty, being more industrious and painstaking—and there are not any statistics on the subject, yet it is the very essence of an industrial school.

Some one on the Congo was writing of his "Industrial School," of how he got young men in and taught them to cultivate and build fences, cut wood, cook, wash, etc. In the afternoon they read and wrote, and the principal took them with him to the villages, where they helped him in singing, etc., etc. Mrs. Ennis said, "Oh, if we could just have something like that!" Then I pointed out that if we should call our "boys" a "Training School" and let our language out a hole or two, we could duplicate this institution paragraph by paragraph, and something over.

For this place Mr. Currie's institute has the best ideas for industrial training that I know of.

As for establishing any commercial industry in this colony, it is out of the question. The Colonial Code might be fitly labeled "Measures for the Suppression of Indus-

try." Everything is taxed. Every time a new industry has been started it has been taxed out of existence. One may not have a wagon without paying a tax and a license. The pastor of the church at Bailinda, who has some skill with saw and plane, was recently fined fifty dollars for doing work for a trader without having a license.

Agriculture is the greatest prospect here. I have been giving away the seed of corn, cotton, beans, etc. One of the first things to do would be to have the natives properly prepare, fertilize, and fence their fields. I have been deterred from making any attempts, for I see that a man would no more than get a piece of land under proper cultivation than he would either be taxed to death by the Government or ousted from his holding by some greedy trader.

Forced Labor.—Dr. Rainsford is quite right in thinking that his doctrine of forced labor would not be accepted by every one. Forced labor is slavery, whether recompensed or not. In the first place, it is unnecessary. In the second place, it would be the surest means of defeating that industrial development which he is advocating.

I have had opportunities for inquiring about East Africa. A great many of the mineral concessions men and railway men have spent more or less time on the East side. One gentleman who was formerly in the employ of a trading company in the East African Protectorate has made us several visits of some days each. He was very glad to talk of his former experiences, which he did very interestingly and at length.

He said that the young men used to go down in great numbers to work in the mines, and when something—I have forgotten what—came to pass which prevented them doing this, it caused a great financial depression. One result of this was that he lost his job. Another man brought a gang of men from the lakes here to work on the railway. These instances are to prove my first contention in citing from East Africa alone—forced labor is unnecessary. He admits the state of affairs in the Congo, and says of the Portuguese that its forced labor is in practically the same condition which it was in three hundred years ago; that is, it is slavery.

I think that there is no doubt that the Portuguese colonies and the Congo, though possessing some of the finest tribes and many natural advantages, are more backward industrially than any other part of the continent. That is for my second contention: Forced labor is inimical to industrial development. If anything further is needed, consider the American negro. I knew Dr. Rainsford's arguments by heart long before I saw them under his name in *The Outlook*. Every slave-owner in the Colony talks them, every planter in San Thomé preaches them. Some of the men connected with the railway and the mines were able to secure as many porters and laborers as they wished, paying only a nominal wage. Others had to depend

on coast blacks and Croo boys entirely, paying them high wages. These latter are fluent in the doctrines of forced labor. As far as I have observed, the people who profit and wish to profit by forced labor are the ones unfit to have men under them. Not a month passes without some village in the vicinity being thrown into confusion by the soldiers sent out from the fort to compel men to come in to serve as porters or laborers for some white man who pays them more for the service than I pay. The soldiers reap a regular graft from those who pay, sometimes heavily, for the privilege of escaping. Scarcely a day passes in which I do not turn away those who come seeking employment. As far as I have been able to learn, my experience is the experience of every square-dealing man in Africa. God alone knows what the African has already suffered from the doctrine of forced labor. Let us pray for an end of it.

THE CRISIS IN TURKEY

The whole continent of Asia is awakening out of the sleep of centuries. Almost every country feels the influence of it, and Turkey among the rest.

One of the great changes in this country is the taking of Christians into the army. As a personal matter it is much easier to pay the exemption tax of two dollars a year than to serve in the army, but Christians themselves have known that their exclusion from the army means their inferiority to the Turks, while the Turks have been unwilling to admit them to this equality. This is incorporated into the new Constitution, but it was on the point of failure through the opposition of a class of Turks, but the Christians insisted upon it, and the Sultan ordered it.

The reading here a few weeks ago of the firman which confirmed the decision was an imposing public affair. The *Kaimakam* requested that our College boys should be present, so they were gathered in one part of the court of the Government building, and boys from the Turkish Military School in another part. After the reading of the firman, one of our boys read a graceful little address in Turkish, congratulating the Government upon the adoption of this new measure. This was followed by an address of welcome to our boys from a member of the Turkish school, and another boy from the same school read another paper approving this scheme. Several addresses by prominent Turks and a prayer by the Mufti closed the service. The draft has been going on since that time, and now nearly one thousand Armenians, Syrians, and Protestants have been drafted in this vilayet, and after a few days they will be distributed among the Turkish regiments. Christians have wished to have a separate regiment, but, of course, that could not be accepted by the Government. Christian young men have made great effort to avoid the draft,

some escaping to America and others trying to prove that their age does not bring them within the legal limit.

There is no doubt that the new Government has the laudable desire and plan to blend the different races into one Osmanli nationality. I doubt if any other government has so difficult a task. There are Turks, Arabs, Kurds, Armenians, Greeks, Syrians, Bulgarians, etc., who for centuries have maintained a separate existence, with a degree of hostility to one another, and these prejudices cannot be readily laid aside. With the proclamation of the Constitution attempts were made by Turks and Christians to fraternize, but the Cilicia massacres destroyed the confidence of the Christians in the sincerity of the Turks and Kurds. They say that they are not to be trusted. The reactionary element among the Moslems throughout the Empire is very strong, and it is not certain that the Government will be able to restrain it. If it succeeds in preventing open violence again like that at Adana, a long time will be necessary to overcome the prejudices of past ages and secure real unity. Education is the most powerful factor in creating a liberal sentiment among the different races, stronger than imperial edicts; therefore the colleges should be strengthened. In some respects the colleges in the interior of the country are more important than those at the seacoast cities, although the latter attract the attention of the general public most. The leavening influence of education is most needed among the masses in the interior. This should attract the attention of those philanthropists who are planning to help this ancient Empire in her present overwhelming attempts at general reform.

The American Board is undertaking to raise an endowment of \$2,000,000 for all the institutions of higher learning among its various missions throughout the world. This ought not to be a difficult task if its constituency is really awake to the importance of the scheme.

Education among the Armenians has now reached the degree of development when it is desirable to plan for an institution higher than its present colleges—a University—and there is no more natural center for such an institution than Harpoot, with its important Euphrates College. This College is located in the center of Armenia. For the prosecution of its present work, even, it needs a larger endowment, but the future Armenian University must have a large endowment if it is to meet its imperative needs as a suitable agent in the new reform movement.

HERMAN N. BARNUM.

Euphrates College, Harpoot, Turkey.

[Recent news announces the death of Dr. Barnum at his post of service, in his seventy-third year. A native of Stratford, Connecticut, a graduate of Yale College and Auburn Theological Seminary, for forty-three years a missionary of the American Board, and

long at the head of the strategically placed Euphrates College, in eastern Turkey, he was a leader in the patient toil whose fruits are now beginning to appear in the dawn of a new era for Turkey. It is from the missionary colleges that the Young Turk party derive their ideas. Dr. Barnum had for many years occasionally sent letters to *The Outlook*, and it is a mark of the changes in Turkish affairs that formerly it was necessary to print them with no indications of authorship.—THE EDITORS.]

MEXICO

The leading statesmen of the United States and of various Latin-American republics have been striving for years to bring about more intimate relations between those republics and our own, and it is exceedingly unfortunate that a series of sensational articles should have been published in an American illustrated magazine dealing with alleged abuses and violations of law in Mexico. As a people we are often regarded by Latin-Americans as lacking in consideration for the feelings of others, and we are sometimes characterized as "brutal." Certainly the publication of such sensational and prejudiced articles tends to confirm such impressions and to create suspicion, not in governmental circles, but in the minds of Latin-Americans who read translations of lurid portions of such articles.

Abuses and violations of law occur in every government, but it is just as logical to attribute the "white slave traffic" or lynching in the United States to President Taft as to attribute alleged violation of law in Mexico to President Diaz.

Americans should remember that the great mass of people in Latin-American countries are illiterate and ignorant. They have been accustomed for generations to despotic and paternal government, and have no idea of the duties and responsibilities of citizenship. Moreover, on account of their temperament and training they are easily excited and led, and in the hands of unscrupulous politicians they become powerful factors in political affairs.

Latin-American political affairs, while modeled on the same general lines as those of the United States, are in practice so different as hardly to be comparable. The Governmental party controls practically all the affairs of the country. The Opposition party, nominally political, is essentially revolutionary, and usually aims at overthrowing the Government by a revolution, no matter what the stated objects may be.

What President Diaz has accomplished for Mexico seems hardly credible even to those familiar with the conditions. He has given that country peace. Revolution and civil war, with their horrors, have been eliminated. Just laws have been enacted, and the laws dealing with involuntary servitude are more rigorous than in the United States. Marvelous progress has been made in educa-

tional, economic, and political lines, and Mexico is honored and respected by the nations of the world. Much, of course, remains to be done, for Mexico is a comparatively new nation; but thoughtful men of all nations hope that when President Porfirio Diaz relinquishes the reins of government they will fall into equally good hands. Future historians will place the name of Porfirio Diaz high on the roll of Mexico's patriots and statesmen.

N. S. MAYO.

Virginia Polytechnic Institute.

BOY SCOUTS IN AMERICA

I should like to indorse all you say in the paragraph on the "Boy Scout Movement in England" concerning the good resulting from the training which a Boy Scout receives. I have had the honor of leading a patrol of Scotch Boy Scouts, and since I have been in this country I have raised two patrols and corresponded a good deal with other men interested in the movement. If the Boy Scouts increase in number in this country as they have in Great Britain, and I think they will, the good resulting from the training cannot be overestimated. It puts just that stiffening into the average American boy which is so often lacking, the stiffening which comes from learning how to obey and how to command.

Out here in the Middle West the greatest difficulty I have had to deal with is the utter lack of any kind of discipline in the boys, there being very little parental authority and often none at all; the result is that as soon as the boys find that scouting is not all honey they are apt to drop off. The success of the patrol, as always, depends on the patrol leader or Scoutmaster as much as on the boys. One of the patrols I raised here is, for the time at least, in abeyance for this reason. The other patrol, the Ravens, consisting of the Episcopal Cathedral choir, is very flourishing and preparing for camp in a business-like manner. They have been awarded their Scout badges and are now engaged in practicing for the signaling and cycling badges.

The object of this letter is to appeal through your columns to those interested in the welfare of the boys of this country, and who believe in or wish to know about this movement, to come forward as soon as possible and exchange ideas, notes, and experiences. A central executive body should be formed for the purpose of giving weight and co-ordination to the actions of the local patrol leaders and Scoutmasters. If this can be effected, I have no doubt that this country will benefit to the same extent as Great Britain has done; the boys becoming

better mentally and physically as well as morally.

F. JOHN ROMANES

(Late Second Lieutenant Lovat Scouts, Beaulieu, Scotland).

St. John's Military School, Salina, Kansas.

RIGHTEOUS ANGER

By way of comment on Dr. Dole's letter in your issue of March 19, one is tempted to observe, first, that no one of the four Gospels says that Jesus was angry when he drove the money-changers out of the Temple; second, that even if he had been angry, there might have been rational cause for it. A man incapable of righteous indignation seems an incomplete man. But the question whether anger was justified in this case is useless, since the tradition of cleansing the Temple from dishonest business says nothing of anger. There were vigor and zeal.

CHARLES P. PARKER.

Harvard University,
Cambridge, Massachusetts.

[Anger is not always wrong. "Be ye angry and sin not" is the divine law, because it is the divine ideal.—THE EDITORS.]

A QUOTATION

[A number of inquiries have been received concerning the origin of the quotation, "The life of God in the soul of man," in an editorial in *The Outlook* a few weeks since. The following information, therefore, from the Rev. Dr. Charles F. Dole, of Jamaica Plain, Massachusetts, may be interesting.—THE EDITORS.]

I found this morning in the Boston Public Library a tiny volume of about eighty pages containing the quotation. It was printed in Boston in 1741, without the author's name, but credited in the catalogue to Henry Scougal, son of a Bishop of Aberdeen, Scotland, and born in 1650 at Salton in East Lothian, educated in the University of Aberdeen, made Professor of Philosophy there at twenty years old, took orders and settled at Auchterless, appointed Professor of Divinity at King's College in 1675, and died 1678. Bishop Barnet had the little book published in 1677, at first without the author's name. Later this and certain sermons are said to have been printed together with the name. I find these facts given in *Rose's Dictionary of Biography*. The idea of the book seems to have been developed from the text, "For as many as are led by the Spirit of God," etc., printed on the title-page. The Boston edition prints Whitefield's appreciation: "I never knew what true religion was till God sent me that excellent treatise."