

all social groups, all opinions, all schools of thought? This is the paramount question. Which system will give us orderly and progressive government? Which is designed to make democracy safe, workable, rational, and sober-minded?

No reason has been furnished by the admirers of the Soviet system for scrapping our own imperfect system and blindly adopting their ill-considered, ill-devised substitute. We can and should improve our system and certain useful hints toward improvement may possibly be discerned in the Soviet system. But—nothing more than hints. The notion that we can change things, elements, qualities by changing *names* is puerile. The notion that a reshuffling of human units will somehow rid us of religious, economic, social, and other differences, the differences that divide us into parties, factions, and schools of thought, is fantastic and grotesque.

To repeat, evolution, not revolution or miracle, will solve our problems and remove the obstacles to human solidarity and human justice, national and international, that face us on every side.

SAVAGE LIFE AND CUSTOM.

BY EDWARD LAWRENCE.

XII. EMANCIPATION AND FUTURE OF SAVAGE RACES.

WE have now completed our imaginary tour of the world, and should be able to give an answer to the question, What is a savage?

We have seen that the life led by the wild races of man, under their own natural unfettered conditions, is by no means a hard or a miserable one. Savages are usually happy and contented with their lot; among themselves they are well-behaved and extremely polite; the men make good husbands and the women good wives. It is very seldom indeed that serious crime is committed; they are extremely temperate, and have great respect for the aged.

The early years of childhood are altogether delightful. Children are carefully schooled and taught to do that which is right, according to the moral standard of their tribe; and as we have noted, such teaching is not lost when adult life is reached.

Yet, on the other hand, we find them indulging in many superstitious rites, some of which appear reprehensible to a degree; many others appear to us ridiculous and absurd; while their cannibalism and human sacrifices fill us with deepest horror. Nevertheless, we

have discovered that these customs by no means spring from any ferocity of character, but in reality are part and parcel of the savage's religious system, forming, in fact, the very foundation upon which all religious systems are based. Therefore the savage is not necessarily that ferocious, bloodthirsty vampire so frequently depicted, but a natural, wild animal, the spontaneous product of his environment. His character has been misrepresented because the first white travelers misunderstood his customs. Thus, when the Tasmanians were discovered, the women were seen to be covered with "gashes," which were promptly placed to the credit of their "brutal husbands," who had inflicted them from time to time because the ladies misbehaved themselves! The true explanation is that these marks formed part of the women's toilet and personal adornments. In the case of the Fiji Islanders we saw the practice of putting old people to death was not one of cruelty, but was done out of regard for their supposed spiritual well-being; not because they hated them, but because they loved them.

If I were asked to pronounce an opinion respecting the comparative moral condition of savage and of civilized peoples, I should have to give my verdict in favor of the savage. Uncivilized man lives closer to nature than does his civilized brother. Consequently and unconsciously, he lives a healthy and unadulterated life, like that of the wild animals surrounding him. While he may lack a high ethical standard such as obtains in certain spheres of civilized life, he at the same time does not possess those great vices which seem to grow in the vortex of a complex culture. The general level is higher among savages. It is not the savage that wages ruthless wars to obtain possession of his neighbor's vineyard, nor who covers the field of battle with millions of mutilated men. He does not fill his fatherland with gin-palaces, nor plant his villages with dens of infamy. It is not he who needs societies for the "Prevention of Cruelty to Children," nor prisons in which to preserve and nurture a criminal population.

As regards their manners, there can be no question but that they put many civilized people in the shade. They are far more polite and well-behaved among themselves than the average citizens of Western Europe. Savages do not expectorate almost in another person's face, nor do they puff the smoke from cigarettes for their neighbors to inhale. Their general bearing toward each other is infinitely more courteous than that which generally obtains in civilized society.

Religion itself occupies a far more important place in the life

of the savage than it does with us. Every act of the savage is more or less a religious act or is sanctioned in some way or other by his religious faith. Unquestionably many of his superstitions are to us puerile, but so are many beliefs of civilized men. The "educated" white man who triumphantly dangles a piece of camphor from his neck to prevent infection is not a whit less superstitious than the black man who wears an amulet for a similar purpose. So far as potential results are concerned, the savage is certainly the better off, because his spirits and courage are thereby sustained in times of danger by a faith which never wavers. The quack remedies to cure all ills, so extensively advertised throughout Christendom, are but the civilized counterpart of the black and white magic of the savage "medicine-man."

As the result of various external influences, the savage is rapidly disappearing; he is either dying out or his customs are undergoing changes of far-reaching significance; in fact his whole social system is being completely revolutionized and changed for the worse.

Many causes have contributed to bring about this result, the responsibility for which must be shared by the missionaries and travelers, traders and settlers, who have, in times of danger, been backed up by their respective European governments, against native rights.

No man who knows anything regarding the labors of Christian missionaries among the "heathen," will call in question their zeal and devotion to that cause which they, rightly or wrongly, hold to be the highest on earth—the desire to make the barbarian a better man in this world and to save him from eternal damnation in the next. The student of man has particular reason to be grateful to the missionary for his careful studies of native languages and sociology.

Again, the missionary has frequently been the sole defender of native rights against the aggressions and encroachments of a "superior" but intruding race. It may truly be said, that devout Christian men like Selwyn in New Zealand, Colenso in South Africa, and Whipple in the United States, will be long remembered by the anthropologist when their names have been forgotten by their fellow Christians. They at least have not hesitated to defend the natural rights of the aborigines, against the greed and avarice of their own countrymen. But all missionaries are not Colensos or Whipples, and it will ever be a matter for the deepest regret that in many instances they have too readily forsaken the Gospel of Peace for

the sword, even going to the extent of advocating the utter extermination of the race whose souls they had previously declared to be in danger of everlasting damnation.

Is it not recorded in a British Blue Book that a missionary clergyman in 1878 wrote to Sir Bartle Frere—who at that time was Governor of Cape Colony—advocating “the utter extermination of the Zulus” which alone “would secure future peace in South Africa,” and said that this merciful advice had not only the approbation “of Queen Victoria and our own conscience,” but of Almighty God Himself? Verily, a truly hideous parody on the injunction “Love your enemies,” especially this particular enemy who was endeavoring to protect his native soil from the grasp of the white man.

Lord Carnarvon on one occasion promised the missionaries in Zululand, that if they were unable to carry on their work without armed support, they were to have it.

Cetewayo, the Zulu king, complained that not only did missionaries spread false reports about his country, but they encouraged his subjects who had committed breaches of native law, to fly to them for protection, under the pretense of becoming Christians but in reality to escape punishment, and that the missionaries desired to set up another power in the land, which he himself, as king, could not allow.

Cases have been recorded by missionaries where they themselves have attacked the natives in order to avenge what in their opinion was an outrage, but which in fact was an act of self-defense on the part of the savage.

Native usage and custom are continually set at defiance and susceptibilities outraged by actions which are in the highest degree contemptible. On the Slave Coast for example, the people believe the rain-god to be a man who rides a horse, hence in the town where the god resides, no person is permitted by native law to ride horseback. Missionaries have attempted to deride local prejudice and have been pelted with sticks and mud by the people whose feelings they thus wantonly disregarded. In other directions they have carried matters with a high hand and have not hesitated to flog natives into submission—women *not* excepted.

In East Africa a thief was given nine dozen lashes by the missionaries, and was told that if he was afterward found on certain territory, the people were at liberty to kill him! In another instance the directors of a certain mission not only sanctioned flogging, but issued a letter for the guidance of their missionaries in which cor-

poral punishment was strongly advised, although this was in direct defiance of British law.

Missionary prudery has been responsible for the introduction of pulmonary and other complaints. They have decked their heathen converts in European clothing with the result that disease has quickly followed the change of native practice. The Rev. Archibald E. Hunt, of the London Missionary Society, speaking some years ago before a learned society in London, said that experience gained after ten years residence in Polynesia and New Guinea proved that the introduction of foreign goods, foreign clothing, intoxicating liquor, and foreign diseases were destroying the native population; but that the introduction of foreign clothing *was one of the most fatal elements* in the natives' extinction. He declared that in this matter the missionaries have to bear a share of the responsibility. Invariably adopted from a love of display, rather than for any other reason, the native generally wears his foreign clothing during the daytime. Then at night when it can be no longer seen, he throws it off, sits in the cool night air, wet or fine, without anything on. The natural result is the introduction of pleurisy, pneumonia, and other chest and lung diseases which cause terrible havoc. Native girls complain that whereas, in the heathen days, although naked they could go about unmolested, as soon as European clothing is adopted they become the victims of rude attention on the part of the young men, who had previously shown no disposition to interfere with them.

The mission field has also been a field of contention between numerous Christian sects, each holding itself up as the sole way of salvation. Natives ask, and rightly ask, how *can* they know which is right. The consequence of this unfortunate rivalry has been to set Catholic proselytes against Protestant converts, resulting, as in the case of Fiji, in civil war between the two sects. Nor can such a state of affairs be wondered at when we have mission "scholars" ask the question: "In what year was the Christian youth in Scotland put to death by the Papists?" In one instance a Protestant missionary circulated a picture representing all Roman Catholics being tormented in hell-fire, surrounded by a crowd of Wesleyans, with an accurate portrait of their head missionary in the center, all evidently enjoying the frizzling of their Catholic competitors.

A native in Rotumah, asked to explain the nature of the sermons he had heard said: "Suppose men do good, give plenty copra¹

¹ The dry kernel of the coconut which still retains its oil, very valuable as an article of trade, and exported at a profit by the missionaries themselves.

mission, he go heaven too quick. Suppose do bad, Devil catch him take him Helly."

That many missionaries forget the lesson of Christ and the money-changers, and have their eyes set on the loaves and fishes, as well as the souls of the "perishing heathen," is proved by the fact that they are often great traders in the countries of their ministrations. In the New Hebrides, it has been stated by the Deputy Commissioner for the Western Pacific that "the missionaries nearly all trade" and will cheat and drive hard bargains. In Tonga they actually passed a law forbidding the manufacture of native cloth in order that foreign goods might be imported and sold at a profit.

If this be the spirit which animates many of those who preach Christ crucified, what may one expect from the pioneer and settler with whom the native comes in contact and who are often the first representatives of that civilization which may eventually prove the bane of the savage? Missionaries are, in the great majority of instances, moral men, but one cannot say the same of many other representatives of the white race. The missionary may, with the highest motives, attempt to rob the savage of his religion, but the settler robs him of his land and is animated by greed. Everywhere that the white race spreads, disease and alcohol follow in the train. All over the savage world, native industry is being ruined by the introduction of European goods. In Africa enamel ware and Manchester goods are fast displacing the beautiful products of native handicraft. Writing of the Melanesians, Bishop Codrington tells us that the older natives complain that iron, tobacco, calico, and a wider knowledge of the world have not compensated them for the new diseases and breaking-down of old social bonds. The sole little town in Thursday Island is chiefly composed of stores and grog shanties; it is impossible to pass along the only street without meeting natives helplessly, if not violently, drunk.

Some years since, a Christian negro from the West Coast of Africa, while on a visit to England produced a bag which contained an idol and said: "This repulsive object is what we worshiped in times past. Now I will show you what England has sent to be our God to-day"—and he produced a gin bottle.

The imposition of the Hut Tax in Africa by the British Administration has been largely responsible for far-reaching social change. Natives now desert their kraals and crowd two or three families into one hut in order to escape payment of the tax. Many youths refuse to marry because of this tax, and loose living has in consequence greatly increased. Black suffragettes have appeared

on the scene who refuse to prepare the family meals unless their husbands supply them with European clothing. Unmarried men who work for European masters purchase their own food, which of course was formerly supplied by the women.

In North America, the Indians are discarding fur garments and now rig themselves out in the cast-off rags of the white trader (Fig. 40).

The introduction of European schools and methods of education has resulted in the production of a special brand of cultured



Fig. 40. GROUP OF DENE INDIANS—DOG-RIBS OF GREAT SLAVE LAKE—IN EUROPEAN CLOTHING.

(From *Anthropos, Revue internationale d'ethnologie*, 1907.)

savages—an idle, conceited, discontented class who deliberately refuse manual work because of this education and who desire employment in clerical and other light work. This clerical education has filled the native with a sense of his own importance and superiority over his uncontaminated and illiterate brother. The emancipated gentleman becomes dissatisfied with his personal appearance. He dislikes his black face, so he bleaches the skin to make it white: he objects to his short, kinky hair, so he uses "Magic Hair Straight-

ener" to make is grow straight like the white man's. Refusing manual labor, he desires to become a scholar, to make himself a gentleman and obtain a nice soft job. Let us read a letter from a colored Kaffir gentleman to his "dear brother" in which such a desire is expressed with irrepressible insistence:

BURGHERSDORP 7. 1st '07.

DEAR BROTHER

I have the honor to let you know that we are all still well through the mercy of our Lord God, hoping the same from you dear Brother: will you be so kind and send for me 15/- shillings if you have got it. I want to come up to Johannesburg to you. I want to work in the office writing pass so my Brother be so kind and good and send for me 15/- please soon my dear Brother, if there is any allowings to send it down for me, so my Brother, I thing you will do so and send the 15/- shilling by next week if you have got it, further we are all still well, dont you think very bad of me my dear Brother I am just asking you if you have got it to send me. I want to go up to you one thing you must get me a work, a nice job an easy one please my swaar if you got the money please my swaar. I am just asking 15/- shillg for coming up to you there at Joeburg.

I conculsion my letter so far

yours swaar

Box 42, Location.

F. B. L.

It may indeed be too early to foretell the ultimate result of the revolutionary change which is now taking place in all phases of savage culture. Sufficient data, however, have been placed before the reader to indicate its far-reaching character, and the opinion which forces itself on one's mind fills us with strange foreboding as to the final destiny of the uncultured races of man.

To minimize the significance of this change seems to us impossible. Many races hitherto healthy have become the prey of diseases previously unknown, and introduced from without. Native home life is being undermined in every direction; venerated customs handed down for ages are held up to scorn by the white intruder and declared to be the work of the Devil and all his angels. Every single belief or custom is being transformed, with the inevitable result that the social fabric is falling to the ground, with nothing of permanent value to take its place.

Superstition to the savage is a moral force; it compels him to

adopt certain lines of conduct which are ethical in their results. The Europeanized emancipated colored gentleman now laughs at former fears, and discarding his own stern law which forbade him spitting, now cheerfully cleans your pots and pans with his own saliva. Black magic, in that direction at least, has no terrors for the civilized savage.

Burgersdorp
7th Oct 59

Dear Brother

I have the honour to let you know that we are all still well through the mercy of our Lord God, hoping the same from you dear Brother will you be so kind and send for me 15/- shillings if you have got it I want to come up to Johannesburg to you I want to work in the office writing papers to my brother be so kind and good and send for me 15/- please soon my dear Brother if there is any allowance to send it down for me to my Brother I think you will do so and send the 15/- shilling by next week if you have got it further we are all still well don't you think very bad of me my dear Brother I am just asking you if you have got it to send me I want to go up to you one thing you must get me a work a nice job and lastly one please my Kusaar if you got the money please my Kusaar I am just asking 15/- shilling for coming up to you dear at Solburg

Box 42 I conclude on my letter for
L.H. 299 Kusaar A.B. Gwezi

Fig. 41. COPY OF A LETTER FROM AN EDUCATED KAFFIR

To his "dear brother," asking him for 15/ and a nice easy job.

(Photo from original in author's possession.)

It would be difficult to point to any savage race which has really benefitted—morally and physically—by contact with a higher civilization. One of two results have followed. Either the aboriginal has disappeared altogether, or moral and physical degenera-

tion has set in. Hence it is in the highest degree probable that the savage is doomed to disappear from the earth, and in his place a hybrid race will spring up, only in its turn to go the way of the mammoth and the cave-bear.

THE BOOK OF TOBIT AND THE HINDU-CHRISTIAN MARRIAGE IDEAL.

BY ALBERT J. EDMUNDS.

ALL Christians have heard that marriages are made in heaven; the Quakers believe that God will choose you a wife if you will listen to Him (see story at the end); while down to our own times the Armenians have kept up the platonic marriages of the early Church. The researches of Conybeare have made it possible at last to translate a long-misunderstood passage in Corinthians:

"If any man considers he is not behaving properly to the maid who is his spiritual bride, if his passions are strong and if it must be so, then let him do what he wants—let them be married." (1 Cor. vii. 36, translated by Moffatt: London, 1913.)

An Armenian folk-tale (told me orally) relates that a traveler asked for a night's rest, and the only bed was that of the host and his platonic wife. The former vacated in honor of the traveler. Suspended above the bed was a sieve, which began to leak. It was explained that this sieve supernaturally held water, but leaked if an impure thought occurred. The husband assured the guest that the sieve had successfully retained the water during the years of his spiritual marriage.

Conybeare has shown that the medieval chivalry about love goes back to this early Christian practice. But is the New Testament its only literary source? We have used the word *platonic*, and many people imagine that Plato has some transcendental marriage ideas. Unfortunately the student knows better: the exalted passion of Plato refers to men, not women.

For centuries there stood these words in the marriage ritual of the English Church:

"Look down, O Lord! from the heavens and bless this meeting. And as Thou didst send Thy holy angel Raphael to Tobias and Sarah, the daughter of Raguel, so wilt Thou deign, O Lord, to send Thy blessing upon these young people."