

Jew, and much less so than the Muslim (H. F. F., Baghdad).

SOUTH AFRICA

“It is a strange fact that the average European in the African tropics would never employ, unless perhaps as bookkeeper, carpenter, or in some such office where he would be continually under supervision, one of these natives sweepingly referred to as ‘mission boys.’”¹ The reasons given are that he is often untrustworthy in action and in speech, that he is lazy, and that he gives himself airs of superiority. This general condemnation of the “mission boy,” quoted from a book of travels, is echoed by the majority of our correspondents writing from every part of South Africa.

It is only just to note at the outset that one of our correspondents, Mr. F. J. Nance, a Rationalist of thirty-five years' standing, is not inclined to accept the general verdict. He says it is very difficult to ascertain what really has been the result of Christian teaching and missionary civilization; he thinks it may have done the native little harm, and possibly some good. He is emphatically of opinion that the view taken by the South African white in regard to the native depends upon whether he is an employer of native labour or not. If he is, he is sure to be opposed to the Christianized native, because what he wants is a docile servant, whom he may pay poorly, work long hours, and kick when he is angry. The Christianized native has been taught that he has rights, and is inclined to maintain them. The native, Mr. Nance explains, is taxed out of all proportion to his income compared with the white man, and the tax is maintained in order to force the black to work; native

¹ F. S. Joelson, *The Tanganyika Territory*, p. 89.

labour is a thing to exploit, and Christianity is an advantage or otherwise according as it helps the exploiter or not.

Cape.—Our information here is that the "heathen" is the better man, that "an employer never takes a school Kafir if he can get the 'raw,' who is infinitely superior."

The heathen (or "raw" or "Red") Kafir is, on the whole, sober. He indulges in an occasional beer drink brewed from pounded Kafir corn, intoxicating when taken in large quantities, nutritious and not harmful in moderation. The church Kafir not only attends beer drinks, but takes brandy also. The moral code of the Red Kafir is a very strict one. Chastity for the unmarried of the tribe is insisted upon under severe penalties. Church influence has destroyed the native moral code, and the Christianized men and women are notoriously immoral. The Christian marries one wife, the heathen as many as he chooses according to native custom. The heathen is more honest, truthful, and kindlier. After consulting those who have had a long and wide experience of various tribes—such as farmers who employ labour and engineers who control big gangs of men on road construction—the opinion is unanimous that Christianity has morally and physically ruined the converted Kafir. The Red Kafir despises the Christianized Kafir (S. A. H., King Williamstown).

All drink on social occasions, but the "red" Kafir takes a fermented drink made from Kafir corn, and the Church boy takes brandy. The Church girl is usually immoral, the "red" Kafir girl seldom. An employer never takes a school Kafir if he can get the "raw," who is infinitely superior (A. E. H., Port Elizabeth).

Converts retain their faith in witch doctors, and invariably go to them in cases of sickness among their stock or family.

Natal and Zululand.—Some of the reports from Natal and Zululand are of a very different character from those sent in from the Cape. Either Natal has been specially fortunate in its missionaries—which has undoubtedly been the case in certain instances, at least—or the Zulus have been intelligent enough to select the grain and reject the chaff in the Christian teaching. I quote from the reply of Mr. C. G. Jackson, a Judge of the Native High Court, who writes with considerable authority on these matters, and whose opinions are confirmed, with slight variation and reservations, by two other correspondents:—

There are, of course, many so-called Christians who combine the worst vices of the Europeans with their own. But the influence of Christian missions is all for the good, and many thousands of natives are leading better lives by reason of that influence. Many Christian natives no longer drink even their own beer or "tshwala"; many others do so in moderation; excess is seldom seen. The sale of European liquors is prohibited by law. No convert is allowed to contract polygamous marriages. Polygamists adopting Christianity are only allowed certain privileges, and in the English Church cannot hold office. Superstitions connected with witchcraft are difficult to eradicate.

Mr. Jackson's view of the Natal Christianized native, endorsed by two other writers, does not, however, stand unchallenged. Other correspondents write:—

So many of those who have attended school use their knowledge to write illicit liquor orders or other unlawful documents. Among the farming community the Christian native is in bad repute; a Christian native and a scoundrel are used as synonymous terms. The Trappists, who teach the native handicrafts, undoubtedly reduce the evil of laziness. I do not think the native in his raw state

can be charged with intemperance. This is a vice he learns from contact with the white. Here and there you come across a mission-trained native who would be a credit to any one, and some whom you could describe as "noble"; but the majority use their education to increase their vices. Undoubtedly they continue their old superstitions ("C.").

It is the semi-educated Christianized native who does the forging of passes for liquor and other evil purposes. Very few people prefer a mission boy to a raw boy for a servant. The mission native is lazy. Christianized natives are not employed in magistrates' courts or as policemen ("D.").

Our native races have been utterly demoralized by missionaries. No old resident or colonial-born white will employ a Christian native, man or woman.....The heathen or raw Kafir is one of nature's noblemen; his only vice is witchcraft, which is a terrible thing; but the Christian native never gives up witchcraft. Christian natives' sole idea in life is to live without working, because they never see a missionary or parson do any manual labour. No mission native is ever employed at the magistrates' courts or in the police force, but our gaols are full of mission boys (F. E., born in South Africa fifty-nine years ago).

Matabeleland.—The morals of the Christian Matabele appear to differ very little from those of his heathen brother; if anything, he is "a bigger and more cunning liar" ("E.").

Orange Free State.—Mr. A. L. Clarke, Acting Commandant of the Witzieshoek Native Reserves, believes that most Christianized natives are total abstainers, more chaste, more industrious, more honest and upright in their dealings, than the rest of their countrymen. This opinion, unfortunately, receives no support from our other correspondents. One of them, indeed, Mr. Charles Baker, takes serious exception to Mr. Clarke's

statement as "contrary to facts and every-day experience." He writes :—

After thirty years in South Africa, during which I have lived in the Native Territories of the Cape Province, Natal, and the O. F. S., I have never yet met a South African who would endorse such an opinion. Those who do so form an irreducible minimum. Here we are living in close proximity to the Witzieshoek Reserve.....Personally, I know most of the people, and have had every opportunity of gauging the general opinion and gaining a knowledge of the facts.....I have no hesitation in saying that neither general opinion nor experience supports the contention that the Christian native is more honest than the heathen. The reverse is the fact. Heathen natives do not forge passes ; but Christian natives educated in the mission schools do. Unchastity among kraal natives is comparatively rare ; among Christians it is common and increasing. When the chiefs had full power, the penalty for unchastity was death. With the advent of Christian missions morality among the natives is steadily deteriorating, and nowhere more so than in the neighbourhood of large mission stations. Some years ago I resided at Kroonstad, O. F. S. On the outskirts of the town are two large native locations, with mission churches, schools, etc. The police informed me that ninety per cent. of the native women were prostitutes. Drunkenness prevails more or less among all natives, and Witzieshoek is no better in this than any other native reserve. In the time of Mr. Clarke's predecessor, when I was there, large beer drinks were of frequent occurrence. I have never known Christian natives to refuse intoxicating liquor ; but they will ask you for it..... On this farm quite a number of Christian natives are employed. They one and all get drunk whenever the opportunity occurs ; and the same may be said of the surrounding farms. As to industry, the

Christian natives are first-class loafers. They will go to the verge of starvation before they will go to work.....My own observation leads me to the conclusion that, on the whole, missions are exercising a pernicious effect upon native character. The possession of the Bible by natives has led to dangerous consequences, as witness the formation of the criminal gang of the Ninevites in the Transvaal. The Israelites of Bullhoek are another case in point. The Ethiopian sect, again, is regarded as dangerous politically, and is not allowed in some places.

Captain G. Tylden, in the Ladybrand district, has made a special study of the native, and as a Justice of the Peace has a great deal to do with the Barolong and Basuto in his neighbourhood. The following extracts are from the notes he sends on native marriage customs and industry :—

The Christian native (C. of E. converts excepted) does not have to pay cattle for his wife. This affects his industry, as it saves him some £120 odd. It causes him to have little or no respect for his wife, and lowers the position of the women. The women hold a very good position among the local Bantu heathen. A Christian boy has only got to lapse into heathendom to get rid of his wife. He cannot do this *without cause* if she was paid for, as by native law the cattle would be retained by her father, and he would lose cattle, wife, and children. The payment of cattle is a direct incentive to the parents to keep their daughters more or less straight. The heathen maintain a certain standard of sex morality owing to their system of fines in cattle for illegitimate children. Heathen fathers say that if their daughters become Christian they lose what little hold they have over them. The native woman who has been paid for in cattle is in a far stronger position than the Christian, as she can, and does, appeal to her father, who, at the least, will cause

the husband no little trouble and inconvenience. I was born in England, and started farming in South Africa in 1903. At that time I was convinced that the mission native was as good as, if not better than, his heathen brother. I had four or five Christian families on the farm and one heathen family. By 1909 I had got rid of all my Christians except one widow (Hottentot) and two sons; her other three sons I had dismissed. I would never employ Christian boys if I could help it. I am no opponent of missionary work; I simply state that as a working man the Christian native is useless to me personally. I may mention that I have had the same natives continuously in my employ for fifteen, nine, and seven years, and can always get unlimited labour. I never give alcohol to natives—not even the usual Christmas tot of brandy. The extraordinary thing about Christian natives is the absolute inability of the parents to make the children do any sort of work. I have actually employed (1907–1908) a native clergyman with a span of oxen, who had to hire a stout heathen to drive the same, while his own four sons studied the Bible and refused to work. The best Christian natives I have met are C. of E. boys; this is not saying much.

In regard to intemperance Captain Tylden says that “the most active sellers of strong drink are the Christian natives.” Mr. J. J. Wardhaugh (Bethulie) writes that the natives who live in fairly close contact with the whites have acquired all the vices of Europeans and none of their virtues. The Christianized native does not take his adopted religion very seriously. Mr. L. Vlotman (Ladybrand) thinks that, whatever difference there may be, 90 per cent. of native experience shows that it is in favour of “the raw native”; and this opinion is confirmed by Mr. R. Horn (Parys), who has lived in South Africa for thirty-eight years.

Transvaal.—From the Transvaal opinion is emphatic

and unanimous, not only that a rapid deterioration is taking place in the native population, but that that deterioration "is due to the introduction of Christianity among the natives," or, as others put it, to the introduction of "civilization"; which in this case is Christian civilization. Chiefs complain that their authority has been destroyed, that drunkenness has become common not only among the men but the women also, and that illegitimacy threatens to become the rule rather than the exception. It is not suggested that Christianity has taught people to drink or to be immoral, but that it destroys the national customs and ideals, and does not provide any efficient substitute.

After twenty years in the Transvaal and Orange Free State I have not yet come across any benefit accruing to the native from Christian teaching as such, apart from technical training in handicraft or domestic work. The "whitewashing" of the native with the rags of European civilization is nothing short of the degradation of the Kafir race; the Europeanized, civilized, or Christianized Kafir being immeasurably inferior to the native kraal heathen.The missionary inevitably detracts from the influence of the chief, and it is impossible too strongly to condemn anything which clashes with the chief's authority, in the maintenance of which lies the only hope of Kafir progress on rational lines.Another radical objection to Christianity is its substitution of the Christian marriage service for the good old heathen custom of "lobolo," by which a native had to buy his wife with perhaps a dozen cows. This meant in most cases that the adolescent native had to face about ten years' steady employment. When he is "up against it" the Kafir will work, and work well; but, roughly speaking, any sort of settled occupation is irksome to him. The old lobolo custom was at least a hope of improvement. In regard to intemperance, it is quite certain

that, away from the missionary's eye, Sunday service too often goes hand-in-hand with boozing on native beer, or the still worse smoking of "dagga" or Indian hemp.....The Kafir clinic will resort to the witch doctor's "doloso" quite as readily as the white Christian will resort to a medium (C. R. P., Nylstroom).

The Christianized Kafir is inclined to be sober, but does not look upon native beer as harmful. He takes the Christian form of marriage, but polygamy retains its hold upon him. Venereal disease is now general, and morals in great measure destroyed..... Throwing the bones and bewitchery are done under cover and thoroughly believed in ("S.," Vereeniging).

Basutoland Protectorate.—Mr. A. S. MacIntyre, Chief Instructor, Government Industrial Schools, who sends in the only report received from Basutoland, is a believer in the beneficial results of Christian missions, and declares that the Christianized native is in every way superior to the raw native, and that, considering the temptations which beset the convert, the backsliders are few.

WEST AFRICA

West Africa is attracting a tremendous amount of missionary effort, Mohammedan as well as Christian. The former would appear to be far more easy of assimilation by the pagan than Christianity, and it is practically useless to offer Christianity to the Moslem in place of his own belief. "A very honest gentleman, a doctor and a missionary combined, stated that after a year in one of the great Mohammedan centres he had made one Christian convert from the Moslem faith, and added: 'But I don't trust him.'"¹ The doctrines of Christianity

¹ A. Lethbridge, *West Africa the Elusive*, pp. 233-4. "Missionaries have never obtained any great success in Mohammedan countries. It is sometimes alleged that a genuine conversion of a genuine Mussulman has never taken place. He has a traditional

sit very lightly on many converts. At Ibadan Mr. Lethbridge received a deputation of native business men (Lagos traders). There were six representatives, of whom one was a Mohammedan. "Our conference concluded with a little gossip over things in general. Then it was that one of the speakers remarked, with unction: 'Oh, I am a Christian; but, you will understand me, I am a polygamist. Yes, yes, I am a great believer in polygamy!' At which remark he smiled fatuously at his colleagues, who all smiled in sympathetic response."¹

Sir F. D. Lugard, lately Governor of Nigeria, has recently published a most valuable and exhaustive book upon British tropical Africa. In discussing the attractions and influence of Islamism upon the people, he notes that although it is an indigenous religion spread by men of like race with similar social standards and not depending upon the supervision of alien teachers, and by combining a social code with simple religious forms, it is interwoven with the daily life of its followers; nevertheless, generally speaking it has not been adopted by the negro races. Where it has been accepted it has undeniably had a civilizing effect, abolishing the gross forms of pagan superstition and barbarous practices, and adding to the dignity, self-respect, and self-control of its adherents. Christianity has not proved so powerful an influence for the creation of political and social organizations. It does not altogether appeal to the negro temperament, although

contempt for the dogmas of Christianity." Quoted by Sir F. Lugard (*The Dual Mandate in British Tropical Africa*, p. 592n). So far as the opposition of the Moslem native ruler is concerned, Sir F. Lugard writes: "A widespread devotion to Christianity would undermine his secular no less than his religious power. The English missionary, and even the native pastor from the coast in European coat and trousers (whom he dislikes), would rob him of authority. His own devout followers would regard him as a traitor who had opened the gate to the enemy" (*Ibid.*, p. 595).

¹ *West Africa the Elusive*, p. 159.

it has a most powerful auxiliary in its hymns and church music. Where it is successful it is apt to produce in its converts an attitude of intolerance.¹

Nigeria (Calabar Hinterland).—

In most cases I have come across I find the native to have deteriorated. His intelligence is greater, but he is not so trustworthy. Backslidings are very frequent. A Christian native nearly always fears his tribal *juju*, and wishes to conciliate it on the quiet (G. N. S.).

Nigeria (Lagos).—

The Christianized native is in every way inferior except in book education. Whisky and brandy immediately follow the Bible. Nearly all (even those who have been to Europe) continue to believe in the power of heathen charms, witches, etc. (S. V. W.).

In Ashanti the Christian religion is said to be surely and steadily gaining ground. Whether the people will be the better for it has yet to be proved. As "heathens," crime has been small among them. Only forty-nine cases were reported in 1918. Christian converts have refused personal service to their chief on the plea that they could not render it without violence to their religious feelings. This attitude, involving religious scruples, was upheld by the Government. It was, however, nothing more than an excuse to avoid communal or personal obligations.²

CENTRAL AND EAST AFRICA

Christianity was first introduced into Uganda about the middle of the nineteenth century, in the reign of the

¹ *The Dual Mandate in British Tropical Africa*, pp. 77, 78.

² Sir Francis Fuller, K.B.E., *A Vanished Dynasty: Ashanti* (1921), pp. 221-4.

famous King Mutesa, and to-day the Baganda are accepted as Christianized.¹ We learn from Mr. Roscoe, who lived among them, that these people are much in advance of all tribes near them in civil, social, and political matters; they are intelligent, and of dauntless courage. They are clean in their habits, particular about their person, dress, food, and general appearance. Stools and chairs used to be forbidden, and until recently it was regarded "as an immodest act for a woman to sit upon a raised seat." They had complex marriage customs, and the polygamous habits of the people placed women at a premium; wealthy men possessed many wives, poor men had a difficulty in getting one. The wife could appeal to her clan in cases of unkind treatment. If a woman died in childbirth, her husband was fined by the clan. Adultery was punished with terrible severity. "When Christianity introduced monogamy and broke down the old social customs, hundreds of women were rendered husbandless without the former rigid restrictions to protect them against their sexual desires; and when the new hut taxes imposed by the British Government made it impossible for chiefs to provide homes for their clan relatives, hundreds of women were left to face the problems of life without any special guardian." This not

¹ "Protestant missions were quickly followed by those of the Roman Church. Islam had already preceded the Christian missions, and the adherents of the rival creeds fought out their differences in bloody battles. Great numbers of Christian converts were put to death, many of whom were burned alive. Twenty-two of them have recently been beatified as martyrs. The Christians won, and the Moslems were ousted from the country.....With this common danger removed, the rival Christian sects (which, however, were more political than religious, and represented French and British influence respectively) could no longer be restrained from settling their mutual antagonisms in the old way. In a pitched battle the Protestants were victorious.....Uganda, like Nyasaland, became a British Protectorate" (Sir F. D. Lugard, *The Dual Mandate in British Tropical Africa*, p. 587).

unnaturally led to immorality. Venereal disease, introduced by traders, is working havoc among the people. Another evil is that land is going out of cultivation. Formerly every woman had a plot of land assigned to her at marriage, which she diligently tilled and looked after as her own. When women ceased to live in communities, they ceased to till the land; consequently large tracts of the country run wild, because tilling land is considered women's work and not suitable to men.¹

The case of the Baganda illustrates the sort of thing which is always liable to happen to indigenous races when their social customs are broken up by the introduction of new doctrines concerned with the salvation of the soul of the individual in a promised afterworld, rather than with the welfare of all in the land which they inhabit. There are schools at work, both in the capital and the country districts, and there are hospitals also; but in the latter the spiritual side is always the primary aim, and "the medical staff is pre-eminently a missionary staff"; while the former, as usual, supplies interpreters, clerks, and servants, rather than workers trained in industries.

Even from the missionary point of view, however, all is not well with Christian Buganda. Bishop Willis,² indeed, would seem almost to suggest that the more Christian the State, the less satisfactory its spiritual condition. In Buganda there is a native Government, and that Government is predominantly Christian; but, so far from rejoicing over this fact, the right rev. gentleman declares that

¹ Rev. John Roscoe, *Twenty-five Years in East Africa*, pp. 77-171. Mr. Roscoe writes in a later book (*The Soul of Central Africa*, 1922, p. 292) that when he first knew the country it was prosperous, and food so plentiful that it was never necessary to carry any on journeys. "Things are very different now.....The country is in a state of poverty, and the people are in a miserable condition."

² *Church Missionary Review*, December, 1921.

the native chief seldom uses his official position for the furtherance of his faith. "In effect, he comes to regard religion as a matter of no importance. The State becomes everything, the Church nothing, to him." Hence, he feels "that it is unwise to boast too readily of Christian chiefs." Truly, it is not very gratifying to missionary self-esteem that the native chiefs should pay more attention to the domestic affairs of their own people than to the furtherance of an alien Church with a real live bishop in charge.

Nairobi.—Our correspondent here says that while under the direct control of the mission there has in some instances been an improvement in regard to temperance, but this would appear to depend rather upon the personality of the individual missionary than any other factor. Marriage with the Christianized native becomes monogamous, but economic conditions tend to bring this about otherwise.

They are made more industrious, by the Catholic missions particularly, and many have no doubt benefitted intellectually. The general reputation of the mission boy after he has left the immediate control of the mission as regards honesty is bad ("P").

Nyasaland.—The Christianized native under the immediate supervision of the missionaries appears to have higher standards.

BRITISH GUIANA, S.A.

Mr. Walter Finlayson, in his report, points out that the gold digger preceded the missionary among the Caribs in British Guiana. In regard to honesty and industry, there has been an undoubted retrogression from primitive habits, but on the whole the Christianized Carib differs little morally from his heathen fellows. He adds that in

a conversation he had with a Roman Catholic priest, who abo ured among some tribes on the Brazilian frontier, the priest expressed the opinion that "the Indians are far better left alone." The Christianized Carib continues to believe in the machinations of evil spirits, in mermaids, and in talismans for bringing luck when hunting or fishing.

AUSTRALIA AND NEW ZEALAND

Mr. Joseph writes from St. Kilda that planters assure him that on no account will they employ a Christian native, as he is generally a rogue or a drunkard. A writer in the *Melbourne Argus* declares that it is a matter for argument whether a Kanaka can become a true Christian. If the missionaries have failed in saving the Kanaka's soul, they would in this case appear to have done real service in teaching them to take care of their bodies.

In many native villages, where a "lotu," or church, is established, grotesque totems can be seen ranged along the fence to keep away the "tamburans," or ancestral ghosts. The quaint mixture of Christianity inside the church and idolatry outside is, in a way, a mirror of the native mind. But throughout the islands the missionaries have done splendid work from a hygienic point of view, teaching the value of cleanliness to one of the dirtiest races on earth.¹

Our valued correspondent in New Zealand, Mr. W. Baucke, who has had so long and intimate an acquaintance with the Maori, speaks very plainly of the failure of the missionary, and deplures the decay of the Maori. The conversations which he had with his Maori friends—many of which are reproduced in his book—show us the impression made upon the native mind by the confusion of Christian tongues sent to effect his conversion:—

¹ *Melbourne Argus*, August 2, 1921.

"Yes, I was brought before the tribe once as a sorcerer; but what of that? They could lay no evil to my charge. Yes, I have about seventy acres of land, and live very comfortably on the rents. Yes, I drank heavily in my younger days. No, I did not take the pledge. I am waiting for the voice, and wish to be prepared. Yes, I belong to the Wesleyan 'hahi' (sect). No, I don't believe in all they say; I keep a part reserved for my ancestral faith; for, look you, it is this wise: Which of the many creeds are true? We have a story which runs thus:

"When the white man first landed on these islands, there came a certain man from among them. He had on a wide coat, a white necktie, and long face, and he met a Maori, to whom he spoke thus: 'Friend, where are you going to?' The Maori replied: 'I don't quite know; somewhere over there,' pointing to the space of distance. So the white man said: 'Very well; if you go that road you will only reach a place called "hell." You come along with me. I will show you a better road.' 'Good,' said the awe-struck Maori, 'Maake taua' (let us go). So they went, and went. Presently they met another white man, who had cloth gaiters on his legs (a bad custom if his legs be bent). On his head he had a tall silk hat, the brim of which was guyed to the crown with strings, and he asked the Maori: 'Hallo, friend, whither art thou travelling?' 'I don't know,' answered the Maori. 'I was going on my way when I met this man, who told me it was wrong: you come along with me; the road you follow leads to "hell."' 'Ugh,' sneered the newcomer. 'His road only leads a little way; you come with me; I know a better road.' And so they came to a turn; behold, they met another man, a white man also, who had a gown on like a woman, and a large silver cross on his breast. He also stopped the Maori, and cried: 'Friend, whither art thou travelling?' So he told the new road man

what the others had told him. 'Bah,' cried the newcomer; 'this man and they all are wrong,' and, taking him by the arm, said persuasively: 'Leave their roads, you come my way'; so they went, and went. Presently they met a man with a round, jovial face, a light tread, smiling, and singing on his way (the others all had long, lean, sorrowful faces), and cried in a hearty voice, with his head on one side—like a bird spying a worm: 'Hallo, my friend, where are you going this fine day? And what are you doing beside this man with the long face?' Then the Maori repeated the whole history over again to the new man. 'What?' he cried. 'Hell? My dear man, there is no such place as "hell." Come along and have a drink. Then we will dance, and be jolly; for, my friend, we have but little time to enjoy ourselves. So let us love one another, be brothers, and be happy.' And the Maori liked his tone and ways; and they went, and went, and are still journeying together."¹

Again:—

"Friend, I have a great affection for the pakeha. My tenant is a just man. One year his potatoes rotted in the ground. When I went for my rent he gave it to me. Then I looked at the crops in the field which the floods had destroyed, and my heart wept for his misfortune. So I gave him back five pounas, and said: 'Buy bread for your children.' Then his wife cried aloud, and because I thought she was going to kiss me I rose and slammed the door to. And as I walked out my feet felt light; and my heart spoke thus to me: 'Friend, in this you have acted aright.' And I think so still!

"After awhile I fell ill, and the soups they brought me, and the softening medicines! Yes, it put me to shame. And when their children came home from school, what do they do? The eldest girl walks in and cuffs my pillows, and straightens out the bed-

¹ W. Baucke, *Where the White Man Treads*, p. 216.

clothes, and pats here, and pats there; and peers here, and peers there; and lays me this to hand, and that in the right place. And all the while chatter, chatter; of which I understand nothing; for so quickly she speaks, like a goose when she finds a potato; and all the while it did me so much good! 'Yes,' he said, after a pause of deep reverie, 'if the pakeha will just think; only think of doing something for our good in our every-day lives—not stand in an ornamental box and preach; we don't require that—our lives could flow side by side like two peaceful streams.'

"What do you think of my tenant? Speak! Yet I must tell you they are what the neighbours call 'free thinkers.' Can no one tell us which is right? Or is the heart the true test? What think you, brother? The heart it is good, because it is good, and cannot be otherwise? Say something—speak!"¹

All this, however, refers to the past. There is no regular mission work among the Maoris nowadays. The Maori is a nominal Christian: if one occasionally reverts to his ancient tohunga (sorcery) practices, he incurs certain penalties, otherwise he is left to his own devices. The younger generation come into more frequent and more intimate contact with the white man as shearers, drovers, bushfellers, occasional farm hands, etc. They pick up their religion and their civilization from their white companions, which usually means more vices than virtues. Among the Maori the white teacher is being superseded to-day by a powerful missionary of their own race, a "faith healer," Ratana by name, who has made a tremendous reputation by his "cures." Thousands of Maoris visit his kainga (home); but a white man has the greatest difficulty in getting admitted to his presence.

¹ W. Baucke, *Where the White Man Treads*, pp. 218-9.

Ratana refuses all recompense and heals in the name of the God Jehovah, Father, Son, and Holy Ghost, and his ministering angels.¹

THE FIJI ISLANDS

In the opinion of the Rev. W. Deane, since the British Government took control of the colony (and the British missionaries began work) there has been a marked improvement in morality generally, and nowadays "the absence of serious crime is striking." But there remains in full strength the sin of immorality, favoured by climatic conditions. "In former times the chiefs kept it down by club law.....Now that marriage with one wife has become the rule and club law has been abolished, there seems no bar to the growth of the evil except in the condemnation of it by religious teachers.....The amount of sexual immorality and promiscuous intercourse during the past forty years is appalling."²

The native was more industrious and honest thirty-eight years ago when I came here than he is to-day. He is, I believe, more cunning and lazy now, and not as well off as when the chiefs had control. He is generous and hospitable (C. F. S., Levuka).

Since the native has been Christianized he has seriously deteriorated in all respects (J. B. G., Macuata).

Since the arrival of the missionaries the Fijian has given up cannibalism and inter-tribal fighting, but this may be attributed to the government of the colony. Unfortunately, the missionaries destroyed the natives' respect for their chiefs, and also introduced the practice of "home" life. This has not had a good effect morally. Natives generally are disinclined to work unless they want to contribute to mission funds. Generally they are professed

¹ *New Zealand Herald*, Auckland, December 22, 1921.

² Rev. W. Deane, *Fijian Society*, pp. 147-8.

Christians. Personally I prefer heathens for honesty ("B.," Levuka).

The Fijians are improved in some respects since their conversion, but this cannot be attributed to the immediate effect of religion. It is due rather to the law and altered environment. In spite of prohibition, there are continual lapses from sobriety whenever an opportunity offers ("A.," Suva).

A correspondent with many years' experience in Fiji—twelve as police officer—writes:—

Christianity has made them worse in every way. This is the verdict of every observant white man without prejudice. I have known Catholic and Wesleyan missionaries admit it. Men steal and women prostitute themselves for the mission plate. Natives all steal at missionary collections and Christmas time, but are careful to say extempore prayers and sing hymns before going thieving. Native prohibition obtains, but all drink if they get a chance, and invariably drink to excess. The chiefs are allowed to drink, and are great toppers.

In the Hawaiian Islands, the West Indies (Jamaica and Trinidad), and Mauritius, as in Fiji, the natives are all nominally Christian. Unfortunately, they are inclined to adopt the vices of their white teachers rather than their virtues. The natives of Jamaica and Trinidad all believe in Obeah in spite of their Christianity, the Hawaiians in Kahuvaism (witch doctors), and the Fijians still on occasion practise traditional rites and ceremonies *sub rosa* side by side with their Christianity.

THE ARCTIC

The R. P. A. has no correspondents in the Arctic regions, but there is available a considerable mass of independent observation concerning the various tribes of Eskimo. Explorer after explorer has spoken of their

virtues in the highest terms. So far there is no evidence that Christianity has been of the slightest advantage to the physical or moral welfare of any of the converted tribes. Such evidence as there is, indeed, points in the contrary direction. The white man's house and the white man's dress introduced by the unwise missionary side by side with his Christianity have brought with them an increasingly high death-rate. The first thing that the new convert seems to learn is contempt for the ways of his ancestors; neither he nor his missionary teacher realizes that in many instances the "ways of his ancestors" were the fruit of experience, and represent the actual survival of the fittest. Mr. Stefánsson's descriptions of the Christianized Eskimo¹ give a very clear idea of the working of the Eskimo mind and of the difficulty (one might almost say the impossibility) of conveying the confusions of twentieth-century cultured Christianity to the simple-minded Eskimo, who believe literally all that the missionary says in the actual words he uses. To the Eskimo the missionary is a sort of shaman; and just as the shamans of their earlier days were the spokesmen of the spirits, so the new shaman is the mouthpiece of God.

The Christianized Eskimo attach the greatest importance to prayers and taboos. They pray over the basin and towel before and after washing. They have a lengthy grace before and after eating, and a special prayer for the teacups. When Mr. Stefánsson was in Itkillik in October, 1908, the people there were anxiously inquiring for some new prayers. They had had a most valuable one for caribou. The first year they used it, it had worked splendidly, and the hunting was most successful; the second year it was not so good, and the hunting was

¹ Vilhjálmur Stefánsson, *My Life with the Eskimo* (1913.) See more particularly chap. xxvii.

poor; the third year it was a failure. So they concluded that the white man's prayers, like his tools, were only really efficient when new, and gradually became useless (in their former belief the older the charm the greater its power); they were, therefore, eagerly inquiring for a new prayer in order that they might learn it in time for the next hunting.

The Sunday taboo is very strict. A relief party at a village in Cape Smythe, in the winter of 1908, organized one Saturday to go to the rescue of some people stranded in a blizzard, refused to start until Sunday was out. At Point Barrow and Cape Smythe the chief occupation of the people is bowhead whaling. The harvest is in the spring, but is very irregular—there may be a hundred whales one day and no more for a week. The great day might happen to be a Sunday, but after the Eskimo were converted to Christianity nothing could be done on the Sunday. The missionary (Dr. Marsh) in charge in 1908 tried to make them see the unwisdom of wasting their scanty opportunities, but their reply was to suggest that, as God controls the waves and the movements of whales, the missionary should "ask God to see to it that the whales came on week days only, and that a north-east wind does not blow on Sunday while we are ashore." Because he would not do this, the Eskimo thought Dr. Marsh was a most inefficient missionary, and eventually they sent in a complaint about him to the Board of Missions in New York.

As a rule, the Eskimo treat their old people remarkably well, but in 1909 Mr. Stefánsson met with a Christianized Eskimo, Oniyak, who was treating his old father badly. As a result of his inquiries Mr. Stefánsson learned that the whole tribe had been converted to Christianity except Oniyak's father and an old woman; and as the missionary had told the converts they were not to

associate with unbelievers, Oniyak had not dared to disobey his injunction. As for the old woman, she was most perverse, and refused absolutely to accept the new religion; "she would not believe in heaven or hell until she saw them."

Mr. Stefánsson gives some amusing examples of the way the Eskimo follow the letter of the missionary's instructions. A certain missionary had preached from the text, "Do not follow in the footsteps of the wicked," and the explorer discovered what the Eskimo thought of him one day when he noticed that those who were travelling with him carefully avoided following in his trail!

Mr. Stefánsson was a great admirer of the Eskimo before they were civilized, and tried to find out what benefits they might have derived from conversion to Christianity. But the only really definite thing that he seems to have learned was that they no longer work on Sundays.

VI

THE FUTURE OF CHRISTIAN MISSIONS

AFTER a close and prolonged study of the reports of R. P. A. correspondents, missionary literature, and opinions expressed by independent observers, certain clear and definite conclusions emerge.

First, with a few isolated exceptions, no converts are now made from among the educated classes of China, Japan, and India. The educated Chinese "remains an agnostic in religion";¹ and we have the Rev. H. D. A. Major's word for it that missionary progress is at a standstill among the educated classes in India, by whom Christianity is regarded as "a twilight religion."² Converts are drawn entirely from the lowest classes in China and Japan, from the "depressed classes" in India, and from the animist races of Africa and Asia. No converts are made among Mohammedans, but in some places Mohammedanism is proving a formidable rival to the spread of Christianity. Few converts are made among Buddhists, and none at all from that particular form of Buddhism which exists in Tibet, generally known as Lamaism, which has an enormous hold upon the people. The new Christians are always drawn from the most ignorant and most primitive peoples. When the educated Hindu or Moslem abandons his hereditary religion, it is usually in favour of some vague form of Theism, or a more definite approach towards Rationalism. Further, the ideals of

¹ *I. R. M.* (January, 1922), p. 11.

² Assize Sermon at Oxford, January 15, 1922.

European civilization imposed upon ignorant people under the guise of Christianity have the unfortunate effect of breaking down traditional systems of morality without providing any efficient substitute suited to existing conditions and environment. Consequently, the Christianized native is more apt to copy the vices practised by unworthy Europeans than the lip virtues preached by the missionary. Although in individual cases a convert may be lifted above his surroundings, the people in the mass find it pleasanter and easier to follow example rather than precept, and have suffered physically and morally through contact with Christianity. Outside missionary circles it is generally admitted that the so-called "savage" untouched by Christian civilization is usually a far better man than his Christianized brother.

Next, as evangelizing organizations Protestant missions are on the decline. New conditions adverse to proselytism have arisen, and unless the societies can adjust their methods to meet these new conditions one might almost say that as instruments for the spread of Christianity their end is in sight. The missions will, of course, continue to send out their missionaries so long as people bequeath large sums and subscribe small ones for their support; but the subscribers will in time discover that they are getting less and less for their money. In the hundred or more years in which Protestant missions have been in existence they have taken root as a "vested interest." There is a livelihood in the business. And even where the livelihood is a poor one from the financial point of view, it is usually associated with a pleasant position of credit and authority absolutely unattainable to the mediocre individual at home. Year by year, however, the (English) mission authorities are faced with increased difficulties both as to money and as to suitable

men. Hitherto the rates of cash pay to their employees have been in some instances so low that the work might well be scheduled as a "sweated industry." More especially is this so in the case of the unmarried woman worker, whose meagre pay is not infrequently supplemented by private contributions from home. In many places the missionary is the recipient of useful gifts in kind from the converts about him; but in poverty-stricken districts, such as abound in India, there can be no such gifts; on the contrary, the poverty is so extreme that it may be the missionary who is called upon to do the giving. The missionary not only has to live, but he is exhorted and encouraged to live in such a manner as will keep up "the white man's prestige." Since the War the cost of living and the cost of travel have increased enormously, and the missionary societies are feeling the drain upon their resources.

An article by Dr. Herbert Lankester, lay secretary of the C. M. S., in the *Church Missionary Review*,¹ is devoted to the financial crisis in his society. Their receipts for 1920, it is true, showed an increase of forty-five per cent., but their expenditure had risen by eighty per cent. Expenditure, therefore, must be curtailed, or receipts must be augmented, or both, to enable them to carry on. For the moment the situation has been met, on the one hand, by the sale of certain properties in India and Japan, and on the other by sending out only one new missionary for every two who retire, by cutting down travelling allowances and other expenses, and by dismissing a number of native assistants. Nevertheless, says Dr. Lankester, the "situation calls for renewed prayer and effort." "Renewed prayer," addressed to the right quarter (addressed, that is to say, to the

countless silly sentimental women and others who gush over the dear missionary's sacrifices, and seem always to have money to spare for the conversion of the dear heathen, no matter how great the need at home), may bring temporary relief, but as the spread of rational thought leavens the mass so even the constitutionally sentimental may become less eager to respond to prayers for money. The "newly rich" may do something, but they are more likely to spend their war-acquired wealth on their own pleasures, unless some among them desire to make a name by their pious benefactions. The financial outlook, therefore, is by no means good for the English societies; although the American, which are usually lavishly supplied with funds, probably do not feel the strain to anything like the same extent.

The prospect is not merely one of increased expenditure, but of an expenditure continually increasing to meet increasing requirements. In the past almost any sort of educational and intellectual equipment was sufficient for a missionary. All that he needed was a shipload of corsets and ardour in the cause. Just as among the aristocracy the eldest sons were sent into the Army, the clever ones to the Law, and the fools to the Church, so in the lower strata of society it was mainly the last class who ventured abroad in the mission field. Such men are of little use in these days of awakened or awakening peoples, and it is realized that a better article must be supplied.

At one time in most non-Christian countries the missions had the monopoly of three great services—the school, medical service, and social service—which it used as lures to conversion or bartered for a confession of faith. As educational institutions the schools were poor; but, such as they were, and whatever the ulterior motive of their promoters, these schools opened the door of popular

education to millions. Nowadays the Governments everywhere are becoming alive to their responsibilities, and the woefully inefficient missionary schoolmaster has to compete with more or less highly-trained Government teacher. The Mission Boards are confronted with the difficult and costly problem of adjusting their educational policy to the new conditions, or they must abandon their schools. It is admitted, for example, that the primary schools conducted by missionaries in China fail to give any useful preparation for life, and that eighty-five per cent. of the pupils never enter the higher grades.¹ Schools of this kind will fall more and more into disrepute, in competition with the modern Chinese school, with teachers who have had two or more years' technical training, in which the pupil is under no obligation to spend time and thought upon instruction in an alien religion. In China at the present day there are not only Government schools for boys all over the country, but schools for girls also are maintained in all the large centres and in some of the smaller towns; while both in Peking and Nanking the universities have opened their doors to women. The education which young China is calling for is infinitely wider than any mission with its alien purpose and limited means is capable of giving. China must, and will, find her own educational salvation, free from Christian bias.

Although, by reason of its enormous population, its ancient civilization, its natural wealth, the intelligence and tremendous industry of its people, and its effort to break away from the bondage of the past, the case of China may seem exceptional, yet what is true of China is true in a lesser degree of other countries. On every side we hear of native peoples eager for education, of dissatisfaction with the claims of mission schools, and

¹ *I. R. M.* (January, 1922), p. 20.

of the demand for Government schools which make no claims, but which give some preparation for the business of life, and are concerned only with the national welfare.

Further, in India since 1854 mission schools have been in receipt of Government grants-in-aid. These grants are now threatened. Indian legislators are declaring that in future no grants should be given except under a conscience clause. The Missions are very reluctant to accept a conscience clause (which, however, already exists for Europeans attending their schools), but they must either accept it or relinquish the Government grants upon which they in large measure depend. To refuse the conscience clause will mean "the closing down of half the mission schools, with the probable exclusion of all direct Christian participation in the sphere of university education."¹

In Japan the Government not only forbids religious instruction in school hours in mission schools receiving a grant, but declares that if the religious instruction is given to substantially the same body as constitutes the school population, that is, in fact, religious instruction in the schools. In Korea the Japanese Government goes even further, for it requires that in every mission school instruction shall be given in the Japanese language. In consequence of this requirement, many mission schools have had to be abandoned.²

The condition of the medical missions is in some respects similar to that of the schools. In the past many supporters of missions deemed it sufficient for the missionary to have a mere smattering of medical knowledge to qualify him to practise medicine among the heathen; and hundreds of these Mrs. Gamps, armed with that dangerous thing, a very "little knowledge," were at work in remote lands. So fixed is the idea in

¹ *C. M. R.*, December, 1921.

² *I. R. M.*, July, 1921.

some minds that the hospital should be merely the ante-chamber to the Church, and the healing of the body subsidiary to the salvation of the soul, that even in these more enlightened days there are those who advocate the closing down of mission hospitals and their removal to fresh pastures as soon as the limit of evangelizing has been reached in any particular district. It is only fair to say that this view is energetically contested in medical missionary circles, and no decent medical man would accept a post as mission doctor where the healing profession was regarded so slightingly. In the medical service, as in the schools, both peoples and Governments are becoming alive to their own deficiencies, and are starting hospitals, dispensaries, and travelling doctors on their own account. The unqualified medical missionary is now being replaced by trained doctors, who have no other aim than the healing of the sick. The hospitals and dispensaries have not yet made so much progress as the schools, but nearly everywhere a beginning has been made. There is, indeed, one method of treatment in which the missionary has no need to fear competition with the State. In an article in the *International Review of Missions*¹ the Rt. Rev. H. Pakenham-Walsh, D.D., Bishop in Assam, seems to suggest that the day is at hand when missionaries will abandon medicine for prayer, with the laying on of hands and anointing of the sick, and look to God as "the source of all good, all life, and therefore of all health and healing." In the attempt to work miracles by faith, however, the missionary will always run the risk of entering into rivalry with the witch doctors of every other religion.

In social service the missionaries still to a large extent hold the field in India, and do much to ameliorate the

¹ January, 1922.

unhappy lot of the depressed classes. These people, doomed by their religion through no fault of their own to a condition of hopeless misery, are taught self-respect, and a new life is opened to them. The missionaries say that this is the result of Christianity; that it needs the driving force of Christianity to lift these people out of the mire. In believing this, the missionaries do themselves and their own humanity injustice; it is the new interest in life and the improved social conditions which have transformed the individual's whole outlook. Any religion, any teaching, which would enable these people to build up their self-respect would answer the purpose, and the religion of the ruling race having in itself the stamp of respectability offers a particular attraction. The special driving force of Christianity as a lever to uplift the submerged is not much in evidence in the Christian countries of the world.

The Hindu Reformers, hampered in every direction by the terrific power of their religious heritage, have been slow in coming to the help of their less fortunate brethren; but the more enlightened Hindus are very much alive to the necessity of such work, and Indian societies are coming into existence in which the members are devoted to this service. In the native State of Baroda, under a progressive ruler, hundreds of schools have been opened for the "untouchables," which have nothing whatever to do with Christianity.

The final difficulty which confronts the missionary and threatens to overwhelm him is that with increased education and increased facilities of intercommunication both converts and non-Christians in distant lands are getting a close acquaintance with Christianity in practice in Europe, America, and Australia. They are also learning that the Bible, to which they attach a magical character as the inspired revelation of an Omniscient God, is becoming

more and more discredited in the West, and that even Christian ministers at home reject as obsolete nonsense much that the Christian missionary overseas still continues to teach as divine truth. In the course of the controversy which arose over the Rev. Dr. Major's Assize Sermon at Oxford, Canon Glazebrook, a Churchman of repute, pointed out in a letter to the *Times* that "at the present moment hundreds of the clergy, at home and abroad, are teaching that the story of Adam and Eve and the Fall is literal history, and basing upon it the doctrine of original sin. It is repeated in popular hymns and echoed in many a Sunday-school. It is laid down as essential to 'soundness in the faith' in the 'principles and practice of the China Inland Mission, which has 4,000 agents in China.'" Canon Glazebrook went on to say: "The China Inland Mission also puts in the forefront 'the eternal punishment of the lost.' The case of Mr. Stanley Smith, who was dismissed some five years ago from that mission because he admitted the heathen, who never heard of Christ, to hope in the future, seems to show that 'the lost' means nearly all mankind. What a way of commending the Gospel to the Chinese!" To any reasonable person it must be obvious that the doctrine of "the eternal punishment of the lost" must be an insuperable bar to the acceptance of Christianity by the great majority of such an ancestor-worshipping people as the Chinese. Like Bishop Colenso's Zulu, they would prefer to share the torments of hell with their fathers than look forward to the enjoyment of an eternal beatitude derived from the sight of their fathers' punishment. But the trouble does not end in this presentation of Christianity as a religion of ruthless vengeance, and of the Christian God as a cruel and insatiable savage. It goes deeper. As the Chinese—and others—become more closely acquainted with the trend of thought among Christians at home as

well as abroad, they learn that Christianity is a mass of "obsolete dogmas" rejected and scorned by the very people who send out missionaries to teach these exploded fallacies as the roots of the one and only true religion they are entreated to espouse. The heathen will learn—nay, they are learning—that that which Christian missionaries are teaching them as true Christians at home reject as false. When once confidence in the honesty of the missionary is thoroughly sapped his influence will be broken, Christianity will become a discredited religion, and the people who profess it will share in the discredit.

The spread of rational education and enlightenment must in the end prove the most formidable enemy the missionary movement can encounter. It will be the Ithuriel's spear at whose touch all illusory pretensions vanish.

AUTHORITIES CONSULTED

- AFRICA.—“Twenty-five Years in East Africa,” Rev. J. Roscoe (1921).
“The Soul of Central Africa,” Rev. J. Roscoe (1922).
“West Africa the Elusive,” Alan Lethbridge (1921).
“The Tanganyika Territory,” F. S. Joelsen (1921).
“A Vanished Dynasty: Ashanti,” Sir Francis Fuller, K.B.E., etc. (1921).
“Up Against It in Nigeria,” Langa Langa (1922).
“Wild Bush Tribes in Tropical Africa,” G. Cyril Claridge (1922).
“Adventures in Swaziland,” O. R. O’Neill (1921).
“The Heart of Bantuland,” Dugald Campbell (1922).
“Trail of the Pigmies,” Dr. L. J. Van der Bergh (1922).
“The Dual Mandate in British Tropical Africa,” Sir F. Lugard, G.C.M.G., etc. (1922).
“Through South Africa with the British Association,” J. Stark Browne, F.R.A.S. (1906).
- ARCTIC.—“The Friendly Arctic,” Vilhjálmur Stefánsson (1922).
“My Life with the Eskimo,” Vilhjálmur Stefánsson (1913).
“The North-West Passage,” Roald Amundsen (1908).
- BORNEO.—“Primitive Peoples in North Borneo,” Ivor H. N. Evans (1922).
“Where Strange Trails Go Down,” E. A. Powell (1921).
- BRAZIL.—“Through the Wildernesses of Brazil,” W. Azel Cook (1911).
- CHINA.—“On the Eaves of the World” (2 vols.), Reginald Farrer (1917).
“The Rainbow Bridge,” Reginald Farrer (1921).

- "Travels in N.W. China," Eric Teichman, C.I.E. (1921).
- FIJI.—"Fijian Society," Rev. W. Deane (1921).
- INDIA.—"Kashmir in Sunlight and Shadow," C. E. Tyndale Biscoe, M.A. (1922).
- "The Angami Nagas," C. H. Hutton, C.I.E., M.A. (1921).
- "The Sema Nagas," C. H. Hutton, C.I.E., M.A. (1921).
- "A Mid-Victorian Hindu," S. Haldar.
- NEW ZEALAND.—"Where the White Man Treads," W. Baucke (1905).

General

- "Foreign Missions," Rt. Rev. E. T. Churton, D.D. (1911).
- "Report of Pan-Anglican Congress" (1908).
- "Mankind and the Church," by seven bishops (1907).
- "History of the C. M. Society" (3 vols.), E. Stock (1899).

Periodicals

- "International Review of Missions."
- "Church Missionary Review."
- "Missions Overseas."

R. P. A. Correspondents

- CHINA.—W. J. B. Fletcher, Kwantung.
 "Y.," Hong Kong.
 J. A. Jackson, Shanghai.
- JAPAN.—Y. Oyama, Yokohama.
 W. B. Mason, Yokohama.
 "X.," Osaka.
- INDIA.—J. E. M. Robinson, Rawalpindi.
 "S.," Rawalpindi.
 H. V. Donaldson, Deccan.
 "D.," Lahore.
 Dr. B. R. Dewan, Lahore.
 V. Payne, Lahore.
 G. Dass, Lahore.

"G.," Lahore.
 H. F. Forbes, Punjab.
 Keralan, Allahabad.
 An English Barrister, Allahabad.
 "P.," Allahabad.
 "J.," Ahmedabad.
 A Parsee Rationalist, Bombay.
 J. B. Dordi, Bombay.
 H. H. Manghirmalani, Hyderabad.
 S. Haldar, Ranchi.
 A. J. Roy, B.A., Ranchi.
 J. Bose, M.A., B.L., Ranchi.
 K. V. Natesa Aiyar, B.A., B.E., C.E., Travancore.
 "T.," Travancore.
 "A.," Travancore.
 M. V. Sitaraman, B.A., Tangore.
 A. Ruthnasawmy, Madras.
 D. Karvé, Bangalore.

SOUTHERN INDIA.—Major Taylor.

BURMA.—"A.," Rangoon.

"B.," Rangoon.

M. Hislop, Mandalay.

W. S. Rhodes, Mergui.

CEYLON.—V. H. M. de Silva, Rambukkana.

C. A. Hewavitarvey, Colombo.

J. H. P. Wijesinghe, Marawila.

A. E. Maddock, Bandarawela.

MESOPOTAMIA.—H. F. Forbes, Baghdad.

FEDERATED MALAY STATES.—"Saggitarius."

UNION OF SOUTH AFRICA.—S. A. Hey, King Williams-
 town.

A. E. Halsted, Port Elizabeth.

"D.," Durban.

H. Athersoll, Durban.

"A.," Pietermaritzburg.

C. G. Jackson, Pietermaritzburg.

F. Ellerker, Pietermaritzburg.

"B.," Richmond.

- "C.," Weenen.
 "E.," Bulawayo.
 A. L. Clarke, Witzieshoek.
 J. J. Wardhaugh, Bethulie.
 C. Baker, Harrismith.
 Captain G. Tylden, Ladybrand.
 L. Vlotman, Ladybrand.
 R. Horn, Parys.
 C. R. Prance, Nylstroom.
 F. J. Nance, Johannesburg.
 "S.," Vereeniging.
 A. S. MacIntyre, Maseru.
- WEST AFRICA.—S. V. White, Lagos.
 G. N. Snowden, Calabar.
 Z. D. Leomy, Sierra Leone.
- EAST AFRICA.—"P.," Nairobi.
 "A.," Nyasaland.
- SOUTH AMERICA.—W. Finlayson, British Guiana.
- FIJI.—"D.," Rotuma.
 "C.," Dreketi.
 "A.," Suva.
 J. B. Turner, Suva.
 J. Bayly, Nadi.
 "B.," Levuka.
 W. J. Roach, Levuka.
 J. B. Giblin, Macuata.
- MAURITIUS.—Lucien Seillier.
- HONOLULU.—"M."
- TRINIDAD.—"T."
- JAMAICA.—W. Jekyll, Lucea.
 J. H. Watson, Port Antonio.
- TUNISIA.—Col. F. Tweddell, Tunis.
- NEW ZEALAND.—W. Baucke, Auckland.
- AUSTRALIA.—J. J. Joseph, St. Kilda.

THE FORUM SERIES

*Each clothette, 1s. net, by post 1s. 2d. ; paper cover
(except No. 4), 7d. net, by post 8d.*

1. **THE STREAM OF LIFE** **Prof. Julian S. Huxley**
CONTENTS : The Continuity of Life—Heredity—Development—
Evolution : The Problem—Evolution : Its Solution—Nature and
Nurture—The Evolution of Man—The Hope of Betterment.
2. **THE RELIGION OF AN ARTIST** **Hon. John Collier**
CONTENTS : Religion—Ethics and the Universe—The Future
Life—Secular Morality and the Sexual Question—The Most
Important Virtues—The Good Citizen.
3. **MR. BELLOC OBJECTS to "The Outline of History"** **H. G. Wells**
CONTENTS : Mr. Belloc's Arts of Controversy—The Theory of
Natural Selection Stated—Mr. Belloc as a Specimen Critic of
Natural Selection—Mr. Belloc's Adventures Among the Sub-Men :
Manifest Terror of the Neanderthaler—Fixity or Progress.
4. **THE GOODNESS OF GODS** **Edward Westermarck, Ph.D.**
CONTENTS : The Belief in Supernatural Beings—The Character
of the Gods of Uncivilized Peoples—The Character of the Gods
of Civilized Peoples—The Improvement of the Gods.
5. **CONCERNING MAN'S ORIGIN** **Prof. Sir A. Keith**
CONTENTS : Further Evidence and Some Unsolved Problems—
Darwin's Home—Why I am a Darwinist—Capital as a Factor in
Evolution.
6. **THE EARTH—ITS NATURE & HISTORY** **E. Greenly, D.Sc.**
CONTENTS : The Earth as a Whole—What the Earth is Composed
of—Destructive Agencies—Constructive Agencies : (i) Aqueous ;
(ii) Igneous—The Disturbance of Rocks—Some Effects of Dis-
turbance—Evolution of Land-Surfaces—Sequence of Events in
Time—Life and Time—Geological History.
7. **CRAFTSMANSHIP AND SCIENCE** **Prof. Sir W. H. Bragg**
With Supplementary Essays : The Influence of Learned Societies
on the Development of England—Research Work and its Appli-
cations.
8. **DARWINISM AND WHAT IT IMPLIES** **Prof. Sir A. Keith**
With Supplementary Essays : Concerning the Nature of Man's
Brain—Modern Critics of Evolution.
9. **WHAT IS EUGENICS?** **Major Leonard Darwin**
CONTENTS : The Feeble in Mind—Habitual Criminals—Birth
Control—Selection in Marriage, etc.
10. **THE MEANING OF LIFE, as Shown in
the Process of Evolution** **C. E. M. Joad**
CONTENTS : Theism, Materialism, and Idealism—The Develop-
ment of Life—The Purpose of Life.

London : WATTS & CO., Johnson's Court, Fleet Street, E.C.4

The THINKER'S LIBRARY



Each clothette, **1s.** net, by post 1s. 3d.

1. FIRST AND LAST THINGS By H. G. WELLS

A vivid, fearless, and brilliantly original discussion of great questions by one of our most famous writers.

2. EDUCATION: Intellectual, Moral, & Physical
By HERBERT SPENCER

The author's most popular work, presenting a rational and lucid outline of ideal training for the young.

3. THE RIDDLE OF THE UNIVERSE

By ERNST HAECKEL

One of the world's greatest books.

4. HUMANITY'S GAIN FROM UNBELIEF,

& Other Selections from the Works of
CHARLES BRADLAUGH

A typical selection of the most vigorous and interesting writings of the great leader of Freethought.

5. ON LIBERTY

By J. S. MILL

The case against literary censorship put by one of the world's clearest writers and greatest thinkers.

6. A SHORT HISTORY OF THE WORLD

By H. G. WELLS

320 pp., with 20 maps. The story of man's progress through the ages, told by one of the masters of modern literature.

7. AUTOBIOGRAPHY of CHARLES DARWIN

With Appendices, comprising a Chapter of Reminiscences and a Statement of Charles Darwin's Religious Views, by his Son, Sir Francis Darwin.

8. THE ORIGIN OF SPECIES

By CHARLES DARWIN

Sixth copyright edition.

9. TWELVE YEARS IN A MONASTERY

By JOSEPH McCABE

A vivid account of the actual conditions prevailing in Roman Catholic monasteries. By one who was for twelve years a Franciscan monk.

10. HISTORY of MODERN PHILOSOPHY

By A. W. BENN

With a Preface and an additional Chapter by Robert Arch. Reviews the teaching of the great leaders of thought during the last four hundred years.

11. GIBBON ON CHRISTIANITY

Being Chapters XV and XVI of Edward Gibbon's "Decline and Fall of the Roman Empire." With an Introduction by the Rt. Hon. J. M. Robertson.

12. THE DESCENT OF MAN

By CHARLES DARWIN

(Part I and concluding Chapter of Part III.) With an Introduction by Major Leonard Darwin.

London: WATTS & Co., Johnson's Court, Fleet Street, E.C.4