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Social Evils of the Non-Christian World

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REV. JAMES S. DENNIS, D.D.

Social Evils of the Non-Christian World

DELEGATES ATTENDING UNITED PRESBYTERIAN JUBILEE, SCOTLAND, 1897.

Mr. Chandlish Koti, Kaffraria. Rev. Devi Ram, India.
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Social Evils

of the

Non-Christian World

BY THE

REV. JAMES S. DENNIS, D.D.

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EXPLANATORY NOTE

This text-book, prepared for the use of Mission Study Classes in institutions of higher education, contains a reprint of a portion of Volume I. of "Christian Missions and Social Progress,"[1] by the Rev. James S. Dennis, D. D., a work characterized by Germany's distinguished missionary professor, Dr. Gustav Warneck, as one of the strongest yet produced. As the selected portions reprinted contain but a small part of one volume, only four out of the seven sections of the lecture dealing exclusively with the social evils of the non-Christian world being given, it has been thought best to present in this text-book a synopsis of the contents of both volumes. This synopsis will lay before the reader a brief summary of the larger scope of the entire work, and show him the secondary, or rather preliminary, place in the discussion which the part here reprinted occupies. In dealing with the relation of Christian missions to social progress a review of the evils of non-Christian society was necessary, in order to make plain the imperative need of a moral crusade, and at the same time to emphasize the main contention of the book, which is that Christian missions, if successful, are bound to promote social as well as individual righteousness, and prove a powerful corrective for the evils named. It will appear also that they are able to impart the secret of moral progress, both national and personal. The few illustrations reproduced will also be a revelation of the helpfulness afforded by the nearly two hundred carefully selected photographs which constitute a most valuable feature of the work.

Classes using this little book should have for consultation and for side-light readings the volume from which it has been

[1] *Fleming H. Revell Company, Publishers.*

taken, as its full notes constitute an important commentary upon the subject matter treated of in the text. Moreover, these footnotes indicate exactly the sources whence most of the information has been derived, and hence, with the copious bibliography following each chapter, will be most helpful to those who wish to give the topics fuller study.

Special attention is called to the Analytical Index which has been prepared for the use of members of classes. It is at once an index of the book and a help to the student, who is advised to use it for gaining a fuller idea of what is to be studied before taking up the assigned lesson, and also after the study by way of review and as a reminder of what may have been forgotten.

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SYNOPSIS OF LECTURE I

THE SOCIOLOGICAL SCOPE OF CHRISTIAN MISSIONS

The lecture is a study of the social influence and humanitarian scope of missions, with a view to emphasizing their power as a sociological factor in the non-Christian world. The evangelistic results have always been prominent, and need no accentuation; but in order to a fully rounded survey of the potentialities of missions as a factor in social regeneration, we must measure their possibilities as a reconstructive force. The subject is introduced with some preliminary remarks bearing upon the following points: (1) The social influence of missions affects the ethical and humane rather than the economic status of society. (2) The testimony of history to the social power of Christianity has always been emphasized in apologetic literature. (3) The fact that this deeper and broader view of the indirect results of missions has been very imperfectly recognized. (4) The special timeliness of this theme in the present horoscope of missions.

The relations of Christian missions to sociology are discussed, and an important place claimed for them as a factor in social progress. The sociological power of the religious environment is insisted upon, and the broader view of sociology as a philosophy and an art, as well as an exact science, is advocated. Sociology is a study of the history and laws of social groupings, but it includes also philosophic ideals and a practical ministry to the higher welfare of society. It is constructive and utilitarian in its larger scope and wider influence. Like theology, medicine, law, and political economy, it cannot be restricted in its applied aspects to a scholastic discipline.

The question whether universal evolution in its rigid and exclusive sense is the only postulate of a true sociological system is considered, and a place is claimed for the supernatural as an essential factor of the divine training and government of the race. The function of Christian missions as a power divinely ordered and introduced into the history of belated civilizations with a distinct purpose of giving impulse and direction to social changes is discussed in several of its aspects. The contention that Christianity is a religious and ethical environment which is conducive to the development of the highest type of moral character is supported and emphasized. The dignity of the evangelistic aspects of missions is maintained as in no way affected by this larger view of mission possibilities.

Some *a priori* arguments are advanced in support of this optimistic outlook, based upon analogy, history, and the prophetic import of Scripture.

SYNOPSIS OF LECTURE II

THE SOCIAL EVILS OF THE NON-CHRISTIAN WORLD

The extent of this lecture renders any attempt to summarize it impracticable, but the following syllabus indicates the order in which the social evils of the non-Christian world have been treated.

I.—The Individual Group. (Evils affecting primarily the individual, and secondarily society through the individual.) (1) Intemperance; (2) The Opium Habit; (3) The Gambling Habit; (4) Immoral Vices; (5) Self-torture; (6) Suicide; (7) Idleness and Improvidence; (8) Excessive Pride and Self-exaltation; (9) Moral Delinquencies.

II.—The Family Group. (Evils affecting primarily the family, and secondarily society through the family.) (1) The Degradation of Woman; (2) Polygamy and Concubinage; (3) Adultery and Divorce; (4) Child Marriage and Widowhood; (5) Defective Family Training; (6) Infanticide.

III.—The Tribal Group. (Evils which pertain to intertribal relationships, and find their origin in the cruel passions of savage life.) (1) The Traffic in Human Flesh; (2) Slavery; (3) Cannibalism; (4) Human Sacrifices; (5) Cruel Ordeals; (6) Cruel Punishments and Torture; (7) Brutality in War; (8) Blood Feuds; (9) Lawlessness.

IV.—The Social Group. (Evils which are incidental to the social relationships of uncivilized communities, and are due to lack of intelligence or the force of depraved habit.) (1) Ignorance; (2) Quackery; (3) Witchcraft; (4) Neglect of the Poor and Sick; (5) Uncivilized and Cruel Customs; (6) Insanitary Conditions; (7) Lack of Public Spirit; (8) Mutual Suspicion; (9) Poverty; (10) The Tyranny of Custom; (11) Caste.

V.—The National Group. (Evils which afflict society through the misuse of the governing power.) (1) Civil Tyranny; (2) Oppressive Taxation; (3) The Subversion of Legal Rights; (4) Corruption and Bribery; (5) Massacre and Pillage.

VI.—The Commercial Group. (Evils incidental to low commercial standards or defective industrial methods.) (1) Lack of Business Confidence; (2) Commercial Deceit and Fraud; (3) Financial Irregularities; (4) Primitive Industrial Appliances.

VII.—The Religious Group. (Evils which deprive society of the moral benefits of a pure religious faith and practice.) (1) Degrading Conceptions of the Nature and Requirements of Religion; (2) Idolatry; (3) Superstition; (4) Religious Tyranny and Persecution; (5) Scandalous Lives of Religious Leaders.

SYNOPSIS OF LECTURE III

INEFFECTUAL REMEDIES AND THE CAUSES OF THEIR FAILURE

The evils discussed in the previous lecture have accentuated the call for an effective remedy. It is the purpose of the present lecture to pass in review some remedial expedients which, although sometimes advocated with much assurance, have nevertheless failed to vindicate their efficacy apart from the inspiration, guidance, and coöperation of Christianity. It is not asserted that they are in every instance inherently and necessarily without value, but that, in view of the ordinary tendencies of human nature, they are found to be for the purposes of social reconstruction defective and misleading, incompetent to cope with the difficulties and demands of the environment, unless pervaded and directed by the moral

power and spiritual enlightenment of Christian ideals. With a view to test the social fruitage of these agencies apart from Christianity, the following propositions are discussed:

I. Secular education apart from Christian truth does not hold the secret of social regeneration.

II. Material civilization, as exemplified in temporal prosperity, artistic luxury, and commercial progress, cannot guarantee the moral transformation of non-Christian society.

III. State legislation in and by itself, apart from Christianized public sentiment, is not an effective instrument of social righteousness.

IV. Patriotism cannot be trusted to insure the moral or political reform of non-Christian peoples. It may represent simply a blind and prejudiced adherence to all that is objectionable and injurious in the religious, social, and national life.

V. The moral forces of ethnic religions are not capable of an uplifting and beneficent renewal of society. The individual and social product of Buddhism is found to be a *paralyzed* personality; of Confucianism an *impoverished* personality; of Hinduism a *degraded* personality; of Islam an *enslaved* personality. The making of a perfected society is not in Shintoism, nor in Taoism, nor in Jainism, nor is Parsism equal to the task. Other and lesser religious lights lead only into social darkness.

Christianity is the supreme gift of God to human society. It is full of religious truth, moral energy, and penetrating influence, making it instrumental, wherever introduced, in changing the current of social life in the direction of higher ideals and nobler culture. As a religious environment it becomes an inspiring and a guiding force in the formation of a new public opinion and in the lifting up of the purer standards of civilization.

SYNOPSIS OF LECTURE IV

CHRISTIANITY THE SOCIAL HOPE OF THE NATIONS

The need of a supernatural remedy for the evils of non-Christian society is asserted and advocated, and the adaptation of Christianity to wage a beneficent and effective crusade against the moral lapses and social cruelties of heathenism is argued, under the following heads:

I. Christianity alone offers the perfect and final solution of the problem of sin. Its method of expiation and its assurance of justification and forgiveness contrast favorably with every expedient known in the religious history of man.

II. It provides a new and powerful motive in the moral experience of mankind.

III. It suggests new views of society. Its estimate of the individual man brings it into sharp and significant contrast with the pagan conception, which is substantially the prevailing one in the non-Christian world of to-day.

IV. The code of social ethics advocated by Christianity is an immense improvement upon that which prevails under any ethnic system of religion. The ethical systems of Buddhism, Confucianism, Hinduism, and Mohammedanism are examined and compared with the social ethics of

Christianity. The superior ideals and the beneficent fruitage of the Christian code are demonstrated.

V. Christianity introduces new moral forces into heathen society, especially the noble impulse to missionary service.

VI. Philanthropic ideas are generated and quickened into activity by the entrance of Christian teaching and example among non-Christian peoples.

VII. Historic Christianity is declared to be equal to the task above outlined. Its power is shown to be in its supernaturalism and its transcendent appeal to the heart and will of man. Its sufficiency in itself, without any compromise with the ethnic faiths or any surrender of its unique and exclusive character, is insisted upon. Its claim to be a supreme, absolute, universal, and final religion, having its origin in the infinite wisdom and condescending love of God, is accepted unreservedly and in opposition to the theory that it is a product of natural evolution, or the outcome and consummation of the religious searchings of the race, or the outgrowth of other religious systems. Christianity is from Christ, and Christ is from God. In His own incarnate personality He is the highest source of wisdom. In His teaching and example we have the inspiration and pledge of individual righteousness and social morality.

I

INTRODUCTORY

Character of the Present Inquiry.—1. The subject before us is so vast and complicated that one may well approach it with diffidence and even with dismay. *Its range* is so immense, and its details involve such a mass of facts, that first-hand treatment of the theme is entirely beyond the grasp of even the most learned student or the most observant traveller. We might well shrink from the responsibility involved were it not for the abundant testimony at our command in current literature, and especially as the result of an extensive private correspondence entered upon with the special purpose of securing reliable data from those whose observation and personal experience qualify them to speak with authority.

2. It is a theme which should be approached with all humility and sobriety, and treated not with a view to impressionism or with any attempt to exploit the evils of non-Christian society. *The aim* should be rather to present a faithful and at the same time unflinching portraiture of the true state of human society in the less favored nations of the earth. We shall not aim at a highly wrought picture, but rather at a judicial presentation. Whatever of realism may characterize it will be fully justified by the facts of the case, and to those who can read between the lines there will be no difficulty in tracing the presence of a darker coloring and a more ghastly background to the picture than the proprieties of the printed page will allow. One thing we shall seek especially to guard against, and that is any attempt either to magnify the evils of the non-Christian world or to minimize those of Christendom. Our object will not be to make out a case by special pleading, or even to institute a comparison, but rather to unfold realities.

3. *Excellencies not to be underestimated.*—Our purpose requires that we note what is objectionable and discreditable; yet, on the other hand, we wish neither to hide nor ignore the existence of many virtues, both individual and social, which lend a peculiar interest and charm to the personal and national

character of Eastern peoples, especially the more advanced among them. There is much that is beautiful and dignified in their social life. The great nations of the Orient, when once thoroughly purified and possessed by the spiritual culture of Christianity, will be as refined, as gracious, as gentle, as noble, and as true as any other people which the world contains. They have inherited and preserved, in many instances with singular fidelity, the best products and many of the most commendable customs of the ancient civilizations, and to refuse to recognize this would indicate a complacency on our part, at once invidious, ungenerous, and unjustifiable.

The Chinese, for example, could teach a considerable portion of the Occidental world profitable lessons in filial piety, respect for law, reverence for superiors, economy, industry, patience, perseverance, contentment, cheerfulness, kindliness, politeness, skill in the use of opportunities, and energy in the conquering of an adverse environment. The merchants of China, in contradistinction to the officials and small traders, are held in high esteem as men of probity and business honor. The capabilities of the Chinese people, under favorable auspices, will surely secure to them an unexpectedly high and honorable place in the world's future. There is a staying power in their natural qualities and a possibility of development under helpful conditions which deserve more recognition than the world seems ready at present to accord. With proper discrimination as to specifications, and some necessary modification and readjustment of the precise emphasis of the characterization, similar statements might be made concerning the Japanese, Hindus, and other Asiatic peoples. We must bear in mind also that these nations have been obliged to struggle with crushing disabilities, and are weighted with ponderous burdens, which have handicapped them for ages in the race of progress. Considerations such as these, and others which will occur to the student, but to which we have not time here to refer, will suggest that a spirit of charitable and calm discrimination should mark the treatment of our present theme.

Evils of Christendom.—1. It is not to be denied, moreover, that some of the gravest counts in *the indictment* would hold against society, considered in its totality, in more civilized lands, even those most fully under the influence of Christianity. In fact, a catalogue of social evils pertaining to

Occidental nations might be made, which would prove a formidable rival to its less civilized contemporary, although in many vital respects it would be different. If we consider the immense advantages of the environment of Christendom, it becomes a pertinent and searching question whether Occidental races under similar historic conditions, without the inspiration of Christian ideals, would have done better than their less fortunate brethren.

2. It must be acknowledged also that there is an opportunity for *a sombre and dismal retort* on the part of the less civilized races, based upon the treatment they have experienced at the hands of professedly Christian nations, or upon the personal dealings and conduct of the unworthy representatives of Christendom with whom they have come in contact. There is little comfort to the sufferers in the statement that the truer Christian sentiment and the higher moral standards of Christendom condemn and repudiate these evils as abhorrent and disgraceful; yet that this is the truth is a fact which has in it a deep consolatory significance to a believer in the religion of Christ, and gives an added impulse to the missionary enterprise as a debt of Christianity to offset treatment on the part of so-called Christian nations which was far from commendable.

The Supreme Test.—1. There is little that gives reason for any tone of exaltation in the consideration of this whole matter, yet there is one test in which *Christian civilization* can serenely rest. The ground not of boasting, but of hopefulness and gratitude in Christendom, is that the forces of resistance to evil are alert and vigorous. The standards of life and conduct are permanently elevated. The demands of public opinion are enforced by regnant principles. The prevailing temper and tone of society are in harmony with essential Christian ethics. The moral forces which represent law and order, peace and sobriety, justice and brotherhood, truth and honor, are in the ascendant, and working steadily toward a beneficent goal. The leaven of Christianity has permeated society, and is quickening it with a steadily expanding energy, and holds the balance of power in directing the educational machinery of civilization.

2. *In the non-Christian world* almost the reverse is true. There is a totally different tone and temper in the public conscience. The trend is under the influence of other masters.

The social status is marked by spiritual demoralization and ethical decadence. There is poverty of blood and paralysis of moral muscle. The heathen world now, as of old, is moribund. It is destitute in itself of recuperating power. It lacks the one vital force which can alone guarantee the moral hopefulness of social evolution. The Incarnation of the Son of God, and the practical stimulus of contact with that sublime fact and its spiritual corollaries, constitute the true secret of progress in the realm of higher social transformation.

The subject now in hand hardly admits of analysis; yet we have thought it best to make an attempt to present the facts in orderly sequence, with a crude and confessedly artificial nexus. The effort must be regarded as simply tentative, and with a view to our present convenience. We have, therefore, divided the social evils to be noted into groups, with somewhat random specifications under each group.

II

THE INDIVIDUAL GROUP

(Evils affecting primarily the individual, and secondarily society through the individual)

Intemperance.—1. *A survey* of the present state *of the world* with special reference to the drink habit reveals the lamentable fact that it prevails more or less in almost all sections of the earth. A still further scrutiny exhibits the startling truth that regions where it has been least known are the very places where the emissaries of Satan, drawing their supplies from within the precincts of Christendom, are most eager to thrust this vile and demoralizing traffic. There are large sections of the world, including vast populations, where only the milder and less dangerous forms of semi-intoxicants were in common use until the cruel greed of those human harpies, the traders in intoxicants, introduced the foreign forms of stronger alcoholic poisons. We must acknowledge that the drink habit seems to be one of the deplorable phenomena of civilization, and that a comparative survey of the use of intoxicants reveals the fact that in no countries is it so prevalent as in those of the European and the North and South American Continents. If we turn our attention to the broader outlook of the world, we find that wherever European civilization has established itself or has a controlling influence, just there this scourge of intemperance, like a malign contagion, has appeared and is spreading, and that, although native races usually have intoxicants of their own manufacture, yet the evil effects have everywhere been immensely increased by the introduction of foreign alcoholic drinks.

2. Turning our attention now exclusively to *foreign mission fields*, and including among them the countries where Roman Catholicism prevails, while exact comparative statistics are not to be found, yet the burden of evidence seems to indicate that none surpasses the *South American Continent*, Central America, and Mexico in the excessive use of intoxicants.

Next perhaps would come *India and Burma*, where the British Government holds a gruesome monopoly of both the drink and opium traffics, and derives a revenue from both by auction sale of licenses and custom tax, which seems to blind its eyes to the moral evils of the system, and to sear the official conscience as to any sense of responsibility for the rapid and fearful increase of the drinking habit.

Next to India we must place some sections of *Africa*, where the same dismal story of foreign liquor introduction must be told. The West Coast, and to a less extent the East Coast, of the Continent are flooded with the white man's "fire-water." Millions of gallons enter every year, and the demoralizing custom of paying the wages of natives in liquor is becoming alarmingly prevalent. If we follow up the direct avenues of the Congo from the West Coast, and the inland waterways and caravan routes of the East Coast, we will find that the traffic is penetrating the recesses of the Continent. Commissioner Johnston estimates that at least thirty per cent. of those who die in Central Africa are the victims of alcohol. Pathetic instances of protest and appeal from native chiefs and even native communities are reported, which reveal the instinctive recognition on their part of the dangers of the habit. In Madagascar the native Government has taken strenuous action to prevent the extension of the trade in intoxicants, and has succeeded in greatly checking the advances of the evil, but how it will be now that French influence has obtained control is a matter of doubt.

In *Japan*, *Korea* and *China*, while intemperance is a social curse,—increasingly so in Japan,—yet it seems to be restrained to an extent which makes it far less of a national evil and a social danger than in the lands which we have passed in review. Of the Ainu of Northern Japan it is said, however, that they are "a nation of drunkards," and in the larger cities of Japan there is an increasing tendency to intoxication. In Korea also there are ominous signs of danger. In China, while drinking is sadly prevalent in the large cities, yet the nation as a whole sets an example of sobriety. The country is not as yet afflicted to any extent with the public saloon, and drinking is restricted to the home or to festive gatherings, and cannot be considered as by any means so demoralizing as the opium habit. Its extension is at present confined almost exclusively to the foreign ports.

In *Mohammedan lands* the use of intoxicants is greatly on the increase. In the Turkish Empire, in Persia, and in North Africa, Mohammedans as well as the nominal Christian population seem to be yielding to the besetting temptation. The Koran, to be sure, prohibits wine, but the Moslem conscience by a species of exegetical legerdemain has interpreted the injunction as having no application to the concoctions of the modern still. In the *Pacific Islands* we have, with only one or two remarkable exceptions, the universal story of the introduction of foreign liquors and the prompt surrender of the native to the resistless enticement.

3. The *result of our survey* is that intemperance, largely through foreign introduction, is rapidly on the increase throughout the earth, and that Christianity owes it to herself and to the honor of Christendom to support and encourage every effort of missions and every agency of reform for saving the world from its ravages.

The Opium Habit.—The area of the prevalence of the opium habit may be said to be limited to the eastern half of the continent of Asia, including the islands to the southeast of China, the Empire of Japan being a notable exception.

1. The *storm-centre of the vice* is China, and here again we meet with the same amazing phenomenon of a civilized nation seriously compromised by complicity in the extension of a demoralizing traffic. The part which the British Government has taken in the introduction of opium into China is an indelible chapter in the history of the nineteenth century, and the persistent encouragement to its production in India up to the present time, and the advantage which is taken of its exportation to China by the British Government to swell the Indian revenue, is an aspect of English foreign policy which is exciting intense indignation and loathing on the part of rapidly increasing multitudes of the British public. While the habit has been known in the East for centuries to a very limited extent, yet its modern development and the fearful ravages of its excessive use may be said to be coincident with its production in India under the British rule and its recent cultivation in China as a native product, under the stimulus of the demand which has arisen within a half-century.

2. *The present production* in India in round numbers is 54,700 cwts. annually, and of this amount the annual exportation, almost exclusively to China, reaches 49,512 cwts., or

90.5 per cent. The revenue of the British Government in India from opium has decreased of late. Ten years ago it was fully twice what it is to-day. Its victims in China, however, are constantly increasing in number, and are estimated at present to be over 20,000,000, and by some as high as 40,000,000, while the expense to China is about £25,000,000 annually.

3. *The real points at issue* in the conflict are the extent of the evil resulting from the use of opium, and the responsibility of the British Government in the matter. The British administration in India, for reasons of expediency and revenue, is inclined to defend itself by minimizing both these considerations. It is on the defensive, and contends vigorously and recklessly that the evils are insignificant, and therefore, as a matter of course, that no responsibility exists. On the other hand, a large and influential section of the British people contend with irrepressible earnestness and increasing vehemence that the opium traffic as conducted by the British Government in India is a national scandal and an indefensible crime, involving responsibility on the part of Great Britain, and discrediting to a painful degree the fair honor of a Christian nation. The Government has been hitherto unimpressible, and has maintained in general a policy of immobility or pleaded the *non possumus* argument. The agitation has been regarded in official circles with incredulous unconcern, and, while some measure of formal deference has been shown, the practical outcome has been of trifling value. Recent developments, however, indicate a marked advance along the lines of an effective and victorious crusade.

4. The subject has been before Parliament at various times, and in 1891 a resolution was passed which declared that the methods of the British Government in connection with the opium revenue were "morally indefensible." On September 2, 1893, a *Royal Commission* was appointed by Parliament to investigate the question of opium in India, the report of which was presented early in 1895. It should be noted that the Commission did not undertake to investigate the question of its exportation to China and the results of its use there, but confined its attention to opium as used in India. This *restriction* limits greatly the usefulness of such an investigation, and gives a misleading impression to its conclusions.

The *report of this Commission* is altogether in the interests

of the present status, but its report is one thing and the mass of evidence which it has collected is quite a different matter. A member of the Commission, Mr. H. J. Wilson, presented a *Minority Report* dissenting from the judgment of the majority. Such searching analyses of the evidence as are presented in his "Minute of Dissent," and also in a published "Review of the Evidence" by Mr. Joshua Rowntree, reveal a mine of information on the subject of opium which can be worked to the manifest advantage of the anti-opium cause. The Royal Commission will not by any means have things its own way. Its voluminous documents, filling several large Government Blue Books, its accessory literature, in the shape of petitions, memorials, public addresses, and press discussions, and the awakening of general interest in the question will all serve to mark an era in the history of the campaign against opium, from which a large volume of new and striking data will emerge, and from which the agitation will derive new impulse and vigor and reap a decided advantage. The war is by no means on the wane.

5. The recent action of the British Government in *restricting the opium traffic in Burma* may be regarded as a victory on the part of the opponents of the opium policy, although the reasons assigned by the British Government for that action revealed a studied indifference to the agitation, and in fact credited Buddhism with the moral influence against opium; yet the fact that the action was taken is highly significant, and stands with all the force of a moral paradox as a self-inflicted indictment of the Government policy for India and China. No one can read the official notification which announces that "the use of opium is *condemned by the Buddhist religion*, and the Government, believing the condemnation to be right, intends that the use of opium by persons of the Burmese race shall forever cease," without finding himself face to face with the puzzling enigma of how the condemnation is right when pronounced by Buddhism, and of indifferent value when pronounced by Christianity. He will find it difficult also to restrain a lively and irrepressible inquiry as to why, if the Government, "believing the condemnation to be right," feels under obligation to prohibit forever the Burmese race from using it, it should not also carry out the same prohibition in the case of the Indian races, and, so far as its participation is concerned, in the case of the Chinese race. *The truth* seems

to be that the report of the recent Royal Commission was rendered in the interest of financial and political expediency rather than with any profound consideration of the moral responsibility involved.

6. As to the *real extent of the evil*, geographically, physically, morally, and socially, the evidence seems conclusive to one who receives it in an unprejudiced spirit and studies its significance. *A geographical survey* of the area of the opium habit presents at the outset the striking fact that Japan is free. The wisdom of her statesmen has guaranteed her by treaty against the introduction of the drug, while the laws against its manufacture and use are of exemplary severity and are strictly enforced.

It had been carried into *Korea* by the Chinese, and was rapidly gaining headway, but there is reason to hope that if Japanese influence and supervision rather than Russian are to prevail in Korea, the evil will be checked. Throughout the length and breadth of *China*, even in her far western provinces of Shensi, Szechuan, and Yunnan, it prevails to an extent which may be regarded as a frightful and demoralizing social evil. The testimony as to its prevalence in Yunnan and the remoter provinces reports as high as eighty per cent. of the men and fifty per cent. of the women addicted to the pernicious habit. In *Formosa* opium and whiskey have been counted as two of the main evils to be contended with. The recent prohibition of the opium trade by the Japanese has, however, given the hope of a change for the better. In the *Eastern Archipelago* there is the same story of its desolating effects. In *Siam and Laos* it ranks as a baneful custom. In the *Straits Settlements* it has securely established itself. In *Burma* it was rapidly doing its deadly work until the revolt of the Burmese effected a remarkable change of policy on the part of the British Government. In *India*, owing to the Government custom of licensing for a consideration its use, and practically facilitating its consumption, it is an evil which is growing with alarming rapidity. Testimonies from all parts of India leave no doubt upon this point. Opium dens are becoming a feature of dissipation in the cities of India, and are not unknown even in the larger villages. The Island of *Ceylon* is plentifully supplied with them, especially its principal city of Colombo. One of the most distressing aspects of its use in India is the habit of giving it to children, even during

infancy, to stupefy them into quietness. Its effect upon their physical and mental constitution induces a state of paralysis and collapse which frequently results in lifelong injury. In *Persia* the drug is both cultivated and used in considerable quantities. In Teheran, Meshed, and other cities opium dens are to be found. Beyond the boundaries mentioned, while there is a scattering and dangerous tendency to the prevalence of the vice, yet we cannot regard it as in the same sense a dominant social evil, as it certainly must be considered within the above-indicated geographical limits.

7. As to its *physical and moral effects* a large volume might be written. We cannot enter into the subject at any length, and yet it should not be dismissed without at least a decisive verdict. To a candid student of the testimony of those whose assertions can be relied upon and who speak from personal observation, there can be but one conclusion, and that is that it is one of the most threatening and militant evils of China, and, indeed, of all sections of the earth where it is gaining headway.

The Gambling Habit.—Although gambling is to be found in Japan, and apparently in some places to excess, despite a laudable effort on the part of the Government to suppress it, yet the contrast with China in this particular is greatly to the credit of the Japanese.

1. In *Korea* the passion is widespread, and is apparently unrestrained. *China*, however, seems to lead the van of the gambling fraternity throughout the world. The indulgence of the Chinese is immemorial and inveterate; in fact, it is justly regarded as the most prominent vice in China, its only rival being the opium habit. To be sure, it is forbidden by the Government, but the prohibition seems to be a dead letter, either through bribery or through the utter inefficiency of the authorities, and it can hardly be said that there is the slightest official restraint upon the universal passion, which seems to hold sway among all classes, from the mandarins and literati down to the homeless and poverty-stricken beggars, who are often in their way the most hopeless slaves to the habit.

2. *In Siam* the vice seems to carry the nation by storm, but vigorous attempts at suppression have been made by the authorities, and it is now forbidden, except on holidays, when it is allowed unchecked. It cannot be said, however, that the efforts of the Government are ingenuous, as it draws a large

revenue from this source by licensing lotteries and gambling-houses. These licenses are farmed out to the highest bidder, and give him a monopoly, with the power of prosecuting all competitors. It is next to impossible for a government to suppress a vice with one hand and encourage it for its own private gains with the other. We are not surprised to read, therefore, that "gambling-houses and their natural concomitants and next-door neighbors, the pawnshops, are numerous in Bangkok," and that "this deadly national trade can but increase so long as a native government prefers to use it as a source of profit rather than to check it as a national curse."

3. *In Burma* it is "the bane of the country," and in *India*, although checked by the British Government, it is still a social vice of large magnitude. It is a special feature of some religious festivals, when the British policy of non-interference in matters of religion leads the Government to allow it, on the ground that it is a concomitant of a religious celebration. In *Persia* and the *Turkish Empire* it is apparently increasingly prevalent.

4. It hovers around the coast-line of *Africa*, including Madagascar, but is little known in the interior. The whole Continent of *South America* seems to be under the demoralization of this social curse. In Central America and Mexico it is found to excess in all its forms, and often under official patronage. The South American Government lotteries are sources of vast revenues, portions of which are applied to the support of philanthropic institutions, and the remainder is appropriated by the State. Prizes as high as six hundred thousand dollars are given, and some as high as a million are already in contemplation.

Immoral Vices.—The immemorial story of human frailty and lust, with their cruel adjuncts of brutality and crime and the wretched aftermath of shame and misery, is still in our day the most indelible moral taint of society which the world's history presents. There is no temptation more universal and more formidable than the solicitations of immorality. It is a theme which leads us by a short cut into the depths of human depravity, and we soon find that there are sins which cannot be named and revolting aspects of vice which can only be referred to with cautious reserve. It is in this connection that Christian morality wages its most stubborn conflicts and vindicates most engagingly its saintly

beauty and its heavenly charm. It is the same old story in all ages, and the state of the world to-day, except as Christian purity has hallowed the relation of the sexes, is as abominable and nameless as ever.

1. The old Roman status in its essential abandon is faithfully reproduced in the licensed and wholly undisguised Yoshiwara of Tokyo, which is quite as much a matter-of-fact feature of the city, in spite of its horrid commerce in girls, as its hotels and temples. The same plan of government provision for "*regulated*" *vice* prevails in all Japanese cities, and seems to be regarded with quite as much complacency as the public parks and the innocent-looking tea-houses. The inmates are virtually the galley-slaves of lust, having often been sold by fathers or brothers to the cruel servitude; yet, strange to say, they do not necessarily lose social caste, so that the transfer to the relation of legal marriage with the assumption of an honorable position in the home is entirely free from the shock which such an incident would involve in Western or even in other Eastern lands. A Japanese may find there either a wife or a concubine, as he prefers, with hardly more comment upon the act in the one case than in the other. The fact that this is only rarely done may be conceded, but the possibility of its being accomplished with the easy and complacent assent of social sentiment is a significant sign of the lax views that prevail. Many Mikados, even in recent times, have been born of concubines.

It is true that Japanese law prohibits bigamy, and that marital fidelity is exacted so far as the conduct of the wife is concerned, but there is no such demand upon the husband, and still less upon men who are not married. A *dual code* is as clearly recognized as the distinction of sex itself. The man is under no bonds which society or even his own wife can insist upon. He is free to legally register concubines as inmates of his home, and his indulgence, however open, meets no challenge or rebuke, not even from Japanese law, which does not recognize this kind of infidelity as even a partial plea for divorce.

A candid survey of the social history of Japan would indicate *immorality as her national vice.* Relics of phallic worship are still to be found, and its spirit as well as its openly displayed symbols form even yet a feature of festival or holiday hilarity in certain sections of Japan. Hardly an ex-

pression of profanity is in use, but obscene references are common. Indecent pictures are tolerated with strange indifference in some sections in the interior of the country, even in public places where they catch the gaze of multitudes. Art and literature are made the medium of gross suggestiveness, and in too many cases are defiled with shameless indelicacy. Some strange and startling unconventionalities in connection with bathing customs and scantiness of attire seem to characterize the every-day life of the people. We should not, however, judge too hastily and severely customs like these as necessarily an indication of special moral depravity, since so much depends upon the spirit of the participants and the atmosphere of local sentiment. It cannot be disguised, however, that the "social evil" and all its concomitants are the open shame of Japan more than of any other people outside the license of tropical barbarism. An extract from Neesima's diary in 1864 gives an insight into the shocking condition of the coast cities and towns. There has been no change for the better, except as Christian effort has succeeded in grappling with the evil. "The finest houses in Japan belong to the woman in scarlet. . . . The licensed government brothel, covering acres of land, is the most beautiful part of the capital. Oriental splendor—a myth in the streets—becomes reality when the portals of the Yoshiwara are crossed."

2. *In Korea* a severe code of reserve surrounds woman; yet concubinage, amounting, in fact, to practical polygamy, is legal and common, while harlotry flaunts itself with exceptional boldness. Vices of the deepest dye, "suggestive of the society of Gomorrah," are known to be practiced even in the highest social circles. Dancing-girls of immoral character are employed and paid by the Government, and are subject to the call of the magistrate at any time.

3. *In China* female chastity is severely guarded, and there is no licensed immorality; yet a state of things which is frankly acknowledged in Japan is simply an open secret among the Chinese. Society regards it with a sly frown, the Government prohibits and professes to discipline it; yet vice festers in every city of China and presents some shamefully loathsome aspects. The traffic in young girls, especially those who may be afflicted with blindness, is the usual method of supplying brothels with their inmates. The infamous trade of the "pocket-mother" and her colonies of

native slave-girls, and its relation to the opium habit in the Straits Settlements and China, have been recently brought vividly to the attention of the British public by Mrs. Andrew and Dr. Kate Bushnell. In the every-day conversation of the Chinese, especially of the poorer classes, expressions so exceptionally vile that they cannot be hinted at are only too well known. "An English oath is a winged bullet; Chinese abuse is a ball of filth," says the author of "Chinese Characteristics." The notorious books and placards of Hunan are an indication of the interior furnishing of the Chinese imagination.

4. *In Siam* adultery is lightly condemned, and unclean vices are practiced. *In Thibet* the moral status is low. Marriage is often a convenient fiction, and may be adjusted as a temporary bargain wherever a man may happen to be. Not only is polygamy common, but polyandry is recognized and practiced among the peasantry.

5. *India* occupies an unenviable prominence as a land where immoral tendencies have flourished and brought forth their fruit with tropical luxuriance. There is a *panoramic variety* in the phases of its social vice, the ill-concealed obscenity of much of its sacred literature, and the immoral aspects of some of its religious rites and festivals. The social demoralization which attends vice is revealed there to an unusual extent—the tell-tale stringency in the seclusion of woman, child marriage, low views of woman's place and function in society, a contemptuous estimate of her character and capacity, tainted family life, unseemly marriage customs, obscenity in talk and song, prostitution, concubinage, lax views of adultery, and the contamination of so-called religious rites and services with uncleanness. The spirit of that now happily obscure phase of nature-worship which is known as phallicism is distinctly traceable in India. Its symbols and signs are still visible at many of the shrines of Hinduism. Its grosser and more intolerable features have been permitted to lapse in recent times, but that unhallowed association of fancied religious fervor with lustful abandon is still hardly masked in some of the religious festivals and customs of Hindu society.

It could *hardly be otherwise* when even the sacred literature is not free from gross impurity, and many of the gods worshipped are examples in vice; when continence is not in-

culcated; when widows, often young and helpless, are condemned by necessity either to a life of social misery or shame; when the zenana system involves the frequent separation of husbands and wives, the former compelled to be absent, and the latter hidden in unnatural seclusion; and when social customs and even religious observances encourage and minister to lewd license. The nautch dancing, so common, gives to immoral women social éclat, which is too often stimulated and enhanced by European patronage; harlotry is notoriously common in the towns and cities, although village life is comparatively free from it, and village women are as a class morally well behaved. Hindu temples are in many instances disgraced by indecent symbols and sculptures; while the old Greek custom of having female attendants attached to the temples is a well-known fact in many of the Hindu shrines of India. These dancing-girls call themselves *deva-dasi* ("slaves of the gods"), and in the sense of being at the service of every comer, of whatever caste, are also the slaves of men. Young girls are frequently dedicated in infancy to some popular Hindu god, and the simple meaning of this is that they are devoted to a life of shame—branded and married to the god, to be forever known as consecrated to depravity in the name of religion. In fact, immorality is more distinctively a feature of Hinduism than morality.

It is not to be supposed that Indian society without exception is wholly given over to this state of things. There are *multitudes of worthy natives* who regard these features of Hinduism with contempt and loathing, but they are exceptions, and they have broken with Hinduism, or at least with its moral laxity. English army life in India, and to a deplorable extent the habits of foreign residents, present a sadly compromising feature of social vice. The repeal of the Contagious Disease Act, although a moral victory, has been too inoperative to remedy entirely official complicity in the supervision and regulation of vice, as the evidence before the Committee recently appointed by the Indian Government on this subject clearly shows. This fact was brought to light chiefly by the testimony of Mrs. Elizabeth W. Andrew and Dr. Kate Bushnell, two American ladies connected with the W. C. T. U., who in the service of the cause of purity in India gave themselves to the heroic investigation of the true status of this question.

The English Government is not unmindful, however, of its moral responsibility and its evident duty to deal vigorously with this burning subject of immorality in India. Penal codes and official regulations seem to open the way for the suppression or restriction of many forms of vice, but the evil is so gigantic that it can elude and defy the law, while in deference to the fanatical religious temper of India a significant exception has been made by the Government. In the clause of the penal code against obscenity in literature and art is the following caveat: "This Section does not extend to any representation sculptured, engraved, painted, or otherwise represented on or in any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose." The various governments of India, British and native, united in expressing their judgment, with reference to the above exception, that "native public opinion is not yet sufficiently advanced to permit the destruction of such indecencies." The result of this policy of non-interference on the part of the authorities with the religious customs of the people is that, however much of a saturnalia their festivals and celebrations may become, they are free from legal restraint if their indecencies are becomingly pious and their wickedness is under the shelter of religion. The British Government has already accomplished a beneficent rôle of reform in several respects where the interests of humanity required it, and the time will come—Christianity indeed is hastening it—when the unclean scandals of Hinduism must go also, and the various unsavory abominations of temple, festival, and pilgrimage will be consigned to oblivion.

6. The *Mohammedan lands* of Afghanistan, Arabia, Persia, Turkey, and Northern Africa are not above other sections of Asia characterized by exceptional immorality among the sexes. Prostitution is not carried on as a profession, except in the larger cities, where it is as well known as elsewhere; but easy divorce and lax arrangements as to marriage relations open the way for a whited-sepulchre species of promiscuity gratifying to the pious Moslem, since it is sanctioned by his religion and counted as socially respectable. As is usually the case, however, where the relation of the sexes is severely guarded by artificial restrictions in a low moral environment, the prevalence of unnatural vices shows that the stream of lust if barred in one direction makes for itself a

channel in another. There are aspects of vice in Mohammedan lands, and indeed throughout the Eastern world, which can only be referred to in veiled phrases as veritable mysteries of iniquity.

7. The *South American Continent* is, with Central America, Mexico, and the West Indies, notorious for profligacy. The tone of society is dissolute. The influence and example of the Romish clergy are in favor of laxity. Society both high and low is exceptionally unchaste and vitiated by an atmosphere of suspicion, distrust, and prurient sensitiveness. Respectable parents guard their daughters with the utmost watchfulness until married, while their sons, with few exceptions, give way to vicious indulgence. The masses concern themselves little with legal restraints or formalities.

8. If we turn now to the barbarous and savage races of the *African Continent* and the *Pacific Islands*, we find a state of morals which is truly appalling in its bestiality. The morally gruesome details are too repulsive to admit of an attempt even to summarize them, and we must forbear.

Self-torture.—1. This is usually practiced under *the stimulus* of religious fanaticism either to secure merit or reverence or to quiet superstitious fears. It is especially common in India on the part of the devotees who court veneration on account of supposed sanctity. As the torture is self-inflicted, at first thought one is inclined to denounce its folly and withhold sympathy for the sufferer; but when we reflect that it is often endured with a sincere, although mistaken, zeal as a religious act, one is rather inclined to pity the victim of such a delusion. The system of ascetic legalism which encourages such self-inflicted pain is largely responsible for the folly of its victims, and the spirit of the Gospel only will banish the haunting consciousness of condemnation which drives men to such cruel expedients to secure the favor of God.

2. There is a ghastly variety in the methods of self-torture practiced *in India*. Some of them, such as hook-swinging, have been abolished by the British Government as offences against society. In several of the native states, however, it is still in vogue, and recent reports in many directions seem to indicate defiant attempts to revive the barbarous spectacle even in British India. Devotees and fakirs are accustomed to give themselves up to torture by fire, or by reclining for a long

period upon beds of spikes or sharp stones. Others will refuse to give themselves rest, or abstain altogether from sleep, or hold some limb in a painful position until it becomes shrivelled and rigid. Others will allow themselves to be fed on any kind of revolting or improper food, having made a vow to reject nothing which is offered them to eat. The tests to which they are put are often horrible in the extreme. If they should refuse what is offered them they would thereby forfeit their sanctity and the veneration of their credulous admirers. A common practice is to pierce the body with large needles. Frequently iron skewers are thrust through the cheeks and tongue, which are thereby caused to swell to frightful proportions. The flesh is cut with knives or pierced with wire. Men are sometimes buried to the neck, or are hung by the heels to a tree. The worship of some of the cruel Hindu divinities, especially the goddess Kali, is frequently attended with shocking exhibitions, which must involve intense suffering to the participants.

3. *In China* a prominent motive to self-mutilation is devotion to sick parents. Dutiful sons and daughters will cut off pieces of their own flesh, of which soup is made and given to a sick or infirm parent. Other species of voluntary suffering, not always, however, from religious or filial motives, but with a view to gain, are walking with the feet or back bare in severe wintry weather, or appearing upon public occasions with iron chains around the body and heavy wooden collars around the neck, or swinging weighty censers fastened to the flesh by brass hooks, or causing self-deformity or loathsome ulcers upon the person with a view to excite sympathy and secure gain.

4. *In Mohammedan lands* religious celebrations are frequently attended with these fanatical cruelties. Devotees will pierce and mutilate themselves, and in some instances prostrate themselves upon the ground to be trampled upon by horses with riders seated on their backs. Hinduism and Mohammedanism seem to present almost the only exhibition of this delusion, although Romanism has encouraged in the shape of ascetic penances much grievous bodily suffering, while among the pagan Indians of British Columbia acts of extreme self-cruelty are known to be practiced.

Suicide.—There is nothing distinctive in the act of self-destruction in non-Christian lands except its prevalence, or

the fact that it results from some pessimistic influence of the environment.

1. It is more common *in China* than in any other nation of the earth, and is resorted to for reasons peculiar to Chinese modes of thought. *Its frequency* results, no doubt, from the frivolous estimate placed upon human life, and the strange notion that personal grievances may be avenged in this way and that more injury may be done to the living than to the victim himself. There is a singular theory in Chinese official circles that self-destruction on the part of a ruler in times of public danger is a matter of high merit. "The perfect man," according to Confucius, "is one who in the view of danger is prepared to give up his life." The act is sometimes resorted to by military leaders in time of defeat, either for the above reason, from a sense of shame, or to escape punishment at the hands of the Government. The causes which lead to it in most cases are trivial, such as a shortage in accounts, a family quarrel, jealousy, or marital infelicity arising from the practice of polygamy. Even children of tender years resort to it when disciplined by teachers or parents. It is especially prevalent among women, on account of domestic unhappiness or from the desire to punish an incorrigible husband. It is considered an act of merit for a widow to follow her husband to the grave. Dread of the matrimonial alliance sometimes leads to self-destruction by young girls. The wives of native converts to Christianity have been known to adopt this vigorous method of protest to their husbands' change of faith. The doctrine of transmigration no doubt renders suicide easier, since the victim expects to continue his existence in a state possibly better than the one he now occupies.

The most *popular methods* of accomplishing the act are by opium, by drowning, or by eating matches, as none of these instrumentalities mutilates the person, which passes intact into another life, the popular opinion being that any mutilation of the body in death must be continued in the existence beyond. The use of opium has had a tendency greatly to facilitate and multiply suicides. The Chinese New Year is a favorite time for accomplishing the act. A missionary physician reports having been called to ten cases in a single month, and to nearly as many in the month following.

2. *In Japan* suicide has occupied a position of historic honor which has characterized it nowhere else in the world.

It has been even *canonized and admired* as an object of heroism and a sign of distinction. Japanese history and fiction mention with pride the various heroes and heroines, sometimes by the thousands, who have distinguished themselves by committing *hara-kiri*, the theory of which is that it is an exhibition of supreme loyalty to conviction, of patriotic sacrifice in the interests of family pride, or for the honor of one's country. The vanquished samurai in the old feudal days preferred death at his own hand to falling into the power of his conqueror. Later the practice came to be regarded as a privileged way of dying in the execution of a judicial sentence rather than having the punishment inflicted by other hands.

The *modus operandi* of *hara-kiri*, or rather *seppuku*, as it is called in more classical dialect, was that the victim himself with his own hand plunged a dirk into the abdomen until death ensued. An improvement has been introduced in modern times by enlisting the services of a friend upon the occasion, who is expected, as soon as the dirk has been used by the victim, to complete the act by immediately beheading the would-be suicide. This formal and privileged method of suicide is not, however, common in Japan at present, although, as a great favor, capital sentences may be executed in this manner.

Other methods, however, are in vogue, such as poisoning or hanging. The act is more common on the part of women than of men, and that for trivial causes. The favorite method is by drowning. The number of suicides officially reported in 1891 was 7,479, and in 1892 it was 7,240.

3. *In India* in a majority of instances suicide is the result of unhappy marriages or as a release from domestic cruelty. According to the statement of a native journal, suicide is common among married women, amounting to eighty-one per cent. of the total. A native Brahman, writing on the present social condition of the Hindus, states that in connection with domestic trouble "suicides are not uncommon." Deserted wives are apt to seek their own destruction.

In *the East Indies*, and still more so in *New Guinea*, "suicide is very common, on account of the notoriety it confers." In Africa, although not as frequent as might be expected, it is often resorted to.

Idleness and Improvidence.—Idle and shiftless habits in the individual rob society of the personal increment of labor

and thrift which he might contribute, and make him rather a burden to others as well as a hindrance to progress. A diligent and thrifty spirit, on the other hand, is a positive factor in social prosperity.

1. Idleness results not alone from indolence, but *among African savages* it is the fruit of pride. Labor is a disgrace in the estimation of millions of lusty barbarians, whose ideal of dignity is luxurious laziness. The heavier as well as the lighter toils of life are left for the women to assume, who are in most African communities doomed to drudgery and severe servitude. The result is an undisciplined, flabby, and shiftless character, living in such careless, happy-go-lucky ways that the native African as a rule is socially a worthless drone, except when it suits his barbarous fancy to play the equally objectionable rôle of a professional warrior and plunderer. The Mashonas are said to be "born tired," so incorrigible is their aversion to work. On the West Coast labor is regarded with both contempt and dread.

2. In the *Pacific Islands* the same spirit of sloth prevails among the primitive races. "The conduct of the men of Aniwa is to stand by or sit and look on while their women do the work," was the unctuous reply of a group of New Hebrides worthies to the appeal of Dr. Paton that they should engage in some useful occupation. Among the *Negro* and *Indian races* of the world, wherever the blight of barbarism prevails, industrious habits are practically unknown. Life is given over to shiftlessness and vice, while the storehouses stand empty and the fields lie barren and neglected.

3. Idleness in the more advanced nations, such as *China*, *Korea*, and India, is productive of a vast system of vagrancy, and is responsible for much pitiable poverty. There are Beggars' Guilds in most of the large cities of China, so organized that what amounts to a regular tax of blackmail is exacted from society. If the expected contribution is not forthcoming, it is enforced by formidable raids or persecuting appeals, which are generally effective. Korea is "full of Micawbers." They play the rôle of parasites, blackmailers, and uninvited guests, forming themselves into a sort of syndicate of social harpies, from whose impertinence and tyranny the Government is often called upon to protect the well-to-do classes. Official plunderers, however, are just as bad in their way, and are responsible for much of the improvidence of the people, as their

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rapacity makes prosperity and providence almost impossible, since any effort at accumulation only tempts the officials to prey upon those who have the good fortune to lay up anything in store.

4. *In India the evils of mendicancy* prevail. The poverty is extreme, and with it there is much improvidence and recklessness as to debt. Costly and exacting social customs are responsible for the impoverishment of many families, especially the expenses connected with marriages and burials. The economic problems of India are truly formidable. Debt, thriftlessness, and the prevalent poverty make the social condition of the people pitiable, and any hopeful reform or economic expedients which would help India to wiser methods of living would be an unspeakable benefit.

5. In the *countries of South America* there is a blight of indolence and thriftlessness which sadly depresses social prosperity. An infusion of energy, foresight, and industrial aspirations would be of the highest economic value to all South American peoples. The idler and the drone are there, as elsewhere, an injury and a bane to society.

Excessive Pride and Self-exaltation.—1. Inordinate self-esteem in the individual *affects society* when it becomes a barrier to the entrance of new and progressive ideas from without. Vanity, conceit, and self-worship may so prejudice the mind that it becomes blind to better things, and shuts itself up in its own provincial ignorance, refusing all help and inspiration from other sources. Progress becomes impossible. Rigid conservatism hardens into stupid contentment with things as they are. Conceit and self-complacency bar the path of improvement. The modern world is viewed with contempt, and all outside the little environment of primitive life which surrounds the victim of his own foolish pride is viewed with suspicion and disdain. This pitiable exaltation of ignorance may be intellectual and spiritual, shutting out the light of truth, or it may be social and material, rejecting the facilities and discoveries of the modern world. In either case it is an incalculable injury to society. It retards and arrests social development, and postpones indefinitely the entrance of nobler and larger life.

2. Every Asiatic nation suffers more or less from this consciousness of its own superiority, although the energy and push of modern enterprise and the growing influence of missionary

education are rapidly breaking down prejudice and letting in the light of wiser methods and larger knowledge. Of all Asiatic nations *the Chinese* are conspicuous for stolid conservatism and inflated pride. They belong to the "Middle Kingdom," and the outside world of barbarism lies around them as the centre. Everything outside of China is inferior, and all foreigners or foreign ideas are looked upon with contempt and hatred. One of the chief functions of the Chinese is to humiliate the rest of the world and teach it useful lessons of its own insignificance.

3. *In Japan* this trait reveals itself rather in national vanity and intellectual conceit. There is some excuse, however, for Japan's self-consciousness. She is in marked and favorable contrast with China in her readiness to recognize the progress of more enlightened nations and avail herself of every benefit which the genius of the Occident has provided. Her great danger is that intellectual pride and moral hauteur will deprive her fair land of the uplifting influences of Christian enlightenment. Much, however, will be said elsewhere to encourage the hope that the Japanese will resist this tendency to intellectual arrogance, and welcome the nobler teachings of Christianity.

4. *Korea* has shut herself up in the seclusion of ignorance for centuries, and only recently, through the force of circumstances, has the spell of her isolation been broken. Her upper classes and literati are steeped in pride, while the lower classes are still blinded with prejudice.

5. *In Siam* the spirit of Oriental self-complacency greatly retards the development of the nation, although the influence of an enlightened and liberal king is doing much to encourage larger aspirations among his people.

6. *India* is the camping-ground of Brahmanic pride, the very acme of supercilious conceit, and presents also notable illustrations of that absurd self-exaltation of the so-called devotees and holy men of Hinduism. The whole tendency of Hinduism is to stimulate self-esteem, while caste is a bulwark of pride in its most sublime proportions. The subtle speculations of Hindu religious thought have given a fascination to philosophical themes, and have developed intellectual conceit to an extraordinary degree. The Hindu religionist is pride incarnate, while the shadow of a Brahman is a natural phenomenon more impressive than a sunrise.

7. *The Mohammedan* is a noted rival of the Hindu in religious and intellectual pride. No more striking exhibition of the paralyzing effect of the haughty spirit of Islam can be found than the social and intellectual condition of the lands dominated by the Moslem. The Turkish Empire, Persia, the North African countries, and Arabia are samples of lands where pride rules with blighting sway.

8. *The African*, as a rule, may be said to be vain and conceited in proportion to the density of his ignorance. If we take the Matabele as a sample, we can hardly find his equal for overweening pride and self-importance. The result has been manifest in thirty years of stagnation even under the influence of faithful missionary effort. The conquest of the nation by British arms, when permanently accomplished, will be a blessing, and no doubt beat down those hitherto impenetrable barriers which pride has erected. The pitiable condition of the proud savages of the earth is owing in some measure to their intense satisfaction with their own fancied superiority, and is a telling lesson of the social perils of pride. A religion which would teach to these nations the true exaltation of humility—its beauty, its nobility, and its gentle charm—would be a helpful blessing to the soul itself and to all its social environment.

Moral Delinquencies.—1. A terrible and pitiable count must be made under this head against the entire non-Christian world. The very foundations of social integrity and prosperity are shaken by such vices as untruthfulness and dishonesty. Truthfulness is a prime essential to mutual confidence, and honesty is a fundamental condition of just and fair intercourse. Where society is permeated with a spirit of deceit and knavery, where a lie is a commonplace and cheating is resorted to without compunction, all moral health and stability seem to have been destroyed. A lie will be met by a lie. Deceit will overreach deceit. Cheating will be matched by cheating; and all the arts of dishonesty will be excelled by some fresh ingenuity in fraud.

As the *status of non-Christian nations* in respect to these moral qualities is studied, one is tempted to say, not in haste, but with calm deliberation, "All men are liars." That there are individual exceptions is happily true, but as a rule the world of heathenism lieth in the wickedness of deceit and dishonesty. Little can be said of any one nation in favorable

contrast with others. Each in turn seems to pose as an expert in the guilty arts of deception.

2. *Among the Japanese* lying is a sadly common fault of daily life. This is acknowledged by themselves, and such is the testimony of those who know the country well. To their credit, however, it may be said that their patriotism and exceptional loyalty to public responsibilities save them to a notable extent from the official dishonesty and corruption which characterize the Chinese.

3. *China* is preëminently "*an empire of make-believe.*" Amid high-sounding pretensions "a universal dishonesty of mind poisons the sap of the nation and produces all the cancers and evils which have made China a byword for deceit and corruption." True honor and uprightness seem to be lightly esteemed by all classes of society. The Rev. Arthur Smith, in "Chinese Characteristics," has an entire chapter on "The Absence of Sincerity." The testimony of Dr. S. Wells Williams, in summing up his estimate of the Chinese character, includes "the universal practice of lying and dishonest dealings." The Chinese seem to share with the Persians the melancholy distinction of being "a nation of liars." A flagrant exhibition of the Chinese capacity for misrepresentation has recently attracted the attention of the world in the anti-foreign publications which are so full of monstrous falsehoods. A Chinaman will steal almost as easily as he will lie, and will cheat with a facility and deftness which make him proverbial for "ways that are dark and tricks that are vain."

4. In *Siam, Burma, and Assam* the rule of untruthfulness still holds. A fresh illustration of the ready application of the inveterate habit was discovered by Dr. McKean of Laos, who has recently introduced vaccination among the people. As soon as its beneficial effects were manifest, unprincipled charlatans were going about the country vaccinating the people with some worthless compound of their own, boldly asserting that they had obtained vaccine virus from the foreigner in Chieng Mai. Dr. Marston at Ambala has detected the same exhibition of unscrupulous dishonesty in sly medicine-selling behind her back. The Assamese have hardly a proper word in their language to indicate honesty. "Trade does not go on without falsehood," is a proverb among them.

5. *India* is a realm where untruthfulness, dishonesty, and perjury are all characteristic of the people. We mean charac-

teristic in the sense that they are notoriously common. Advancing through Central Asia, Thibet and the lands that lie in our pathway toward *Persia* present the same monotonous traits of unscrupulousness in word and dealing, while in Persia "every one walks warily and suspiciously through a maze of fraud and falsehood." According to the testimony of a Persian nobleman in conversation with Mrs. Bishop, "Lying is rotting this country. Persians tell lies before they can speak." The land is said to be "a hotbed of lies and intrigue. Nothing can be done without stratagem. The thing that strikes them about an Englishman is that he does not lie." To be called a liar in Persia is considered a very mild insult. Curzon, in his book on Persia, remarks, "I am convinced that the true son of Iran would sooner lie than tell the truth, and that he feels twinges of desperate remorse when upon occasions he has thoughtlessly strayed into veracity."

6. The *Turkish Empire* is full of dissimulation. The arts of lying are not by any means monopolized by the Moslem population, but the subject Christian races, incited by fear in the presence of their unscrupulous rulers, have long practiced in self-defence habits of falsehood and deceit, for which they are still noted. The whole routine of life is fairly riddled with a running fire of deception and dishonest dealing.

7. Poor *Africa* may be said to be a continent of lies and a paradise of thievery. The native savage is trained in the arts of plunder, and lives by crafty wiles. Here, above all places on the face of the earth, a lie seems to be loved for its own sake, and a man must be taken for a thief and a rogue until he is proved to be the contrary.

8. The barbarous races of the *Pacific Islands* present no exception to this sombre catalogue of nations who love a lie. Thievery and cheating seem to be habitual and universal characteristics of these poor people, who have known no higher standards of morality than those suggested by the master passions of covetousness and lust.

Substantially the same story applies to the West Indies; and even South America and Mexico, where nominal Christianity has been in evidence for centuries, are lands where lying and dishonesty are grievously to the front.

III

THE FAMILY GROUP

(Evils affecting primarily the family, and secondarily society through the family)

Family Status in Classical and Heathen Civilizations.—The historic result of heathenism is a demoralized family life. In no particular does the inexorableness of the evolutionary process, apart from the culture of Christianity, appear more clearly than in the steady and invariable trend of pagan society towards the disruption and practical destruction of the ideal family relation.

1. The status of marriage and of domestic life *in ancient Grecian and Roman civilization* was marked by a dreary degradation of the marital relation to a political institution whose highest function was the service of the State in producing citizens, and in which all sacredness and refinement seemed to have been sunk in communal laxity. Marriage was considered as a species of political incubator, and woman was simply a necessary tool, to be used indiscriminately in case the highest interests of the State required it. It was Plato's suggestion that in the perfect republic the warriors should have the women in common. The aim of marriage was purely civil, and was looked upon in the light of a duty to the State. The natural result was a degraded womanhood and an easy descent into a state of indifference as to all legal forms and restrictions. Ancient heathen civilization was committed by the force of tradition and custom to the degradation of woman. It offered no goal of social dignity, no inspiration of hope; it gave no promise of grateful recognition and sacred security. Woman was made to feel that she was a mere convenience, and was allowed to have no real basis of self-respect. Her existence was, as a rule, passed in practical slavery, and her outlook was one of hopeless inanity. This situation, as was to be expected, developed those peculiar vices and weaknesses which, with some notable exceptions, have marked her character in non-Christian society for ages.

2. On the other hand, Christianity from the first has recognized her equality of soul, her personal rights, her moral and intellectual capabilities, and has given her a sacred place of honor in the home. The *Christian ideal of the family* has been substituted for the communal function of a propagator of the State on the one hand, and a victim of lust on the other. The secret springs of the social degradation of woman in ancient heathenism are pride and selfishness on the part of her immemorial masters. Pride kept her in subjection, relegated her to a political nursery, and treated her with disdain and contumely. Selfishness refused her considerate and kindly treatment, denied her privileged companionship, and made her the sport of sensual desires.

3. One does not have to look long at the social *status of woman to-day in non-Christian lands* to discover how largely that same pride and selfishness take the old causal relation to her present degradation. Even the sorry dignity accorded her as the servant of the State has for the most part disappeared, and she has become rather a useful instrument in maintaining the male line of descent for the satisfaction of her master. Almost without exception, in the heathen civilizations of the present day she is regarded with severe suspicion, scant respect, and cool superciliousness. Her marital rights are scouted, while as a rule her marital duties are jealously exacted. The conception of an elevated, honored, and sacred womanhood may be said to be sadly uncommon in the traditions and customs of purely heathen civilization. Whatever of dignity and consideration she has received in the modern transformations of non-Christian society has been the result, more or less direct, of the modifying influence of Christian teaching.

The group of social evils which centres about the family presents several salient aspects which call for specific notice. Among these we note:

The Degradation of Woman.—1. One of the most conspicuous and unmistakable insignia of false religious systems is their treatment of woman. They seem to be both bewildered and undone by her very existence. The *sentiments they promulgate concerning her* and the treatment they accord her stamp them with defects and blunders differentiating them at once and forever from the pure code and the high ideal of Christianity. Ethnic religions and barbarous civilizations

have united their forces in the consignment of womankind to a state of degradation—a fact which rises up in judgment against these erroneous systems in all ages of history, and in no period more pronouncedly than in our present century. She is still regarded, as of old, in a non-Christian environment as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden—at once the touchstone and stumbling-block of human systems, the sign and shame of the non-Christian world.

The *status of woman* outside of Christendom *may be indicated* by the estimate put upon her, by the opportunity given her, by the function assigned her, by the privilege accorded her, and by the service expected of her. The estimate, as a rule, is low, rarely rising above a physical or sensuous plane; the opportunity afforded her is meagre, in fact, often prohibitory; the function assigned her is that of reproduction and the gratification of man's baser passions; the privilege extended to her is rarely other than to be suspected, distrusted, guarded with jealous seclusion, sometimes bought and sold as a chattel, married at the will of fathers or brothers, or possibly consigned to some worse fate, beaten if necessary, and kept in due subjection by tokens and signs of inferiority; the service expected of her is for the most part the menial drudgery and the hard toil of life. This indictment is too general to pass unchallenged in specific cases, and it will not, of course, hold in every particular in all countries alike; but as an average, all-around statement it is not beyond what the facts will justify, and can be supported by abundant and indubitable evidence.

It will be sufficient for our present purpose if we can gather into clusters or groups the facts which indicate the social condition of woman, collecting them, as it were, around some characteristic feature of her status.

2. Take, for instance, the various *signs and tokens of inferiority* which are imposed upon her. These seem to form a motley group by themselves, clustering together in grim picturesqueness as a grotesque medley of grimaces and scowls, of haughty airs and self-complacent attitudes, of boorish vulgarities and malicious insults. The common bond of affinity running through them all is well symbolized by that significant confession of a bland *Hindu*, that there was at least one doctrine upon which all Hindu sects were agreed: "We all be-

lieve in the sanctity of the cow and in the depravity of woman."

The *Japanese contribution* to the picture has less of grossness and more of natural refinement in it than that of any other Eastern nation. Japanese women are gentler and more attractive than those of the ruder lands of the East, and although the estimate in which they are held is one of pronounced inferiority, yet the signs and tokens of it are not so offensive as elsewhere. The usual exacting manifestations of subjection to the husband are less conspicuous; neither are they insisted upon with such ruthless inconsiderateness as in China, India, and throughout Mohammedan lands. The power of a father, natural and right within proper limitations, is, however, often grievously misused in committing a daughter to a life of disrepute. Among the peasantry drudgery is shared by husbands, fathers, and brothers. In fact, there is probably no nation outside of Christendom, with possibly the exception of Burma, where woman's lot is so free from the signs of inferiority as in Japan.

The Chinese contingent in the scene is largely in evidence. The tokens of disdain are not wanting in China. Woman is "moulded out of faults." Even the Chinese hieroglyphic for woman, if doubled, signifies "to wrangle"; if trebled it means "intrigue"; a compound of the symbols for "women" and "together" yields a composite sign which signifies "to suspect, dislike, or loathe." No husband would willingly appear in public with his wife. If he is obliged to escort her, she must walk well in front as a sign of her inferior position. If by chance he refers to her, he is apt to designate her as his "dull thorn," or some equally derogatory expression. Little or no mourning follows her death. Her marriage is at the will, and in accordance with the choice, of parents, who usually commit the matter to professional matchmakers, an untrustworthy and unscrupulous class, who generally drive their own bargains with a view to their own sordid advantage. The bride rarely sees her husband before marriage, and does not even eat with him afterward. The Chinese idea of wifely demeanor is that of abject dependence and subdued inanity. She is by no means to be known outside of her own house, and even in it she must disappear altogether if any chance male visitor should come. She is considered a burden by her parents, and must be their servant until married, which

amounts simply to an entrance into another state of servitude to her parents-in-law, often a cruel and exacting bondage from which relief is sometimes sought in suicide; and even in this there is no escape from the lifelong lot of service, since she is thought to become in the next life the servant of her husband, to whom, according to the Chinese code, she belongs both for time and eternity. The husband's power over her, like that of the father in Japan, is almost limitless.

What has been said of the condition of women in China is applicable, with hardly any variation, to *her lot in Korea.* It is a relief, however, to note that in both countries the every-day, commonplace life of the laboring classes is largely free from this whole round of finical and farcical exactions.

India makes a conspicuous contribution of signs and tokens of inferiority in her estimate of woman. She is there counted little more than a "necessary machine for producing children." Her degradation, if indeed she is allowed to live, begins at her birth, which is a time of condolence rather than of rejoicing, and when she is received rather as a nuisance and a burden. She is forbidden access to the sacred books of the Hindu religion. While still young the only ceremonial acts of worship and sacrifice allowed her are with a view to securing a husband, and after her marriage all right of approach to the gods in her own name and on her own behalf is denied her. Even her worship must be entirely in the name of her husband. After her marriage she is bound forever in life and in death by indissoluble bonds to her husband, according to the plain precepts of Manu, although the British law now grants the liberty of remarriage to a widow. She must revere her husband as a god, and bear meekly his infidelity without the slightest claim to divorce. She must never go out of the house without the consent of her husband. If he goes upon a journey, according to the teaching of the Sastra, his wife shall not "divert herself by play, nor see any public show, nor laugh, nor dress herself in jewels and fine clothes, nor see dancing, nor hear music, nor sit at the window, nor ride out, nor behold anything choice and rare, but shall fasten well the house door and remain private." And, finally, she must be reborn into the world as a man before she can hope for any favored lot in the life beyond.

In *Mohammedan India,* and all through the belt of Islamic lands to the northwest corner of Africa, substantially the same

spirit of punctilious disdain of womankind prevails. The code of the harem is virtually one, and it is the same with the doctrine of the zenana.

In savage *Africa* and among the barbarous nations of *Polynesia* the signs and tokens of woman's inferiority become more painful and brutal. She is bought and sold like a chattel, and for a consideration so insignificant that we can hardly rank her as superior to the domestic animals. "Five large blue glass beads will buy a woman" in some sections of Africa, but it takes "ten to buy a cow." Even stranger stories than this are reported of daughters sold and wives purchased among the interior tribes. She often eats with the dogs, and she may be thankful if when her husband dies she is not tossed with his dead body into the same grave. Many a burly savage thinks it unmanly to treat her with kindness and consideration. She is reckoned of little account to heart or home. Inferiority sinks almost into worthlessness in the estimation of masculine barbarians.

3. Notice again the various *deprivations and restrictions*, many of them cruel and humiliating, which are inflicted upon her. She is *deprived of knowledge* and all opportunity for intellectual culture. She must not be taught to read. The more profound her ignorance, the more safely is she preserved from the perils of wisdom. According to the latest census report in India, an average of only six women in a thousand know how to read, and only one out of every hundred between the ages of five and fifteen enjoys any educational advantage. The total of absolutely illiterate women in the country amounts, in round numbers, to 128,000,000. This same terrible standard of ignorance is maintained, with some modifications, throughout the entire non-Christian world. The delights and benefits of knowledge, except where Christian influences have been introduced, are ruthlessly denied her as both unnecessary and dangerous.

In the same spirit she is *deprived of her legitimate liberty*. She is imprisoned in the zenanas of North India, shut up in the harems of Mohammedans, confined to the inner seclusion of her Chinese home, and among the higher classes of Korea her isolation is perhaps more prison-like and terrible than elsewhere. In China if she ventures out of her house she must be carefully hidden in the sedan-chair, or if she should appear upon the streets unguarded she must expect to be jeered and

berated, even if she is not insulted. Pleasant exceptions to these severe restrictions may be noted in Japan, Siam, and Burma, where women (except in the case of royalty) enjoy a freedom unusual in Eastern lands. In Southern India the zenanas of the Punjab are not known, and much more personal freedom is allowed. It is gratifying to note also that among the peasantry and the working classes, living for the most part in villages, these artificial restrictions are almost altogether discarded.

A severe code of obligation is almost universally maintained with reference to woman's *duty in case of her husband's death.* She is almost altogether deprived of the pleasure of mutual affection as a preliminary basis of marriage, since, according to the immemorial standards of the East, it is regarded as both immoral and indecorous. If even her betrothed should die before marriage she is expected in China to refrain from all further alliance, and in case of the death of her husband the truly honorable thing for her to do is either to commit suicide or remain forever a widow out of respect to his memory, although in China and Korea the singular concession is made that she may become a concubine and yet escape those depths of disgrace into which she would fall by becoming a legitimate wife. In Southern China this duty of suicide has been performed in the presence of an applauding crowd, with spectacular ceremonies. If the unfortunate widow should shrink from the ordeal, it sometimes happens that the surviving friends of her husband will force her to the performance of the rash act. In Korea substantially the same inexorable etiquette prevails, although in India the abominations of *sati* have now been legally prohibited.

If, however, her husband lives, she must be prepared to welcome other women to *share her conjugal rights*, as he may desire; not, to be sure, as legitimate wives, but as concubines. The same rule prevails in this respect in China, Korea, and Japan, while in India and throughout the Mohammedan world there may be several legal wives. In Africa the universal rule is as many wives as a man can purchase, and the more he possesses the greater his social dignity. The position of a concubine is often one of bitter bondage not only to the husband, but also to the first or legal wife.

If the hour of *divorce* comes, as it often does at the whim of the husband, nothing is easier than the destruction of all

her legal rights by a cruel and arbitrary decree. There is one universal rule in this matter throughout the non-Christian world. It is as quickly and irreversibly done in Japan as elsewhere. A single passionate declaration will accomplish it in Korea, in China, in India, in every harem of Islam, and wherever an African savage chooses to speak the word.

The *power of life and death* seems to be almost universally in the hands of the husband, unless the authority of some civilized government can call him to account. "Either to be killed or to be married is the universal female fate" in China. In Japan, even a father must be obeyed to the extent of self-immolation, if required. In times of dire distress and famine, alike in China and in Africa, wives and daughters may be sold without restraint in the open market. In such strange ways as these is woman robbed of her birthright and deprived of her heritage.

4. There is still a final group of *indignities and burdens*, both physical and moral, which pertain to woman's lot in her non-Christian environment. The mere list of *physical injuries* inflicted upon her is painful. In almost all Eastern lands she is beaten without legal restraint and maltreated sometimes with brutal cruelty. She is often neglected when sick, as in many an Indian zenana. She is *married* everywhere at a tender age,—in India as early as seven years,—and the marriage is often consummated at eleven or twelve. There seems to be no law in Mohammedan lands restricting the wishes of her rulers in this respect. Among the Kabyles she is often a married child at seven or eight. Nor is there any constraint of custom as to the age of the bridegroom, who may be far advanced in years and yet married to a child. Amid the dismal barbarism of Chinese Turkestan even young children are sometimes drugged and forcibly married. In one of the islands of the New Hebrides a woman's marriage is attended by the painful ordeal of having her "two upper front teeth knocked out by the medicine-man, aided by half a dozen old women, who hold the girl's arms and legs while the cruel operation is being performed." Among the African tribes she is always liable to the charge of witchcraft, exposing her to torture or death, as among the Matabele and the Bule and the tribes of the East Equatorial region. In Uganda a wife was recently killed upon the supposition that she made her husband sick. On some of the South Pacific Islands, as in

Aneityum and Efate, she is liable to be buried alive in the same grave with her husband or sacrificed in his honor by methods of extraordinary cruelty. Among all savage and ignorant races she is likely to be the victim of brutal *quackery* and barbarous surgical torture in her times of peril and distress. When *widowhood* becomes her lot she is everywhere the victim of suspicion and often of cruel neglect. Not infrequently her unprotected condition exposes her to violence. In China even the bright days of her childhood are shadowed by the lingering torture of bound, or rather crushed, feet, in accordance with that abominable custom. If afterward in maturer life she is obliged to work, the burdens of her toil are immensely enhanced by the physical disability of her maimed person.

The rough-and-tumble toil of life in mountain and field and garden seems to be her lot everywhere in heathen lands. Her daily lesson is drudgery, and throughout the East and in Africa *every form of hard work* is her appointed lot. She is "a hewer of wood and a carrier of water." In the fields and vineyards and olive orchards, on the tea plantations and at the wine-presses, carrying heavy loads upon her back and heavy jars upon her head, sometimes yoked to plows, usually walking while men ride, frequently with her babe strapped on her back —she goes through the weary round of her daily task. The filthy and loathsome service of fertilizing the soil and of preparing the fuel, made from offal, is always her menial task. The situation is well illustrated by the story of a native African who ordered his wife to carry him on her shoulders over a deep and perilous ford of a river. She obeyed his command successfully. The husband, on being remonstrated with by a white man, asked in astonishment, "Then whose wife should carry me over if my own does not?" Thus, while it is true that there are many industries in which women can and do happily engage, yet their lot, as a rule, is to be the slave and drudge of men who spend their time in idleness or sport, with no effort to lighten the burdens of life falling so heavily upon the women.

Her indignities and burdens are not, however, physical alone. There are *outrages upon her virtue* inflicted by lust and greed. The Laws of Manu give the old Indian estimate of woman. She is regarded with intense distrust and counted as simply a malevolent snare to men. If a widow she is ever

the victim of malicious gossip. "Scandals cluster around a widow's door," is a Chinese proverb. "No daughter's virtue can be praised until she is dead," is an Indian proverb. "She is married to the gods" in India, which means that she is married to no one, although the slave of all. She is set apart and trained for the indecencies of the nautch while still a child. If there is any difficulty attending her marriage, so inexorable is the law that no one must remain unmarried that she is given perhaps as the fortieth or fiftieth wife to some old man among the Brahmans whose special business it is to marry girls for a consideration, so that if they fail to find a husband in any other way this resource is still open. Then, again, according to the savage etiquette of African hospitality, they must serve as occasion may demand in the capacity of temporary wives to guests.

5. As might be expected, the natural *result of woman's environment* and experience where Christianity is unknown is seen in her dwarfed intellectual capacity and her moral and physical degradation. Her service to society has in it necessarily little that is helpful or elevating. Among savage races even the instincts of her humanity seem to have given place to a grovelling and loathsome *animalism*. In the higher walks of heathenism she seems doomed to live in an atmosphere of suspicion, ignorance, and superstition. The Hindu zenana and the Moslem harem are, as a rule, the haunts of frivolous inanity, fleshly vulgarity, and intriguing jealousy. She knows little of the true ideal of home, and appreciates but feebly the dignity and responsibility of motherhood. False conceptions of duty, virtue, and responsibility govern her life; society is thus robbed of the helpful influence, the brightness, the fragrance, and the charm of her pure companionship, and the world is enfeebled, darkened, and saddened by its absence.

Mr. *Rudyard Kipling*, in one of his stories of Indian life, gives the following trenchant verdict as to the real secret of India's degradation. He says by the mouth of one of his characters: "What's the matter with this country is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions, all, more or less, due to the unnatural treatment of women. You can't gather figs from thistles, and so long as the system of infant marriage, the prohibition of the remarriage of widows, the lifelong im-

prisonment of wives in a worse than penal confinement, and the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead, and worse than dead, and that is just the half from which we have a right to look for the best impulses. It is right here where the trouble is, and not in any political considerations whatsoever. The foundations of their life are rotten—utterly rotten—and beastly rotten. The men talk of their rights and privileges. I have seen the women that bear these very men, and again—may God forgive the men!"

6. It has been said, and no doubt truthfully, that, in spite of all her disabilities, there is much of happiness as well as of *dignity and influence in woman's lot* in Eastern lands. This is certainly the case in Japan, where there are many bright modifications of the dark picture which has been presented, and where woman is naturally winsome and gentle, and, according to the standards of her country, refined and modest, with a degree of neatness, diligence, devotion, self-sacrifice, and affectionate concern for those she loves which places her on perhaps the highest plane of womanly excellence outside of the home life of Christendom. We must bear in mind in this connection that there is no zenana system in Japan, and very little physical ill-treatment of women. They are looked upon rather as babies and toys.

It is not unusual also in China, as well as in Japan, in Korea, and even in India, for women to win their way in some instances to a position of dignity, influence, and power, which secures the respect and admiration of all; yet these cases are confessedly exceptional, and they are especially creditable and honorable to woman herself in that she rises above her limitations and discouragements, and exhibits such characteristic cheerfulness, contentment, and patient docility in such untoward surroundings. The credit of this is due to her, and not to her environments, and shows her to be a tactful and resourceful conqueror of circumstances. Mere happiness, moreover, is not a sign that all is well. Slaves may be happy in their slavery, the ignorant may be contented in their degradation, the oppressed may have such a hopeless and narrow view of life that they make the best of their condition, and move blindly and carelessly on in the path of destiny; but this does not make their degradation the less real; it only re-

veals the capacity of endurance, of cheerful submission, and patient contentment, which abides in humanity.

Polygamy and Concubinage.—Incidental mention has already been made of these subjects, but they can hardly be passed over without some more explicit and detailed reference to the facts concerning them.

1. The *unique teachings of Christianity concerning marriage* form one of the most unmistakable evidences of the hallowed origin of the Christian code. It is in *conflict with the immemorial customs* of human history, stamping with instant and uncompromising disapproval the ordinary ways of men as revealed in the conventional non-Christian attitude of society through all time. The wisdom of Christ seems to have led Him to depart from His usual custom, and to legislate in detail as to the invariable Christian rule of morality in the case of marriage. He realized that in this matter not only principle but precept must be explicit and final if the world was to be guided aright.

The necessity for definite directions on the part of the Founder of Christianity becomes all the more manifest when we note the devices that have been popular both in ancient and modern society, except where the divine code has ruled, to give a large scope to sensual instincts, while at the same time avoiding the recognized scandal of universal lewdness. The *different forms of marriage* recognized by Roman law, especially that of *usus*, gave wide vent to laxity, while even to these was added, in the Augustan age, the *omnium gatherum* of concubinage.

In the *non-Christian world of to-day* polygamy and concubinage, in connection with easy divorce, are still the recognized expedients for giving an official sanction to the wanton range of passion without the sacrifice of social caste. The convenient fiction of legality and the powerful password of custom lift the disgrace and save the pride of the Eastern world. In the East, as in the West, there is a ready condemnation and denunciation, in theory at least, if not always in practice, of the vice of prostitution. Nowhere will we find it more vigorously and scornfully berated than among Moslems, Hindus, and other Eastern nationalities. A Moslem will defend his piety and moral standing as passionately as he guards the honor of his hidden retinue of the harem, and will repudiate with indignation any hint of irregularity or license in his

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habits of life. He insists, of course, that he is not holden to Christian standards and cannot be judged by them, his own moral code being the only one that he acknowledges. Thus we will find that the entire non-Christian world is prepared to defend stoutly the traditional moral environment of marriage, including polygamy, concubinage, and divorce at will, as wisely and happily ordered so as to combine a maximum of privilege with a minimum of scandal. This elastic legalization of compromising relations gives, in the eyes of the Oriental, a sufficient respectability to what would otherwise be pronounced illicit and scandalous.

2. Strickly speaking, therefore, according to the recognized social code, there is no polygamy in *Japan, Korea, or China*, and comparatively little even in India. The rule is that there is only one *bona fide* legal wife of the first rank, and she rides but once in her lifetime in the bridal chair. To be sure, there are secondary wives and concubines, but this does not interfere with the monogamous supremacy and dignity of the first or chief wife, to whom the others often bear the relation of servants and underlings. In the imperial palaces, however, there are ranks upon ranks, and among the madarins and the more wealthy classes of Japan, Korea, and China there is an indulgence in this domestic luxury proportionate to position and ability. While this is all true, it must be said, however, that, except among the higher classes in these countries, the polygamous household is the exception. The middle and lower classes, presumably rather under the stress of circumstances, usually observe the rule of monogamy. *In Siam and Laos*, also, polygamy is confined to a few, while in Burma it prevails to a very moderate extent.

In India the rule among the Hindus in all ordinary castes is one wife, with the usual margin for concubines. In case, however, the first wife after seven years fails to bear a son, another wife is sure to be taken. There is one conspicuous exception to this general observation of monogamy, and this is among the Kulin Brahmans, whose bewildering code of polygamy without bounds or restraints is too complicated to deal with here. These much-married Brahmans, now found mostly in Bengal, seem to be able in view of their caste distinction to sell themselves as husbands to innumerable wives, whose friends will gladly pay a good round sum for the privilege of having daughters married in such an exalted connec-

tion. In India, as elsewhere, rajahs and princes are, as usual, unrestrained polygamists, while the lower classes are, as a rule, monogamists. The singular custom of polyandry is rarely met with. It exists, however, among the peasantry of Thibet, among some of the Nilgiri Hill tribes of South India, and somewhat also in Ceylon.

The well-known *rule of the Koran* limits the Mohammedan to four legitimate wives at any one time, with a large license as to concubines and slaves. The facility of divorce, however, is always a ready expedient to make a convenient vacancy, so that the limit need not be exceeded, and the letter of the law observed. The Turkish *harem* and the Persian *andarun* are one and the same, and exhibit substantially the same phases of life. In Persia, moreover, an audaciously flagrant device of a temporary marriage seems to be in use to give a fictitious standing to a laxity wholly vicious and deplorable. This so-called marriage may be for a day or for years. At certain seasons of the year, when cultivators of the soil require special help, in accordance with this custom they adopt the expedient of marrying with a temporary contract as many women as they require. In the spring of the year the rice-planters of Ghilan and Mazanderan will thus secure a full contingent of cultivators of their fields, and when the autumn harvesting is over, by a process of wholesale divorce the contract comes to an end.

The *savage races* brush aside all these fine distinctions of moral finesse so popular among the more advanced Orientals, and recognize no legal limitations whatever to their polygamous practices. Wives are a badge of social distinction, and give a princely éclat to the household. Throughout the whole African Continent and in the island homes of paganism the highest ambition, next to distinction in war, seems to be unlimited ownership of wives.

Adultery and Divorce.—1. *Apparent absence of these acts.* According to the social and legal standards of non-Christian lands, using the term in its strict technical sense, there is less adultery than one would expect. So far as the wife is concerned, she is guarded with extraordinary care, and her punishment in case of a lapse is severe and merciless. In theory it is usually death either by strangling or lapidation, but this extreme penalty is in most cases allowed to lapse in practice. So far as the man is concerned, the liberty which

he claims to take to himself under legal forms secondary wives and concubines, and the right which he exercises of swift and informal divorce, put adultery in its technical sense outside the usual range of his indulgence. He finds such large license within the limits of custom and safety that an adulterous connection is not sought for, nor is it, as a rule, very practicable. Judged, however, by Christian standards, half the flimsy marital relations of the Asiatic and African nations are adulterous.

2. *Divorce* is everywhere easily accomplished with little formality and upon the most trivial pretexts. Almost the only restraint is the fear of scandal or of personally offending the relatives of the wife. It is practically at the will of the husband. It is his prerogative, not the wife's. It is hardly possible, nor is it usually conceded even in *theory in non-Christian law*, that a woman can either divorce or secure a divorce from her husband, although a separation by mutual consent can be everywhere resorted to without fear of legal consequences. A power so arbitrary and despotic on the part of the husband is, as might be expected, a facile expedient for wrecking the marriage relation. It is the ready instrument of wanton desire, and at the same time introduces heartless uncertainty and gross injustice into the lot of woman. She is the passive victim, and has no redress for the wrong done her.

In China the husband's power of divorce seems to be unlimited so far as his secondary wives are concerned. In the case of the first or chief wife, however, he must run the gantlet of possible complications arising from opposition on the part of her family friends. Still further embarrassments arise in case the wife's parents have died since her marriage, or if she has served the husband's parents until their death, or if her husband has grown rich since her marriage. Theoretically the husband is free to divorce for any one of the "seven justifying causes," namely, "barrenness, lewdness, jealousy, talkativeness, thievery, disobedience to her husband's parents, and loathsome disease." This would seem to open the door to the unrestricted exercise of the right. In reality, however, public opinion and the power of precedent and custom exert considerable influence in restraining intemperate impulses on the part of the husband.

In Japan the list of justifying causes is substantially identical with those mentioned above, and the husband is practically

under some constraint for the same reasons that hold in China, especially the possibility of offending the wife's family in case she is from the higher ranks of society. Among the lower classes of Japan, however, there is much less restraint, and divorce is frequently resorted to. In the five years from 1885 to 1889, inclusive, there was a total of 1,579,648 marriages in the Empire of Japan, and a total of 559,032 divorces—or an average of 111,806 divorces annually, or one divorce to a fraction (2.88) less than every three marriages. In 1891 the marriages were 325,651, and the divorces 112,411, substantially the same proportion. Comparing these statistics with those of France for the same years, we find that from 1885 to 1889, inclusive, there were 29,148 divorces, or an average of 5,829 annually, while the proportion of divorces to marriages was, in 1885, 14 for 1,000, which had increased, however, so that it amounted to 24 for 1,000 in 1891. In the United States there were slightly over 40,000 divorces granted in 1894. Recent legislation in Japan has modified somewhat the legal features of divorce, so that at the present moment the whole subject is under the cognizance of law in a way which was unknown a few years ago. It has become possible now for a wife to legally sue for a divorce. The immemorial rule, however, has been that a wife must give her husband full liberty to do as he will and should not even be jealous if he sought other society.

In India divorce does not seem to be prevalent, except among Moslems. The Islamic code of divorce gives more license than is usual among Oriental nations. It is almost literally without restraint, except that the husband is required to pay the divorced wife's dowry. The absolute secrecy which enshrouds the Mohammedan harem covers many dark and cruel wrongs. According to Moslem tradition and custom, the Mohammedan husband can exercise absolute and irresponsible power within the precincts of his harem. Even the police are prohibited from entering on any pretext whatever. He can cast out his wife simply by the use of a familiar spoken formula, brief and peremptory, and she has no redress.

In Turkey divorce is often resorted to among Moslems, and, except that certain legal formalities are required among the upper classes, it is a commonplace of domestic life. No disgrace attends it, nor is it any barrier to subsequent alliances. Even girls not yet twenty years of age may have been divorced

and remarried a dozen times. This is virtually prostitution under guise of domestic relations, and the final lot of the victim is sooner or later to become a social outcast.

In India an important aspect of this whole question is the proper regulation, by legal enactments, of the undoubted right of divorce where *Christian converts* are unjustly bound by non-Christian alliances. According to Mohammedan law in India, conversion to Christianity on the part of either husband or wife dissolves the marriage tie, and the party remaining a Moslem is free to contract another alliance. Legislation is needed which will secure to native Christian converts under these circumstances a legal divorce which will free them from bondage. In the case also of child marriage, which is regarded by present British law as binding, although it may have been contracted in infancy and remains still unconsummated, legislative reform is needed which will allow it to be regarded in the light simply of betrothal.

Child Marriage and Widowhood.—1. Child marriage is in defiance of a law of nature at once beneficent and supreme. *Its evils* are multiform and deplorable. It is physically injurious, morally deleterious, mentally weakening, destructive of family dignity, productive of enfeebled offspring, increases the probability of early widowhood, provokes the curse of poverty, and tends to rapid over-population. The testimony of native Indians of education and independent judgment (especially medical men) is clear and emphatic as to its sad and dangerous tendencies. The population of India to-day is largely the children of children, and, as marriage is contracted with little or no regard to the ability of the husband to support a family, this is one secret of the terrible and grinding poverty of the country. National vigor in many sections of the great peninsula has suffered a notable decline, owing to the constant stream of infant life born of immaturity, and called to struggle with insanitary conditions and blighting disease.

2. Child marriage in its worst forms seems to be associated with the higher castes, among whom also the restrictions of intermarriage with other castes are inexorable, and involve a narrowing of the marriage relation within a too limited circle. The custom of infant marriage is not equally prevalent throughout India, and facts which may be true of one section of the country may not apply to others; yet the practice

is sufficiently prevalent to make it a gigantic evil of Indian society and characteristic of the country. *The census of 1891* reports 17,928,640 girls in India between the ages of five and nine. Of this number 2,201,404 were already married and 64,040 were widows. The report further shows that there were 12,168,592 girls between the ages of ten and fourteen, and of this number 6,016,759 were married and 174,532 were widows. In the province of Mysore the number of girls married under nine years of age in the year 1881 was 12,000, while in 1891 it was 18,000, showing an increase of 50 per cent. In 1891 out of 971,500 married women 11,157 had been married at or before the age of four years, and 180,997 between the ages of five and nine, showing that one out of every five of the wives was married under the age of nine. There were in the province at the time 23,000 child widows below the age of fourteen. The total of married children in all India under five years of age is as follows: boys, 103,000; girls, 258,000. The total of widowed children under five years of age is, boys, 7,000, and girls, 14,000.

3. The *average age of marriage* for girls among the Brahmans is between six and seven. Some are married before seven years of age. Nearly all are married before ten. Even babes are often married as soon as they are born. Twelve seems to be the limit of age beyond which it is a disgrace for the girl not to be married and a sin for the father not to have found her a husband.

4. The discussions of the Indian sacred books as to the marriageable age of girls are not fit for quotation. They are part of the prurient vulgarity of Hinduism in its treatment of woman. The *reasons usually assigned* for infant marriage are that it is essential to the peace of a man's soul after death that he should have children who can duly perform his funeral rites, and that early marriages increase the probability of offspring, and on this account are to be commended. It is also argued that the custom tends to morality, and that it is justified in India for physical reasons.

The arguments that early marriages are required in the interests of morality and are justified by the early development of Indian girls are not sustained by facts. *On the contrary*, the custom is a dangerous stimulus to immorality, and quickens to an unnatural precocity the relation of the sexes. It is, moreover, denied by competent authority that climatic con-

ditions in India are to the extent claimed responsible for early maturity. The pernicious customs of the country as regards marriage have unbalanced nature and prematurely forced the physical and mental growth of Indian children of both sexes.

5. The physical sufferings induced by early marriage form a shocking indictment against a cruel custom. In *a recent memorial*, signed by fifty-five lady doctors, petitioning the Indian Government on the subject of child marriage, and forwarded by Mrs. Dr. Mansell of Lucknow to the Governor-General, a strong appeal based upon medical experience was presented, urging that fourteen years be the minimum age for the consummation of marriage. The appeal is sustained by most pitiful facts, drawn from medical experience, as to the physical cruelties attending the prevalent custom of infant marriage.

6. According to what is known as the "*Native Marriage Act*" of 1872, forced marriages are prohibited under the age of eighteen for men and fourteen for women, while the written consent of parents or guardians is required when either party is under twenty-one. This at first sight seems to be valuable legislation, but, as the law remains a dead letter unless its protection is sought, it practically has little effect as a remedy for existing evils, since neither parents nor children appear inclined, except very rarely, to avail themselves of its provisions.

According to the penal code of India, the minimum age for the consummation of marriage, so far as Hindus are concerned, was until quite recently ten years. It has now *been raised to twelve* by an act which became law on March 19, 1891. The significance of this is that it is regarded as a crime to consummate the marriage earlier than twelve years of age, but, owing to the supreme difficulty of prosecution and the many embarrassments attending it, the infraction of the law is rarely brought to book, and in the great majority of instances it is practically inoperative. As the limitation of ten years was often disregarded, so in all likelihood that of twelve years will be observed even to a less extent. The Parsees have secured for themselves by special legislation in their interest the age of fourteen, as also have the Brahmos (members of reform societies, like the Brahmo-Somaj and others) at their own request. The Kulin Brahmans, however, seem to break all rules with their barbarous customs. It is not unusual for individual

members of this marrying syndicate to have from fifty to seventy-five girl wives scattered about the country, so that when the much-married husband dies it brings the social miseries and sorrows of widowhood upon a large circle of helpless victims.

7. There is at the present time much agitation for new Indian legislation upon this burning subject. *Another point* upon which reform legislation is needed is to secure the non-recognition on the part of British law of the binding validity of infant marriage, so customary in India. It should be regarded in the light of a betrothal until *bona fide* marriage relations are established.

8. We have referred as yet only to India, but the custom of early marriages is known also in Korea, China, Chinese Turkestan, Persia, Turkey, along the northern coast of Africa, and largely throughout the Continent, and it produces everywhere the same evil results.

9. Child widowhood is a natural result of child marriage, and the evil is greatly enhanced by the uncompromising prohibition of remarriage in India. The singular prohibition is one of the fruits of the traditional subjection of woman. According to the social and religious standards of India, she is regarded as still bound to do reverence even to a dead husband, and his dominion is considered as lasting during her life, even though he has ceased to live. This *idea of enslavement* was carried to such an extreme that the widow was until recently bound to self-destruction at the death of her husband, in order that she might continue to be his wife and engage in his service in the life beyond.

10. The prohibition of remarriage was lifted by what is known in British Indian legislation as the "*Widow Marriage Act*," passed by Lord Canning in 1856. The force of this act is simply that it removes the legal obstacles to remarriage on the part of the widow, if it is desired, but at the same time it requires her, in case of remarriage, to forfeit all property which she has inherited from her husband. This law has been modified by a special enactment in the case of native Christians and the theistic reformed sects of India, but it is still in force so far as the entire Hindu population is concerned. It is in reality, however, a dead letter, as the Hindus regard it with abhorrence, and have not mitigated in the least their strenuous opposition to the remarriage of a widow. Thirty

years after its enactment only about sixty remarriages are reported in all India. It was a generation or more in advance of native opinion, which, however, at the present time is beginning to agitate for larger liberty in this matter. The law, being simply permissive in its character, legalizes without urging or facilitating the act of remarriage. It remains for native public opinion to relax its tyrannical stringency and yield itself to the urgent call for a more enlightened liberty. As the case stands now, the loss of property on the part of the widow is not the only penalty attending her remarriage; both she and her husband are ruled out of caste, and must suffer social ostracism in its most intense and virulent form.

11. The *condition of the Hindu widow* is, almost without exception, a lamentable one. It has been fully described in books referring to the social and religious state of India. The chief features which make her fate a hard one, especially if she is widowed in childhood, are that she is immediately obliged to shave her head, is deprived forcibly of her jewels and ordinary clothing, and made to wear for the rest of her life a distinctive garb, which is a badge of humiliation. She is allowed to eat only once in the twenty-four hours, and every two weeks is required to observe a strict fast, omitting even the one meal. It has been decreed, however, by the highest religious court of Hinduism that if, acting on medical advice, the widow on these fast-days should drink a little water the offence should be condoned. Her person is forever held in contempt, and even her touch may be considered pollution. Her widowhood is regarded as an affliction brought upon her in punishment for heinous sin in a previous state of existence. If it come upon her in childhood she must grow to years of maturity with the painful consciousness of her isolation and unhappy ostracism shadowing the early years of her life. She is forever an object of suspicion, and is looked upon as capable of all evil. She is the victim of special temptations, and is often driven to a life of shame through sheer self-loathing and despair.

12. It should not be understood that all widows are invariably treated with the same degree of severity and contempt throughout India. The treatment shown them varies in different castes, and even in different families. It may, of course, be *mitigated* by the personal kindness and consideration of their immediate circle, and it may be, on the other

hand, intensified by fanaticism. In the Punjab, and especially in Bengal, the worst features of the widow's sad lot are prevalent. In other parts of India she may be treated with far less personal contumely, but the main features of isolation, suspicion, distinctive dress, cruel restrictions, and prohibition of remarriage prevail everywhere.

13. According to the census of 1881, there were in India at that time 20,938,626 widows. *The census of 1891* reports 22,657,429, but as this report was given with reference only to 262,300,000 out of a total population of 287,223,431, if the same proportion holds, the total number in all India would not be less than 25,000,000. Nearly every fifth woman in India is a widow. This large percentage may be traced directly to the custom of early marriages and the stringent prohibition of remarriage.

14. The same shadow rests upon the widow in China and Korea, although the exactions of custom are by no means so inexorable as in India. If, however, she should remarry she loses her social position and is regarded as guilty of an unnatural and immodest act.

15. In connection with the subject of widowhood and its enforced hardships, mention may be made of the now happily *extinct custom of sati*, or widow-burning. The usual form of the word in English is "suttee," but it is more correctly written *sati*, from a root signifying "good" or "pure," the significance of the word being that self-destruction on the part of the widow is a preëminently virtuous act. The horrible custom was unknown among the early Aryans, nor is it inculcated in the Vedas. It is supposed that the Hindus adopted it from the Scythian tribes, who were accustomed to immolate "concubine and horse and slave on the tomb of the dead lord." Possibly the custom may have commended itself to the Hindus as one eminently fitting and in harmony with their ideas of what is becoming in a widow. At all events, it became prevalent to a fearful extent, and the relatives of the unhappy widow may have been all the more eager to insist upon it so that they might obtain her inheritance and be altogether relieved of the burden of supporting her. She was assured that untold happiness would follow this supreme sacrifice, and even those who aided in the act of burning would obtain for themselves extravagant merit. In numberless instances the unhappy victim would shrink from her ter-

rible fate, and would be forced to it in a way which made it a most abominable species of murder.

In the year 1817 it was found that, on an average, two widows were burned alive in Bengal every day. In some cases death was by burial while alive instead of by burning. This most awful crime was *abolished* by the British Government in 1829 by the decisive action of Lord William Bentinck. The Hindus objected most vigorously to the regulation placing the practice of *sati* among the crimes punishable by law. They presented memorials to the Government, in which they justified the act of immolation as a sacred duty and exalted privilege, and claimed that the action of the authorities was an unwarranted interference with the religious customs of India. The appeal was transmitted to the Privy Council in England, but Lord Bentinck's action in the matter was sustained. The prohibition applied only to British territory, but the Government has also used its best influence in restricting the custom in Native States, and at the present time, although rare instances are still reported, it has been practically suppressed everywhere. The agitation for its abolition was begun under missionary auspices by Dr. Carey in 1801.

Defective Family Training.—The delicate and responsible offices of parental training, although everywhere in the non-Christian world more or less under the guiding instincts of natural feeling, are yet, through ignorance, passion, and thoughtlessness, sadly ineffective as a helpful discipline to the young. Family training can rise no higher in its temper and wisdom than the family character. Its aspirations may be the best, and its aims the highest that can be expected under the circumstances, yet they are not likely to transcend the family environment, except as Christian teachings give an uplifting impulse to parental desires.

1. The sketch of *Japanese child life* given by Miss Bacon, in her chapter on childhood in "Japanese Girls and Women," is a pleasing picture, and, owing to the kindness with which children are treated, Japan has been called a "paradise of babies." So far as gentleness and natural affection are concerned, the elements of happy family life seem to be present in Japan. The danger is rather in the lack of a wise self-restraint on the part of parents, modifying the tendency to an undue laxity which in the end may work injury. The absence of a high moral purpose and a deep sense of parental

responsibility can hardly be atoned for by mere fondness. Later on in the life of a Japanese child comes the shadow of parental absolutism, which in many instances is guilty of inflicting grave wrongs upon confiding and obedient children, especially the daughters.

2. *In China* there is a somewhat severe and elaborate ethical code of training which, if put into practice with wisdom and kindliness, is by no means void of good results. Its influence, however, is largely neutralized by the force of example and the power of the imitative instinct in the young. The "*Nü Erh Ching;* or, Classic for Girls" has been translated into English by Professor Headland, of Peking, and is full of sage advice and excellent counsel. Moral maxims and conventional politeness, however, may be insisted upon with much carefulness; yet if a child's mind "is filled with ill-natured gossip, low jests, filthy sayings, and a thousand slavish superstitions" the result is sure to be disastrous. Even though the letter of the discipline may be free from serious defect, yet the fact that it is ignored in thousands of families, and in its place is substituted the foolish and idolizing weakness of fond parents, interspersed with bursts of furious brutality, quite transforms the ideal Chinese home into a school of selfishness, conceit, and disobedience. The ordinary training of Chinese children is characterized by grave moral lapses, and sometimes by shocking cruelty. Punishment is frequently brutal and even criminal. Parental care is in many cases neglected. In fact, the children are sometimes cast off and turned loose in the world under heartless conditions which insure either death, slavery, or shame. Child slavery is one of the reproaches of Chinese society.

3. *In India and Burma*, and, in fact, throughout all Asiatic countries, the utter neglect of family training seems to be the feature most to be noted in this connection. The children, except those of the higher classes, are left to their own devices to grow up under the influence of their tainted environment. Where the climate will allow they are unclothed, until natural modesty ceases to exist, and are usually unwashed, unkempt, and covered with filth, flies, and vermin. In India "there exists a superstition according to which it is unlucky to wash children until they reach a certain age." The "joint family system," as known in India, is a dangerous one to family peace, and attended with practical disadvantages

which are objectionable from many points of view. Its effect upon children is to concentrate the power of evil example and bring them into contact with every aspect of domestic infelicity. A sad aspect of the matter is the prurient precocity of children, who begin their vile language with their infant prattle and grow old in pollution while yet young in years. The average Indian mother seems to be all unconscious of the fact that she has anything to do in forming the character of her children.

4. *In Mohammedan lands* the same physical and moral neglect prevails, and the young grow up under the unwholesome culture of surrounding influences. Parental petting alternates with parental passion in the daily treatment of children.

5. *In Africa* family life is not very far above the plane of mere animalism, modified, of course, by human instincts; yet there is really no family training. Children run wild and grow up with untamed and grossly tainted natures. The mission school is the best gift of heaven to African children, and under its auspices the long, slow process of making over those wild natures has commenced.

6. A word should be said in this connection concerning the *abuse of parental authority* in Eastern lands—not a new or strange thing in heathenism, as we may read in classical history. In China it is answerable for much brutality and for the sale of children into slavery, while in Japan it often seals the doom of a daughter to a life of misery. In all the realms of savagery it suggests a dread possibility in the case of millions of little ones who may at any time become the victims of a sudden whim or a loathsome purpose on the part of those who are the irresponsible masters of young lives.

Infanticide.—1. That the exposure of children in such a way as to insure their destruction was common in *classical heathenism* is too well known to require more than a passing notice. It is perhaps a less familiar fact that this inhuman crime prevailed among the pagan barbarians of Central and Northern *Europe* as late as the thirteenth century.

2. The heathenism of to-day, even in the centres of its most advanced civilization, is still red-handed with the traces of infanticide. Japan is in pleasing and humane contrast with her more barbarous neighbors, *the Chinese*, as regards this dark and cruel crime. That the custom, although often

practiced in secret, prevails in China cannot be doubted. The united testimony of those who have had ample opportunities to know the facts presents a body of evidence which is irresistibly strong, although the custom is confined almost exclusively to the destruction of girls, unless in case of deformed or weakly infants. It is more prevalent in Central and Southern China, and is comparatively rare in the north. It is said that poverty and the desire to be free from the burden of caring for girls are the chief *causes of its prevalence*. The spirit which seems to reign in the hearts of Chinese mothers is illustrated by a conversation which Miss Fielde reports in "A Corner of Cathay" (p. 72). A pagan Chinese woman, discoursing upon the subject of daughters, remarked, "A daughter is a troublesome and expensive thing anyway. Not only has she to be fed, but there is all the trouble of binding her feet, and of getting her betrothed, and of making up her wedding garments; and even after she is married off she must have presents made to her when she has children. Really, it is no wonder that so many baby girls are slain at their birth!"

While the difficulty of obtaining accurate data is recognized by all, and also the fact that statements which apply to certain sections of the vast empire are not representative of the true status in other parts, yet the *prevalence* of infanticide to a frightful extent is beyond question. The author of "Things Chinese" (p. 233) estimates on the basis of special inquiries that in the province of Fuhkien "an average of forty per cent. of the girls were thus murdered." Rev. C. Hartwell, in a paper read at the Shanghai Conference of 1877 ("Report," p. 387), estimates that at Foochow "from thirty to seventy per cent. of the female infants have been destroyed." If the act of destruction is not actually committed, another method of accomplishing the result is to leave the infant in some exposed place, where it is either destroyed by animals or starved. It may be cast into the living tomb of a baby tower, or placed in a basket or shelter provided for the purpose, from whence some one may take it to sell into slavery or to adopt if so disposed. In the latter case the motive may be evil and the infant's future may be one of hopeless shame. Dr. W. A. P. Martin, a lifelong resident of China, writes in *The Chinese Recorder*, October, 1894, as follows: "Of the prevalence of infanticide in China there is unhappily no room for doubt.

The question is set at rest by the testimony of the people themselves. Among their moral tracts dissuading from vice and crime a conspicuous place is filled by a class called 'Dissuasives from Drowning Daughters.' Official proclamations may often be seen posted on gates and walls forbidding the practice." Other veteran missionaries, as Dr. Talmage, of Amoy, have reported the results of careful inquiry and observation to the same effect. Dr. Abeel, whose diary is quoted in the "Life of Talmage" (p. 69), and whose observation dates back about fifty years from the present time, gave it as his verdict, after repeated investigation in the vicinity of Amoy, that "the number destroyed varies exceedingly in different places, the extremes extending from seventy and eighty per cent. to ten per cent., and the average proportion destroyed in all these places amounting to nearly four-tenths, or exactly thirty-nine per cent. In seventeen of these forty towns and villages [visited] my informants declare that one-half or more are deprived of existence at birth."

"When I reached here thirty-two years ago," writes Rev. J. Macgowan (London Missionary Society), of Amoy, China, "there was a pond in the centre of the town known as the '*Babies' Pond.*' This was the place where little ones were thrown by their mothers. There were always several bodies of infants floating on its green, slimy waters, and the passers-by looked on without any surprise." The influence of Christianity in Amoy has banished this scene. "As the Church grew," he writes, "the truth spread, and street preachers pointed to this pond as an evidence of the heartlessness of idolatry that tolerated such wickedness, and the people became ashamed. Foundling Institutions were established, which are carried on to-day and which now have fully 2,000 children in connection with them. To-day thousands of women are alive who, but for Christianity, would have been put to death. The pond has long ago dried up." While, of course, no statement can be made which is other than an estimate, yet it seems beyond question that tens of thousands (we have seen it named as high as 200,000) of infant girls are annually sacrificed in China. The custom is practiced also in Formosa, as Dr. MacKay reports in "From Far Formosa" (p. 298).

3. The testimony concerning the prevalence of *infanticide in India* before the advent of British rule is hardly less abundant than in China. It may be drawn largely from Indian

sources. In a volume on "Medical Jurisprudence," quoted by Wilkins, it is stated that "the murder of female children, whether by the direct employment of homicidal means or by the more inhuman and not less certain measures of exposure to privation and neglect, has for ages been the chief and most characteristic crime of six-sevenths of the inhabitants of British India." Syed A. M. Shah states, in an article on "Hindu Women in India," that, "among Rajputs, if the child were a girl the poor little creature used often to be killed by her cruel parents, who looked upon her birth as a direct curse from heaven." In a lecture on "Kathiawar," delivered by Mr. M. A. Turkhud before the National Indian Association, the lecturer, in speaking of the Jadejas, remarked: "This tribe is noted for the practice of female infanticide. Whenever a child was born, if it was a girl it was immediately killed. How the practice originated is not exactly known, but it was probably due to the ambition among Rajputs to marry their daughters into families higher than their own, and this always involved a ruinous expenditure in dowries. This practice was not confined to the Jadejas alone, but it prevailed among the Sumras and Jethavas also."

The lecturer quoted, also, a paragraph from the writings of Colonel Watson upon the same theme. Referring to the method employed in the execution of the crime, the words reported are as follows: "It is not necessary to describe the mode of killing the unfortunate children. There were several methods. It is not difficult to kill a newborn child. 'What labor is there in crushing a flower?' said a Jadeja chief, on being asked what means were employed. The crime was formerly so universal that directly a female child was born it was killed by the women of the house, unless the father had given express orders beforehand that it should be reared, and such an order was rarely given. The father never saw the infant himself; he always pretended to be unconscious of the whole affair, and if any one ventured to ask him . . . the answer was, 'Nothing.' The event was always passed over in silence, and even when a girl's life was spared there was no rejoicing." When Kathiawar came under British rule, the Jains, whose chief religious tenet is total abstinence from taking all animal life, expressly stipulated that no cattle should be killed for the use of English troops; yet this was in face of the fact that female infanticide had been practiced for ages with-

out the slightest protest. The sacrifice of children in the payment of vows to Indian deities has been "known for untold generations," and not until British legislation had largely abolished the custom were there any signs of its cessation.

The question as to the *extent of infanticide* in India at the present time is more difficult to determine, as under the ban of British law it is carried on more secretly. In fifteen years, however, there have been officially reported 12,542 cases, and this number represents only a small proportion of the total. *The Indian Social Reformer* for August 3, 1895, contains the following statement: "Infanticide seems to be largely on the increase in the Madras Presidency. Hardly a week passes without our reading in the papers of painful instances in which newborn babies are either killed or deserted. The 'Sasilekha' rightly attributes this sad state of affairs to the peculiarly rigid and stupid marriage customs of the country, and exhorts all true patriots to do what they can to modify these customs." In a recent issue of *The Bombay Gazette* is the statement that "female infanticide continues prevalent in Northern India, and the subject comes under review by the Lieutenant-Governor of the Punjab in a resolution on the Sanitary Commissioner's report. 'The unenviable notoriety enjoyed by the districts of Jullundur, Amritsar, and Ludhiana,' he remarks, 'by reason of their abnormally high death-rates of female infants, is again brought to notice.'" A chapter on infanticide in "Women of the Orient" gives some significant statements from official sources with reference to the state of affairs in India in 1870, and the author comes to this conclusion: "As the result of careful inquiry while in India, I am morally certain that, at the very lowest estimate admissible, fully one-third of the girls born among the natives of that country are still secretly murdered."

The British Government has waged strenuous warfare against infanticide in India, but, owing to the extreme difficulty of discovery and the impossibility of fixing the guilt, it has not been as successful in the matter of infant murder as in the case of other inhuman practices. The crime has been *prohibited by British law* since 1802, and this proscriptive legislation has gradually been extended to all parts of India, and more recently it has been enacted that in all proclaimed villages the proportion of girls born should bear a certain ratio to the boys, as it has been clearly indicated by experience that the

normal proportion is about equal. A strict surveillance by the proper officials throughout Northern and Western India has secured at the present time a ratio of four girls to six boys, which is a decided improvement upon the past. The secrecy of the zenana renders it almost impossible to prove a case of infanticide, and, even though the act of murder should not be violently committed, the object can be attained with almost equal certainty by neglect. In the last census the relative number of girls to 100 boys shows a marked improvement over past records. The average for all India is 92 girls to every 100 boys. The lowest recorded ratio is $69\frac{78}{100}$ in Quetta, British Baluchistan, and the next is $83\frac{17}{100}$ in Sindh, while in Rajputana, once so noted for the prevalence of infanticide, it has risen to $87\frac{48}{100}$. It is worthy of note that in Upper Burma, where woman occupies a position of exceptional honor, the recorded ratio is $102\frac{79}{100}$ girls to every 100 boys. It is to be hoped that with the progress of Christianity and the abolition of the absurd extravagances of marriage the natural heart of India will revolt from the heinousness of this crime, and infanticide will disappear forever.

4. *In the Pacific Islands* infanticide has prevailed to a frightful extent under circumstances of exceptional heartlessness and cruelty. "The early missionaries have testified that not less than two-thirds of the children were put to death. Especially were female children killed. 'Why should the girl live?' they [the natives] would say. 'She cannot poise the spear, she cannot wield the club.' A mother would often strangle her own child, with one hand holding the nostrils and the other holding the mouth, and then herself dig the grave and bury the child." The above statement was made concerning the Fiji Islands, but it is substantially true with reference to almost the entire island world. The Samoan Group seems to have presented a remarkable exception to other sections of Polynesia, as infanticide is said never to have prevailed there.

5. As we enter the "habitations of cruelty" in the Dark Continent, the crime of infanticide is found in ghastly proportions. Among certain savage races the *advent of twins* seems to excite every instinct of fear and brutality. In an address at a Ladies' Meeting of the Church Missionary Society, Mrs. Hill, the wife of the lamented Bishop Hill, of Western Equatorial Africa, made the following statement: "The

birth of twins is considered a great curse, and the woman that has twins is disgraced for life afterward, and she is compelled to throw the twins into the wood, where they are left to die. In a town five miles distant from where we were there are five hundred infants annually sacrificed in these two ways: they are murdered by hundreds, and left to die in the way which I have stated." Dr. Laws (United Presbyterian Church of Scotland), in writing from Old Calabar, a neighboring mission to Bishop Hill's, says, "It is almost impossible for any one at home to imagine the horror with which the birth of twins is regarded by the natives, and especially by the native women." In the same connection he refers to the "destruction of twins" as one of the great obstacles to the progress of Christianity in Old Calabar, inasmuch as the missionaries insist upon an entire change of custom as essential to the profession of Christianity.

The missionary literature of other societies at work in Africa, especially that of the Universities' Mission and the London Missionary Society, yields similar statements with reference to "the fearful amount of child murder" prevailing in Africa. In some instances *the heinous guilt* of the little victim is declared to be that it "cut its upper teeth first." In other instances, strange to say, its fatal offence is reported as "cutting a lower tooth before the upper ones." In both cases the father was the executioner, fearing death himself if the infant lived. If a child should cut a tooth before birth its doom is sealed, according to what is known as the custom of the "vigego."

6. That infanticide has been only too well known among *the Indians* of North and South America is the testimony of those who are familiar with their history. To the credit of *the Mohammedans* it may be said that, except in the case of illegitimate children, infanticide is not now practiced, being prohibited in the Koran.

IV

THE TRIBAL GROUP

(Evils which pertain to intertribal relationships and find their origin in the cruel passions of savage life)

TURNING now from the consideration of those evils which may be differentiated as individual or domestic in their origin and character, we come to a group whose genesis is tribal, pertaining rather to life in the larger relationships of clan, tribe, or race. As will be noted, this is a classification which is far from precise or exclusive, yet it is perhaps as definite as we can hope to attain.

The Traffic in Human Flesh.—The slave-traffic and its twin evil, slavery, have shadowed human history from the earliest times. Barbarous pride, inhuman greed, and the fortunes of war among savage races have proved a sufficient stimulus to this cruel wrong.

1. A compact survey of the status of slavery in Greece and Rome, and of the enormous extent of the slave-traffic in those great empires, will be found in the excellent little volume of Dr. Ingram, who gives also, in chapter vi., a brief history of the rise of the African slave-trade in the latter half of the fifteenth century, when the Portuguese, under Prince Henry the Navigator, made their first venture in "black men and gold-dust." The awful scourge of colonial slavery and its monstrous crime of slave hunting and transportation followed with an amazingly rapid development. *Its history*, covering a period of over two hundred and fifty years, presents perhaps the most colossal wrong that man has ever inflicted upon man, unless we except the age-long records of war. Commerce in slaves was common in Russia until, in the reign of Alexander II., it came to an end with the abolition of serfdom in 1861. By this memorable act of emancipation, in which were included the serfs of the State, of the imperial appanages, and of the individual proprietors as well, over forty million bondmen were set free. Mohammedanism has been throughout its

history responsible for the slave-hunt and the slave-market as necessary accompaniments to the slavery it recognizes and sanctions. The African slave-trade in modern times has been maintained to a large extent for the supply of Moslem markets in Arabia, Persia, Turkey, Egypt, Tripoli, and Morocco.

2. Livingstone was the instrument used by Providence to awaken civilized nations to the enormity of this great evil and its awful cruelties. He pronounced it, in words which have lived and burned in the conscience of Christendom, to be "the open sore of the world." Since the abolition of the external traffic on the West Coast, which drained the deep recesses of the Continent for the supply of the colonial markets, there still lingers an internal trade among the native tribes of West Africa. The *main avenues of the traffic*, however, have branched out in three directions from East Central Africa and the Soudan as centres, and along these dreary paths the tramp of the ghastly caravans may still be heard. *One* of these finds its outlet from the Western Soudan in a northerly direction through the burning regions of the Sahara to the Mohammedan States of North Africa, especially Tripoli and Morocco. *Another* is eastward to the coast, whence the slaves are conveyed to the markets in Arabia, Persia, and Turkey in the north, and, until recently, to Madagascar in the south. *The third route* is by the Nile Valley, through which a large traffic was formerly carried on, but which in late years has been so carefully guarded that it is not available except in instances where secrecy or cunning can succeed in eluding detection.

3. According to a careful estimate, based upon the personal investigations of such explorers as Livingstone, Gordon, Cameron, Lavigerie, and others, *the annual sacrifice of lives* in Africa by the slave-trade, as conducted a generation ago, was not less than five hundred thousand. If we add to this the victims transported into slavery and those exiled from their burning villages and their ruined homes, we may regard the total number of those who were at that time victims to the slave-trader's violence as not less than two millions annually. Much has been done within a quarter of a century to mitigate these horrors and lessen their volume, but that the slave-trade still exists to an extent hardly realized by Christendom is a fact which cannot be doubted. It is to a lamentable extent a feature of internal commerce between the African tribes themselves, and all the efforts to seal its outlets along the extensive

unguarded coast-line of East Africa have been as yet only partially successful.

4. In the *Congo Free State* energetic attempts have been made, with considerable success, to break up the Arab strongholds of the traffic in the northeasterly regions of the State. The action of the Brussels Conference of 1889–90, which had for one of its objects the suppression of the slave-trade, has given a stimulus among all civilized nations to aggressive and benevolent efforts for its repression. It is in harmony with the agreement entered upon at that Conference that the recent campaign upon the northern and eastern borders of the Congo State was conducted. Germany, England, and France have responded to the sentiment embodied in the Brussels Act, and have throttled the giant evil here and there throughout their vast possessions and spheres of influence in Africa; yet the testimony of travellers who have penetrated the interior, of missionaries in various parts of the Continent, and especially the recent report of Mr. Donald Mackenzie, who in 1895 visited the East Coast of Africa from Suakin to Zanzibar as a special Commissioner of the British and Foreign Anti-Slavery Society, leave no room for doubt that the slave-trade is still a grim reality in Africa. Such is also the testimony of Mr. Heli Chatelain who has resided for many years in West Africa, and who has been instrumental in organizing the "Philafrican Liberators' League" in the United States, for the purpose of establishing colonies in Africa, according to the suggestion of the Brussels Act, for the protection and industrial training of liberated slaves.

Slave-markets for intertribal trade are scattered along the West Coast. In Yorubaland young children are driven like sheep to be sold in the shambles. In a recent volume on Hausaland, by Charles H. Robinson, M. A., startling statements are made concerning the extent and cruelty of the slave-traffic *in the Hausa States* and throughout the Western Soudan. His description of the slave-market at Kano, of the slave-raiding throughout that section of Africa, and of the singular custom of using slaves as currency, indicates that this region, although nominally under English supervision, through the Royal Niger Company, is cursed by the most abandoned and heartless species of slave-raiding and slave-trading. In the market at Kano there is an average of about five hundred human beings daily on sale. It appears, in fact, that about

every important town in the Hausa States possesses a slave-market. The tribute paid by the smaller States to the larger consists usually of slaves. The Sultan of Sokoto receives a small army of them every year as his annual tribute. Mr. Robinson declares that "one out of every three hundred persons now living in the world is a Hausa-speaking slave," and justifies the statement upon the basis of a Hausa-speaking population of fifteen millions, or one per cent. of the world's inhabitants. As he regards it as beyond question that at least one-third of these are in a state of slavery, this would result in one Hausa-speaking slave to every three hundred of the world's population.

In "Fire and Sword in the Sudan," by Slatin Pasha, translated by Major Wingate, is another harrowing account of slavery and the slave-trade in the *Soudan*, chiefly in the *eastern section*. His descriptions of the desert slave-routes, and how women and girls are treated, present records of cruelty which are almost too appalling to quote.

5. The existence of *slave-markets in Morocco*, supplied by transportation across the Sahara from the Western Soudan and the regions of the Upper Niger, is confirmed by abundant testimony. Mr. Henry Gurney assures us that he himself visited slave-markets in Morocco City and Fez, in 1894. Substantially the same information is given by correspondents who accompanied the Embassy of Marshal Martinez Campos to the Court of Morocco, who report the sale of slaves within view of the Imperial Palace, and by Luis Morote in a communication to the Spanish Anti-Slavery Society, describing the slave-markets in Morocco City, after a visit to Morocco in the winter of 1893–94. Mr. Morote speaks of the horrors of the slave-raids and the long caravan journeys across the trackless desert from Timbuctoo or the far Soudan. A correspondent of *The New York Tribune*, in a letter from Mogador, quoted in *Illustrated Africa*, November, 1895, p. 11, declares that the trade has never been so thriving and prosperous as it is at present.

There is also a restricted traffic through the ports of *Tripoli*, although carried on under the cover of various disguises, since by treaty with England the slave-trade in that province is illegal. *In Egypt* the trade is happily under strict espionage, and at Cairo a home for freed women slaves has been established, where in 1895 seventy-one were received; but of these only

three were found to have been imported recently from outside, and the remainder were domestic slaves who had been set free. The English Government has established stations in the Nile Valley for watching the traffic, and along the Red Sea coast north of Suakin a camel corps is constantly patrolling to detect any signs either of export or import. Unfortunately, south of Suakin the Red Sea coast is practically unguarded, and the slaver still finds in that section an outlet for his chattel.

6. The Red Sea coast from Suakin southward to the Strait of Bab-el-Mandeb, and the entire coast-line around Cape Guardafui to Zanzibar, have hardly any effective restraint put upon the traffic. The report of Mr. Donald Mackenzie, already referred to as special Commissioner of the British and Foreign Anti-Slavery Society, gives an elaborate account of his visit of investigation, in 1895, along the coast and to the opposite shores of Arabia. The evidence that he presents of a considerable traffic is convincing. The *main recruiting-ground* is Danakli and Aussa, and from the ports of Massowah, Mader, Eid, Margebelah, and Roheitah the slaves are shipped across to the Fursan Islands, which are a hotbed of slavery, and to Hodeidah and other ports. In some instances they are transported around to the eastern coast of Arabia. His report is strange reading for the nineteenth century, and gives some revolting details of cruelty and suffering.

The report of Mr. Mackenzie concerning the *slave-traffic in Zanzibar* and Pemba brings a still more unwelcome surprise. The Sultanate of Zanzibar has been a protectorate of Great Britain since 1890, and according to treaties made in 1873, confirmed by a decree of the Sultan, August 12, 1890, the slave-trade is under prohibition with severe penalties. According to evidence gathered by Mr. Mackenzie during his visit in the spring of 1895, these restrictions are practically a dead letter. Out of a total population of 400,000, about 266,000 are slaves, and to maintain this status of slavery an importation from the mainland of at least 6,000 annually is required, representing a yearly sacrifice of not less than 24,000 lives. He estimates further that some 11,000 are annually shipped either from the mainland or from the islands of Zanzibar and Pemba to the Arabian coast, representing a further slaughter of 40,000 lives, since every slave who leaves the coast is roughly calculated as standing for four others who have been

slain in the process of his capture and transportation to the coast.

Upon the basis of these facts most urgent appeals are made for the *total abolition* by the British Government of the status of slavery in Zanzibar. The British and Foreign Anti-Slavery Society is in communication with the Government on the subject. Bishop Tucker of Uganda has also written, emphasizing the imperative demand for some Government action which will forever abolish the present scandal. Mr. Mackenzie also passes severe strictures upon the system of securing porters for trips into the interior. He regards them as in reality slaves, who are owned by masters in Zanzibar, and who hand over to their owners one half of their earnings. The mortality among these caravans of porters he estimates as high as thirty per cent., and his account of the system indicates that it should be under more effective regulations. A confirmation of Mr. Mackenzie's statements about exportation to Arabia is found in an extract from a letter of the Rev. P. J. Zwemer, of the Arabian Mission, dated Muscat, October 9, 1895. He says: "A large number of Negroes are still imported *sub rosa* from Africa. Although slave-importation as a trade is no longer carried on, yet the method of supplying the Arab with free Negro labor is very simple. Africa is the source of supply, and transportation is easily effected under the tricolor (French), which defies British inspection."

Mr. Mackenzie also visited the German territory in East Africa south of Zanzibar, and reports the existence of an enormous slave-traffic from the interior of the Continent into German East Africa, but almost an entire prohibition of any export through the ports. His account of cruelties to the natives under German rule is hardly credible, yet it is fully confirmed by Miss Balfour in her recent book, "Twelve Hundred Miles in a Waggon," in an account of her visit to Dar-es-Salâm.

7. In the *regions around Lake Nyassa*, now a British protectorate, vigorous measures have been taken by *Commissioner H. H. Johnston* to stamp out the slave-traffic. Military operations upon a considerable scale have been conducted, and several prominent leaders among the Arab slave-traders have been slain and their business broken up. A chain of forts has been established in the Nyassaland Protectorate under the administration of this energetic representative of the British

Government, which guard the old slave-routes so effectively that the whole traffic may be said to be under surveillance and control within the limits of the protectorate. The Commissioner reports (Africa, No. 4, 1896, p. 25): "I have the pleasure now to inform your Lordship that, as far as I am aware, there does not exist a single independent avowedly slave-trading chief within the British Central Africa Protectorate." He also writes in a recent letter: "We have had splendid news from Lake Nyassa lately. I do not think now there is a recalcitrant slave-trading chief left unconquered. With the fall of Tambala the last slave-trading Yao chief in the protectorate has gone."

Interesting tidings from this section of Africa have come through the reports of *Mr. E. J. Glave*, who was sent out by the Century Company to obtain information on the slave-trade for publication in *The Century Magazine*. Mr. Glave entered Africa at the Zambezi, and journeyed to Lake Nyassa, and from thence in a northwesterly direction until he descended the Congo and reached Matadi. While waiting there for the homeward-bound steamer, he was stricken with fever and died. A series of illustrated articles made up of extracts from his journal are to be found in *The Century Magazine*, commencing with August, 1896, in which graphic pictures are given of the struggles with the exporting slave-trade in the Nyassa Protectorate. He speaks incidentally of Livingstone and his wife as the pioneers of civilization in those regions. In *Central Africa* for October, 1895, is printed an extract from one of his letters, describing his journey from Lake Nyassa to Lake Bangweolo, in which he speaks of the earnest request of natives whom he met, that white men might come to their country and protect them against the slave-raiders, "who are playing terrible havoc all over the land." He reports seeing "the ruins of dozens of villages which have been destroyed by these raiders, and the occupants carried into slavery."

8. In the *Island of Madagascar* a decree of the Queen, in 1877, freed the African slaves in her dominion, and forbade their import or export; yet domestic native slaves and serfs exist in abundance, and, according to a special correspondent of *The London Times*, writing under date of April 11, 1895, slave-raids are still carried on in the interior of the island, and in another communication an account is given of the slave-market in the capital. The Ibara tribesmen and the Sakalava

are represented as inveterate slave-dealers. The Hovas themselves stand in terror of these cruel forest tribes. The status, however, has been happily changed from what it was at the beginning of the present century, when Madagascar was an original source of supply for the slave-trade, and from three to four thousand Malagasy were, according to reliable data, exported annually to America or the West Indies. In 1817 this slave-trade was abolished by treaty between England and Madagascar.

9. Our *survey of the African Continent* reveals encouraging progress in comparison with the state of things a generation ago, but it is plain that there is still much to be done before the barbarities of the slave-trade will cease. Were it not for the restraining influence of European governments, albeit as yet too imperfectly exercised, we should still have this cursed business in full blast. With the entrance of European control, the establishment of commerce, the opening of roads, and especially of railways, and the more vigorous intervention of the authorities, we may hope that the traffic in slaves will gradually disappear.

10. In *the Pacific Islands* the kidnapping of natives for purposes of the slave-trade has been known even under European traders, and Pacific Islanders have been transported to South America. Even as late as 1890, "the ship 'Alma' took four hundred natives of Micronesia to Guatemala, and two years afterward only one hundred and eighty of them were living, the rest having died of fevers contracted in the malarious swamps of the plantations. In 1892 the brig 'Tahiti' took three hundred natives from the Gilbert Islands to labor on plantations in Central America, and was capsized near the coast of Mexico. Not one of its living freight was ever heard of." Even steamers have been employed in the same service. These unfortunate islanders on arrival in Guatemala are put to work upon the plantations under conditions which virtually amount to slavery. Rev. John G. Paton, of the New Hebrides Mission, has investigated the Kanaka labor-traffic, which he pronounces a species of colonial slavery. He has estimated that seventy thousand Pacific Islanders have been taken from their homes by slave-hunters. It was in revenge for the crime of kidnapping by traders that Bishop Patteson was slain upon one of the islands of the Santa Cruz group in September, 1871. An account of the Queensland

Kanaka traffic and its horrors is given by the Rev. Oscar Michelsen.

11. The *trade in coolies from China and India*, and to a very limited extent from Japan, for the South American and West Indian plantations has been in some respects not far removed from a veritable slave-traffic. The slave-trade as it is known in Africa does not exist in China, but the coolie-traffic gained a bad prominence before it was brought within restrictions. The Japanese Government, to its honor, fought it fiercely and successfully. The coolie-traffic from India for the West Indian plantations has been, and is still, open to the same strictures. The position of the so-called coolie emigrant when he reaches his destination is little better than a slave. As late as 1893 there were one Dutch and seven English agencies engaged in the transportation of coolies. They are usually transported in sailing vessels, of which seventeen cleared from Calcutta alone in 1893, as well as three steamships. The exportation from Calcutta amounted to 10,674, making an average of 533 per vessel. "Recently about four hundred of these 'voluntary' emigrants begged the people of Calcutta to be liberated, as they had been made to leave their homes and relations by force. They attacked their escort, and about thirty escaped. The rest, however, were driven down to the landing by the police as if they were sheep."

12. *In India* there is no slave-trade so called, but children are often sold, especially in times of famine, and there is also a secret trade in female slaves in certain districts of the country. "Malwa has long been noted for its traffic in females." Many of the Rajput chiefs have their retinue of slaves. At the time of the distressing famine in Rajputana, in 1868–70, "children were sold by their parents for sums varying from one to five rupees." These incidents are happily rare, however, in India at the present day, and the watchfulness of the Government is most effective. *In Persia* there is slavery to a considerable extent, the ranks being recruited from the African coast, by way of the Persian Gulf or across Arabia overland.

13. The *atrocious cruelties* of the African slave-trade have been vividly described by Livingstone, Stanley, Baker, Cameron, and others, and there is no need of dwelling upon the subject here. "Fire and Sword in the Sudan," by Slatin Pasha, previously referred to, contains recent information.

Slavery.—Slavery is linked with the slave-trade, both as

cause and effect. It is one of the ancient sorrows of the world, but we cannot deal with its history here. It is pleasant to observe that there are some sections of the Oriental world where it has never existed. This is notably the case among the Japanese.

1. There are other *regions where happily it has been abolished.* With the singular exception of the Sultanate of Zanzibar, this has been true of the British Empire since 1833, including its West Indian colonies and British Guiana. In 1848 France declared that no more slaves should be admitted into French territory. Serfdom in Russia ceased with the decree of Alexander II., in 1861, and the Emancipation Proclamation of President Lincoln, in 1863, restored to freedom 6,000,000 bondmen in the United States. In 1889 slavery was abolished in Brazil, as it had been in most of the South American republics at the time of their establishment. It is now the universal policy of civilized nations to prohibit the status of slavery.

2. It is an evil which still *exists*, however, *in vast sections of the non-Christian world.* It may be said to be universal in Africa, except where European influence has been exerted in prohibition. It is characteristic of all Mohammedan society, and is found in Madagascar, where fully one-third of the population is in bondage. In China, Korea, Siam, Assam, in some of the Native States of India, in Afghanistan, and in Central America it is also to be found. It is hardly necessary to refer at any length to the fact of its prevalence in Africa, as every explorer, traveller, and missionary bears witness to the evil; nor does the fact that it is a feature of the social and religious system of Islam need to be dwelt upon. In Madagascar, although slavery is rather of a domestic and patriarchal kind, with less severity than usual in the treatment of slaves, yet its evils are by no means light. The slave-market is a familiar sight, and the separation of families is of common occurrence. As France has now assumed colonial supervision of Madagascar, the question of the application to the island of the laws of France pertaining to the abolition of slavery has engaged the attention of the French Government. M. Lebon, the French Minister for the Colonies, has declared that the law of abolition is now applicable to Madagascar, but he remarks further that "the Government reserved to itself the right of promulgating this law at the time when it

deemed fitting, in order that the situation might not be complicated by a too hurried application of its provisions."

3. *In China domestic slavery*, mostly of females, exists extensively throughout the empire. The girls are usually purchased from their parents while still young, and the trade is especially active in times of famine, drought, or pestilence, or merely as an expedient in poverty. There is much that is shocking and suggestive of grinding drudgery, attended often by ill-treatment, which comes to light now and then concerning the domestic features of Chinese slavery. A darker aspect of it is that servitude is often another name for immorality. In *Korea*, although the abolition of slavery has been declared by edict, the institution still exists, and the law is practically inoperative, but it is almost altogether confined to the nobles and to the wealthier families of the land. In *Siam* the Government is virtually in place of master over its subjects, and in its demands for service pays little deference to personal rights. In addition, a species of slavery for debt prevails extensively, which is also true in the *Laos* country. In *Assam* the same custom of selling children to pay debts, or in some cases as offerings to the demons, is a pitiable incident in many a family history. If some child of the family is stricken with disease, the superstitious parents, while dreading and bemoaning the supposed necessity, will sell their children one after another in the hope of providing an appeasing sacrifice for the demon and securing the release and recovery of the sick member of the family. Children thus sold are rarely redeemed, and what is practically a state of slavery is thereby created.

4. *In India*, although the status of slavery is not recognized by the British Government, and the institution as such is prohibited, yet in the Native States, and to some extent in British territory, is found a system of labor slavery which is substantially the same as the bondage for debt above referred to. It is one of the advantages of British rule that the days of the old slave-kings have forever passed. The attachment of serfs to the soil, which amounted to slavery a century ago, has been gradually mitigated and banished by British law. Until 1843, however, the hereditary slaves in Madras were sold with the land.

5. *In Afghanistan* the Amir has come into notoriety of late upon charges of being a kidnapper and slave-raider among neighboring independent tribes, especially the Kafirs of the

Hindu-Kush. In fact, the extinction of the latter people seems to be well under way. That slavery exists in Afghanistan is evident. A recent volume by John Alfred Gray, M. B., late Surgeon to the Amir, entitled "At the Court of the Amir," gives undoubted testimony upon this point. He reports that "the slaves of Kabul are those who have been kidnapped from Kafiristan, and who are prisoners of war taken when some tribe breaks out in rebellion against the Amir." Other quotations fully confirming the status of slavery might be given.

6. Slavery for debt exists in some sections of Central America. The Rev. E. M. Haymaker (Presbyterian Board of Foreign Missions, North), of Guatemala City, writes: "Virtual slavery exists in some parts of the republic. The law compels a laborer to stay and work with his employer till his debt is discharged. The employer, however, has the means at hand by which he can, through an ever-increasing debt, keep the laborer in his power forever, the debt descending from father to son. He can abuse and beat the laborer as he pleases, for a mere 'Indian' would have no hope whatever before the judge against so powerful an opponent."

7. The existence of slavery in the Sultanate of Zanzibar, an English protectorate since 1890, is an anomaly which is exciting vigorous discussion in anti-slavery circles in England, and the British Government has been repeatedly memorialized to abolish finally the *status of slavery in Zanzibar* and Pemba. The recent death of the Sultan and the attempt at revolution will perhaps facilitate this step on the part of the Government. The importation of slaves has been forbidden by treaty since 1872, and by a decree of the British Government all children born within the bounds of the sultanate after December, 1889, are free, so that the only really lawful slaves in the protectorate at the present time are the survivors of those imported before June, 1873, or their children born before 1890. The drift of events, however, has been to maintain slavery at about its usual standard, since a secret importation, of an average of 6,000 slaves annually, has been going on in defiance of the treaty. The number actually in bondage in Zanzibar and Pemba is variously estimated from 140,000 by government officials, to 266,000 by Mr. Donald Mackenzie, the recent special Commissioner of the British and Foreign Anti-Slavery Society to investigate slavery and the slave-trade on the East

Coast of Africa. The effort to secure from the Government the total abolition of the recognized status of slavery in Zanzibar is timely, since the existence of slavery is an overwhelming temptation to the slave-trade, and adds immensely to the difficulties of preventing it. In a communication, before referred to, published in *The Times* (London), June 23, 1896, Bishop Tucker of East Africa urges most earnestly the immediate abolition of the status of slavery in the protectorate. His letter was accompanied by a memorial, which was forwarded to the Consul-General at Zanzibar by English missionaries of East Africa, praying that the action suggested might be speedily taken by Her Majesty's Government.

8. Of *the characteristic evils of slavery* little need be said. They are too manifest to require discussion. Its cruel wounds, wherever it exists, are as fresh to-day as in the past, and its gross scandals are as pronounced now as at any former period. That Christian missions have had an honorable record in mitigating the miseries of slavery and dealing sturdy blows at the abominable traffic in slaves is a fact to which we shall give attention in another connection.

Cannibalism.—1. Cannibalism is one of the most fiendish and loathsome aspects of social barbarism. It is a fearful incentive to the crime of murder, and a stimulus to every bloodthirsty passion in the human breast. Strange to say, at a recent meeting of the British Association for the Advancement of Science, at Ipswich, it found a mild apologist in Mr. H. A. Thrum, who deprecated its classification among vices, and would regard it rather as "a habit"! Its story for ages has been written in blood amid brutal scenes and inhuman orgies. Its prevalence has probably been far more extensive than the civilized world has realized. It is one of those hidden mysteries of iniquity which even heathenism instinctively conceals. Although much has come to light concerning it, its dark secrets will ever remain as part of the unwritten history of pure savagery.

2. The testimony as to its existence in the past among degraded races is abundant and cumulative, and need not be reviewed at any length here. Our interest in the subject centres rather in the question of its existence at the present time. Are we to regard it as a relic of the past, or must we consider it as still characteristic of the savage life of the world to-day? A tendency to minimize its practice and make light of its ex-

istence has been manifest in some quarters, but the evidence that it is still practiced in our day in many of the haunts of savagery is sufficient to justify its place in the list of the regnant evils of pagan society. Among the aborigines of *Australia*, especially the Papuans of Queensland, cannibal feasts are a common occurrence, as Lumholtz declares. The Maoris of *New Zealand* were detestable cannibals until the British Government took control of the islands, and the saving touch of Christianity transformed the whole social economy of a wildly savage race. In *New Guinea*, the Rev. James Chalmers has discovered abundant evidence of cannibal practice of the most filthy and barbarous description. He reports that it is the custom among the natives, when a man is shot down, for all to rush upon him for the purpose of biting his nose clean off and swallowing it, as the one who succeeds in accomplishing this feat "is looked upon as greater than the person who shot him." It is only a few years ago that the unfortunate ship "St. Paul," with three hundred and sixty Chinese passengers, fell into the hands of the natives. "They cooped up the victims like animals marked for slaughter, and clubbed and cooked so many every day till only four were left."

In the *New Hebrides* cannibal feasts are still of frequent occurrence, although upon several of the islands Christian missionary work has banished these scenes of cruelty. Among the "head-hunters" of *Formosa* a certain fastidiousness seems to control their cannibal instincts, as they usually select such delicacies as the brain and heart for their feasts. In many of the Pacific Islands the reign of cannibalism has been long and terrible, especially in the Fiji, Hervey, Society, and Marquesas groups. Among the *Fijis* in the early days of missionary labors scenes were witnessed which were "too horrible to be described, too full of fiendish cruelty to be imagined." The people were represented as "going beyond the ordinary limits of rapine and bloodshed, and violating the elementary instincts of mankind." While the aspect of many of these islands has been greatly changed by missionary effort and by the controlling power of civilized governments, yet there are dark corners where the old customs still linger, and from which the inhumanities of cannibalism have not wholly disappeared. In Fiji, however, cannibalism is now wholly extinct, and Christianity has fairly illumined the dismal darkness of former years.

3. *The African Continent* has been and is still the scene of innumerable cannibal atrocities. The northern and southern sections are, however, comparatively free, as there is nothing to report north of the Soudan or south of the Congo State, although, according to Dr. Liengme, of the Romande Mission in Southeast Africa, *Gasaland*, in Portuguese territory, south of the Zambesi, is not free from the charge of cannibalism. We quote his words as recorded in the *Bulletin Missionaire*. The testimony of the Rev. Josiah Tyler, for many years a missionary in *Zululand*, is to the effect that no Zulu-speaking people are addicted to cannibalism, with the single exception of some tribes living on the shores of Lake Tanganyika and Lake Nyassa.

In *the central belt* of the Continent, however, from the East Coast to the West, especially up and down the many tributaries of the Congo, cannibalism is still practiced with every possible accompaniment of atrocious cruelty. In a paper descriptive of three years of travel in the *extreme easterly regions* of the Congo State, read before the Royal Geographical Society in London, on March 11, 1895, by Captain S. L. Hinde, of the Belgian service, startling details are given illustrative of the ferocious spirit and horrible customs of some of the Congo tribes living between the Lualaba and Lomami rivers. In his descriptions of N'Gandu (Gandu), a fortified town on the bank of the Lomami River, he speaks of four gates to the city, the approach to which is in each case a pavement of human skulls. He counted more than two thousand skulls in the pavement of one gate alone. The stakes forming the entrenchment around the town were crowned with skulls. These skulls were largely relics of cannibal practices. He speaks of a slave-raider who had gathered together about ten thousand cannibal brigands. He recounts, among incidental illustrations of native barbarity, the death of a chief a short time previous to his visit, into whose grave one hundred men were thrown, having previously been killed. Upon these the chief's body was laid, and over it were thrown one hundred live women and the grave closed upon them. Over this mausoleum a magnificent house was built. Other details, referring more especially to cannibalism, are given. A French explorer named De Poumayrac, who ascended the Mobangi, a tributary of the Congo, in 1892, was attacked by members of a cannibal tribe and murdered with many of his party. The occasion

was celebrated by a cannibal feast. The Ngombes, who occupy a long strip of land between the Lopori and Congo rivers, are all fierce cannibals, and are the terror of neighboring tribes. Mr. Vincent presents the same testimony in his chapter on the Congo Free State. Similar statements have been made concerning the Babus, Bangelas, Balubas, and Malelas, all tribes of the Congo. *Mr. Dorsey Mohun*, a United States commercial agent and an associate of Captain Hinde in his travels in Eastern Congo, who has resided two years in the Congo Free State, reports it as his judgment that there are not less than twenty million cannibals at the present time in that State. He speaks of surprising a village one day in the midst of a cannibal feast, and of witnessing the funeral of a great chief and the burial alive of fourteen persons in the grave with his dead body.

The whole *West Coast north of the equator*, as far as the Upper Niger, if we penetrate the Continent but a short distance from the sea, seems to be alive with cannibals. In November, 1895, Miss Kingsley, the niece of the late Charles Kingsley, returned to England from a visit to the West Coast in the vicinity of the Gaboon River. She explored the Ogowe for a distance of two hundred and six miles, and during her journey through the country of *the Fang tribe* encountered cannibalism in the shape of a determined purpose to kill and eat some of her attendants, who were members of a hostile tribe. The Fangs are one of the few tribes in Africa who eat their own dead. She reports that she found no burial-places, but in most of the native mud huts pieces of human bodies were being kept just as civilized people keep eatables in their larders. Similar statements as to the cannibal habits of the Fangs are made by the Rev. W. S. Bannerman, of the Gaboon Mission of the American Presbyterians.

A missionary explorer, the Rev. F. Autenrieth, of the Basel Mission, has recently made an extensive journey back of the German colony of Cameroons, into the interior range of *the great Cameroons Mountains*, and penetrated into regions where no white man had previously been. He reports that the country he explored is inhabited by cannibals, and that he himself, without his knowledge at the time, was condemned to be killed and eaten, but fortunately escaped the fate assigned him. Proceeding still farther north to the delta of the Niger and the immense region which forms its *hinterland*, we find

A Communion Scene at Banza Manteka.

The assembled native converts, with few exceptions, were formerly savage cannibals.

The first Christian Endeavor Society in the Congo Valley.

abundant evidence in the reports of Government officials, recent explorers, and resident missionaries to confirm the statement that the reign of cannibalism is almost undisturbed, except in regions under the immediate control of European administration. A report of Sir Claude Macdonald, in 1893, upon the state of affairs in the Oil Rivers Protectorate, speaks of cannibals who inhabit the banks of the Cross River. The report of Sir John Kirk on the recent disturbances at Brass, in the Niger Coast Protectorate, speaks of the murder of prisoners by the natives, and the cannibalism of the people. Their excuse for such conduct was that it was their custom under such circumstances to kill and eat their captives.

The writings of the late *Bishop Crowther* contain statements to the same effect. He says: "Cannibalism prevails to a very great extent among the tribes from the delta to the regions of the Lower Niger, for instance, as among the people of Okrika, by whom one hundred and fifty prisoners taken from the opposite shore were divided among the chiefs to be killed and eaten. With the exception of eleven which fell to the lot of the church-goer chiefs, who took care of their share and spared them, the one hundred and thirty-nine remaining prisoners, which were divided among the heathen chiefs and people, were killed and eaten." A letter from the *Rev. E. Deas*, of the United Presbyterian Mission to Old Calabar, recounting the state of things in that region, refers to the existence of cannibal markets where slaves are sold for food. He himself had quite recently saved two sick women from being eaten by their fellow-creatures. The *Katholische Missionen* of Freiburg, in a recent account of a journey made in 1895 by *Father Bubendorf*, of the Congregation of the Holy Cross, from Onitsha (on the Niger) to a neighboring district, reports his statement that he was a horrified eye-witness of the slaughter of a group of unfortunate captives before a king's dwelling. He writes: "Every moment men, women, and even children, passed me, one with a human leg on his shoulder, others carrying the lungs or the heart of an unfortunate Kroo boy in their hands. Several times I was offered my choice of these morsels dripping with gore."

Several communications in the English papers in the summer of 1895 reported the atrocities committed by an African band in the region of Sierra Leone, known as *the "Human Leopards."* Several of them have been captured and exe-

cuted. They were accustomed to clothe themselves in leopard skins, attack their victim from behind, and stab him with a three-pronged dagger. The result was a cannibal feast.

A correspondent of *The Saturday Review*, referring to the recent trial of members of this band, calls attention to the *difference in method of cannibalism* on the West Coast from that which prevails on the East Coast. In West Africa the custom is to have the barbaric feast follow immediately the slaughter of the victims. On the East Coast an element of domestic economy seems to pervade cannibal customs, since the flesh of the old, the infirm, and the useless is dried and preserved, with a sort of sacramental reverence, in the family larder. It is offered to guests as a special compliment, to refuse which would be a deadly insult, while its acceptance secures friendship. The correspondent remarks: "Many of our travellers in East Africa have eaten thus sacramentally of the ancestors of some dark-skinned potentate." He refers to the cannibalism of the West Coast, however, as the refinement of gluttony, based upon a hideously genuine appetite for fresh human flesh. "Young boys are bought from the dark interior, kept in pens, fattened upon bananas, and finally killed and baked."

4. A singular confirmation of these statements concerning cannibalism on the West Coast comes from another part of the earth, where some of the West Coast superstitions have been transplanted in connection with the slave-trade. In Hayti the so-called *vaudoux worship* is still found among the secret practices of the Negroes. It is marked by the adoration of the serpent, and attended with the sacrifice of children and feasting upon their flesh. An abominable trade in human flesh for cannibal feasts, and cannibalism as a revolting luxury among natives, are still dark features of inland life upon the island. Froude remarks in this connection: "Behind the immorality, behind the religiosity, there lies active and alive the horrible revival of West African superstition: the serpent worship, the child sacrifice, and the cannibalism."

Human Sacrifices.—1. The grim tyranny of superstition has exacted the sacrifice of human life among many savage races. *Different motives* have inspired the crime, and it has been justified by its perpetrators either as a tribute to the dignity and station of some person of distinction who has died, or as a necessary propitiation offered to some object of wor-

ship, under the inspiration of fear, or with a desire to placate. It is also frequently resorted to as a supposed means of securing successful harvests, or victories in warfare, or hoped-for success in connection with any new undertaking. It is often considered an essential part of the observance of festival occasions, or an indispensable feature of the ceremonial etiquette of savagery. The ghastly realism of the scene appeals in a vivid way to the native imagination.

2. In many sections of the earth the practice has been greatly checked within a century. "Previous to the year 1837," writes the Rev. T. E. Slater (London Missionary Society), "about one hundred and fifty human sacrifices were annually offered in Gumsur," a city situated in East Central India. The Rev. James M. Macphail (Free Church of Scotland) writes that "human sacrifice existed among the Santals until quite recently." There are many localities in India where the traditions of human sacrifices, in some instances as a daily event, still linger, especially among the Rajputs, the Khonds, and in the Northern Punjab. In many of the Indian temples the very odor of human sacrifice seems to be still present. The whole subject has been carefully investigated by Dr. Rajendralala Mitra, a distinguished modern scholar of India, who published the result of his researches in *The Journal of the Asiatic Society of Bengal.* In reply to the contention that human sacrifices are not authorized in the Vedas, but were introduced in later times, Dr. Mitra remarks: "As a Hindu writing on the actions of my forefathers—remote as they are—it would have been a source of great satisfaction to me if I could adopt this conclusion as true, but I regret that I cannot do so consistently with my allegiance to the cause of history." He brings forward abundant evidence from Indian sources to show that "for a long time the rite was common all over Hindustan, and persons are not wanting who suspect that there are still nooks and corners in India where human victims are occasionally slaughtered for the gratification of the Devi." In a learned article on "The Brahmanas of the Vedas," by K. S. Macdonald, D. D., published in *The Indian Evangelical Review*, the references to human sacrifices in the Vedas are given in exhaustive detail. In the case of one hundred and seventy-nine different gods the particular kind of human being who should be sacrificed is named in each instance.

In Assam not long since children were offered as a sacrifice

for the forgiveness of sins. *Among the Shans* a belief in the efficacy of human sacrifice to procure a good harvest still exists. It is supposed by them that certain *nats* (spirits) are appeased only by human sacrifice. "The guardian spirit of one of the Salween ferries claims a victim every year, preferably a Chinaman. The *nat* saves trouble by capsizing a boat and securing his victim. The ferry is then safe for the rest of the year." Mr. J. George Scott, in an article on "The Wild Wa: A Head-Hunting Race," presents many illustrations of the abominable atrocities long prevalent among the tribes in the border-lands between the Shan tribes and Yunnan.

3. Among some of the *aborigines of Australia* the custom is said still to prevail that in the case of the death of any member of a given tribe his fellow-tribesmen are thereby placed under obligations to kill some one else in the next tribe, to equalize matters. Among the Dyaks of *Borneo* and the mountain tribes of *Formosa* human sacrifices have been common, and are even at the present time resorted to in connection with public events, such as the proclamation of war.

4. In the history of *the Pacific Islands* there are many traces of the bloody rites of human sacrifices. They were known among the Maoris, and in the New Hebrides, and almost universally throughout Polynesia. In the early chronicles of South Sea missions are repeated references to the custom. Worship was frequently attended with the sacrifice of life. It is recorded of King Pomare of the Society Islands that "during his reign of thirty years he had sacrificed two thousand human victims as offerings to his idols." Upon almost every public occasion a human sacrifice was required. If war was to be declared or some chief died or was threatened with serious illness; if some public building was to be dedicated or even a new house built for a chief; if a new idol was to be set up or a new canoe launched, the blood of some human victim, or in some instances of many such, must be offered in honor of the occasion. The horrible reputation of the inhabitants of the Fiji Islands for every species of brutality and cruelty makes it easy to believe that their record for human sacrifices is one of exceptional atrocity.

5. Among the aborigines of the *West Indies* and the pagan Indians of *Guiana* there is clear evidence of this odious crime. And even at the present time, according to the state-

ment of Dr. Sheldon Jackson, the people of *Alaska*, during an epidemic of the grippe, "felt that a more malignant spirit than common had got hold of them, and they must needs make greater sacrifices; so men, women, and children were caught by the medicine-men and sacrificed—buried alive to appease the spirit of the grippe."

6. The darkest record of all, however, is reserved for *Africa*, where rivers of blood have been poured out in human sacrifice. The almost universal practice in connection with the death of African chieftains is a bloody holocaust at the burial. Cameron, in an account of his journey across the Continent in 1874, speaks of "the atrocious sanguinary rites which attend the death of African despots." The resting-place of a chieftain's body is often a bed of living women, and his grave deeply saturated with the blood of victims slain in his honor. Ashanti, Dahomey, and the *whole Niger delta* with its tributaries have witnessed many a scene of sacrificial horror. The reports of English correspondents who accompanied the recent Ashanti expedition of the British Government, speak of hideous masses of bones and skulls of the victims of human sacrifice. An editorial in the London *Times*, November 13, 1895, referring to the fact that the ruler of Ashanti had expressly agreed by treaty to renounce human sacrifices and slave-raids, states that "it is notorious that these savage processes still continue."

In a chapter on the "*City of Blood*," in the life of Thomas Birch Freeman, an account is given, based upon the testimony of missionaries who were present at the time, of the funeral ceremonies attending the death of a king, at which forty victims were immolated within two days, and the streets strewn with headless bodies. The ground around fetich trees was wet with the blood of victims, while from their branches were suspended portions of human bodies. In the early history of the United Presbyterian Mission in Old Calabar are accounts of the same shocking scenes. On the death of Eyamba, a native king, a massacre of his wives and slaves, and even of many other women, took place; of his hundred wives, thirty were slaughtered. Even late reports from these dark regions bear the same story of unabated bloodshed. The Ijebus have recently sacrificed two hundred and fifty victims to their gods, in order to prevent the white man from taking their country. The king of Eboe, at his death in 1893, was accompanied by

forty sacrificial victims. The late Rev. J. Vernall wrote from the Yoruba Mission to the Church Missionary Society that human sacrifices were offered in honor of the dead body of the head chief, Sasere, in 1893. The late Bishop Crowther, a native African in connection with the Church Missionary Society, often testified to the existence of these cruel practices in the valley of the Niger.

The Congo contributes its full quota of gruesome evidence. United States Commercial Agent Dorsey Mohun, in his recent Report to Congress, states that he was an eye-witness to the tragic death of fourteen persons who were buried alive in honor of a great chief who had died. Dr. W. H. Leslie, a missionary of the American Baptist Missionary Union, located upon the Congo, states that a native chief presented himself for professional treatment whose hand was so shockingly diseased that at first he thought it would have to be amputated, but by powerful remedies he succeeded in saving all but a small portion of it. The chief remarked to the doctor that "thirty of his subjects had been put to death at different times because he thought they were eating it." "*At Lukenga's royal city*," writes Dr. Snyder, of the Southern Presbyterian Church Mission on the Congo, "there is being enacted a horrible tragedy. The brother of the king is lying dead wrapped in cloth, under a shed, and, what is more, he has lain there for two months. And why? Because they have not caught and killed enough people to satisfy the demands of their diabolical superstition. They have killed one hundred, and are now trying to catch one hundred more."

In Uganda, according to the statement of Mr. Ashe, King Mtesa confessed that "before the coming of white men to his country he had practiced the horrid rites of the *kiwendo*, when thousands of victims were ruthlessly slaughtered in the performance of the *sanguinary rites of Uganda.* It was said that when Mtesa rebuilt his father Suna's tomb, the throats of two thousand unhappy human victims were cut at the dead king's grave." In *Abyssinia*, according to Macdonald, "human sacrifices to their divinities are common among the people of Senjero." *In Southern Africa* the Kaffirs (those tribes south of the Zambesi) and the Zulus, even in recent times, have been guilty of the same unspeakable atrocities, as Dr. Tyler and Dr. Emil Holub testify.

The world's barbarism is by no means ended. In some of

its fairest regions the passions of demons seem to rage in the human breast.

Cruel Ordeals.—1. In most instances the ordeals which involve physical torment or exposure to death are resorted to with a view of testing and so discovering the innocence or guilt of some suspected person. These ghastly trials have been widely known in the world in various forms. The ordeal has been sometimes by fire or, again, by water or by the use of poisons or through personal encounter. Torture has also been employed to ascertain if the consciousness of guilt will bear the test. The peculiar horror which attaches to this custom is the probability in numberless instances of putting an absolutely innocent person to death, and in any case, of subjecting the victim to excruciating torture.

2. *Among the Ainu* of Northern Japan various barbarous expedients have prevailed to secure confession where a crime was suspected. One was the hot-water ordeal, which was practiced in two ways. According to one method, the victim was placed in an immense caldron of cold water, under which a blazing fire was kindled, and was kept there until the suffering was so intense that a confession was extorted. This severe test, however, was not common unless the evidence of guilt was strong. Still another method was compelling the accused person to thrust an arm into a pan of boiling water. If the test was refused it was regarded as indicative of guilt; or if accepted and the result was a severe scalding, this also was supposed to be evidence against the accused person. Only in case the flesh was uninjured was the innocence fully demonstrated. Other expedients were by grasping hot iron, or a hot stone held in the palm of the hand. Still another, which was especially a favorite in the case of testing the guilt or innocence of women, was to make them smoke an unusual quantity of tobacco and then drink the ashes of the weed. If made ill they were guilty; if not, their innocence was established. A more innocent trial was affected by causing a person to drink a cup of water and then throw the empty cup behind him over his head. If the cup fell the right way upward innocence was demonstrated; if otherwise, guilt was regarded as manifest. Another singular trial consisted of seating the person before a large tub of water with his mouth placed to it in such a way that he must drink continuously until it was all gone. This process perhaps does not seem very terrifying,

but in reality it involved intense pain. If the water was all drank the person was innocent, but if he gave up the attempt it was an indication of guilt. The stake ordeal, hanging by the hair, and beating were also resorted to. *In China* confession is often extorted by processes of ingenious and frightful torture. The diabolical versatility of the Chinese in this respect is notorious.

3. *In India* festivals are sometimes the scenes of ordeals by passing through fire to exhibit fortitude and devotion in evidence of the religious sincerity of devotees. Among some of the native tribes, as, for example, the Mairs and Kois, it was customary to challenge one accused to prove his innocence by thrusting his hand into boiling oil or by grasping red-hot shot. In case any one among the Kois died a natural death it was considered to be the result of the machinations of some enemy, and when the most likely person was settled upon, the corpse of the deceased was brought into his presence, and he was called upon to demonstrate his innocence by undergoing the ordeal of thrusting his hand into boiling oil or water. *In Siam* and neighboring countries the trial by ordeal has long been known. The tests were similar to those already mentioned, though several of them were of exceptional cruelty. The interest in the subject at present is happily only historical, as the tests are not now practiced. *In Madagascar* the ordeal by poison, or the use of *tangêna*, was formerly shamefully frequent. One out of every ten of the people, it has been computed, has been subjected to it, and half of the victims have died. According to the Rev. W. Ellis, "three thousand people perished every year a sacrifice to this superstition, for the belief, of course, was that while innocent people survived the ordeal, it invariably proved fatal to the guilty."

4. *Africa* has the melancholy distinction of continuing these practices, although in sections of the Continent under the control of European administration such cases are now usually the subject of judicial investigation. In former times in Old Calabar the death of a chief was supposed to be because he was bewitched by some one. The suspected persons would be at once subject to the ordeal of drinking the powdered esere-bean, on the supposition that if guilty they would retain it and die; if innocent, they would be relieved of it and survive. The result was usually the death of the victims. Other grim variations in different sections of the

Continent are mwavè-drinking in Nyassaland, reported as late as 1893, by Livingstonia missionaries of the Free Church of Scotland and mentioned also in a private letter from Dr. Laws, dated May 3, 1895, and the test of thrusting the hand into boiling water. In the latter case if the skin comes off the guilt is demonstrated, and the victim is then cut to pieces and burned. These superstitious customs have become to such an extent a part of the social code of savagery that nothing short of legal restriction backed by force can uproot them, except the enlightened teachings of Christianity. In the *islands of the Pacific* these strange and fiery ordeals have always been prevalent, but great changes have taken place in native customs on many of the islands since the entrance of Christian missions.

Cruel Punishments and Torture.—1. The just and proper method of inflicting punishment upon the guilty is a subject of great sociological interest, and has engaged the earnest thought and taxed the practical wisdom of distinguished modern reformers. Notable changes have been introduced in present-day penology, and it is one of the humane triumphs of Christian civilization that the old barbarities in the treatment of criminals have almost wholly disappeared within the bounds of Christendom. A succinct sketch of the cruel aspects of early judicial procedure, and of the processes of intimidation and torture which were not unknown even in the most cultured nations of the world until within a recent period, is given by Dr. Frederick Howard Wines in his interesting volume on the punishment of criminals. One is impressed, in reading that harrowing record, with the immense progress which is manifest in the humane transformations which distinguish the present system from the old. He is also, alas! reminded that there has been little improvement among the uncivilized peoples of the earth in respect to these penal cruelties, since the same horrid methods of inflicting punishment and torturing criminals are still practiced in many barbarous communities. A punishment may be pronounced cruel when it is unjustly severe, or inflicts excessive suffering, or is administered with barbarous torture, without legal sanction or restraint, as the whim or passion of the one in authority may dictate. That all this is true of much of the punishment which is practiced in the non-Christian world is a fact beyond question.

2. To begin with *Western Asia*, it is a notorious fact that

Turkey—the land which is even now the scene of such unparalleled atrocities—is full of dismal cruelties to those who fall under the ban of the law. This state of things pertains in a measure to all prisoners, but chiefly to non-Moslems who, perhaps most unjustly, fall under penal condemnation. *Turkish prisons* are horrible beyond description, and the treatment of prisoners is most inhuman. Shocking torture is not unfrequently inflicted to extract information or to serve some secret purpose of the authorities. The accounts of the recent massacres in Armenia, which have been spread before the world by reliable correspondents and by official reports, reveal what Turks and Kurds are capable of in the line of diabolical cruelty. An incident reported by Mr. Donald Mackenzie, special Commissioner of the British and Foreign Anti-Slavery Society, which fell under his own observation at Hodeidah, illustrates the awful possibilities of cruelty in a land of irresponsible power like Arabia.

In Persia methods of punishment involving excruciating torture are resorted to, as illustrated articles in *The New York Tribune* of May 10, 1896, and *The Graphic* (London) of August 15, 1896, recount in detail. The latter article, reproduced in *The New York Tribune* of August 30th, gives an account by an eye-witness who succeeded in obtaining a photograph of the scene, describing the burial alive of five prisoners in a preparation of plaster of Paris, so placed as to enclose the body up to the chin—a method of execution which is attended with intense suffering, as the plaster soon swells, hardens, and stops the circulation. In this instance the victims were selected from the prisoners in the jail at Shiraz, and were put to death not because of their personal guilt, but as an example to strike terror into the hearts of the population and put a stop to pillage and robbery in the province, the actual perpetrators of which the authorities were not able to secure. The bastinado, and mutilation of the person, with other ingenious devices for inflicting suffering, are characteristic features of penal administration throughout Persia. It is reported of the late Shah that his method of punishing some obstinate subjects of his realm who tampered with the telegraph-wires when they were first introduced into Persia, was to bury the offenders alive, one at the base of each telegraph-pole, as a hint that he would allow no trifling with his administration and no opposition to his will. *In Central Asia* the

prisons are described as inexpressibly foul, and imprisonment is apt to be attended with dismal tortures. *In Afghanistan* there are characteristic cruelties of penal discipline, to which reference has been made by a recent correspondent of the London *Times*.

3. *In India* the police administration has always been characterized by cruelties which even British administration has not been able wholly to stamp out. In a report of the commissioners for the investigation of alleged cases of torture in the Madras Presidency in 1855, the subject is dealt with in considerable detail, and aggravated instances of cruelty on the part of the police are brought to light. The punishment even of school-children used to be a species of torture. Many of the penalties recommended in the Code of Manu are abominable in character, especially those connected with violations of the proprieties of caste. Under British administration a changed state of things exists, although the shooting of sepoys bound at the cannon's mouth by British soldiers at the time of the mutiny was surely a strange lesson for a Christian government to give to the people of India.

4. The subject of *punishments in China* leads us into a veritable Chamber of Horrors, to which Mr. Norman, in his "Peoples and Politics of the Far East," has devoted an entire chapter, which, with its illustrations, presents a vivid picture of these frightful scenes (chap. xv.). In the Chinese Empire these things are not done in a corner, but are a recognized feature of judicial procedure. The ingenuity and variety of Chinese tortures have been fully described by standard writers upon the social customs of that strange empire. The infliction of torture is not confined to the prisoner who is on trial, but the unfortunate witnesses are also likely to receive the unwelcome attentions of the inquisitors. There is nothing that the Chinese dread more than the law itself and its administrators. Even a charge of wrong-doing, however unsubstantiated, is usually a signal for a series of painful ordeals. The abominable extremities of the Chinese system do not stop with actual guilt, but the relatives of one who is under suspicion, especially if his crime is proved, are often regarded as equally amenable to the law. Chinese executions are usually by beheading in public, the execution ground being open to all. The stroke of an executioner's sword is a comparatively merciful proceeding; the prisoner may be thankful if he escapes

the process of *lingchi*, which is being cut to pieces while still alive. The prisons of China are described as "loathsome, horrible dungeons, the scenes of cruelty and barbarism too fearful for description." In his chapter on "The Absence of Sympathy," Rev. Arthur Smith refers to the "deliberate routine cruelty with which all Chinese prisoners are treated who cannot pay for their exemption." In the Island of *Formosa* substantially the same system has prevailed.

5. In *Korea* "the vocabulary of torture is sufficiently copious to stamp Chō-sen as still a semi-civilized nation." The inventory of its implements as found in a court of justice or prison is ghastly in its suggestiveness. Public executions have always been conducted in brutal fashion, and are often attended with excruciating tortures of the prisoners. According to the old law of the realm, every member of a man's family was equally implicated in his offense. We read of the use of the rack even at the present time. Before we leave the Continent of Asia it should be noted that the Japanese, in comparison with all other Asiatic nations, stand in a favorable light so far as the general charge of cruelty is concerned.

6. If we turn to *the Continent of Africa* we enter the shadows of pure savagery, and a record of barbarities meets us which is appalling to contemplate. The simple infliction of a death-penalty becomes a comparatively merciful punishment. It is well if an unfortunate prisoner escapes a fate which is full of lingering agony and painful mutilation. In the "Life of Livingstone" instances are given of the severing of members of a living prisoner for even trifling offenses. The use of the knife upon the living victim was often a barbarous preliminary to his final execution. Capital punishment was resorted to as a penalty for insignificant offenses. Even speaking unadvisedly was a crime for which the lips were roughly sand-papered in a way to produce a painful excoriation. The sufferings of the poor slaves throughout Africa make one of the most horrible chapters in human history. Of the Awemba it is reported that they have a "kind of feudal system and discipline which is very strict, the slightest disobedience being punished with loss of fingers or hands, eyes put out, ears and nose cut off. Often through mere caprice these dreadful sufferings are inflicted, while occasionally the chief kills a number of his people simply to let them know he is chief and to keep them in constant fear of him."

The cruelties of Lobengula have filled a large place in recent South African history. Severing the nose and the ears of a victim seemed to be commonplace incidents in his administration. *Among the Zulus*, as the banana was set apart for royal use, if it was eaten by an ordinary person the death-penalty was promptly inflicted, and the same punishment was administered for theft. Thieves had their throats cut or their eyes extracted or their hands and feet cut off. In the capital of Ashanti the mere will of the king inflicted death for the least transgression of the most whimsical laws. Before the English missionaries entered Uganda, in the days of King Mtesa, executions took place by the hundreds by any method which seemed to suit the fancy of the king. Among the barbarous West Coast tribes the punishment of wives by their husbands is often cruelly painful. *Among the Pondos* there is a punishment which one can hardly read of without shuddering. The victim is bound or stretched upon an ant-hill from which thousands of virulent ants emerge and proceed to devour him, penetrating nostrils, eyes, ears, and mouth. But we must end this dismal recital. Enough has been said to show that a reign of cruelty still lingers in the earth, and that there is a pressing call for some transforming lessons from the Gospel of divine mercy.

Brutality in War.—1. The awful realities of war are in many instances attended by unspeakable cruelties and wild outbursts of brutal passions. Civilization has, however, so far asserted itself as to insist upon every possible expedient for alleviating the miseries of the wounded and restraining the brutalities incident to the conflict. The code governing the conduct of war is now recognized among all civilized nations, and its humane provisions are of great value in mitigating the horrors of the field, diminishing suffering, securing a proper respect for prisoners and a sufficient recognition of their necessities. With all that has been done, however, to lessen its brutalities, war, even in modern times and among civilized nations, is often attended with experiences which are appalling to the imagination. Even contemporary warfare is not always free from the charge of unnecessary barbarity; and when we consider the facilities for maiming the person and destroying life which are now in use, the question arises whether *war under modern conditions* has, after all, to any great extent lost its ancient terrors.

2. The recent Oriental war between Japan and China, while it revealed, no doubt, a strenuous and to a marked degree successful effort on the part of *the Japanese* to banish the old traditional savagery of the Orient, was yet not without its dismal scenes of brutality on the part of both combatants. With the Japanese such scenes as were enacted at Port Arthur were, however, exceptional, and no doubt were stimulated by awful provocation. The improvement in present Japanese methods over those which prevailed even a generation or so ago reveals a remarkable readiness to adopt the modern code of warfare.

3. The Chinese, on the other hand, exhibited all the old ferocity of their race. Not only were Japanese prisoners and wounded combatants who fell into their hands made the victims of savage torture and mutilation, but even their own wounded were neglected with shocking inhumanity. The spirit of *Chinese warfare* was represented by the remark of a high official to some Red Cross agents when he said, "We have no use for wounded soldiers." Statements still further illustrating the cold-blooded horrors of Chinese warfare are given by Mr. Henry Norman in his "Peoples and Politics of the Far East." He remarks: "It must never be forgotten that acts of appalling and almost incredible barbarity are the common accompaniment of all Chinese warfare. If it were not that the details are indescribable, I could give a blood-curdling list of horrors that have been described to me" (p. 86). In the same volume a correspondent of *The Times* is quoted as follows: "The Chinese take no prisoners. From dead, wounded, and vanquished alike they shear off the heads, mutilate them in various ways, and string them together by a rope passed through the mouth and gullet. The Japanese troops have seen these ghastly remnants of their comrades. A barrelful of them was found after the fight at Ping-Yang, and among the horrible trophies was the head of a young officer who had fallen wounded in a fort evacuated by General Oshima's men."

4. *Throughout Central Asia, Persa, and Turkey* we find a state of things which is in horrible rivalry with the worst that China can reveal. The most atrocious chapter of modern history is the recent story of Kurdish and Turkish brutality in Asia Minor. It cannot be called warfare; it is rather the brutal spirit of fiends gratifying a diabolical passion for blood-

shed and cruelty. The past history of India, extending down even to the advent of British rule, is full of shocking incidents. The barbarities of the great Afghan invasions "form one of the most appalling tales of bloodshed and wanton cruelty ever inflicted on the human race." Among the Rajputs it was a custom when victory seemed assured to their enemies to slaughter all their women rather than permit them to fall into the hands of the enemy. In the siege of Chittoor by the Mohammedans it is recorded that Padmani, the beautiful wife of the Rana, and all the women, to the number of many thousands, were entombed in immense caves, the mouths of which were closed, and all were destroyed by fires which were kindled within. The supremacy of British rule has now brought India under the code of modern warfare, and although the tragedy of the sepoy rebellion is still fresh in the memory, and there is no guarantee beyond the authority of British control that the old savagery will not reappear, yet the present outlook is that the brutalities formerly so prevalent have vanished, never to return.

5. In the northern States of Africa, especially in Morocco, the most sanguinary customs are characteristic of Mohammedan warfare. An incident recently reported in the London papers gives an insight into the ghastly realities of war in that section. A telegram announced the arrival at Fez of a large consignment of salted heads that were being transported from Morocco as trophies of a recent victory. It is even considered a merciful proceeding by the fierce soldiery of Morocco to bury their wounded comrades before life is extinct, so that the enemy may have no opportunity of mutilating their bodies. In the recent Italian campaign with Abyssinia the hands and feet of the wounded were cut off by the enemy on the field of battle, and they were left to the mercy of the vultures. In the interior of the Continent and along the West Coast there is nothing more terrible than the scenes of harrowing atrocity which have been and are still incidental to barbarous strife. As we move southward there is nothing to relieve the dark shadows of brutal warfare. It is a carnival of cruelty and beastly savagery. The last journal of Livingstone contains an account of a massacre so terrible in its atrocity that it seems to have made an overwhelming impression upon his mind. The well-known reputation of the Matabele warrior has been often referred to.

In the recent *French war in Madagascar* even a civilized nation seems to have been deeply compromised by the adoption of barbarous methods of warfare. The alliance of the blood-thirsty Sakalava with the French resulted in indiscriminate massacres of women and children who fell into their hands. In one case, writes the correspondent of the London *Times*, "there can be no doubt that the Sakalava, who are well armed, murdered four hundred women and children."

6. The *savage races of the Pacific* are not a whit less cruel than their fellow-barbarians of the Dark Continent. In New Guinea, the New Hebrides, and throughout the island realms of the South Seas, the ferocity of savage warfare has been illustrated for unknown generations. Happily, the encroachments of civilization, the spiritual victories of missions, and the extension of foreign authority over so many island groups of Oceania are influences which have greatly restrained the barbarities that have prevailed in the past.

Blood Feuds.—1. War is not confined to nations and tribes alone, but sometimes occurs between clans, communities, villages, families, and even individuals, who engage in a kind of mimic warfare under the name of blood feuds. These have frequently resulted in serious and desperate conflicts prolonged for generations and involving intense bitterness of feeling, with vindictive reprisals and cruel atrocities. The causes of strife may differ; in some instances it may spring from religious hatred, in others it may result from trespass and violence, and at times it is the outcome of family intrigue, jealousy, and enmity.

2. The *Continent of Africa* is all astir with these virulent feuds; tribes, communities, and families are in numberless instances pitted against one another in irreconcilable strife. Now it is a feud between neighboring villages, which means indiscriminate war to the knife between entire communities; now it is a quarrel over boundary lines, or a raid for plunder or retaliation for trespass and murder, or the avenging of some insult which cannot be passed unnoticed. A constant state of anarchy and bloody hostility is thus kept up among neighboring clans and communities. "When the Word of God came among us," said a Kaffir chief in 1836, "we were like the wild beasts; we knew nothing—nothing but war and bloodshed. Every one was against his neighbor, every man tried to destroy his brother." Dr. Moffat has given vivid descrip-

tions of the desperate character of the tribal feuds which he found prevailing in South Africa. Lust, revenge, and rapine were continually on the war-path. Throughout the length and breadth of Zambesia raids and counter-raids, attended with savage barbarities, always have been, and, where opportunity offers, are still, the constant occupation of hostile tribes. The popular theory of punishment or revenge in Africa is not to seek out the guilty and inflict upon them the penalty; it is to strike an indiscriminate blow at the entire community or tribe to whom the offender belongs. Vengeance is sweet to the native African, and under some circumstances it becomes, according to his social code, an imperative duty.

3. *In Turkey and Persia*, where national and religious distinctions honeycomb society, there is hardly a village which is not ready for sectional strife upon the slightest provocation. The horrors in Armenia show the fearful excesses to which religious and political hostility, when once aroused, will lead. The Kurd, who is *facile princeps* in his fiendishness, not only delights in barbarities upon Christians, but is often at war with his own people in local feuds.

4. *In India* there is perpetual hostility between Hindus and Moslems, resulting in feuds which are handed down with religious fidelity from generation to generation, and are always ready to break out into bloody violence if some trifling cause awakens the spirit of strife. Among the wild tribes of the mountains trial by combat is a favorite method of settling disputes, while their blood feuds are transmitted as a sacred inheritance from father to son. The unforgiving character of the Hindus makes them cling tenaciously to the hope of revenge, and wait patiently and long for their opportunity. In Assam murder is regarded as a social accomplishment. "No young Naga," remarks *The Indian Witness*, "is considered a man unless his hands have been imbrued in the blood of his fellow-man, whether in war or in cold blood makes no difference." In Burma the war of clans and even smaller communities has been common.

5. *China* is a network of clans ready to engage in hostile strife upon the slightest provocation. Massacre and bloodshed are the usual result of these conflicts. Village feuds are common among the Chinese. If they do not result in actual bloodshed they are sure to develop a system of petty trespass and the destruction of the property, especially the crops, of

the village. *In Formosa* fierce and sanguinary warfare, lasting sometimes for half a century, has attended these feuds among savage tribes. The practice of head-hunting may be traced back to these village and tribal wars. The Chinese in Formosa are especially the objects of hatred, and the head of a Chinaman is a trophy highly prized. "No savage is esteemed," says Dr. Williams, "who has not beheaded a Chinaman, while the greater the number of heads brought home from a fray the higher the position of a brave in the community." The traditions of Japan are full of reports of conflicts between the old feudal lords and their retainers, but in the present new era of advancing civilization and national reconstruction these petty strifes have almost entirely disappeared. A characteristic sight *in Korea*, usually in connection with the advent of the new year, is a promiscuous battle with clubs and stones between neighboring villages. It is often in sport, but in many instances it becomes a veritable mimic war.

In New Guinea and throughout *Oceania* turmoil and strife are commonplace features of savage life. "Blood for blood is a sacred law almost of nature wherever Christianity has not prevailed." Trespass or violence on the part of any member of a tribe is regarded as fastening the guilt upon the entire tribe, and thus indiscriminate bloodshed follows. The sounds of savage warfare have echoed among the islands of the Pacific for unknown generations, and where the happier arts of peace now prevail they are almost entirely the result of Christian missionary teaching and influence. If we penetrate in almost any direction into the comparatively unknown and inaccessible recesses of heathenism we will find the same shocking story of blood feuds and perpetual outbursts of sanguinary hostility. An officer of a prominent trading company who has lived long *among the Eskimos* has given it as his opinion that "he did not think there was a single Eskimo frequenting that post, and who had attained thirty years of age, who had not murdered a human being." The reign of the Prince of Peace is sadly needed among the warring factions of heathen society.

Lawlessness.—1. One of the noblest missions of civilization is the establishment and enforcement of just and effective laws restraining and punishing crimes against both the person of the individual and the good order of society. *The spirit of lawlessness* has brought sorrow and unrest to humanity

during all its history, and were it not for the majestic sway of law and its efficient administration there would be no guarantee of security and order even in civilized communities. The study of criminology within the bounds of civilization has been made a specialty by expert students (e. g., Wines, Henderson, Lombroso, and MacDonald), who have published the results of their investigations in instructive volumes. In the wide realms of barbarism crimes of every kind afflict society. The criminal is comparatively unrestrained by law, and pursues his wild career with little fear of justice. There are primitive and rude methods of punishment in vogue everywhere, and even in the less civilized states of the world the administration of justice would be prompt and effective were the practice equal to the theory. The possibility and, in many instances, the probability that justice will miscarry, combined with the allurements of lawlessness to untamed natures, give a fatal stimulus to criminal instincts and make the non-Christian world to a deplorable extent a prey to lawless violence.

2. There are many sections both of Asia and Africa that have been in the past noted for disorder and misrule which are to-day under the *control of civilized governments*, and are immensely benefited by their vigorous police administration. India is a prominent example. Crime and violence were rampant all through the vast peninsula before the advent of British rule. The native rulers themselves were arch-criminals, and society groaned under the miseries of rapine and vicious depravity. The terrible exploits of thugs, dacoits, and the robber castes, numbering over a hundred, make a vivid chapter in Indian lawlessness, which, thanks to the British Government, is now largely a thing of the past. What has been said of India is true of various portions of Burma, the Straits Settlements, Australasia wherever foreign rule prevails, and of many islands of the Pacific, together with extensive sections of Africa which have come under European supervision. It is impossible, of course, for a foreign power to restrain altogether the forces of disorder, and it need not surprise us to hear that under British as well as other European administrations the outlaws are not all cowed or old habits of crime entirely eradicated. In the Straits Settlements and in some districts of Burma there is unusual difficulty in breaking up the haunts of outlaws and destroying their power to do evil. To vast sections of the Asiatic and African world, how-

ever, it is an immense boon to have the judicial and police administration in the hands of foreign authorities.

3. If we turn now to the purely *native governments of Asia and Africa*, we find that the criminal classes are allowed to prey upon society to a frightful extent. The Empire of *Japan*, under its new régime, may be regarded as a notable exception, owing to the fact that the Japanese have a genius for government which is not found elsewhere in the Oriental world. They have adopted the criminal code of the most advanced nations, and are proceeding to enforce it with surprising impartiality, fidelity, and efficiency. It is to be hoped that the Island of Formosa, hitherto so noted for its piracy and brigandage, with all the atrocious deeds of its "Black Flags," or head-hunters, will be brought, at the hands of the Japanese authorities, under effective discipline. This task, apparently, is taxing severely the self-restraint of the Japanese officials. It is not easy for an Oriental government to break at once with traditional methods of administration, especially if there should be a supposed necessity for reviving them.

In China, in spite of its fierce and relentless system of dealing with criminals, we find many secret organizations for the fomenting of disorder and the prosecution of lawless raids. A turbulent and reckless element is ever ready for mob violence and brigandage. Clans of banditti are the terror of many sections of the empire. Especially in times of disturbance is human life unsafe, and summary execution is often the result of mere suspicion. Chinese pirates have always had a notorious reputation, and even the regular soldiers of the Government are often little better than freebooters. The foreign residents of China have had dire experiences of the treachery and cruelty of lawless mobs, attended in some instances by fatal results. There is hardly a province in the country which is free from desperate perils at the hands of lawless marauders. The recent outrages upon missionaries in Western China and the deplorable tragedy at Kucheng, not to speak of other experiences of lesser moment, are still fresh in our memories.

In *Manchuria* the state of things is hardly less serious. Bands of vagabonds link themselves together in a brotherhood of vice and engage in systematic blackmail of well-to-do citizens, playing the part of burdensome parasites, from whom

it is impossible to obtain deliverance. The highways are beset with robber bands who attack travellers in such force that resistance is hopeless. *In Korea* the turbulent Tonghaks have recently been in open rebellion. It is a question, however, whether the Government, by its oppression and tyrannical abuse of power, has not justified resistance on the part of its subjects. Disorder and robbery are, however, all too prevalent in every section of Korea, and it is to be hoped that whatever change of government may occur, will be in the interests of better discipline throughout the kingdom.

In Upper Burma, Assam, and Central Asia lawless deeds are of frequent occurrence. The Afghans are for the most part untamable outlaws. In Assam deeds of blood are committed without compunction. In Burma ferocious dacoity, for purposes of plunder and extortion, has been practiced for generations. The cruelties of the Burman dacoits are phenomenal. The Turcomans on the eastern borders of Persia have been robbers for centuries. *In Persia* and in the mountains of Kurdistan especially there is hardly any security for life or property, while in distressed Armenia an awful whirlwind of lawlessness has swept away almost every vestige of security and order. The traditional attitude of Moslems toward Christians is that of insult and aggression. Dr. William H. Thomson, who formerly resided in *Asiatic Turkey* and is familiar with Eastern life, has said: "It is not safe at present to travel alone for a mile's space in the Moslem world beyond the reach of some Christian occupying power." *Arabia*, now as of old, is a land where every man's hand is against his neighbor, so that except in settled localities there is no safety, even for an hour.

Africa, except as foreign control is exercised, is a favorite hunting-ground of the outlaw and plunderer. Robbery is a profession; murder is a commonplace incident. From the "tiger-men" of the West Coast through all the central stretches of the Continent warfare and plunder are the most characteristic features of savage life. The Angonis and Yaos in the region of Lake Nyassa, the bloody Masai east of the Victoria Nyanza, and innumerable lesser tribes and clans, live in the constant practice of their hereditary tendencies to lawless violence. The African rivers are often the haunts of pirates. Even in those countries bordering on the Mediterranean the interior regions are the scenes of violence. In

Madagascar the dreaded raids of robber bands render much of the island unsafe. In the East Indies and the Pacific Islands where European authority is not in control, native life for centuries has been a gruesome record of conspiracy, murder, rapine, and robbery.

V

THE SOCIAL GROUP

(Evils which are incidental to the social relationships of uncivilized communities, and are due to lack of intelligence or the force of depraved habit)

Introductory.—The previous section brought to our attention some of the grosser and more inhuman aspects of non-Christian society, such as have arisen chiefly from intertribal warfare and race hostility. There remains to be dealt with a *cluster of evils* connected with social relationships *of a more personal character*, revealed in individual conduct and domestic habits of life. They are in some respects similar to those mentioned in the previous group, with perhaps less of the brutal impulses of barbarism, while, on the other hand, they may be said to reveal with no less precision the moral tone and the social temper of heathen peoples. The fact, however, that they are upon a different and higher plane, and more intimately identified with personal character and feeling, gives them a special significance as representative of the more subtle inner spirit of society. Several of the evils included in this list are not of a character to excite reproach so much as to inspire pity and stimulate a desire to overcome them.

Ignorance.—1. The first specification which suggests itself under this general category is ignorance. This is rather a misfortune to be lamented than a crime to be condemned, yet it is none the less *an evil of stupendous magnitude*, the fountain of a whole series of deplorable miseries and social disabilities. Human life everywhere needs for its wholesome development and higher progress the guidance and stimulus of knowledge, the incitement of quickening ideals, and the culture of refining customs. Ignorance is a blighting and depressing environment, in which the higher graces of human intercourse cannot be developed, and wherein the nobler life of the social man languishes, while his lower and meaner tendencies are under little restraint. It produces a rank

growth of positive evils, which are both a peril and a stigma to society. It places, moreover, a serious embargo upon industrial enterprise, and fixes life in the old routine of antiquated methods, with little hope of improvement.

2. By ignorance in this connection *we do not mean mere illiteracy*, although this is usually a prominent feature of it. We refer rather to an ignorance which may be coincident with advanced educational attainments in the heathen classics and in the standard literature of Oriental nations. Its scope is much broader than mere mental vacuity, and includes also a grievous dearth of that intellectual, moral, and social training which comes through contact with truth, and is a part of the broader culture which scientific knowledge gives. A very learned man in the scholastic lore of the Orient may be at the same time a slave to the most degrading customs and a victim to the most puerile superstitions. In *India and China*, for example, we find vast systems of philosophy and imposing curriculums of education, but with it all an obtuseness, a narrowness, a pedantry, an intensity of intellectual pride combined with a pitiful emptiness of mind, which justify the charge of ignorance, whatever may be the measure of attainment. An expert analysis of the actual condition of the educated mind of China is given by Dr. Martin in his "Hanlin Papers," and a more striking exhibition of what might be called learned ignorance it would be difficult to find. There is, no doubt, even in lands where education is not unknown, an astonishing degree of absolute, unmitigated illiteracy, but in large sections of the non-Christion world there is this and nothing else.

The most remarkable exception to this statement is *Japan*, where education is now pushed with energy, and where the Government system of schools will already bear comparison with some of the nations of Western Christendom. Even in *India*, according to the last census, an appalling prevalence of illiteracy is revealed. Less than six per cent. of the entire population can read or write, and among the women only one in three hundred and thirty is able to do so. In many of the Native States there are no educational facilities, and even if provided they are only for the higher castes. The great mass of the population of India resides in its villages, where educational privileges exist only to a very limited extent. The education of India is a colossal task, which, with all the

First Christian College in the East. Built by Carey and his associates in 1819. Carey's house, in which he died, visible on the left.

SERAMPORE COLLEGE, BENGAL.

Senate House of Calcutta University on the left. Presidency College on the right. The Square is one of the most important centres of student life in the East.

COLLEGE SQUARE, CALCUTTA, INDIA.

facilities of the English school system and missionary institutions, is as yet but just begun. In *Assam* popular education was unknown before the British occupation of the country in 1826, and even at the present time about eighty-five per cent. of the people are illiterate. The movement for popular education all over India has only begun to be felt in that land.

3. *China*, although one of the most ancient nations of the world, is still *in its infancy as regards education.* The Rev. John C. Gibson, in an essay on Bible versions, read at the Shanghai Missionary Conference of 1890, reckoned a total population of 300,000,000, of which 75,000,000 were children too young to read. If the remaining 225,000,000 of maturer years were divided equally, half being men and the other half women, he estimates that of the 112,500,000 women only one per cent., or 1,125,000, are able to read, and of the men ten per cent. is named as a liberal estimate, or 11,250,000 who are readers. The result is that out of 225,000,000 only 12,375,000 are able to read. Another estimate, by Dr. Martin, reduces the number of readers to about 6,000,000. The significance of these estimates is emphasized by a comparison which Mr. Gibson makes with the percentage of readers in twenty-one of the Northern States in America, which is ninety-five and five tenths per cent. of the entire population over ten years of age, leaving a percentage of illiteracy of only four and five tenths per cent. as compared with ninety per cent. men and ninety-nine per cent. women in the Chinese Empire. Miss Adele M. Fielde, in referring to the mistaken idea, which many entertain, that education is universal among the men of the Middle Kingdom, states it as her judgment that "not more than one Chinese man in a hundred, taking the empire through, knows how to read, and still fewer can write a letter. Of the women not more than one in a thousand can read." The Rev. Jonathan Lees, of the London Missionary Society, who has resided thirty-five years in China, coincides with these statements. The Rev. A. H. Smith, in his chapter on "Intellectual Turbidity," dwells with much emphasis upon the brooding ignorance which shadows the intellectual life of China. "The Western child of ten years of age," says a writer in *The Chinese Recorder*, "knows more about the earth, the universe, and the immutable laws of nature than the average Hanlin, or member of the Imperial Academy."

4. The effect of all this is sadly depressing, not only to the individual, but to the social, political, and industrial life of China. If we take into consideration the incompetency of such a powerful political factor in the empire as *the Tsung-li Yamên*, arising from sheer ignorance, we can discover what an incalculable injury it is to the political life of a great empire to be controlled by a body of men concerning whom a recent correspondent of *The Times*, who "had the honor of discussing with their Excellencies some of the burning questions of the day," remarked that "the strongest impression which I carried away with me was that the whole world of thought in which the Western mind is trained and lives seems to be as alien to the Chinese mind as the language which we speak." Then, as regards the incalculable damage done to the industrial interests of the empire by the crass ignorance and unconquerable prejudices of the people, much might be said. Western methods and facilities in all departments of industrial enterprise are regarded with inane suspicion and supercilious contempt. Political economy is quite unknown as a modern science, nor is there any general recognition of the advantages of international trade and the possibilities of industrial enterprise. The Rev. Timothy Richard, in an address before the Peking Missionary Association in October, 1895, expressed the opinion that "China loses a million taels a day by ignorance." A curious study in Chinese questions by the Rev. J. H. Horsburgh, missionary of the Church Missionary Society in Szechuan, is interesting as a revelation of their remarkable capabilities in that line, and also of the childish range of the information which they seek.

5. In *Korea* substantially the same statements will hold true. It is a land of undeveloped, almost untouched resources, simply because of the intellectual slumber of the people and the inanity of what little education they can attain. In *Formosa*, where hardly any literature exists except such as has been provided by the missionaries, in the *Pacific Islands*, where a similar statement would hold, in Moslem lands, where education as conducted under native auspices is of practically little value, throughout the Continent of *Africa*, in many sections of *South America* and the *West Indies*, there are deep needs arising from the lack of educational facilities. A large part of the world, in fact, may be said to be still deeply wrapped *in the slumber of ignorance*, and, were it not for the

educational efforts of foreign missions, there would be little hope of a speedy awakening.

Quackery.—1. Ignorance in some of its aspects may be regarded as only a negative evil, but when it undertakes to practice medicine and surgery it becomes a positive evil of an aggressive and deadly character. The agonies and sorrows which result from the *stupid and cruel inflictions of quackery* upon suffering humanity make an awful chapter in the daily experience of mankind. These miseries have been endured for centuries, and must continue indefinitely, unless scientific knowledge and competent skill take the place of the wretched incompetence which now does such harm to stricken victims. The vagaries of quackery would be only an interesting and curious study, were it not for the serious and shocking reality of the harm involved. After all, the thing to be lamented is not so much the resort to useless remedies as the ignorance and credulity which make them possible. It is natural for distressed humanity to seek relief from its sufferings, and this gives to ignorant assumption its opportunity, and opens the way for the adoption of those useless and dangerous expedients which have added such an untold increment to the world's misery.

2. It is amazing to note the ignorance of even practitioners of wide reputation in lands where no scientific medical instruction is known. *In China the so-called doctors* are "the merest empirics, and, having no fear of medical colleges or examination tests before their eyes, prey on the folly and ignorance of the people without let or hindrance." With no knowledge of physiology or anatomy, pathological diagnosis is the merest guesswork. Such a remedy as amputation is never, under any circumstances, thought of, since it is regarded as indicating disrespect to ancestors to mutilate the body. A Chinese doctor, entirely ignorant of the distinction between arteries and veins, will feel the pulses of both wrists, with an idea that the beating of the pulse of the left arm indicates the state of the heart, while that of the right represents the health of the lungs and liver. If these signs fail, the tongue will surely yield some mystic augury concerning the nature of the disease.

As to remedies, they are composed of many vegetable, mineral, and animal substances, some of them of the most absurd irrelevance. They are referred to in some detail by Mr.

Douglas in his chapter on medicine. A remedy of noted efficacy is the carcass of a tiger. It can be used in a variety of ways and is supposed to possess marvellous tonic qualities. There is a potent remedial power in dried scorpions, and as a remedy for Asiatic cholera nothing excels a needle thrust into the abdomen. In a recent report of one of the Chinese hospitals of the Methodist Episcopal Mission in Central China, an account is given of a woman who had been sick for a long time before she came for treatment, and "had eaten more than two hundred spiders, and a large number of snakes' eggs, without being helped." A native medical prescription in Northern China required a wife to take some of her own flesh and, having properly prepared it, to give it to her sick husband to eat. The directions were heroically carried out, but without avail. In the case of bullet wounds, prayers are written on a piece of red paper, which is burned, and from its ashes medicine is made. Frequent cases of blood-poisoning result from the putrid animal flesh so often applied to wounds. The superstition of the natives, and their suspicions of foreign treatment, are well illustrated in a letter from the Rev. C. Bennett (Church Missionary Society), on the plague in Hong Kong, published in *The Church Missionary Intelligencer*, October, 1894, p. 752. Some of the remedies are not only absurd, but characterized by cruel barbarity.

3. *Dr. MacKay*, in writing *of Formosa*, has given many interesting facts bearing upon this theme. In a recent report of his mission hospital, an account of some of the native specifics for various diseases in North Formosa is given. For anæmia is prescribed a jelly made of the bones of a savage recently killed. An execution of some criminal will be numerously attended by practitioners to obtain the requisite material for making this valuable remedy. For Asiatic cholera the body is pierced with needles. For catarrh a chip is taken from some coffin after it has been let down into the grave, and boiled with other ingredients, and then laid aside for future use. In case of dog bite the tartar from teeth is considered an effective antidote. A dyspeptic must be fed on dog's flesh, especially that of puppies. For ophthalmia the intestines of a bedbug are applied to the eye. For rheumatism a soup is made of the feet of the monkey, combined with other ingredients, such as pork and spirituous liquors. Then there are boiled toads and dried grass, while numerous other childish

MOUKDEN HOSPITAL STAFF AND STUDENTS.

Dr. Christie is on the right in the centre of the picture; Dr. Muir on the left.

nostrums are resorted to as expedients for coping with the dread emergencies of disease.

4. *The Korean doctor and his methods* are described in an article by Dr. Busteed in *The Korean Repository* for May, 1895. He seems to be very fond of the needle, which he thrusts into the flesh as a sovereign remedy for many maladies. For hydrophobia he prescribed a powder made of the skull of a tiger. This is to be taken internally, and a poultice of garlic applied to the bite. The bones of a tiger are highly valued by the Koreans for their medicinal qualities, and they are regarded as a specific for cowardice. A good strong soup of tiger bones is supposed to make a hero of the most arrant coward. For general debility a Korean sufferer partakes of boiled bear's gall. The loathsome character of some of the poultices applied to wounds by the native practitioner is too sickening to mention. Various diseases are supposed to have special demoniacal attendants, and in a case of smallpox, for example, the principal function of a doctor is to exorcise its demon. This done, all will be well. Dr. Rosetta Sherwood Hall (Methodist Episcopal Missionary Society) gives an account of the visit of a Korean doctor to a sick child. The first thing he did was to make a little pyramid of brownish-looking powder upon each breast of the child, and then to set it afire until it burned the tender skin. This was followed by the use of a large darning-needle, which was thrust through each little foot, the palms of the hands, the thumb-joints, and through the lips into the jaw just beneath the nose. In some cases this species of treatment results in suppuration with fatal consequences.

5. *The Ainu* of Northern Japan, when he is sick, sends for his medicine-man, who, "falling into a sort of trance and working himself up into a kind of frenzy, tells why the disease has come and what demon has sent it." He prescribes some charms which, if worn by the sufferer, will banish the demon and relieve the distress.

6. *In Thibet* the favorite remedy is *butter*, which is rubbed freely on the patient. Where this fails, as, for example, in case of smallpox, which they especially dread, they often adopt summary methods and dispose of the victims either by burning them or by throwing them into rapid torrents; or perhaps they carry them to a mountain-top, where they leave them to recover or die. If the internal or external use of

butter is of no avail for ordinary illnesses, the *lamas*, whose methods are peculiar, are summoned to the rescue. They make a life-sized image of the sick person, dressing it in his or her clothes, not forgetting personal ornaments, and place it in the courtyard. They then sit around this image and read passages from the sacred classics supposed to be suitable for the case. A wild dance with *incantations* follows, and this is supposed to be effective in transferring the malady from the patient to his effigy. After this the effigy is burned outside the village.

7. Even in lands where Western intelligence has penetrated to a considerable extent the old tricks of quackery are still found. *In India* sickness is often ascribed to demons or to the anger of gods and goddesses, who are thought to preside over epidemics, and who must be propitiated in order to secure their suppression. "Killed by ignorance" is still the verdict in numberless cases of fatality, and when we remember that the total number of deaths in India every year is between five and six millions, we can appreciate how disastrous are the results of quackery, which has, no doubt, been the only ministry which the vast majority have received in their fatal illnesses. To be sure, the old system, with its charms and incantations, its profitless and often cruel remedies, is gradually passing away, yet the native *hakim* is the only recourse in the case of vast multitudes. It is estimated by Sir William Moore that "not five per cent. of the population is reached by the present system of medical aid." Even in the great cities, where there are hospitals and dispensaries, more than half of the people die unattended in sickness either by educated doctor or native quack. "If this is the case in the cities," writes Dr. Wanless, "what must be the condition in the 566,000 villages, each with a population of less than 500, not to mention thousands of large towns with a population of from 1,000 to 5,000, without even a native doctor?" The difficulties attending medical practice in India arising from the severity of the conventional rules of society add, no doubt, to the volume of neglect to which we referred. In an instructive discussion in the pages of *The Indian Magazine and Review* for the latter part of the year 1895 and the earlier numbers of 1896, concerning "Medical Aid to Indian Women," are to be found repeated references to the lamentable woes of Indian women in times of illness and suffering, even though, as in

many instances, medical aid might be available. It is a question whether the so-called *hakims* or *vaidyas*, with their foolish and worthless remedies, are any relief, or whether to be unattended is not a milder fate than to be ministered to by those who will gravely prescribe the powdered horn of the sacred bull as a remedy of special efficacy, or who repeat verses out of their sacred books for the relief of a person who has been bitten by a poisonous insect.

8. *In Burma* and eastward the reign of quackery is still the occasion of numberless woes to those who might be relieved by intelligent medical aid in their times of distress. The singular and painful custom of roasting the abdomen of the mother of a newborn child is mentioned by Dr. Thomas, of Lakawn, *Laos* ("Report of the Presbyterian Board of Foreign Missions," 1895, p. 183). The same Report, in the section on *Persia* (p. 168) mentions the case of a woman who had obtained from a *mullah* two or three prayers written on paper. Every morning she was to put one of these in a glass of water and when the writing had disappeared from the paper she was to drink the water. In her despair she had come to the hospital at Teheran for treatment. Surgery in Persia is heroic and reminds one of the various methods of torture rather than of an attempt to relieve suffering. In *Arabia* an ingenious expedient for relieving a patient is "burning holes in the body to let the disease out, branding sick children with red-hot bars, chopping off wounded limbs and sealing them with boiling tar." Who can doubt the dread woes of quackery when such measures as these are employed?

9. *Throughout Africa* the belief in *the influence of evil spirits* and their ever-active machinations is all-powerful. They are thought to people the very atmosphere and to dwell in a thousand otherwise innocent things which are commonplace features of every-day environment. They are supposed to be forever busy in inflicting trouble and suffering upon humanity. Some of them are good, but the great majority are evil and bent upon doing harm. Sickness or disaster or distress of any kind is considered due to their malign intervention. There are, therefore, two classes of individuals in African communities whose supposed power is either dreaded or eagerly sought. One consists of those who are looked upon as capable of commanding the evil spirits and so controlling and directing their activity. The other consists of those who

have power to banish them or render nugatory their influence. They are known respectively as witches and witch-doctors, although the native titles are many and various.

Medical practice, therefore, is almost entirely in the hands of these *witch-doctors*, magicians, diviners, medicine-men, and devil-doctors. They are usually shrewd, cunning, and cruel, sometimes thoroughly demented, or it may be that possibly they are in some instances actually under the awful sway of demons, of whose mysterious activity in the dark realms of heathenism we know little and cannot therefore dogmatize. The service rendered by these weird characters, being a function which pertains exclusively to them, and consisting, according to native ideas, of an actual conflict with malign spirits, whose brooding terror rests upon every heart, is considered as of special value and regarded with reverential awe. The reign of such an awful delusion in the innermost consciousness of ignorant creatures is fearful to contemplate. We who live in the freedom of enlightenment can hardly imagine the dread alarms of a life supposed to be in actual contact with demons, exposed to their whims and spites, their deadly anger, and their cruel malignity. What an opportunity does all this offer for a species of demoniacal blackmail, and what power is given to one whose ministry is supposed to be an effective remedy for all the sorrows and woes of life! It is no wonder that they turn in their ignorance to one who is regarded as possessing the power to deliver and defend them in the desperate emergencies in which they find themselves.

The Rev. R. F. Acland Hood, in a few "Notes on Witchcraft," published in *Central Africa*, March, 1895, has described some of *the methods* by which the supposed presence of witchcraft is discovered, and the remedies which a witch-doctor will apply for the relief of his patients. "To begin with," he remarks, "there are two classes of spiritual practitioners, which we are constantly meeting in African books of travel as the 'witches' and the 'witch-doctors.' The witches, or *wachani*, are the people (men and women) who know how to make and to use medicines and charms (*uchani*). If any one wishes to make use of uchani he will first go to a wachani and persuade him by gift to let him have the uchani which he requires. No one, at least here, wishes to use uchani except for the purpose of harming another. If any one is more prosperous than his neighbors, or if he is merely conceited, then

let him look out, as he is sure to be bewitched. Uchani is generally practiced at night; then the wachani go about, when every one is in bed. They call to one another, but no one except the specially gifted can hear them. Perhaps they will go in a body to the house of the person to be bewitched. They go naked, and no one can see them. Before they enter the house they wrest open the door and throw some powdered stuff on the fire, which ensures the man's sleeping; then they enter. If the man has been cautious he will have provided himself with a charm to hold in his hand while he sleeps, and then when the wachani come he will awake. As the wachani see him wake they will beseech him not to tell any one of their coming and will offer him large presents to be silent. It is believed that either if he accepts their presents or if he tells the chief the wachani will kill him, but if he refuses the presents and keeps silence he is safe." There are various other methods of accomplishing the purpose of bewitching an enemy, but when this is achieved the universal recourse is to the specialists, who are supposed to be able to cope with the situation.

Upon this subject the same author remarks: "Now comes *the remedy for witchcraft*, which brings in the witch-doctor. But the witch-doctor is called in for everything—not only when a person is bewitched, but when any accident occurs, or if crops fail, or if war is imminent, in fact, in all emergencies. The stock in trade of a witch-doctor is a set of gourds, or horns, or in these days bottles with different medicines in them, which are not 'taken,' but only consulted, and a skin of some small animal, often a squirrel, which is stuffed with uchani. In the eyeholes are sewn two beads. This stuffed skin is generally held by the tail, and is supposed to answer questions put to it by standing up, nodding, etc. When a person wishes to consult a witch-doctor, he will first find out which of them has the best *chisango*, as their divining instruments are called. Let us suppose him to be going to inquire why his child is ill and what he should do to ensure recovery; the first thing for him to ascertain is whether the witch-doctor has a good chisango; so he will at first try to deceive him. 'My brother was wounded by a leopard out hunting, and we want to know why it happened.' Then the witch-doctor consults his chisango and says, 'No, you haven't come for that reason.' 'A herd of wild boars has been rooting up the crops in my farm, and I want to know how to stop them.' And so he goes on until

he mentions the real cause of his visit. In case the witch-doctor is taken in by any of these stories, the man goes off without paying anything, and makes it known that so-and-so's chisango is of no use; but when the witch-doctor is correct, he is asked to 'prescribe.'"

The above description represents the *modus operandi* in merely one section of Africa, and chiefly in connection with a single tribe on the borders of Lake Nyassa. The customs vary in different localities, and there may be said to be innumerable expedients which are in use in the practice of these masters of the black art. We have here to do rather with their remedies, which are sufficiently wonderful and terrible. The red-hot iron is often resorted to and applied freely to the quivering flesh of the patient. *Burning under various devices* is a supposed cure for many distresses. They cut and slash the flesh and rub irritating and painful medicine into the open wounds. It is indeed hardly possible to mention in detail the many absurdly futile ways in which they seek to accomplish their purpose.

Another popular function of the medicine-man is administering some mysterious *tonic to the warriors* on the eve of battle. It is usually the preliminary to some military expedition. When an army is thus called to "eat medicine," some secret concoction by a medicine-man is administered to the warriors with as much formality as attends the reading of an official address to a European army. Unhappily, the ceremonies are often attended with human sacrifice. In addition, animals are slaughtered, the right fore leg being torn off while alive. This must be done without the use of knife or other utensil, by sheer wrenching of native hands. What then happens in connection with these mysterious ceremonies has been described by Dr. Liengme, a Swiss missionary located in the vicinity of Delagoa Bay. A similar military rite is described by a correspondent of *The Mail* (London *Times*), April 8, 1896, as falling under his observation in Swaziland. "This concoction, when duly finished," he writes, "is administered to the would-be warrior, and so great is its supposed power that the very minutest dose makes the *tsi buts*, or young soldier, invulnerable, and casts a spell over his enemies, delivering them into his hands and assuring him victory on all occasions." Facts like these only serve to illustrate that quackery has a far wider scope in Africa than elsewhere and is not confined merely

to medical practice. In Madagascar substantially the same malign reign of the witch-doctor prevails.

10. In *the Pacific Islands* the subtle power of the charms and incantations of the sorcerer is a commonplace of native experience. The anger of the spirits is a daily dread, and the expedients adopted in illness are with a view to placating the spirits rather than relieving the patient. "Natives never believe in being sick," writes the Rev. James Chalmers, "from anything but spiritual causes, and consider that death, unless by murder, can take place from nothing but the wrath of the spirits. When there is sickness in a family, all the relatives begin to wonder what it means. The sick person getting no better, they conclude something must be done. A present is given; perhaps food is taken and placed on the sacred place, then removed and divided among friends. The invalid still being no better, a pig is taken on to the sacred place and there speared and presented to the spirits; it is then returned and divided to be eaten. When death comes, great is the mourning, and the cause, if not already known, is still inquired into. It may have been breaking some taboo or doing something the spirits did not like. Soon the body must be buried, and generally a grave is dug under the house. The older women of the family stand in the grave and receive the body, holding it in their hands if a child, or laying it on one side if heavy, saying, 'O great Spirit, you have been angry with us. We presented you with food, and that did not satisfy. We gave a pig, and still that did not satisfy. You have in your wrath taken this. Let that suffice your wrath, and take no more.' The body is thus placed in the grave and buried."

11. Among the *Indians of North and South America* the same terrible superstitions prevail with reference to the causes and remedies of simple illnesses. Is it not apparent that if Christian missions had no other function than to introduce the resources of enlightened medical science among these victims of the wretched delusions of ignorant quackery throughout the world, there would still be a noble mission and an imperative call for the humane messengers of truth?

Witchcraft.—1. This subject in its relations to medical practice has been referred to in the previous section. The witch-doctor, or medicine-man, in his well-known rôle as the "smeller out" or "smiter" of evil spirits, depends upon witchcraft as a powerful adjunct in the practice of quackery.

He is believed to be the master of all the powers of evil, and able to deliver victims from those diseases and sufferings which are supposed to be produced by malignant spirits. In the present section we shall refer to *witchcraft as connected with demonology and occultism.* It is indeed a black art and has a fearful sway over the imaginations of those who, through ignorance or dominant credulity, fall under its spell. It prevails to an amazing extent throughout the superstitious Orient and in the pagan realms of fetichism and nature-worship. Wherever it exists it casts a dismal shadow over life, gives a grim and sombre aspect to nature, and turns the commonplace sequences of human experience into terrifying signs of the presence and malign activity of some mysterious and implacable enemy. The whole realm of occultism is a favorite camping-ground of the Oriental imagination. The vague lore of Asiatic and African nations is full of the mystic and gruesome enchantments of witchcraft. The true deliverance from the dominion of these wretched delusions is through the entrance into the mind of that truth which can "make us free" from superstition. Healthful and joyous mental vision comes through spiritual companionship with Him who is able to save from all the powers of evil, who has Himself conquered them, and can give even the most ignorant mind grace and wisdom to gain a like victory.

2. Witchcraft has *haunted savage life in all sections of the earth*, but its great stronghold in its grosser forms is Africa, where it exerts a truly terrible power in the domestic, social, and even political life of the people. Its vagaries are innumerable. Where it holds sway it pervades all human experience, and curses with its blighting touch the whole routine of life. It is an ever ready instrument of persecution and revenge, and at any moment may become a swift and fatal weapon in the hands of suspicion. It is often made an engine of torture, and in the service of impostors is an unfailing agency of extortion. It has had a momentous part to play in politics and war, and has been the favorite tool of savage despots. There are chapters still fresh in the history of Western nations which reveal the ungovernable and resistless power of its delusions even among those who have had the advantages of enlightenment and civilization, and we can well imagine what must be the cruel records of its sway among those whose minds are darkened and pervaded by superstitious fears.

3. Throughout the *West Coast of the African Continent* the arts of witchcraft are prevalent. It is supposed by some of the native tribes that a man may turn himself into an animal and in that form may injure his enemy. At Port Lokkoh, as reported by Bishop Ingham, of Sierra Leone, a man was burned in 1854 for having, as it was thought, changed himself into a leopard. Among the Bule of West Africa, east of Batanga, the master in the arts of witchcraft is known as *ngee*. He is supposed to be able to kill or cure at will and to have command of all the secret forces of the spirit world. Even to look upon this incarnate terror is believed to cause death, and when he enters an African village all the women and children and uninitiated men flee as for their lives. He exercises his authority at will over his victims. Dr. John Leighton Wilson, formerly a missionary in Africa, and the author of "Western Africa: Its History, Condition, and Prospects," a volume which was pronounced by Dr. Livingstone to be the best book ever written on that part of Africa, has given in a brief paragraph the results of his observation.

4. Concerning its prevalence in *Central Africa*, the Rev. J. S. Wimbush, of the Universities' Mission, writes: "The practical religion of the natives may be summed up in the word witchcraft. Their belief in the supernatural seems to come out especially in times of calamity of any kind, as war, sickness, famine, or pestilence. They attribute it to the power of an evil spirit, but also believe that some person among themselves has induced or caused the evil spirit to send it. Having fixed on some person or persons by the help of a wizard or witch-doctor, the accused have to establish their innocence by drinking poison. If they vomit the poison they are no worse, as they have stood the ordeal and are considered innocent. If the poison kills them, they are considered guilty and deserving of death." Among the Mashonas, the Matabele, and the Kaffirs the belief in witchcraft is universal. So powerful has been its influence among the *South African tribes* that it has been an historical factor of considerable influence in occasioning war and regulating the attitude of the native tribes to European administration. Wilmot, in his "Expansion of South Africa," gives an account of a disaster in 1857, when, through the medium of witchcraft, the Kaffirs were induced to destroy their cattle as an expedient for defeating the British. The result, as stated in Mr. Wilmot's vol-

ume, was the death from starvation of seventy thousand natives. The Government of Cape Colony has found it so difficult to overcome the subtle and all-powerful thrall of witchcraft that a Bill has been introduced quite recently in the Legislative Council for the effective suppression of its influence. It is known as "The Witchcraft Suppression Act, 1895," and is truly in the interest not only of good government, but of native progress and enlightenment.

5. Still another stronghold of sorcery is among the *Negroes of the West Indies*, where what is known as *obeahism* has for many generations exercised a potent sway over the imagination. It is a species of witchcraft by which a malign or blighting spell is supposed to rest upon the victim through the instrumentality of an *obeah* man or woman. So powerful is the delusion that the person who has been selected seems incapable of resisting the spell, and is either smitten with some secret disease or pines away until death. The obeah thus becomes a secret agency for working injury and blighting the life of its victim. In his volume entitled "Cruising Among the Caribbees," Dr. C. A. Stoddard has devoted an interesting chapter to this subject. Obeahism has been very prevalent in Jamaica and in other West Indian islands. So serious, moreover, were the effects of these superstitious practices that severe laws have been passed against them, the penalty in some instances being death; yet so deeply rooted were they in the credulity of the people that no legislation has been able to prevent the secret resort to this dismal art. In the *islands of the Pacific* similar delusions have prevailed. This has been notably the case in Hawaii, and even at the present time many natives are under the sway of sorcery. By the instrumentality of a *kahuna*, or witch, a person is supposed to be able to produce the death of an enemy, and even the advent of the "white doctor" has not been able wholly to deliver the native mind from the power of these impostors, as has been illustrated during the recent visitation of Asiatic cholera.

6. The Rev. William Wyatt Gill, in his "Life in the Southern Isles," reports a curious device known as a "*soul-trap*," which he discovered among the so-called "sacred men" of Danger Island. By means of this trap the sorcerer was supposed to be able actually to obtain possession of the soul, which when once entangled in its meshes could be hurried off to the shades of the spirit world and served up as a dainty

morsel at a mystic feast of spiritual cannibalism. "It would then be speedily known throughout the island world that so-and-so had lost his soul, and great would be the lamentation." The sorcerer must thereupon be propitiated by elaborate offerings, and every effort made to induce him to restore the captured soul. This was often accomplished, but sometimes it was pronounced impossible. The soulless victim would then give himself up to despair and fall a prey to such profound mental distress that he would eventually die. In New Guinea and the New Hebrides we have accounts of similar uses of sorcery, or witchcraft, for the same base designs. Their sorcerers would claim the power of life and death, health and sickness, and seem to find little difficulty in exercising it. The black art known as *nahak* is reported by Dr. Paton to be the cause of most of the bloodshed and terror upon Tanna. In "Cannibals Won for Christ," by the Rev. Oscar Michelsen, the author writes concerning Tongoa, of the New Hebrides group: "Every village had its sacred man, who was sometimes a chief. He undertook many functions, sacrificing to the spirits to avert their anger on behalf of sick persons, and practicing *kaimasi* (a kind of witchcraft) to compass the evil or bring about the death of obnoxious individuals" (p. 119).

7. Even in the more civilized countries of the Orient we find a lively belief in the arts of witchcraft. So impressive have been the evidences of *demon possession in China* that a distinguished missionary, after a residence of forty years in that empire, has written a large volume upon "Demon Possession and Allied Themes," chiefly based upon what he has observed among the Chinese, and upon information which he has gathered from India, Japan, and other lands. The evidence which he brings forward in support of the theory of the actual fact of demon possession in China is sufficiently startling and curious, whatever may be the correct interpretation of it. Unhappily, the victims of supposed possession are often treated with shocking barbarity, cases of which are mentioned by Dr. Christie. At all events, the Chinese are profoundly under the influence of the system known as *fung-shui*, which, although regarded as a capital crime according to the Sacred Edict, is one of the mightiest forces in the social life of the people. The profession of fortune-teller is common, and the constant consultation of these diviners is a favorite ex-

pedient of the people. In Japan the belief in demon possession is found among *the Ainu*. *In Korea* the exorcism of spirits has the dignity of a profession. *In India*, especially in the Native States, a considerable belief in witchcraft still prevails, although throughout the peninsula as a whole severe restraint is put upon all cases. In *Siam and Laos* the usual resort in the event of sickness is to the spirit-doctor, that through him it may be ascertained whose spirit it is that is causing the trouble. The unfortunate victim of illness is often punished unmercifully to compel him to tell who it is that is the author of his affliction. If in his delirium or excitement some name is mentioned, possibly that of his best friend, the evidence is regarded as sufficient, and the culprit is warned that he must flee for his life. It is unnecessary, however, to give further instances of the melancholy sway of these spiritual delusions and the piercing sorrows that they bring to their superstitious victims.

Neglect of the Poor and Sick.—1. *Tenderness and sympathy* in the presence of suffering are *characteristic of Christian rather than non-Christian society*. Even the most cultured heathen nations of antiquity seem to have been lacking in those refined sensibilities which are so distinctively the insignia of Christianity. We search in vain among barbarous races for any sustained manifestation of that humane spirit which instinctively seeks to relieve distress and minister to the necessities of the helpless and afflicted. The heart of the world when untouched by Christian sentiment has always been singularly callous to the appeal of weakness and suffering. Christ has taught with the force of a new revelation the precious mission of sympathy and the sacred duty of healing. The consciousness of kinship and the instinctive promptings of natural affection have in varying degrees exerted their influence among all peoples, in some instances with results far more marked than in others. In the case of individuals, families, and tribes striking exceptions, no doubt, may be noted, which reveal unusual tenderness of heart and kindly habits in the treatment of dependents. As a rule, however, the heartless attitude of the non-Christian world in the presence of distress and helplessness, especially outside the bonds of kinship, has ever been a sad commentary upon "the brotherhood of man." The fact that this is in many instances due to ignorance, incompetence, and lack of facilities, or is the result of misdirected

efforts prompted by superstitious notions, while it in a measure excuses the fault, does not alleviate the miseries of the victims.

2. In some countries, as, for instance, Japan, the social disorganization attendant upon the transition from an old to a new order may be largely responsible for the failure to care properly for those in distress. According to the old feudal system, the suzerain lord was responsible for the welfare of all his retainers; but this custom has now passed away, and as yet no adequate substitute has been incorporated in the new social régime. There is at the present time great *need of charitable organizations in Japan.* The poor are sadly neglected, as well as the many lepers, and although hospitals and charitable institutions are being established, it is to be hoped that the Japanese will soon institute more systematic and adequate provision for their dependent classes.

3. *In other countries* much of this neglect is the result of sheer ignorance or incapacity to meet the emergencies which arise, or it may be due to dependence upon resources suggested by superstition, which are not only utterly useless, but in many instances aggravate the sufferings of the victim. The *idea that sickness is the result of sin* and so an infliction of the gods, or an evidence of the displeasure of demons, as we have previously noted, prevails to a great extent. The recourse is therefore not to curative expedients, but rather to sacrifices with a view to appeasing the evil spirits. In Assam, for example, a long process of inane experiment is necessary to ascertain the cause of illness. Usually the method of discovery is through the breaking of eggs, and the revelation comes through some occult sign, which is as meaningless as it is absurd.

4. In India the superstitious reverence for the Ganges has induced the custom of exposing the sick, especially those who are supposed to be fatally ill, upon the banks of the river. The practice arises from motives partly devout and partly benevolent, with a view to conferring benefit upon the person thus exposed, as death upon the banks of the sacred river is supposed to secure a speedy entrance into heaven. The whole subject is carefully and fully treated by Wilkins, whose information is derived almost entirely from Hindu sources. The custom was far more prevalent in the past than it is at present. When missionaries first entered India the scenes on the *banks of the Ganges presented a panorama of horrors.* The helpless and suffering were placed there to die, fre-

quently with their mouths and ears filled with mud, by friends, who thus sought to secure their speedy death in proximity to those sacred waters. In spite of the supervision of the present Government of India, the old customs have not as yet entirely disappeared. Many other instances could be given illustrating the baneful results of mistaken ideas as to the nature of illness and the methods of cure. The neglect thus induced by superstition and ignorance is not, therefore, a clear indication of heartless cruelty, but may be the result of sheer incapacity to provide a proper remedy.

5. There are still other cases of neglect resulting from a failure to carry into practice theories and acknowledged obligations which if duly recognized and executed would relieve much suffering and misery. *In China*, for example, there is a code of charity having both a religious and social basis, but it is largely inoperative through willful neglect and indifference. Its stimulus is mainly the desire of obtaining merit as the reward of good works, and where this stimulus is sufficiently vigorous much may be done, but if the craving for merit grows cold the good works lapse into inactivity. There are scattered here and there homes and asylums for the aged, the friendless, the orphans, and the incapable, but side by side with these institutions we find much shocking callousness to suffering. In many sections of China, however, there are no hospitals, dispensaries, or charitable institutions, and the afflicted classes are left to the most awful sufferings. Cases of cruel neglect arise from the lack of any suitable provision for the insane, or from the dread of contact with loathsome diseases, or on account of superstitious fear of the presence and intervention of evil spirits. *The insane* are often confined and chained under circumstances of shocking misery, while the sick, if homeless, are transported from doorway to doorway, since it is the legal custom to hold a man responsible for the funeral expenses of a stranger dying at his gate, and he is, moreover, exposed to blackmail under such suspicious circumstances.

In Korea an instance is recorded, in a recent communication from a missionary, in which a sick man was hurriedly transported from village to village for a period of five days, without food, the inhabitants of each village fearing, in case he should die within its precincts, "that his spirit would remain to haunt them and work them mischief."

6. Aside, however, from the instances already mentioned, there are numberless cases of *neglect of the poor and the sick* which are the result of pure heartlessness, and are productive of harrowing sufferings. The aged are cast out to die or exposed to wild beasts or to the lingering ravages of starvation. Cases of desperate illness or contagious diseases are left without attention or the victims are consigned in some secluded place to their fate. *In many lands* lepers are utter outcasts, without sympathy or care, and in some instances are put to death. "Lepers and people suffering from unpleasant diseases are usually destroyed," writes the Rev. G. M. Lawson, of the Universities' Mission to Central Africa. The blind and deformed must shift for themselves. The poor are indeed friendless, and can only hope to prolong their lives as they are able to beg for sustenance. Not infrequently the sick and the aged are cruelly killed, in some instances by being buried alive. This last crime has been practiced in the case of lepers, lunatics, and also infants, who among some degraded races are buried alive in case the mother dies. While it is not customary in China actually to bury children alive, yet what is hardly less cruel is all too common. In case of the serious illness of an infant, it is placed on one side pending the issue. If death ensues, it is cast into the street, to be picked up, carried off in a cart, and taken to a common pit outside the city walls. References confirmatory of these statements could be multiplied, but the facts are so notorious that there is no necessity for other than general statements concerning them.

Uncivilized and Cruel Customs.—1. The social habits of heathenism referred to in previous sections have certainly not been lacking either in barbarity or in cruelty. There remain, however, some customs, not as yet mentioned, which are beyond question cruel, and others which if judged by *the standards of a true civilization*—such as a consensus of the average culture of Christendom would sanction and enforce—must be designated as indecent and uncivilized, if not brutal. It is not sufficient to say in challenging this statement that many of these customs are regarded as unobjectionable by those who practice them. This, if true, only indicates faulty standards of civilization and shows that they need a thorough reconstruction. Civilization is much more than a local subjective code which any barbarian can determine for himself. The mere fact that he is a barbarian renders him in-

competent to fix the standards of social order and refinement. Civilization is the matured product of intellectual culture and material progress formed under the guiding influence of religion, morality, decency, justice, brotherhood, knowledge, science, industrial enterprise, and the inventive genius of man. Its goal is prosperity, peace, happiness, and the highest good of the race. Its code consists of those principles, laws, and customs which have become regulative among the enlightened nations of the earth, and have been drawn from the higher and purer sources of morality and culture. The elevating and fixing of refined standards of civilization is an achievement which cannot be surrendered at the dictum of a less civilized society, nor levelled down to coincide with the views and traditions of those peoples who have not yet passed the stage of barbarism. Civilization at is best must rather be maintained and cherished as a helpful incentive and guiding standard to communities which are still in a state of arrested development, under the power of blinding ignorance or degrading custom.

2. The *specifications which seem to call for notice* under this general head of uncivilized and cruel customs are such as foot-binding, barbarous and filthy manners, uncleanness in person and habits, lack of domestic privacy, insufficient clothing of the body, promiscuous bathing, disgusting peculiarities in diet, abominable dances and orgies, ascetic cruelties, and heathenish burial rites.

3. The *process of foot-binding* has been accurately described by Miss Adele M. Fielde, long a resident of China, in her "Pagoda Shadows." The suffering inflicted is no doubt most distressing and in some cases intense. Taking all China together, it is estimated that "probably nine-tenths of the women have bound feet." The *origin of the practice* seems to be obscure. It was first known in the imperial household during the T'ang dynasty. It is said to have been adopted as a disguise to natural deformity. At present it is a tool of vanity, and has been made an arbitrary sign of respectability. It was not known in the classical period, and made its appearance about fourteen hundred years after the time of Confucius. It cannot therefore be said to have the sanction of the Chinese sages. It has, however, so firmly established itself in Chinese society that the emperors themselves have been unable to dislodge it. No Manchu lady, it is said, binds

her feet, and, strange to say, "the Empress of China and the highest ladies of the imperial court allow their feet to grow to their natural form and size. Foot-binding is therefore in defiance of imperial example."

Dr. Henry is of the opinion that "any persistent attempt on the part of the Government to interfere with the practice would probably lead to rebellion." Dr. Talmage, of Amoy, has expressed his opinion that foot-binding is one great *cause of the prevalence of infanticide* in China, and this opinion is confirmed by a statement made by the Rev. F. P. Gilman. It is a hopeful sign of the passing of this deplorable custom that in connection with Christian enlightenment the powerful persuasions of Christianity are beginning to undermine its social status, and that *Anti-Foot-Binding Societies* are now a recognized feature of Christian missions in China.

4. It is not worth while to describe in detail the filthy habits and the *unclean ways of the heathen world.* It is as a rule unkempt, malodorous, and monotonously repulsive. There are exceptions, of course, in every land, and many instances of cleanly ways and refined instincts, which only serve to make more offensive the habits of the multitude. In some cases, as, for example, among the better class of Japanese, there is exceptional cleanliness of person; yet even in Japan we find the Ainu, whose habits are especially objectionable. As a rule, however, heathenism in its more savage haunts sits in squalor, filth, and imperturbable dirtiness. A description of the Karens, given by one who resides among them, might serve for many other places where the statements would be equally applicable.

5. *The question of clothes* is one upon which Christian civilization has a very firm and pronounced opinion. Whatever variety and adaptability there may be in the styles of clothing in different countries, the person should be decently covered, and this surely is not the case as yet among most savage races. Among semi-civilized peoples, and even within the precincts of civilization, there are customs in dress which are certainly not prompted by the truer instincts of refinement. For a race as advanced as the Japanese their habits in this respect are open to criticism. That they do not recognize the indecorum of the customs which prevail among them is to their discredit, and until there is a decided change in Japanese ways the influence of such laxity cannot but be degrading

to the social life of the people. It is noticeable that Japanese Christians "at once become more careful about exposing the person, even among themselves." A missionary writes: "It must in truth be said that there is now in Japan much less nudity than there used to be, but there is room for great and immediate improvement upon present customs."

6. In connection with scantiness of clothing, the idea seems to have prevailed from ancient times that *tattooing and a graceless overloading with ornaments* must supplement the lack of clothing. The tattooing process is often most elaborately grotesque and hideous, as is the case among the Chins of Burma, the Maoris, and the island populations of the East Indies and the South Seas. In its complete and fantastic forms it produces corrugated ridges of flesh protruding in the shape of ugly and irregular designs, turning the face, which is usually selected for the highest exhibition of the art, into a shocking caricature of the human features. Tattooing is known also in Japan, India, Formosa, Africa, and among the Indian tribes of North and South America. The clumsy and even painful profusion of barbaric ornaments worn upon the lips, nose, ears, neck, and other parts of the person is one of the signs of savagery which only the refining power of Christian enlightenment is able to banish.

7. *Promiscuous bathing, as in Japan*, with all due allowance for what may be said in justification of it as an immemorial custom, and granting that it should not be regarded as a manifest indication of immorality or even of indelicacy among the Japanese, is yet a habit which they will inevitably abandon as they become more responsive to the spirit of a sensitive and refined civilization. In other countries it is very rarely tolerated, or if practiced at all, is recognized as objectionable and something to be concealed.

8. In *the matter of diet*, while there is much that is repulsive in almost every land, yet nothing seems quite so loathsome as the carrion-eating of the low castes and outcastes in India. Dr. Uhl, an American Lutheran missionary at Guntur, writes: "The non-caste people have the foul and physically defiling habit of eating the carcasses of animals which have died from disease and which often are but a little departure from carrion. The results are seen in the puffy nature of the face and body of those who unceasingly follow this habit, and in their passionate nature."

9. The *prevalence of abominable dances*, marked by wild and unnatural orgies, is characteristic of savage life. These dances are sometimes inspired by the spirit of war. Again, they are religious, or they are festal and social in their character. In many instances they are obscene revels, and present temptations which no savage nature is able to resist. In describing one of these performances in Micronesia, the Rev. Francis M. Price speaks of it as "a most subtle device of Satan, and his most powerful weapon, doing far more harm than all the wars and other evils combined. It is exciting, furnishes the only opportunity that their natural vanity has for expressing itself in decorating the body, and is licentious through and through." A similar incident in Africa is commented upon by Mr. George D. Adamson, a missionary among the Bakete in the Congo State.

10. *Ascetic cruelties* have been referred to in a previous section, where self-torture was under consideration. Eastern asceticism is often accompanied by gross features, stamping it with a demoralizing taint. Besides its vulgar character, the cruel nature of many of its exhibitions makes it a degrading and hardening spectacle for those who habitually contemplate it. It prevails extensively in India, except in its more objectionable forms, which have been prohibited by law.

11. The customs associated with *burial services are often barbaric* and deplorable. A bereavement, sad and dreary enough in itself, becomes the occasion of extortion, and involves an amount of expensive ceremonialism which is extremely burdensome. It is often accompanied by rites and ceremonies which are debasing in their character, and as frequently it presents an opportunity for outbursts of barbarous fanaticism or the indulgence in wicked orgies, which would be objectionable at any time, but become shockingly so in the presence of death. In fact, one of the most beautiful and vivid touches of the religion of Christ is the transformation it works in the presence of death. There is hardly a more striking manifestation of the social tendencies of Christianity, as contrasted with those of heathenism, than that which is revealed at a Christian funeral when compared with the customs incidental to heathen burial.

12. Miss Adele Fielde writes concerning the "*Mortuary Customs*" *of China:* "When the Chinese wish to declare the extreme vexatiousness of any piece of work, they say, 'It

is more trouble than a funeral,' the obsequies of a parent being reckoned the most maddening affair in human experience." Chinese burial ceremonies frequently last many days, and are described as "a ruinous burden to the poor, since relatives, friends, and strangers all crowd in and fairly eat them out of house and home." As regards infant burial in China, it is a summary proceeding, usually without coffins, if indeed any burial is attempted. The shocking custom of leaving babes unburied, to be the prey of dogs or other animals, is all too common. *Among the Parsis* of India burial is conducted with great decorum, but consists in placing the dead body in a "Tower of Silence," which is an enclosure surrounded by very high walls and open to the sky. It is the home of vultures, which swarm in its vicinity and swoop down upon the corpse as soon as it is deposited within the tower. In an incredibly brief time nothing is left but the skeleton. This method of disposing of the dead seems to be preferred to burial.

13. Among the more savage races burial ceremonies are attended with the most debasing customs. It is well if the living escape, since human sacrifices often form a ghastly feature of the scene. *Funeral rites in the South Seas* are said to beggar description "for obscenity, noise, cruelty, and beastly exposure." Around the grim realities of death have clustered innumerable heathen superstitions that often lead to strange treatment of the bodies of those who have passed away. Many of these singular customs are traceable to the belief, universal in Polynesia, that the soul of the dead person is not separated at once from the body, but lingers in some state of mystic alliance with it, and may be ministered to by the living relatives of the deceased. An Oriental funeral is frequently the scene of wild outbursts of grief, no doubt often sincere and expressive of the intense bitterness of sorrow; yet in many cases the well-known fact that much of this fanatical fury and noise is in accordance with commonplace custom rather than indicative of genuine sorrow deprives it of its impressiveness, and turns a funeral occasion in not a few instances into little more than a ceremonial function.

Insanitary Conditions.—The science of modern sanitation may be said to be both a creation and a sign of civilization, yet even in the most enlightened communities proper arrangements can be secured only by the oversight and pressure of legal authority.

1. *In the non-Christian world*, where neither knowledge, custom, public spirit, nor legal enactment exerts any very effective influence in controlling private habits or guarding common interests with a view to sanitary requirements, the whole matter has been left with little or no supervision. Even the crude and imperfect arrangements which are made for public and domestic sanitation are often not only useless, but harmful. In personal as well as domestic habits the most frightfully filthy and abominable customs prevail, and carry with them the penalties of defying nature's laws.

2. Strange to say, some of the most advanced nations of the Orient, as, for example, India and China, are as indifferent as the most barbarous peoples to the simplest laws, and even the ordinary decencies, of a sanitary code. In *the villages of India*, and also in the large centres of population, even the most rudimentary provision for proper sanitation is neglected, while the most unspeakable desecration not only of the laws, but of the proprieties, of hygienic living exists. The water which is used for drinking and for all household purposes is almost invariably loaded with impurities of the most loathsome and dangerous character. Sir Richard Temple states with emphasis that *impure water* in India "has produced more physical mischief than any cause whatsoever, and perhaps as much mischief as all other causes put together could produce." At the Eighth International Congress of Hygiene and Demography, held at Budapest in 1894, the President of the Tropical Section, Dr. Theodore Duka, a surgeon in the Indian Army, presented an address on "Tropical Medicine," in which he referred in some detail to the sanitary state of Indian villages. The following passage is sufficiently explicit as to their condition:

"It is almost needless to enter upon a description of the sanitation of an Indian village, for there is a total absence of it. The huts composing the villages and hamlets are erected, for the most part, on flat land or on slightly elevated ground, exposed to the scorching sun and fiery winds, or drenched by rain. The people drink from the pond in which they bathe and in which their cattle wallow, surrounded by the refuse of their daily lives. *The cattle* consist of cows and buffaloes, occasionally of goats, donkeys, and pigs. All live under the same roof and lie upon the ground beside their master and his family. There is hardly a window or an opening for ventila-

tion. The dung-pit is not far from the well-water supply, where the washing of clothes, of animals, and of men is carried on from day to day; and the women provide their households from this source with water for cooking purposes and for drinking. The people have so lived for centuries, knowing and apparently caring for nothing better." Even the larger centres of population are no better, except as the British Government, in spite of enormous difficulties, enforces sanitary regulations. These Government provisions for the public health are often extremely unwelcome to the people, and are looked upon as tyrannical and impertinent, and disregarded whenever it is safe to do so. Even in the city of Calcutta the *infant death-rate* under one year of age, in 1894, was 402 per 1,000, and in 1893 it was 415. The Health Officer of the city expresses his opinion that the "high infantile death-rate is due to a want of knowledge on the part of parents as to the care of infants, and to the insanitary conditions of the house." Indian pilgrimages, festivals, and enormous concourses at the holy places, with the consequent defilement of water used for both bathing and drinking by the multitude, and the prevalent mortuary customs, are also large counts in this indictment of polluted India. The result is disease and suffering to an extent distressing to contemplate. A missionary writes: "In some villages [of Ceylon], chiefly owing to the filth and immorality of the people, there is hardly a home free from a painful kind of sickness. In one of the new village schools, out of sixty children present only two were free from sickness."

The British Government in India is making heroic efforts to remedy these evils. Sanitary Boards are established and proper provisions for public health are being pushed as rapidly as possible. In the Blue Book for 1894–95, on "The Moral and Material Progress and Condition of India," interesting details are given as to the sanitary undertakings now in progress, which consist chiefly in providing pure water-supply for cities, in establishing sewerage schemes, in devising rules and regulations with reference to drainage, in the prohibiting of offensive and dangerous nuisances, and disseminating the knowledge of sanitary rules among the populace. The work of the sanitary engineering department is important, and the introduction of the "Village Sanitation Act" is reported in hundreds of villages. Many costly and splendid plants for

the water-supply of important cities and towns are referred to as having been completed, as in Cawnpore, Lucknow, Delhi, and smaller places, with a high-level reservoir in Rangoon. Others are reported as in progress throughout the British provinces, with important drainage schemes; yet, with all the care and oversight which the British Government can give this stupendous task, the statistics as to the death-rate and the fatalities from various diseases tell with painful emphasis how much there is still to be done. The year 1894 was marked by an exceptionally high death-rate, as the following figures reveal: from dysentery and diarrhœa, 257,808 deaths, as against 196,667 in 1893; from cholera, 521,647, being in the ratio of 2.44 per 1,000 of population, as against 216,827 in 1893; from fever, 4,952,328, equal to 23.23 per 1,000, as compared with 3,716,926, or 17.44 in 1893. The total number of successful vaccinations during 1894–95 amounted to 6,869,271. The result of this precautionary measure was that the deaths reported from smallpox were only 41,604, representing a ratio of 0.19 per 1,000. The condition of the Native States, and of Farther India, including Assam, is even less sanitary than that of British India.

3. *China* is notorious for the entire neglect of proper sanitation. There is even a lively rivalry among its most important cities as to which deserves the prize for surpassing filthiness. Peking, the capital, seems to be by no means an unworthy candidate for the highest laurels in the contest, and has even been pronounced by competent judges as the dirtiest city on the face of the globe. Mr. Curzon's description of an entrance into the Chinese capital is graphic in its realism. "Above all other characteristics of *Peking*," says Mr. Norman, "one thing stands out in horrible prominence. Not to mention it would be willfully to omit the most striking feature of the place. I mean its filth. It is the most horribly and indescribably filthy place that can be imagined; indeed, imagination must fall far short of the fact. Some of the daily sights of the pedestrian in Peking could hardly be more than hinted at by one man to another in the disinfecting atmosphere of a smoking-room." We forbear to finish the paragraph.

If all this can be said of the capital of the empire, what must be the state of things (if, indeed, there is any possibility of anything worse) throughout the thronging cities, towns, and thickly populated provinces of the great imperial *cloaca* of the

Chinese Empire! In fact, the attempt to describe the sanitary state of China seems to exhaust the linguistic capacities of all who undertake it. The impression which one has in reading their struggling efforts is that the reality is literally beyond description. We are not surprised, therefore, to hear of the recent plague and its awful ravages in Chinese cities, and yet the lesson seems to be quite lost. Dr. S. Wells Williams has described in several places his impressions of the noisome and reeking aspects of Chinese cities. The testimony in private letters from residents of the country indicates that the China of to-day is no improvement upon the China of the past. Japan is perhaps the cleanest country in Asia, yet at the opposite extreme of nauseating defilement is its neighbor Korea.

This repulsive story of slovenly sanitation could be continued with dismal monotony as descriptive of the status in all purely Asiatic countries. In fact, the annual threat of cholera which comes in connection with the pilgrimage to Mecca, and gathers sufficient cumulative power to throw a shadow of danger over all Europe, is a sharp reminder of the deadly results of the defiance of all sanitary laws. We could still trace in Africa and the isles of the Pacific the signs of the same insanitary foulness which is almost universal in the heathen world. A striking result of the investigation would be to convince us that "cleanliness is next to godliness," and that Christianity, in coöperation with sanitary regulations, has a cleansing mission of colossal magnitude in the world.

Lack of Public Spirit.—1. One of the most subtle characteristics of heathenism is *the absence of a humanizing sympathy*, that is, a sympathy which is not indifferent to human welfare. In its social relations and activities this broad and generous interest in the common good is known as public spirit. Selfishness is a deep and regnant law in non-Christian society. Even within the precincts of Christian civilization an interest in the general welfare sufficiently assertive to act as a practical stimulus to sacrifice and service is none too common, and is recognized as a very choice and noble quality in public and private life. Outside of Christendom "every man for himself" is the rule pretty much everywhere. The restraints and requirements of law remedy the evil results of this spirit in some measure, but there are certain respects in which it is left wholly free, with no one to challenge its injurious tendencies. It is this heedless unconcern for the public good

which makes nearly every street in the villages, larger towns, and cities of Asia under native, as distinguished from European rule, simply an elongated cesspool or a common dumping-ground of filth, breeding disease and death.

2. It is this universal spirit of "passing by on the other side" and refusing to recognize the obligations of neighborhood, much less of common humanity, which is the explanation of such absurd and shameful rascality as often characterizes the treatment of those who are in trouble in *China*. The Rev. Arthur Smith, in his "Chinese Characteristics," remarks: "*Unwillingness to give help to others*, unless there is some special reason for doing so, is a trait that runs through Chinese social relations in multifold manifestations. The general omission to do anything for the relief of the drowning strikes every foreigner in China." The same spirit is shown also, as he further remarks, "in a general callousness to the many cases of distress which are to be seen almost everywhere, especially along lines of travel. It is a common proverb that to be poor at home is not to be counted as poverty, but to be poor when on the highroad away from home will cost a man his life."

A special chapter in "Chinese Characteristics" is entitled "The Absence of Public Spirit," in which many instances are given revealing the indifference to the common welfare which prevails in China. In the original edition of the book, published at Shanghai, is a chapter on "The Absence of Altruism," which has been omitted in the American edition. Its contents only emphasize the subject in hand. The tendencies of this same spirit are also manifested in the prevalent habit of *trespass upon the rights of the weaker* members of society by those who are strong. "The misery of the poor in China is their poverty and their inability to lift themselves out of it, since if they cannot do it themselves it will not be done at all." *The North China Herald*, a prominent journal published at Shanghai, in a recent editorial on the war with Japan, traces the weakness of China to the latter's regnant selfishness. Each individual, considering only his own interests, is indifferent as to what happens to his neighbors or his country. "*Patriotism, national pride, esprit de corps*," it remarks, "are all unknown, and, what is worse, undesired in the Celestial Empire. . . . The dynasty may be overthrown and kings may come and kings may go, but so long as

the Chinese official can continue to get hold of the dollar he is serenely indifferent to any crisis which may be convulsing the political world."

The instinctive egoism of primitive savagery still pervades the barbaric life of the present day, and if public spirit is so slow in developing even in the atmosphere of the highest civilization, surely we cannot expect that it will ripen quickly and yield a generous harvest where the promptings of selfishness are so powerful and so free from restraint.

Mutual Suspicion.—1. Social life involves such a web of personal contact and interdependence, and is so based upon general confidence between man and man, that mutual suspicion, if it prevails to any extent, becomes a solvent of the very bonds which link society together. Public confidence is only another term for financial and industrial stability. Private confidence of man in man is the secret of contentment and security and an essential of social development. *Mutual suspicion begets timidity*, and prevents that frank and free interchange so necessary to prosperity and mutual helpfulness. Distrust is, however, one of the most universal sentiments which govern the intercourse of man with man in the heathen world. Men fear one another because they know one another, and they recognize the fact that there is ground for misgivings. The effect is depressing and paralyzing. Every one is alert, cautious, and on the defensive. The Chinese, for example, are especially suspicious; the Koreans are like them; and the Japanese, although not to the same extent, are yet wary and watchful. Some ulterior and secret motive of a dark and scheming, or at least a doubtful, character is usually taken for granted by Orientals in their dealings with one another. It is hard for them to believe in the simplicity and genuine disinterestedness of any one. Nothing is looked upon as square, upright, and open; it is more likely to be crooked, cunning, and deceitful, or at least to have some concealed design. The atmosphere is full of suspicions, which put a painful constraint upon social and personal relations, and add immensely to the difficulties of frank and friendly contact with one another.

2. *In China* the officials are mutually distrustful, perhaps with good reason, since each one either knows or suspects that the other is a rascal. The Tsung-li Yamen eye one another with caution and reserve, and they all look upon the foreigner with the most lively distrust. No mandarin can be

seen with a foreigner, or accept his hospitality, without immediately falling under grave suspicion. Sinister designs and portentous conspiracies are always in the air, and it is this deep-rooted distrust and hatred which make the life of the foreigner so full of insecurity in China. The effect of this gnawing suspicion is especially manifest in Chinese domestic life and in all relations between the sexes. The real reason for any course of action is rarely accepted as the true one. If another is not apparent, one must be invented. The Rev. Arthur Smith, writing upon "Mutual Suspicion" in "Chinese Characteristics" (chap. xxiv.), gives many illustrations to indicate the spirit of Chinese intercourse. They seek protection from one another, and are continually on guard lest they should be taken by surprise. The wondrous and mischievous character of Chinese gossip arises largely from the morbid intensity of their suspicions. Chinese family life is often clouded and irritated by this inveterate distrust. A stranger in a Chinese village gives occasion for the most lively solicitude as to who he is, what his business is, and what he purposes to do. If he arrives after dark he will often find that no one will come out of the house to meet or direct him. The effect of this temper in society is to render it exceedingly difficult to establish any new enterprise or undertake anything which is out of the ordinary line. Something dark and dreadful must be back of it all in the opinion of the wary Chinaman.

3. In *India* it is exceedingly difficult for natives to coöperate with one another on account of mutual distrust. Even philanthropic effort is often misunderstood and viewed with suspicion. In *Persia* the rôle of deceit and venality has become so commonplace that the people have lost all confidence in one another. Among savages in the *South Seas* there is constant apprehension of evil designs on the part of some one. They live a life of disquietude, and the shadow of distrust clouds every relationship. Says Dr. Chalmers, in "Work and Adventure in New Guinea": "The state of fear of one another in which the savage lives is truly pitiful. To him every stranger seeks his life, and so does every other savage." In *Africa* it is difficult to convince a native that any one dies a natural death, so prevalent is the suspicion of evil designs. Poisoning is so much feared that the people are exceedingly loath to eat in one another's houses. Even the kings and

chiefs are accustomed not to touch their food until either the one who has cooked it, or others appointed for the purpose, have partaken of it. It is not at all uncommon for one who gives food to another to eat part of it himself in order to prove that it contains nothing hurtful. The African Kaffir "breathes an atmosphere of suspicion and jealousy in which freedom cannot live." "We never trust one another," remarked one of the Hovas to a recent correspondent of *The Times* (London) in *Madagascar*, and the same statement might be made by a man of almost any Asiatic or African nationality. The social effect of these brooding misgivings is to make mutual intercourse reserved, constrained, and wary, while, on the other hand, frank and open confidence gives assurance, courage, and cheerfulness to men, and adds to the happiness and prosperity of society.

Poverty.—1. The problem of poverty is an old one in the economic life of man. The *struggle to live has been ceaseless*. Slowly and surely man has added other resources to the ordinary products which nature supplies for his support, and has utilized her forces and cultivated her fructifying powers for his maintenance and comfort. The great difference between the abundant economic harvests of modern material civilization, so fruitful in provisions for human needs, and the pinched and meagre resources of early civilization, is due in large part to man's power over nature and his ability to subsidize her capabilities and extract her hidden wealth. The belated civilization of the non-Christian world is still in various stages of ignorance and incompetence as regards the mastery over nature and the intelligent use of her productive capacities. This is especially true so far as the modern industrial plant is concerned, and all those processes of developing and utilizing nature's generous resources which have been brought about by the inventive genius and the economic enterprise of modern times.

2. *This backward status is due* not only to ignorance and the disabilities of primitive environment, but to the working of oppression and injustice, on the one hand, and, on the other, to the influence of prejudice, obstinacy, inertia, pride, incapacity, shiftlessness, the power of custom, and general heedlessness as to better modes of living. The result is that an awful status of poverty has weighted a large section of heathen society, and holds it prostrate in helpless and hopeless

indigence. Dependence upon agricultural and pastoral resources, even if man escapes the ravages of war and pillage, is destined as population increases either to become a scant reliance or to fail altogether, so that the history of uncivilized man, and even of races with tolerably advanced methods, has been, and is still, often marked by a long and desperate struggle for livelihood or in many instances even for a meagre subsistence.

Christianity as an agency for the teaching of saving moral principles, the production of a higher order and system in life, the cultivation of broader intelligence, the humanizing of law, the protection of property rights, the introduction of science, the establishment of philanthropy, the awakening of aspiration, the kindling of hope, and the heralding of a new and progressive era among uncivilized man, has a truly helpful mission in the material betterment of society. In coöperation with commerce, economic science, and modern industrial facilities, it will do much to mitigate the sorrows of poverty, and provide a remedy for the suffering and despair which penury produces among races where there is little or no relief from its grinding miseries.

3. Where the struggle for the support of life is intense and prolonged, yielding at best only a sustenance, and often only the daily bread necessary to sustain life, with now and then a temporary failure which threatens starvation, as is the case in China, and would be still in India were it not for governmental assistance, *poverty becomes a social evil* of portentous and gloomy import. It puts society into a state of distress and helplessness, in which life becomes a desperate and exhausting slavery to daily need. This struggle for existence may contain in an important sense the potency of evolutionary progress, but after it has gone on for centuries with little revelation of its power to alleviate and benefit, one longs for some outside help from a source which will give a new impetus to life, bring more hope and security, provide more sane and effective remedies, and lift the shadows of despair.

4. This is one of the many reasons why the introduction of Christianity and modern civilization into China, and in fact throughout the non-Christian world, is a noble and beneficent undertaking. Once introduced there, it will become a saving power, as it has been in Christendom; not that it will at once banish poverty, but that *it will provide many remedial*

forces and introduce many alleviating instrumentalities. It will at least give a helping hand to many who in their extremity are now without aid. It will tend also to break up that colossal system of pauperism which is incidental, more or less, to all false religious systems, and is so burdensome to the people, under the guise and sanction of priestly requirement, ceremonial obligation, or ascetic practice. Half the pauperism of the non-Christian world is religious, and a large section besides makes its plea in the name of religion, and so plays upon superstitious fears as to gain a ready hearing and impose large exactions. In this connection, however, we are not concerned so much with the explanation of this state of poverty as with the reality and extent of its existence and its social results.

5. *India* is perhaps, more than other non-Christian lands, *the home of poverty*. This is due to the immense population, which has increased for centuries within the fixed geographical limits of the peninsula, taxing its agricultural resources to the utmost. At the same time a burden of social and religious customs, far more expensive than the people can support, has rested upon them. The result of this *two-fold impoverishment* has been the most grinding poverty among almost the entire rural population of India.

If, as sometimes happens, the rains fail, and with them the harvests, the people are plunged into the extremities of *famine*. No more pathetic and dreadful scenes of starvation have been witnessed than those which characterized some of the great famines of Indian history. Even as late as the famine of 1868–70 in Rajputana 1,250,000 people perished. A century or so ago there were famines which destroyed millions of the people. Mr. John Eliot, in a recently published volume on Indian Famines, states that there have been seventeen within one hundred and twenty-two years. The total mortality of these calamities, extending over centuries, is something appalling. In 1832–33, Madras, one of the districts affected, lost from 150,000 to 200,000 inhabitants out of a total population of 500,000. In 1837, in Upper India there were at least 800,000 victims. In 1860–61, in the Northwest Provinces and the Punjab, 500,000 human beings perished. In 1865–66, in Orissa alone 1,000,000 people died out of a total population of 3,000,000. These awful visitations have greatly increased the prevalence of leprosy throughout India. The Leprosy Commission in 1890–91

A Typical Group from one of the Indian Hill Tribes.

Victims of an Indian Famine, Madras, 1877.

expressed the conviction that "the greater the poverty of a district, the more prone the latter is toward leprosy." It is also one of the causes of child labor, so detrimental at the tender age at which it is exacted by so many of the poor in India.

The British Government has now established a system of famine relief, or rather prevention, which makes past scenes of suffering no longer possible; but it cannot, of course, do more than save the people from extremities. As regards *their condition of poverty*, it is still distressing. The rule among the vast agricultural population of the Indian villages is that they live upon what is sufficient for sustenance, or little more. A careful estimate based upon the census shows that there are multitudes who have not more than from six to twelve rupees a year for support. The mean annual income of the people of India is from twenty to twenty-seven rupees, equivalent at the present rates of silver in India to about six or eight dollars.

Among the *resolutions* offered and *passed at the Indian National Congress* of Madras, 1894, was one bearing upon the problem of poverty, introduced by Mr. Seymour Keay, M. P., in which it was urged that "this Congress, concurring in the views set forth in previous Congresses, affirms that fully 50,000,000 of the population, a number yearly increasing, are dragging out a miserable existence on the verge of starvation, and that in every decade several millions actually perish by starvation; and humbly urges once more that immediate steps be taken to remedy this calamitous state of affairs." Sir William Hunter is authority for the statement that 40,000,000 (that is, about one-sixth part of the population of India) go through life upon insufficient food. The address of Mr. Keay in support of the resolution is full of startling statements as to the deep social misery which Indian poverty inflicts upon the people. Dr. Uhl, in an account of a missionary tour in 1895, in which he visited one hundred and eight Indian villages, speaks of the poverty of the people as "a bondage killing the soul." The subject has been fully and ably treated in a very recent volume entitled "The Poverty Problem in India," by Prithwis Chandra Ray, published in Calcutta. He states substantially the same facts that have been given above. At the present time (November, 1896) a serious famine seems imminent in the Central and Northwest Provinces. The Government is already opening relief works, and with the greatly

increased railway facilities of the country at its command, can with energy and promptitude do much to alleviate the distress.

6. In *the teeming Empire of China*, with all its vast natural resources, its extensive agricultural labors, the industry and frugality of its people, there is still a state of poverty widely prevalent, which threatens the immediate destruction of vast multitudes in case there is the slightest failure in ordinary production. The *Rev. Timothy Richard*, of Shanghai, remarked at a public meeting in Peking, October 18, 1895, that "there has been deep poverty and intense suffering in China for years"; and he estimates that "from three to four millions die every year of hunger." Instructive facts are also given by the same author in a powerful article on "China's Appalling Need of Reform." In the midst of their poverty, when distress deepens, no temporary financial relief can be obtained, except at an exorbitant rate of interest, stated by Mr. Richard to be at least thirty per cent., and sometimes reaching one hundred per cent. He traces to the exigencies of poverty the recurring attempts at rebellion and the formation of so many secret societies. He refers to the fact that the name of Pharaoh is execrated because he threatened the extinction of two or three millions of the children of Israel, while in China "there is a greater number actually starved every year, and ten times that number exterminated every ten years."

In *an article by the Rev. A. G. Jones*, of the English Baptist Mission, on "The Poverty of Shantung: Its Causes and Treatment," after referring to the poverty-stricken condition of the great mass of the population of that province, amounting in all to 30,000,000, the bearing of this fact upon their social status, and its influence as a hindrance to all progress, he proceeds to show that this status is in part due to the excessive proportion of economic expenditure necessary for the support of a Chinaman, as compared with that which obtains in Western nations. The rent of his land (the article refers especially to Shantung Province) is eight or nine per cent. on its value, as compared with three per cent. in Great Britain, France, and Germany. The money which he borrows on his land as security costs him about twenty-two per cent. annual interest, while in England it can be obtained at an annual interest of from four to five per cent. His land yields ordinarily about ten bushels of wheat an acre, or in the very

best years about thirteen and a quarter, as compared with twenty-eight bushels to the acre in England. While recognizing the fact that natural causes have something to do with the existence of poverty, he considers that their influence is small as compared with other causes which are in large measure preventable. He names as chief among these ignorance, especially of the methods of industrial success, the hampering power of superstition, the prevalence of trickery and injustice, the extortions of the Government, especially the "squeezing" which results from the system of farming the taxes, the existence of bad roads, making distribution and exchange of commodities difficult, costly, and slow, cumbrous currency, and extortionate rates of interest, combined with antiquated appliances and slovenly management. An interesting aspect of the paper referred to treats of the bearing of missionary labors in their broader results as in a large and true sense remedial in their workings even in the realm of economic life.

In his volume on "The Real Chinaman," Mr. Chester Holcombe has a chapter on "The Poor in China," in which he remarks that the *status of poverty there differs* from that of Western lands in that it usually means "actual hunger and nakedness, if not starvation within sight." He describes in considerable detail the condition of the Chinese poor and the extent of their extremity. The Rev. Paul Bergen, of Chefoo, China, in a recent article refers to the distressing poverty of the people as one of the great difficulties of missionary work. The facts previously stated go far to explain the frequency and seriousness of *Chinese famines*. They may come either as the result of a flood or of a scant grain-supply, or may be produced by any one of many contingencies. "China's Sorrow" is the title of a chapter by Mr. R. S. Gundry in his recent volume on China. The reference is to the Yellow River and the fearful devastation of its floods. Mr. Gundry's volume has instructive chapters on the progress and resources of China. These famines are so common that only great calamities attract attention and obtain notice. "Ten millions in one province of China," writes Dr. March, "perished for want of food and from diseases that follow in the wake of famine. A slight change in the rainfall for a single season will at any time strew the fields and pathways of the East with the skeletons of multitudes who die of want and of the pestilence which comes to

glean in the fields where death has already gathered the harvest of millions of sheaves and left nothing but stubble behind." Even in ordinary times the desolations of a unheralded, almost unnoticed, famine attain the magnitude of a calamity. Poverty is the cause, no doubt, of the throngs of beggars who roam through China in their rags and filth and desperate wretchedness. Truly one of the social miseries of China is its poverty.

7. *In Korea*, although there is widespread poverty, strange to state there is said to be no beggar class as in China, owing to the generous disposition of the people to aid one another. Korean hospitality is proverbial. These kindly customs open the door to grave abuses, and the well-to-do are forced into positions where they are obliged, whether willing or not, to help the improvident, who are not lacking, also, in a readiness to impose upon kindness. The causes of Korean poverty are stated by Mr. Hillier, the British Consul-General at Seoul, and are summarized in *The Messenger* of Shanghai.

8. *In Japan* the struggle for existence is strenuous, although poverty is hardly more general than in Western lands. A recent Japanese newspaper has called attention to the fact that suicide has greatly increased of late, as high as ten thousand cases a year having been reported. The same authority traces this fact to the greater intensity of the struggle for life, in view of the increased cost of living connected with the introduction of Western civilization. It is reported that the poor are becoming more numerous throughout Japan than was the case under the old régime. In *Persia* there is much pitiful destitution, while in poor *Turkey*, as the result of the cruel policy of the present Sultan, there is a reign of agony and despair which appeals to the charities of the world.

9. *In Africa* the same story of poverty has been written large in the history of savage tribes, with the *dire miseries of famine* recurring at frequent intervals. The poor people seem to have been swept off by the thousands and tens of thousands, in circumstances of suffering which cannot be depicted. Even now there are the same ever-recurring experiences in different sections of the vast continent, as in Bechuanaland and Swaziland at the present moment. The terrible famine in Bondei and Usagara has only just ceased from its ravages. "A party of eight hundred natives," writes the Rev. Godfrey Dale, under date of April 14, 1895, "had started for the coast to

seek food and work, but every one perished on the road." In the Pacific Islands, the West Indies, Mexico, and South America there is much extreme and hopeless poverty.

10. The *result of our survey* is only to confirm the saying of Christ, "Ye have the poor always with you," which is true of all lands, even those where wealth abounds and the best civilization which the world has yet known is found. The pertinence of placing this subject among the social evils of the non-Christian world arises from the severity and extent of the poverty which exists, the misery it causes, the social depression it produces, and the pathetic appeal it makes for the introduction of such remedies as Christianity and civilization can offer to alleviate the sorrows of the poor.

The Tyranny of Custom.—1. *Customs* are conventional methods of living and acting according to established precedents, which have the power of habit and are generally recognized and observed throughout the community. These laws of life include social manners, political methods, economic habits, and religious observances. They exert their control not only in the sphere of practical living, but extend their influence to the realm of thought and feeling. They arise spontaneously, follow the leadings of instinct in their development, and become the accepted, cherished, often revered, rules and methods of social, civil, and religious habit. They control conduct with varying power. In some cases *they rule with despotic sway;* in others their demands may be somewhat relaxed. In all Oriental lands they exert a wide, exacting, and even fatalistic power. They wield the sceptre of arbitrary dominion over all life. They tyrannize with an imperious and resistless sway, and hold their supreme authority from one generation to another with undiminished rigor. They assume over the life and thought of the East a governing and proscriptive power which is most impressive in its mastery, so that they must be reckoned with as a mighty, conservative, and determining force in all efforts to introduce social changes or religious reforms. They exercise a function which seems to combine constitutional, legislative, judicial, and executive powers in one comprehensive control of all phases of life and all points of contact between man and man, and even between man and the material universe around him, or the Supreme Power above him.

2. The East has so learned this lesson of reverence for and

obedience to customs that those which are evil and detrimental have just as firm a hold upon men as those which are good and useful. An established custom becomes, therefore, the open sesame of every otherwise closed door. It is the arbiter of dispute; it gives the word of command; it pronounces a verdict from which there is no appeal; it surmounts difficulty and it settles destiny; it deals kindly with all who submit to its decree, but it subdues and crushes all who venture to call in question its wisdom or defy its authority.

3. It is evident that a social force of such binding and decisive power may be of great benefit, or it may work untold injury. Unfortunately, in the non-Christian world custom is at many crucial points the greatest hindrance to social progress. It sanctions, establishes, and enforces that which is to the infinite injury of society, and has the power to oppose itself strenuously to all reform, and to stay the progress of all change for the better. The tyranny of *custom is therefore a fact of immense social import.* It weighs heavily against Christianity, against civilization, against all social reform and useful progress, and is usually bitterly hostile to the entrance of liberal views and enlightened methods, opposing with singular tenacity the establishment of more cleanly, refined, and in every respect sane standards of living. It is exceedingly difficult for those who are accustomed to Occidental independence of thought and action to realize the smiting and tyrannizing power of custom in the conservative, restricted social life of the East. It is especially difficult to understand the irrepressible sway of customs in themselves narrowing, retarding, dehumanizing, and detrimental in their tendencies. The giant system of caste in India is an illustration. The customs of child marriage, of enforced widowhood, of *sati*, of ascetic barbarities, of degrading superstitions, of inane ceremonies, and of many other objectionable features of Indian life, are all of a kind which one would think easy to overthrow when a better way was shown; but, on the contrary, the observance of the whole inflexible routine of custom is the very point of strenuous insistence. It is the breach, not the observance, of the custom which brings ignominy, sorrow, and social ostracism.

4. So in the vast social organization of conservative *China*, from the state functions of the Emperor to the binding of the tender feet of some child victim, this *dominance of customs* is manifest. They cluster around birth, marriage, and death;

they determine the downsitting and uprising of all China; they regulate the eating, drinking, and visiting; they dictate domestic, social, commercial, industrial, political, and religious manners and observances. A Chinese must even be ill according to custom, and when he sins he must at least avoid the crowning and unpardonable impertinence of presuming to sin in some unusual way. Finally, when he dies custom seizes him in its iron grip, and he goes to his ancestors with the conventional funeral ceremonies which have been the torment and sorrow of the living for centuries.

5. It would be impossible and altogether unnecessary to undertake to review in detail the innumerable predilections and practices which hold sway in non-Christian society, to its detriment and degradation, since they have already occupied a large share of our attention. There are customs, to be sure, which are excellent and deserve to be perpetuated; but in many cases, usually where the tyranny is most exacting, they are a heritage of sorrow and misery, bringing with them burdens heavy to bear, and hindrances to progress difficult to overcome. What we are concerned to note just here is the tyrannical sway of *their influence in society*, their power to shut out the guiding light of truth and to stay the transforming entrance of a higher and nobler civilization. We shall have something to say elsewhere of missions as a power singularly effective in the gradual disintegration and final overthrow of the despotic authority of evil customs.

Caste.—1. The social system known as caste, a word supposed to be derived from *casta*, the Portuguese term for race, is so prominent and important a feature of Hindu society that its consideration fixes our attention almost exclusively upon India. *Social distinctions* have existed more or less among all races. They are found in classic and medieval society, where they are the outcome either of family rank or political station, or are based upon the grade and character of occupation. Trade guilds were known in the Roman Empire, and also in medieval Europe. Such social distinctions, if based upon qualities which deserve recognition and respect, are inevitable, and do not necessarily involve injustice, extinguish brotherhood, or destroy the natural and friendly intercourse of man with man. The peculiarity of the Hindu system, however, is that it creates and insists upon mutually exclusive orders or ranks of humanity, involving an inexorable status of "repul-

sion between man and man," and that this conception is carried to an extreme which produces among the higher castes an estimate of the lower—and especially of all outcastes—which accords them a position hardly superior, if indeed equal, to that of the brutes. The whole system thus becomes simply an artificial and arbitrary device for exalting one social class and degrading another, upon the basis of purely imaginary distinctions so far as our common humanity is concerned.

2. *The origin of caste* is involved in some obscurity. It is the opinion of Dr. John Muir, a distinguished student of Sanscrit literature, and of Professor Max Müller, that in its remote origin it is based upon differences of race, color, and occupation. The fact that the vernacular names by which the caste system is known in the various languages of India are those which signify race, color, and occupation, and are usually fatalistic in their meaning, goes to support this view. While this may be the true view of the remoter origin, it seems certain that the caste system as developed in India is the creation of Hinduism at the hands of the Brahmans or their immediate predecessors known by the similar title of Rishas. It is thus a product of Brahmanical legislation, and in its developed form may be regarded as an evolution culminating in a giant system of ranks and orders, in which humanity is separated and labelled, and to each is given a fixed place in the social organism. These distinctions are, for the most part, based upon religious, military, literary, social, and industrial associations.

3. It is therefore in its original conception a scheme of social and religious classification with a view to establishing and fixing once for all a system of inflexible allotment, which involves at one and the same time cohesion and separation, firmly uniting some members of the community, and rigorously excluding others. *It provides* for a perpetual system of social segregation, not only on the basis of heredity, but as a method of classified absorption of every foreign element which in future generations might become a part of the Indian social system through conquest or assimilation. No one can doubt that it was an inherent feature of the original conception to designate the supreme place in the social system to the Brahman, and regulate all the rest of society upon a sliding scale of relative inferiority to him, his rank being virtually divine in its superiority and dignity. This supremacy of the

Brahman was not, however, actually secured without a severe struggle.

4. It may be true, as Mr. Bhattacharya contends in his "Hindu Castes and Sects" (an author to whom I would express my indebtedness for much valuable information upon this, to the ordinary lay intelligence, complex and inchoate subject), that the originators of the caste system were not, consciously at least, conspirators against the welfare and happiness of society, nor were they able to foresee the *amazing and ramifying influence for evil* which it was destined to exert. In fact, this learned student, who has treated his theme with admirable system and clearness, is inclined to credit its authors with "large-hearted statesmanship" in designing such a facile instrumentality for keeping every one in his place in the social scale. He is, indeed, free to acknowledge that "the ambition that led the Hindu lawgivers to place their own class above the rest of mankind has no doubt an appearance of selfishness" (p. 5). He stoutly contends, however, that they were surely moved by a most benevolent and liberal spirit. Be this as it may, the truth remains that, both religiously and socially, the Brahman claims a monopoly of power and an eminence of position which have solidified into the most extravagant canonization, and even deification, of humanity as represented in his person, which history presents. Not only the substance, but even the very shadow, of the Brahman is sacred. As they were historically the authors of the developed system, so they have remained the most prominent representatives of the caste idea. They illustrate its tendency, and reveal in their characters and claims the ultimate results of its workings, which are seen in all other castes as well as in this supreme one. In its own place each caste is a typical product of the system, and in many respects presents hardly less marked evidence than that found in the Brahmans themselves of its powerful impress upon the social character. The system presents perhaps the most complete example of power over human will and action that can be found in the history of mankind, not excepting religion or governmental despotism.

5. Religion, even though it has controlled the higher life and moulded the character and aims of men in accordance with moral standards, has never entered the details of human life and experience with such minute and peremptory decrees, and shaped it in all its minutiæ with such *an overshadowing*

mastery, as has resulted from the inexorable and bewildering requirements of caste regulations. The influence of caste penetrates the innermost recesses of the spiritual life, and reaches to the uttermost bounds of outward conduct and habit, concerning itself with the most trivial as well as the most dignified aspects of daily experience. Sir M. Monier-Williams remarks: "It is difficult for us Europeans to understand how pride of caste as a divine ordinance interpenetrates the whole being of the Hindu. He looks upon caste as his veritable god, and thus caste rules, which we believe to be a hindrance to the acceptance of true religion, are to him the very essence of all religion. They influence his whole life and conduct." As it exists at the present day in India it is still as assertive in the lives of its devotees as it ever has been in the past, and over all other classes still towers the Brahman, who is regarded by the great mass of Hindus with a reverence which hardly differs from worship.

By Brahman in this connection we do not refer to officiating priests, for, although the priestly caste is Brahmanical, the great mass of Brahmans are not priests, and in fact look down with considerable contempt upon the priestly class known as Pujari Brahmans. It is not the priestly office, but his birthright, which makes the Brahman. The proportion of Brahmans to the Hindu population may be roughly estimated as one-twentieth, and they are separated into numerous divisions and subdivisions. "As a matter of fact," says Mr. Bhattacharya, "the divisions among the Brahmans are so numerous that it is exceedingly difficult, if not actually impossible, to frame an exhaustive and accurate list thereof" (p. 33). The *number of separate castes* is enormous, and difficult to determine with precision. The "Madras Census Report for 1881" contained 19,044 caste names, and Sir William Hunter states that there are "not fewer than 3,000 of them which have separate names, and which regard themselves as separate classes." One of the most terrible counts against the system is that it belittles moral distinctions, while it exalts other tests of character and conduct of no moral significance.

6. The social evil of the caste system is the aspect of the subject which calls for notice here. As a matter of course, caste is admired and defended by the great mass of Hindus, and, strange to say, even some English officials in India have defended it as facilitating the exercise of authority by foreign

government, and would therefore sustain and foster it as a political convenience. The *substance of what has been said in its advocacy* may be summed up as follows: First, it insures a certain degree of excellence in labor by virtue of its assignment of the sphere of toil to successive generations. Second, it affords some measure of protection by uniting classes with similar interests and bound to help one another. Third, it promotes to some extent cleanliness by its regulations concerning the care of utensils, bathing, etc. Fourth, it promotes respect for authority. Fifth, it puts certain restraints upon immorality by confining it within caste lines.

7. After all has been said, however, in its favor, an *overwhelming indictment can be brought against it* as involving enormous disadvantages and disabilities to Hindu society. We condense again, from Papers on Indian Social Reform, the following summary: First, it is productive of physical degeneracy in that it involves the intermarriage of near relatives, and is mainly responsible for early marriages. Second, it is one source of India's poverty, since it places restrictions on foreign intercourse, and makes professions hereditary and labor degrading. Third, it hinders intellectual progress, since it frowns upon general education. Fourth, it is antagonistic to social reform, and fights fiercely for the continuance of every social evil which burdens and crushes Indian society. Fifth, it destroys individual liberty, since it places inexorable disabilities upon its victims. Sixth, it hinders the growth of national sentiment, since it elevates caste above the idea of nationality. It is, in fact, an expedient for ruling out national unity, so that "'a nation divided against itself' is the proper description of the Hindu race." This, it will be noted, is the very argument used by Sir Lepel Griffin in advocacy of caste as facilitating foreign dominion. Seventh, it creates discord among different classes of society, and has been in the past the fruitful cause of dissensions and quarrels. Eighth, it hardens the heart against human suffering, since the alleviation of suffering can never be attempted in violation of caste regulations. Ninth, it consigns to hopeless degradation nearly the entire human race, and even assigns to a large section of mankind a rank lower than the brutes. Tenth, it fills certain classes with unspeakable arrogance and pride. The most consummate illustration of conceit in the world is the Brahman. Eleventh, it identifies religion with outward

ceremony, and degrades moral standards to the level of external forms and customs. The offences against caste are confined to such things as eating, drinking, and marrying contrary to rule, or neglecting some of the multiplied regulations of caste behavior. Caste pollution becomes the merest fiction, while moral uncleanness and gross crime are passed over with little, if any, notice. Twelfth, the whole system is based upon false conceptions of the Deity, and its most intense contentions have no basis whatever in truth. Thirteenth, it is in defiance of human rights and all strict justice between man and man. Its arbitrary divisions of sacred and common, clean and unclean, holy and unholy, noble and ignoble, have become crystallized into a regnant system which is despotic to the last degree.

8. A striking commentary upon the whole system is the lamentable, almost hopeless, *social degradation of the Pariahs*, a low caste section of Indian population. An admirable résumé of their state is given by the Rev. L. L. Uhl, Ph. D., of the American Lutheran Mission, Guntur, in a paper presented at the Bombay Conference of 1892–93, and published on page 550 of its report. The picture he draws is one of crushing social ostracism, of terrible restrictions in everything that concerns their hygienic, physical, intellectual, and moral welfare. The strenuousness of this social excommunication seems to vary somewhat in different sections of India. It prevails in the Native States more than in British India, and among them none is more *caste-ridden* than *Travancore*, in the southwesterly extremity of the peninsula. Brahmanism reigns there with its most extravagant pretensions. Mrs. Murray Mitchell, in a volume entitled "In Southern India," refers to Brahmanism as found in that section as follows: "Caste is intensely and exceptionally strong, and, as elsewhere, stands in the way of all progress. The degradation of the low castes, consequent on the absurd and oppressive laws of caste, is terrible here, and hardly to be believed. For example, no native Christian, however educated and intelligent, nor any person of low caste, can obtain employment in a public office, for fear of polluting those officials who may be of higher caste. Then the school difficulties are endless. The children of some of the inferior castes dare not even approach a school where higher-caste lads are taught. The disabilities are inconceivable and so are the injustice and inequal-

ity of the laws. Women, too, are degraded to a degree one hardly finds equalled in these days of reform in any other part of India. It is terrible to look at some of the poor, miserable-looking creatures, with hardly any clothing and no sense even of decency."

9. A *consensus of influential opinion as to the evils of caste* by both foreign and native students of Indian history and society might be given at considerable length. Some of the most distinguished and intelligent natives of India have had the courage—and it has required great moral heroism—to renounce caste, and in some instances eminent Indians have done valiant service in seeking to deliver their countrymen from its stupendous bondage. Among them may be mentioned the late Rev. Dr. Krishna Mohun Banerjea, Pandit Bishan Narayan Dar, Raja Rammohun Roy, Keshub Chunder Sen, Sasipada Banerjee, Iswar Chandra Vidyasagar, Raja Sir Tanjore Madhava Row, Protab Chunder Mozumdar, Pandit Shiva Nath Sastri, and Mr. Behramji M. Malabari, the accomplished editor of *The Indian Spectator*, who, although born a Parsi, had a Hindu mother and knew the system through and through. In the sketch of his life and times by Mr. R. P. Karkaria an instance is given (p. 116) of what it means for a Hindu to break caste. Other names might be given, and several of the native papers of India might be designated which have done excellent service in this direction, although edited by Hindus.

10. *As viewed from a missionary standpoint*, the present workings of caste in Hindu society must be regarded as a social evil of immensely depressing and paralyzing power. Missionaries are not alone in this opinion, as learned students, such as Sir M. Monier-Williams and Professor Max Müller, have expressed most emphatic judgments as to the indefensible pretensions and terrible social evils of caste. Anglo-Indian officials of distinction have also united in this verdict. In the "Madras Census Report for 1871" Dr. Cornish, in an "Introduction on Caste," expresses it as his conclusion that it "is now the greatest bar to the advance of the Indian people in civilization and aptitude for self-government." In agreement with this is the judgment of Sir Henry Maine that caste is "the most disastrous and blighting of all human institutions." There is evidently a hard fight, in fact a social convulsion, which must come in connection with the break-up of this

tremendous system. Its solidarity is something which no mere words can describe. It will be one of the most signal triumphs of Christianity over human ignorance, superstition, pride, and stout-hearted defiance when it shall finally make a successful breach in these massive ramparts. The disciples of caste are no doubt aware that their system can never assimilate modern civilization, and can never coalesce with the spirit of the Gospel. It is now the policy of Christian missions not to recognize caste in the Church.

11. In some sections of India, especially in the Native States, the *position of native Christians* is one of difficulty, and characterized by many unjust disabilities. They are even regarded as outcasts, and have been visited with some of the ignominy and ostracism which are common in the case of non-caste people. Their property rights have been declared as forfeited in the Province of Mysore. There is serious interference with the custody of children, prohibition of the use of public wells, and other minor annoyances. The Bangalore Native Christian Association has presented an address to the Lord Bishop of Madras, recounting the objectionable features of this situation, and in view of the fact that there are 30,000 Christians in the Province of Mysore, its members requested his aid to secure the removal of these disabilities. A similar movement is in operation for the Native State of Travancore, where the situation is still more trying.

12. The overshadowing import of castes as found in India seems to render it *a comparatively insignificant matter in other lands*. It is, indeed, not found in China or Japan, although the old feudal distinctions were nearly as pronounced as caste classification in India. A powerful class spirit, however, is still found in Japanese society, but perhaps not more so than elsewhere. It is not found at all in Siam, although it prevails in all its intensity just north in Assam. We have mild phases of it in Korea, chiefly in connection with trade distinctions, for example, the butchers as a class were obliged to observe certain restrictions, which, however, have recently been abolished, largely through Christian influence, by official action of the Korean Government. In some of the South Sea Islands there is a strong caste feeling, and in certain sections of Africa it is quite pronounced, as in Dahomey and Bechuanaland.

Note

The remaining sections of the lecture not reprinted here, treat of the national, commercial, and religious groups of evils which are found in non-Christian society. For sub-divisions, see Synopsis of Lecture II. on page 10.

Christian Missions and Social Progress

Volume II

Synopsis of Contents

SYNOPSIS OF LECTURE V

THE DAWN OF A SOCIOLOGICAL ERA IN MISSIONS

The process of social change in the case of degraded races must necessarily advance slowly. Christianity must begin by making its own new environment. Long and patient preliminary work is required. In the present lecture it will be expedient to take a survey of the foundations which have been laid for the inauguration of a new era of sociological development in backward nations. These preliminary achievements are studied with a view to understanding their true significance as the precursors of great and splendid advances in the social regeneration of the earth during the coming centuries.

Turning, then, to the foundations rather than to the superstructure, and considering preliminary transformations rather than present activities (which will form the subject of a subsequent lecture,) we shall proceed to designate, and endeavor to characterize, some achievements of missions which are philosophically and historically of fundamental value and necessity, in anticipation of the thorough and final renovation of non-Christian society after the ideals of Christianity.

I. The creation of a new type of individual character. A degenerate individuality is the first point of contact between Christian missions and heathenism, and the reconstruction of character is the earliest task of the missionary. In this way alone can a regenerate element be introduced into the social life of non-Christian races. Illustrations of changed lives are produced from mission fields.

II. The creation of a new public opinion. A perverted social conscience is as much a reality in non-Christian lands as a perverted individual conscience, and in the form of public opinion, it is a factor of amazing force and stability. Christian missions represent almost the only power which with any transforming result has ever grappled with it aggressively and successfully. The power of missions to dethrone many of the ruling ideas in heathen society is vindicated by examples.

III. The establishment and promotion of education. This is one of the noblest sociological aspects of missionary effort. The present educational plant of foreign missions throughout the world is a marvelous achievement, considered not only in itself, but as representing literally a free gift of Christianity to the nations. Its import as a stimulus to social progress is made evident.

IV. The literary contribution of missions to the intellectual life of non-Christian races is a fundamental factor of social progress. The crown and glory of this is the Bible, around which all mission literature is grouped. The old literature is usually antiquated, effete, moribund, and useless for the purposes of modern progress. The scope of the literary activities of missionaries is dwelt upon, and the value of their contributions illustrated.

V. The influence of missions in awakening the philanthropic spirit. Benevolence, both as a grace and a duty, has always been part of the historic outcome of Christianity. The Christian religion is still assuming the rôle of the Good Samaritan among the nations. Exemplifications of this statement are brought forward, and its elevating influence in society is dwelt upon.

VI. The influence of the personal example of missionaries and native converts. This is a contribution of missions to social progress which is of manifest value. Illustrations from Christian history, and from mission fields at the present day, sufficiently justify the high estimate placed upon the power of the Christian life as exemplified in the presence of the heathen world. Some recent tributes to the personal character of missionaries, and the social value of their lives, are given from non-missionary sources.

VII. The introduction of new national aspirations and higher conceptions of government. Missions have introduced a new ideal of patriotism, and work steadily in the direction of purer laws and larger freedom. Political and social despotism is undermined. Christian rulers among native races are possessed by new conceptions of responsibility and duty.

VIII. The work of missions in laying the foundation of a new social order will inevitably excite much opposition. An era of such transformation implies a struggle with dominant religious, social, and political power. The Reformation was a period of conflicts; the Huguenots and Puritans were soldiers of conscience; the early struggles of Christianity with pagan Rome, were sharp and terrible; the victories of religious history must be repeated in the experience of Christian missions. The moral value of missions as sponsors of true civilization is noted.

IX. A symposium of missionary opinion as to the social value of missions. The judgment of missionaries in all parts of the world is quoted.

X. The evidence of native witnesses is confirmatory of the views of missionaries, and is of value, especially where the source is non-Christian.

XI. Additional testimony from prominent laymen and government officials as to the social value of missions is brought forward. Distinguished men of high position in the foreign service of Christian governments cordially and emphatically endorse the missionary enterprise as a saving factor in the development of belated races.

The above survey of fundamental transformations in non-Christian society, preparatory to coming changes in the higher life of the nations,

indicate that an era of social progress is sure to follow the entrance of missions and the sincere acceptance of the benefits they bring. In view of this fact a special suggestiveness attaches to the varied missionary activities presented in detail in the following lecture.

SYNOPSIS OF LECTURE VI

THE CONTRIBUTION OF CHRISTIAN MISSIONS TO SOCIAL PROGRESS

Our survey of the function and efficiency of missions as instrumental in preparing the way for social changes, by introducing new forces, giving needed stimulus, and providing the unique equipment required, must now be supplemented by a more detailed review of present activities of a sociological import in many fields. Having studied the scope and fundamental conditions of social progress as affected by missions, let us now seek to enter the very workshop, inspect the tools, observe the machinery in motion, understand its processes, and see with our own eyes the results it produces. Let us note at the outset that we are not dealing in this connection primarily with the spiritual or evangelistic outcome of missions. We are endeavoring rather to ascertain and emphasize their more indirect results in the sphere of social reformation and progress. For the sake of convenience, as in our study of "The Social Evils of the Non-Christian World," the varied aspects of the subject may be classified into groups or clusters.

I. RESULTS MANIFEST IN THE INDIVIDUAL CHARACTER:
   (1) Temperance Reform. (2) Deliverance from the Opium Habit. (3) Restraint upon Gambling. (4) Establishing Higher Standards of Personal Purity. (5) Discrediting Self-Inflicted Torture or Mutilation. (6) Arresting Pessimistic and Suicidal Tendencies. (7) Cultivating Habits of Industry and Frugality. (8) Substituting Christian Humility and Proper Self-Respect for Barbaric Pride and Foolish Conceit. (9) Cultivation of the Personal Virtues.

II. RESULTS AFFECTING FAMILY LIFE:
   (1) The Elevation of Woman. (2) Restraining Polygamy and Concubinage. (3) Checking Adultery and Divorce. (4) Seeking the Abolishment of Child Marriage. (5) Alleviating the Social Miseries of Widowhood. (6) Mitigating the Enforced Seclusion of Woman. (7) Improving the Condition of Domestic Life and Family Training. (8) Rendering Aid and Protection to Children. (9) Diminishing Infanticide.

III. RESULTS OF A HUMANE AND PHILANTHROPIC TENDENCY:
   (1) Hastening the Suppression of the Slave-Trade and Labor-Traffic. (2) Aiding in the Overthrow of Slavery. (3) Abolishing Cannibalism and Inhuman Sports. (4) Arresting Human Sacrifices. (5) Banishing Cruel Ordeals. (6) Initiating the Crusade against Foot-Binding. (7) Promoting Prison Reforms and Mitigating Brutal Punish-

ments. (8) Securing Humane Ministration to the Poor and Dependent. (9) Organizing Famine Relief. (10) Introducing Modern Medical Science. (11) Conducting Medical Dispensaries, Infirmaries, and Hospitals. (12) Founding Leper Asylums and Colonies. (13) Establishing Orphan Asylums. (14) Promoting Cleanliness and Sanitation. (15) Mitigating the Brutalities of War. (16) Instilling a Peaceable and Law-Abiding Spirit.

IV. Results Tending to Develop the Higher Life of Society: (1) The Introduction of Educational Facilities. (2) Industrial Training Schools. (3) Modern Methods of University Extension. (4) Christian Associations for Young Men and Women. (5) The Production of Wholesome and Instructive Literature. (6) The Quickening of General Intelligence. (7) The Abolishment of Objectionable Social Customs. (8) The Disintegration of Caste.

V. Results Touching National Life and Character: (1) Cultivating the Spirit of Freedom. (2) Advocating a Just and Orderly System of Taxation. (3) Seeking to Purify Official Corruption. (4) Modifying Extortion and Legal Robbery. (5) Promoting the Reconstruction of Laws and the Reform of Judicial Methods. (6) Elevating the Standard of Government Service. (7) Furthering Proper International Relations. (8) Serving the Interests of Science and Civilization.

VI. Results Affecting the Commercial and Industrial Status: (1) Commending New Standards of Commercial Integrity. (2) Establishing Better Methods of Transacting Business. (3) Seeking to Regulate Financial Dealings. (4) Developing Trade and Commerce with the Outside World. (5) Introducing Material Civilization and Modern Facilities.

VII. Results Connected with Religious Faith and Practice: (1) A More Spiritual Conception of Religion. (2) The Decline of Idolatry. (3) The Overthrow of Superstition. (4) Associating Morality with Religion. (5) Elevating the Standard of Personal Character in Religious Leaders. (6) Teaching Lessons of Religious Freedom and Toleration. (7) Cultivating Sabbath Observance.

The above survey suggests an imperfectly explored field of research as to the full scope and significance of missions. It will yield results of unexpected apologetic import and value; Christian missions exhibit the social benefits and results of Christianity in regions where there is little else to encourage the hope of better things. They are aptly typified by that tree of life on the banks of the river, the leaves of which are for "the healing of the nations."

Analytical Index

Besides indicating the location of important topics, this index is also intended for use in preparing the various studies. Having read over its analytical outline before taking up each study, the student sees exactly what ground is covered by the section to be mastered. So, too, after having studied the portion assigned, its outline can again be used in lieu of questions put by a teacher, thus enabling the student to see what topics have been forgotten. The numerals following each topic and sub-topic refer to the pages where they may be found. For the convenience of those who spend eight hours on this book, the suggested places for beginning each lesson are inserted in brackets. While this breaks the continuity of thought in some cases, it is as convenient a division as may be made.

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