GOD'S IMAGE IN EBONY

"But our Captain counts the Image of God—nevertheless His Image—cut in Ebony as if done in Ivory, and in the blackest Moors he sees the Representation of the King of Heaven."—Thomas Fuller: The Holy and Profane State—*The Good Sea-Captain.*

GOD'S IMAGE IN EBONY

BY

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WITH A PREFACE BY

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LONDON

YOUNG PEOPLE'S MISSIONARY MOVEMENT

78 FLEET STREET, E.C.

1912

PRINTED AND BOUND BY
HAZELL, WATSON AND VINEY, LD.
LONDON AND AYLESBURY.

PREFACE

It is a pleasure to write a preface for such a book as this, written as it is to bring home to those whose work in life is not as yet determined, the claim of Negro Africa upon all Christians. The story is plainly and vividly told, and the example of the great heroes of African Missionary enterprise, from David Livingstone downwards, is most effectively presented to the imagination. The romance of Uganda and of Zanzibar and Nyasa is one which must appeal to all who read its outline in this book.

I am sure that our religious teaching can be enormously strengthened by the inclusion of such records of what Christ has accomplished in our own and recent times. The true nature and power of our faith are best seen when it first takes hold of some savage people or some ancient civilization; and the

sense of remoteness and irrelevance, which most of us have felt invading our religious life, can best be met by evidence of its transforming power in our own world. Of course this teaching, like all teaching about the greatest things, should be kept as free as possible from the incubus of examinations and the distaste bred by compulsion to learn ; and where Study Circles seem practicable they will probably be the most effective means of study. But whether used in Study Circles, or in Form, this book is bound to arouse an interest in many, and in some a real passion for the redemption of Africa ; for this reason I am happy to be in any way associated with it and to commend it to all who care for vital religious education.

W. TEMPLE.

THE HALL, REPTON.

FOREWORD

THE following pages make no pretence to originality. I have freely availed myself of all the relevant books which I could lay hands on, and have profited by the counsel and suggestion of many friends. In particular I must confess my debt to the writings of Miss Mary Kingsley and Mr. Dudley Kidd.

This little volume has one simple practical object. It is an attempt to interest senior school-boys in the African negro, by setting before them his grave disabilities, his tragic burdens, his human needs. I am confident that school-boys have sense enough to recognize that the negro is utterly unlike his music-hall caricature. They have hearts to be touched by the claim which a backward race makes on Christian Englishmen, just because it is a race so degraded and down-

trodden. They have chivalry and courage enough to respond to that mute appeal. They have faith enough to hear the Divine Voice which says: "Inasmuch as ye do it unto one of the blackest of these My brothers, ye do it unto Me."

T. H. DARLOW.

NORTHWOOD, MIDDLESEX.
Jan. 1912.

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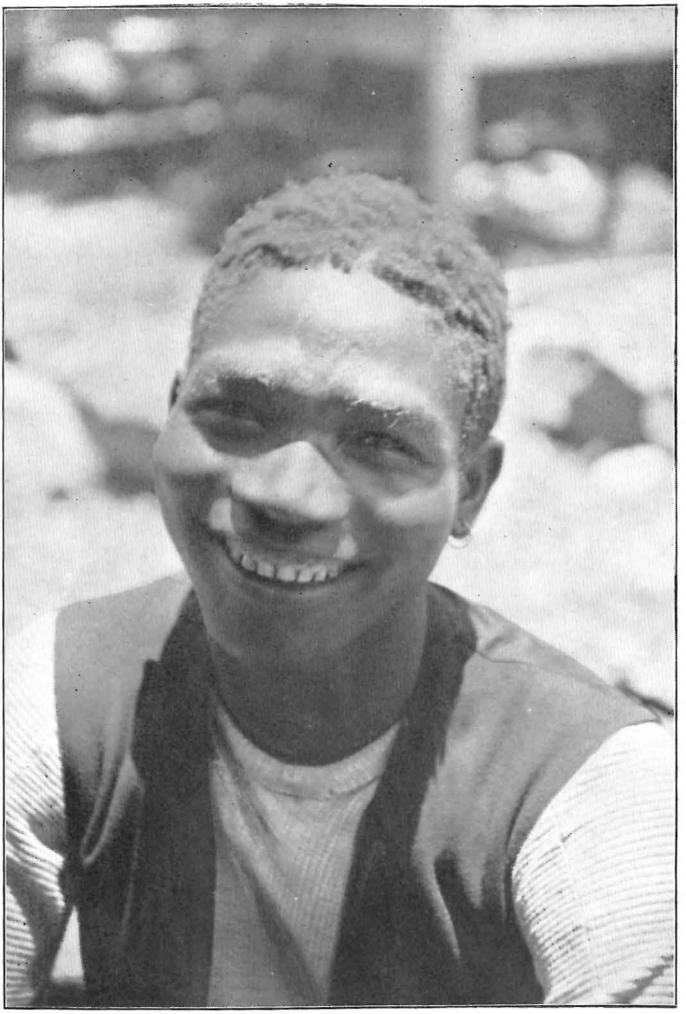

Photo by Rev. T. F. Lewis.

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GOD'S IMAGE IN EBONY

I

THE HIDDEN CONTINENT

" Geographers, in Afric maps
With savage pictures fill their gaps,
And o'er unhabitable downs
Place elephants for want of towns."
SWIFT, *Rhapsody on Poetry.*

Africa the Mysterious.

THERE is a strange fascination about the mystery of the unknown. As the Roman proverb puts it: *Omne ignotum pro magnifico.* If we find an old parchment inscribed in cipher, we weary ourselves to read the cryptogram, because it may chance to give the clue to buried treasure. How many modern men who are eager to join a secret society would submit to be initiated, except for the prospect of becoming possessed of its jealously guarded secret, which no outsider can

guess? In the same way detective stories delight us, in proportion as they keep our curiosity in suspense. We never know what Sherlock Holmes may not discover next. And every tale of wild adventure—from *Robinson Crusoe* to *King Solomon's Mines*—draws half its charm from the strange, uncharted regions across which it transports us as we read. Shakespeare, who understood almost everything, knew how to wield this spell. He shows us that Othello's magic, which worked like enchantment upon Desdemona, began in the Moor's account

> "... of antres vast and deserts wild,
> Rough quarries, rocks and hills whose heads touch heaven ...
> And of the Cannibals that each other eat,
> The Anthropophagi, and men whose heads
> Do grow beneath their shoulders."

Now Othello was a swarthy African, and he discoursed about the legendary marvels of his own continent—marvels which had come down to Shakespeare, repeated in various traditional shapes ever since the days of Herodotus.

One great region of Africa, indeed—the north-eastern corner—stands out in

shining relief against the general obscurity. Egypt has filled a conspicuous place in history since human records began. In Egypt the very soil is composed of the *débris* of forgotten dynasties. As we gaze back into the dim dawn of civilization we discover a great people already settled in the green valley of the Nile. When Abraham, the father of the faithful, first migrated into Egypt, he found there a kingdom with temples and pyramids, "which must have been to the wandering tribes of Asia what the Roman empire was to the Celtic and Gothic races when they first crossed the Alps." All through the Bible Egypt is a kind of background to the history of Israel—Egypt, which has been described as "the tutress of Moses, the hostess of Christ." Egypt in History.

But beyond the borders of the land of the Pharaohs ancient Africa fades away into shadows and legends. Homer sings of the Ethiopians—whose name means sun-burned or dark-skinned—and describes them as the most remote of men, "a blameless folk whom the gods themselves visit and partake of their

feasts." Herodotus, the father of history, visited Egypt about 450 B.C., and writes of it from personal knowledge. But about Ethiopia, which he places above the first cataract of the Nile, he only records what he had gleaned from hearsay and tradition. And for Herodotus, as for Shakespeare, the fountains of the great Egyptian river lay shrouded in mystery. The pages of Herodotus, however, contain the earliest account of a voyage round Africa—or Libya, to give the continent its Greek name—and the story is curious enough to quote.

The First Circumnavigators.

"As for Libya, we know it to be washed on all sides by the sea, except where it is attached to Asia. This discovery was first made by Necôs [i.e. Pharaoh Necho, who reigned about 600 B.C.], the Egyptian king, who on desisting from the canal which he had begun between the Nile and the Arabian Gulf, sent to sea a number of ships manned by Phœnicians, with orders to make for the Pillars of Hercules [i.e. the Straits of Gibraltar], and return to Egypt through them, and by the Mediterranean. The Phœnicians took their departure from Egypt by way of the Erythrean Sea [i.e. the Red Sea], and so sailed into the southern

ocean. When autumn came, they went ashore, wherever they might happen to be, and having sown a tract of land with corn, waited until the grain was fit to cut. Having reaped it, they again set sail; and thus it came to pass that two whole years went by, and it was not till the third year that they doubled the Pillars of Hercules, and made good their voyage home. On their return they declared—I for my part do not believe them, but perhaps others may—that in sailing round Libya they had the sun upon their right hand. In this way was the extent of Libya first discovered." *

Phœnicians in Africa.

Ages before the time of Herodotus, Phœnician sailors had become the master mariners of the ancient world. Tyre, the great Phœnician capital, grew rich by water-traffic. It was with the help of Hiram, King of Tyre, and "his servants, shipmen that had knowledge of the sea," that Solomon sent a navy from Ezion-geber, on the Red Sea, to fetch gold from Ophir—and some to-day would identify Ophir with the gold-bearing region round Zimbabwe in Southern Rhodesia. The coasts of the Mediter-

* *Herodotus: Melpomene*, 42.

ranean were studded with Phœnician colonies and trading stations. Carthage, most famous and most powerful of them all, was founded about 800 B.C., and her rulers employed the Berber tribes of North Africa as mercenary troops. Greek geographers have handed down to us the record of a daring voyage of discovery, undertaken by Hanno the Carthaginian more than five centuries before Christ. This Punic explorer set out from Carthage with a fleet of sixty ships, passed through the Pillars of Hercules, and then sailed southwards down along the unknown African coast as far as Sierra Leone—some say, as far as the Bight of Benin. The story goes on to tell how he encountered "wild men and women covered with hair," which Hanno's interpreter called gorillas. It is impossible not to be reminded of the thrilling account of a voyage in the same waters, made by "the knights of the joyous venture," which Mr. Kipling has written for us in *Puck of Pook's Hill.*

Carthage and Rome.

As we follow the fortunes of that mighty duel between Rome and Carthage which left Rome mistress of the Mediter-

ranean, we do not always stop to realize that Punic is just the Latin for Phœnician, and that Hannibal himself is really Hanni-Baal—embalming in his name the Phœnician deity who is so familiar to us in the Old Testament. Africa, again, was originally the Roman term for the region which lay round Carthage. And so when Carthage was ruined, Hannibal's conqueror won the proud title of Scipio Africanus—just as in our own day a heroic English soldier came to be called Chinese Gordon.

Behind the Sahara.

In ancient times the burning Sahara desert appears to have cut off the interior of Africa effectually from any connection with its northern coast-line. Yet weird stories reached the Greeks of what lay further inland. They heard rumours of dwarf races dwelling in the heart of the continent, of ostriches (the "cranes" with which the "pygmies" fought), and of baboons, described as "men with dogs' heads." Some modern authorities hold that the legendary island of the Lotos Eaters took its origin from the island of Jerba, off the coast of Tunis, where the date-palm with its honey-

sweet pulp is indigenous. Others argue that the Fortunate Islands must have been the Canaries. Others, again, believe that the mythological figure of Atlas, bearing the sky upon his shoulders, was suggested by the vast cloud-capped Peak of Teneriffe.

Unexplored

But for practical purposes the veiled continent remained through long ages dark and unknown, except along its northern shores and in its north-eastern corner. Cambyses the Persian conquered the valley of the Nile, but his exploring army perished in the Nubian deserts. More than two centuries later Alexander the Great added Egypt to his empire, and founded the city of Alexandria which perpetuates his memory. Under the Greek kings who reigned after him in Egypt, the Old Testament was translated from Hebrew into Greek, and thus this earliest version of the Bible had its birth on African soil. After the royal Egyptian line came to an end in Cleopatra, the Romans dominated the whole northern fringe of the continent from the Atlantic to the Red Sea. Merchantmen ventured down the eastern

by the Greeks

and the Romans.

coast as far as Zanzibar. The Emperor Nero sent an unsuccessful expedition up the Nile to discover its source. Pliny the younger in his *Natural History* remarks that "some writers have also stated that there is a nation of Pygmies which dwells among the marshes where the river Nilus takes its rise"; but his work only proves that Africa beyond Abyssinia was utterly unknown to the most learned man at Rome in the time of St. Paul.

Ptolemy and the Fountains of the Nile.

Nearly a century afterwards, Ptolemy the geographer constructed a map of the world much in advance of all its predecessors. And in one respect he made a wonderfully lucky conjecture with regard to the heart of Africa. The Greek traders who sailed down the east coast were in the habit of sending men inland to collect ivory, and these men reported that in the regions which they visited there existed two large lakes and mountains covered with snow, known as the Mountains of the Moon. From this information Ptolemy concluded that the lakes must be the sources of the Nile, and that the melting of the snow on the mountains caused the river's annual

overflow, which fertilizes the Egyptian fields. In his map he laid down the lakes very nearly in their true position.

The Vandal Invasion.

In the fifth century after Christ hordes of Vandals devastated Roman Africa. While St. Augustine lay on his death-bed at Hippo, armies of barbarians were swarming round the walls of the city of which he was bishop. Gothic kings ruled over North Africa for seventy years. Then came the wonderful outburst of religious and racial energy which began with Mohammed and altered the history of the world. The fierce new faith overflowed from Arabia, like lava from some vast volcano, and in the seventh century a furious tide of Moslem invasion swept across from Egypt to the Atlantic. That conquest, and the great Arab immigrations which followed, brought about consequences which have never been reversed.

The Moslems in Africa.

During the fifteenth and sixteenth centuries Portuguese and Spaniards obtained some footing in Morocco, Algeria, and Tunis, but their success did not prove permanent. Only in quite recent years have Christian nations regained

control of the southern shores of the Mediterranean, and a struggle for the possession of Tripoli has broken out since this little volume was begun. The outstanding fact remains. Slowly but surely for more than twelve centuries Mohammedan influence and Arab culture, reinforced by the militant traders and missionaries of Islam, continued to spread over all the northern half of Africa. Arabian and Persian colonies were founded and flourished in mediæval times along the East African coast. The Arabs introduced camels as a means of transport across the Sahara. Senegambia and the middle Niger region fell under the influence of the Arabs and Berbers. Queen Elizabeth was still reigning in England when Timbuktu became Moslem.

The Portuguese.

The next great advance in the unveiling of Africa was brought about by the Portuguese. "This wonderful little people in the western extremity of Europe first expelled the Moors from their own land, and then followed them up across the sea into Morocco. These Portuguese explorers took up the work which had

Henry the Navigator.

been abandoned since the days of Hanno the Carthaginian." Prince Henry of Portugal, whose mother was the daughter of our English John of Gaunt and the sister of our English King Henry IV., earned for himself the title of "Henry the Navigator," by his devotion to maritime enterprise. Under his guidance and encouragement, expedition after expedition was sent out, and in sixty years—between 1446 and 1506—the Portuguese had mapped the coast of Africa from the Senegal River down to the Cape of Good Hope, and round the Cape of Good Hope up to Cape Guardafui; they had discovered the island of Madagascar, and had founded a vassal kingdom on the Congo. The grand object of the Portuguese admirals was to find a route to India, which Vasco da Gama accomplished in 1498. Columbus had sailed westwards on the same quest, and in 1492 had come upon what he called the West Indies.

The Discovery of America and the Slave Trade.

This world of ours is linked into strange unity. Even its continents are members one of another. The discovery of America brought about unexpected re-

sults for the future of Africa. For one thing, it diverted explorers and adventurers to a new goal across the Atlantic. Shakespeare makes Ancient Pistol "speak of Africa and golden joys." But the wealth to be gathered on the Gold Coast seemed paltry compared with the dazzling tales of treasure-cities in Mexico and Peru. Soon also, as America became colonized, there grew up a demand for labour in the mines and plantations there, and this in turn developed the African slave trade, with its horrors and crimes. Concerning negro slavery we shall speak in another chapter. Meanwhile we note that Africa as a whole continued to be a *terra incognita* to the nations of Europe.

The Core of the Continent still unknown.

Right down to the time of the French Revolution little was known of the continent beyond the forts and factories along its shore-line. The third edition of the *Encyclopædia Britannica,* in 1797, described the Gambia and the Senegal rivers as branches of the Niger. Except in its north and south temperate regions the commercial intercourse of Africa with the rest of mankind was

still insignificant. The coast-lands were terribly unhealthy and the river-mouths were pestilent with miasma. Sierra Leone gained the name of the white man's grave. There were few means of communication with the interior.

Moreover the native Africans produced hardly anything worth exporting. Beyond slaves and palm-oil, and a certain amount of gold and ivory, very little came from the tropical regions. And one evil effect of the slave traffic was to discourage legitimate commerce. Thus Africa lay aloof and isolated from the main trade movements of the world. In 1792 William Pitt, the Prime Minister of England, declared that "Africa is known only in its skirts." The great core of the continent remained concealed.

Some Pioneer Explorers.

James Bruce.

In the modern opening up of Africa some pioneers are conspicuous. In the middle of the eighteenth century, James Bruce, a Scotsman of good family and an old Harrovian, journeyed to the capital of Abyssinia and visited the fountains of the Blue Nile; but when he returned to England his reports were commonly dis-

POLITICAL MAP OF AFRICA AT THE PRESENT DAY

English Miles 0 100 200 300 400 500

REFERENCE TO COLOURING

British · French · German · Portuguese · Italian

Railways open

,, constructing or projected

BRITISH ISLES ON THE SAME SCALE

SCOTLAND Edinburgh

IRELAND Dublin

WALES

ENGLAND LONDON

Longitude East 10 of Greenwich

The Edinburgh Geographical Institute

J. G. Bartholomew

believed. Another famous explorer was Mungo Park. Mungo Park, a young Scottish surgeon, who in 1796, after incredible hardships, reached the banks of the Niger, and watched the majestic river, as broad as the Thames at Westminster, "glittering in the morning sun, flowing slowly to the eastward." More than thirty years afterwards, two brothers, Richard and John Lander, were the first to trace the Niger down to the sea, and established its outlet in the Gulf of Guinea. So late as 1851 the President of the Royal Geographical Society said, "All beyond the coast of Central and Southern Africa is a blank on our maps." R. and J. Lander.

When Tennyson was an undergraduate at Cambridge he won the Chancellor's Medal for a poem on *Timbuctoo*, to which he prefixed these two lines as a motto :

> "Deep in that lion-haunted inland lies
> A mystic city, goal of high Emprise."

In the middle of the nineteenth century Henry Barth, an eminent German in the service of the British Government, travelled from Tripoli through that lion- Henry Barth.

haunted inland southwards to Lake Chad, explored the Central Soudan and visited the mystic city of Timbuktu. On the east coast Krapf and Rebmann, two German Lutherans who were agents of the Church Missionary Society at Mombasa, made remarkable journeys into the unknown hinterland. There in 1848 Rebmann saw for the first time the silver-crowned summit of Mount Kilimanjaro. The natives told him that the silver-like stuff, when brought down in bottles, turned into water. The next year Krapf caught an entrancing glimpse of Mount Kenia with its glaciers.

Krapf and Rebmann.

The news of snow-clad mountains under the equator was received in England with incredulity mingled with ridicule. But the missionaries also brought home fresh and circumstantial reports of the existence of great lakes in Central Africa. In 1856 the Royal Geographical Society sent out Burton and Speke with an expedition to search for these lakes. As a result Burton and Speke discovered Lake Tanganyika, and Speke discovered the Victoria Nyanza. Starting in 1860 with a second expedition, Speke and Grant

Burton and Speke.

explored the Victoria Nyanza, and thence travelled down the Nile, arriving at Cairo in 1864. Baker, who met them on their journey, pushed up the White Nile from Khartoum and discovered the Albert Nyanza. And thus the secret of the mysterious river, which had baffled human curiosity for thousands of years, was solved at last. Baker.

Meanwhile in South Africa David Livingstone had settled in Bechuanaland as an agent of the London Missionary Society in 1841. Ten years afterwards he reached the Zambesi, and in 1856 travelled from Angola to the Indian Ocean, exploring that river from source to outlet. Later on, Livingstone continued his journeys in East Central Africa, discovered Lake Nyasa, reached Lake Tanganyika, and was met at Ujiji by H. M. Stanley, who had been dispatched by the *New York Herald* to relieve the great explorer. In April 1873 Livingstone died alone, in a hut at Ilala, near Lake Bangweolo, having opened the door of the Dark Continent. Sent out in command of another expedition to relieve Livingstone, Cameron had started Livingstone. Cameron.

from Zanzibar in 1873 and reached Benguela on the Atlantic coast in 1875—the first Englishman to cross Central Africa.

H. M. Stanley.

After Livingstone's death H. M. Stanley was commissioned by the *New York Herald* and the London *Daily Telegraph* to take up and complete the task left unfulfilled. In 1875 he started on "that journey which in its discoveries and its results is the greatest to be found in the annals of African exploration. He circumnavigated the Victoria Nyanza, circumnavigated Tanganyika, marched across to the Lualaba (or Upper Congo), and followed its course resolutely and in the teeth of fearful obstacles, until he proved it to be the Congo, and emerged on the Atlantic Ocean." In a final journey undertaken in 1887 to relieve Emin Pasha in Equatorial Africa, Stanley travelled by way of the Congo, met Emin Pasha on the Albert Nyanza and escorted him down to the coast at Zanzibar.

Our Debt to the Explorers.

In this brief fragmentary sketch of the modern unveiling of the Dark Continent, only a few names can be mentioned. We have no space to notice the splendid work

accomplished by illustrious foreigners, as well as by British explorers like Joseph Thomson and Sir Harry Johnston, or by bold hunters like Paul du Chaillu and F. C. Selous. These all played their parts. Yet much of the existing map of Africa is due to the patient labour of missionaries and government officials "who have done much to correct and complete the lightning-flash streaks across the darkness of unexplored Africa drawn by the great pioneers." Civilized Africa in the future will confess what it owes to the explorers of the nineteenth century—to their daring, their enthusiasm, their heroic endurance and fortitude. Men like these make us all their debtors. Every hero is a benefactor of the human race. Noble deeds have imperishable utility. "The career of a man like Livingstone radiates virtue throughout the world."

II

A DESERT, A RIFT, AND FOUR RIVERS

"The end of the geographical feat is only the beginning of the missionary enterprise."

LIVINGSTONE.

A Gradual Unveiling.

SLOWLY and step by step the long task was achieved which brought about the unveiling of the Dark Continent. America had been mapped out and opened up long before Africa. The Mississippi, the Orinoco, the Amazon were all explored before the Zambesi had been heard of. Steamships were already crossing the Atlantic when the first white men made their way to the mouth of the Niger. Egypt had been the cradle of primitive civilization, but the fountain-head of the river of Egypt remained uncertain until fifty years ago.

Size and Shape.

Let us consider a little what this newly disclosed continent is like. Let us try to realize what the name Africa actually means. Canon Robinson quotes

the following definition given by a modern schoolboy: "Africa is a large country chiefly composed of sand and elephants, the centre of which was uninhabited until that wicked man Stanley filled it up with towns and villages." Africa is certainly big: in area it is nearly as large as the whole Russian Empire and the Unites States combined. When we turn to the map, we see a huge mass of land, shaped like a rough triangle, with a deep indentation on the western side. And this vast bulk lies almost evenly balanced on the Equator, so that between the opposite ends of Africa there are close resemblances. "Cape Town lies in latitude 34°20′ south; Algiers in latitude 36°47′ north. The former has a rainfall of twenty-four inches and a mean temperature of sixty-two degrees; the latter's rainfall is twenty-nine inches, and temperature sixty-six degrees. Algiers is therefore slightly warmer and damper than Cape Town, but the difference is inconsiderable."

Africa must be thought of as "a continent rimmed for the most part by Physical Features.

a narrow, low-lying coast, behind which rise, like a natural rampart with varying steepness, the slopes which encircle the inner uplands and plateaux." Again, if we speak broadly, the continent as a whole presents a great region of steppes and desert stretching across it in the north, while a smaller region of steppes and desert appears in the south. These two zones are connected by a long vertical strip of grassy highlands, lying mainly to the east of the chain of great lakes. Another principal zone in Africa is the vast region of forests and rivers which comprises the greater part of the basin of the Congo and the Guinea coast.

The Great Desert.

But the outstanding feature of the continent is the Sahara Desert, which divides Africa along the Mediterranean from all Africa lying below this wide belt of arid sand. Mauritania—under which term are included Morocco, Algeria, and Tunis—has been compared to a long island, surrounded on three sides by the sea, and on the south side by the sands of the desert, "which irresistibly suggest a former incursion of the ocean, dotted as they are with salt

lakes and the beds of dried-up lagoons." This broad tract of desert, which severs the north of Africa from the rest of the continent, is prolonged across Egypt into Arabia. It is pierced only by the green valley of the Nile, and is crossed by caravan-routes at various points. The Sahara becomes more arid and barren year by year. "Desiccation," says Sir Harry Johnston, "has been going on apace in Africa. The great lakes appear to be shrinking, and lesser lakes have been drying up, even within the brief sixty years that the white man has known the interior of Africa. The navigability of rivers is apparently deteriorating, while the sandy desert is advancing on the once fertile regions of Northern Nigeria. In South-western, Northern, and North-central Africa traces of vanished rivers and dried-up lakes are numerous. Such traces abound in the Sahara."

A Sandy Barrier.

This sandy, waterless wilderness, a zone sometimes 1,200 miles broad, has proved a potent factor in the history of the native African races. It served as a primitive barrier which to a large

extent cut off the Caucasians on the north of it from the negroes on the south of it. But for the river Nile, these two human species might have lived on for many generations longer without intermingling. Since history began, however, the Nile valley has been the Caucasian's easiest path across the desert into fertile, well-watered, tropical Africa. In this way "the Nile did a great deal to counteract the influence of the Sahara."

The Soudan.

Below the desert lies the Soudan. That name means literally the black country, that is, the country of the blacks. It is applied by the natives themselves to the whole of the vast region which lies south of the Great Sahara, and reaches down to a few degrees north of the Equator. When Englishmen speak of the Soudan, they are apt to restrict their thoughts to that part of it where Gordon ruled and fought and fell. But the Soudan really stretches from the Nile on the east, across to the Atlantic in the west. Outside the Egyptian Soudan much of this immense territory falls within the French sphere of influence, and is reckoned to-

day as part of the colonial empire of France. The Soudan is far from being desert. It contains "myriads of human beings whose lives are often dependent on the caprice of a chief, whose existence is always up against the edge of a sword." "It is a land of varied races, of a multitude of tongues, stretching across a space exceeding that from San Francisco to New York."

The Rift Valley.

Another dominant feature in the physical structure of Africa has been called the great Rift Valley. A geologist might perhaps describe it thus. He might say that from the Lebanons in Syria, extending across to Abyssinia, and almost down to the Cape, there runs one immense valley, which persists in maintaining its trough-like form throughout its whole course of 4,000 miles. Scattered along the floor of the valley lies a series of over thirty lakes. The Red Sea, if it was formerly landlocked, once belonged to the series. Not a few of these lakes are long and trough-like, and resemble fiords with high precipitous sides. The Albert Nyanza, the Albert Edward Nyanza, Lake Tanganyika

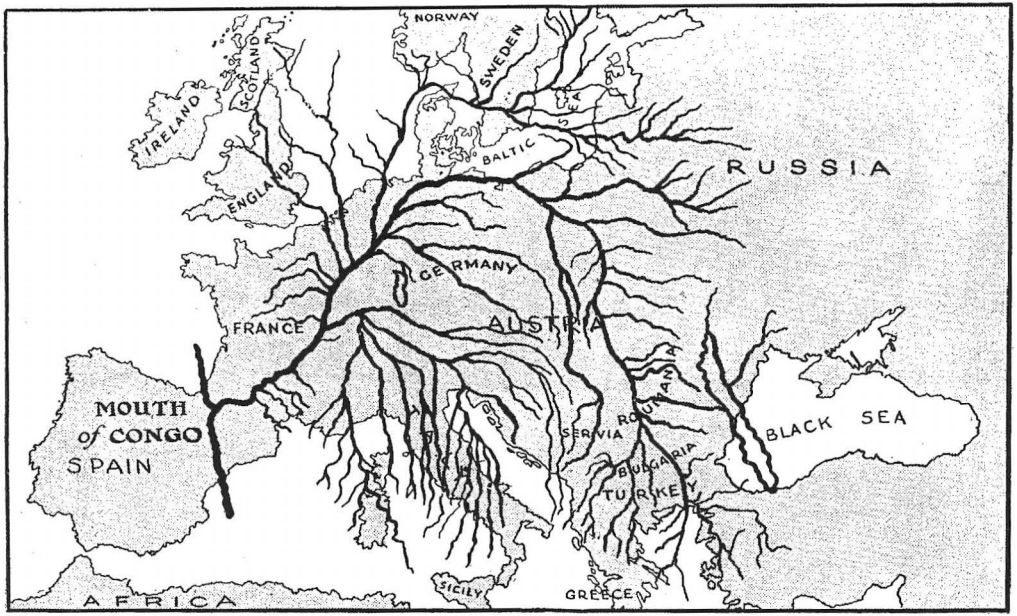
and Lake Nyasa are examples of such lakes.

Four Rivers.

Besides the Sahara desert and the Rift Valley with its chain of great lakes, Africa possesses four giant rivers of the first rank—the Nile, the Congo, the Zambesi, and the Niger. These we must briefly characterize in turn.

The Nile.

The southernmost sources of the Nile are streams which rise not many miles to the north-east of Lake Tanganyika. These streams converge into an immense equatorial fresh-water sea, known as the Victoria Nyanza. The word Nyanza means lake: imagine a lake which is as big as Belgium and Switzerland put together, while its surface is more elevated than the summit of Snowdon. From the north end of this lake the river emerges as the Victoria Nile, and descends by a chain of cascades and rapids to the Albert Nyanza. Here it receives a tributary flowing from the base of the mighty Ruwenzori range of snow mountains, which rise more than 20,000 feet above the sea. From the Albert Nyanza the united streams, which are called by the Arabs the Mountain Nile, flow



With acknowledgments to *"Regions Beyond."*

THE RIVER CONGO AND ITS TRIBUTARIES LAID UPON THE MAP OF EUROPE.

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northward to join the Bahr-el-Ghazal. The river is then known as the White Nile, and receives more tributaries, until at Khartoum it meets the Blue Nile, which comes down from the heart of Abyssinia. Further north, the Nile combines with its last tributary, the Atbara, or Black Nile, and passes through the Nubian desert. Then it enters Egypt, to fertilize the land with the mud which it deposits during its yearly overflow, until at last it reaches the Mediterranean after a course of about 4,000 miles. Probably the Nile is the longest river in the world, with the exception of the Mississippi.

The Congo.

The head waters of the Congo rise in the plateau between Lake Tanganyika and Lake Nyasa, and flow into and then out of Lake Bangweolo, then into and through Lake Mweru, joined by many affluents, including one which drains Lake Tanganyika. That great body of water is as long as the railway line from London to Berwick-on-Tweed. The river afterwards receives numerous notable tributaries, which drain an immense region covered with tropical forests,

until after a course of over 3,000 miles the Congo enters the Atlantic, bearing into the ocean a volume of water only less than that of the Amazon.

The Zambesi.

The Zambesi, which Livingstone traced and charted, is formed by the confluence of several rivers, most of them rising in Portuguese West Africa. Just after it is joined by its chief tributary, the bed of the Zambesi is cleft by a deep chasm, which causes the wonderful Victoria Falls. Afterwards the river flows north-east and then south-east, down other cataracts and rapids. About a hundred miles from its outlet it unites with the Shiré River, which drains Lake Nyasa, and the combined streams enter the Indian Ocean by several mouths. The total length of the Zambesi, from its source to the sea, is about 2,000 miles.

The Niger.

The Niger takes its rise in the highlands behind Sierra Leone, not far from the Atlantic coast. It flows at first north-eastwards, until beyond the city of Timbuktu it sweeps round in a great curve and follows a south-easterly course into Nigeria, where it joins its chief tributary, the Benue, and finally reaches the

Gulf of Guinea through a wide delta of tangled water-ways after a course of 2,600 miles.

River Scenery.

What is a great African river really like? For answer, we may quote a picturesque description which appeared in *The Times* only last August:

"Sudden and constant changes in the scene enchant the eye as hour follows hour and day follows day on the bosom of this wonderful Niger, passing from serpentine curves so narrow that the revolving paddles seem in imminent danger of sinking into the bank itself or snapping against some one of the many floating snags, to ever-broadening and majestic proportions with vistas of eternal forest, of villages nestling amid banana groves, of busy fishermen flinging their nets, of occasional dark massive heads lifted a brief second from the deeps to disappear silently as they rose, of brilliant blue kingfishers darting hither and thither. Now the river flows through some natural greenhouse of palms and ferns, whose nodding fronds are reflected in the still green waters, now past a fringe of matted creepers gay with purple convolvulus pierced at intervals with the grey upstanding bole of the silk cotton tree. Here its course is broken by long stretches of fine

hummocky sand across whose shining surface stalk the egret and the crane, the adjoining rushes noisy with the cackle of the spur-winged geese. Here it glides, expanding, between open plains bordered with reeds, only to narrow once more as the plain heaves upward and the tall vegetable growth gives way to arid granite outcrops, ascending towards the far horizon into high tablelands.

The Mysterious Niger.

"If at dawn the Niger veils its secrets in billowy mists of white, at sunset the sense of mystery deepens. For that, I think, is the principal charm of this great highway into the heart of Negro Africa, the sense of mystery it inspires. Cradled in mystery, for two thousand years it defied the inquisitiveness of the outer world, guarded from the north by dangerous shoals and rapids, hiding its outlet in a fan-shaped maze of creeks. To-day, when its sanctuaries are violated, its waters churned and smitten by strange and ugly craft, it is still mysterious, vast, and unconquered. Mysterious that sombre forest the gathering shades encompass. Mysterious that tall half-naked figure on yonder ledge, crimson-framed in the dying sun, motionless and statuesque. Mysterious that piercing, melancholy note which thrills from the profundities beyond, fading away in whispers upon the violet and green wavelets lapping against the

side of the boat. Mysterious those rapid staccato drumbeats as unknown humanity on one shore signals to unseen humanity on the other. Mysterious the raucous cry of the crown-birds passing in long lines to their resting place in the marshes. Mysterious those tiny lights from some unsuspected haunt of natural man that spring into life as the sun sinks to slumber, and darkness, deep, unfathomable darkness, rushes over the land, there to rest until a blood-red moon, defining once again the line of forest, mounts the sky."

The Population.

And yet, when all this has been said about the Desert, the Rift, and the Four Rivers, we have given only the vaguest outline of Africa. Compared with Asia or Europe, the continent is thinly peopled. The total population may be reckoned at a hundred and eighty millions—less than two-thirds of the population of our Indian Empire. In Africa, there are not on an average fifteen people to the square mile; in England and Wales, there are four hundred and fifteen. "Much of the surface of Africa is uninviting in appearance and poorly inhabited, on account of the insufficient

rain supply. These steppes, deserts, plains, and sterile mountains are either entirely devoid of vegetation and covered with shifting sands, or they support a scrub of thorn bushes and coarse grass.

The Forests.

In violent contrast to this paucity of vegetation are the dense forests of the Congo basin, of Southern Nigeria, the Cameroons, Liberia, and Portuguese Guinea. The forests of the Congo stretch across with few breaks into the Uganda Protectorate along the west and north shores of the Victoria Nyanza. Similar forests exist in the mountains and table-lands of British East Africa and Abyssinia. . . . As a rule, the transition between forest-lands and arid countries is a park-like territory of beautiful aspect, which has been constantly noticed by all European travellers in West, East, and Central Africa. This savanna consists of grassy, undulating plains with fine scattered clumps of shady trees. It is this land which is chiefly associated with agriculture and cultivation, while the harsher steppes produce grazing for pastoral people, with their flocks of camels, asses, sheep, and goats." Most of the negroes are agricul-

turalists,—partly because the tsetse fly, which is fatal to cattle and horses, prohibits a pastoral life through great tracts in Central and Southern Africa.

Social and Political Life.

In Africa, as elsewhere, natural conditions affect social and political development. Among the wandering shepherds of the desert and in the heart of the mighty forests large communities are impossible, and a patriarchal system prevails, with the family as the unit. Where the forest is less dense and small agricultural groups begin to make their appearance, the unit expands to the village with its headman. Where the forest thins to the savanna and steppe, and communication is easier, we find larger kingdoms or "empires," like those established in the Soudan by the Hausas and Fulahs and in the south by the Barotsi.

Various Races.

When we consider the different races and nationalities which make up the present population of Africa, they fall into the following broad divisions. Along the Mediterranean coast, north of the Sahara, we find mainly people of Caucasian race—Berbers, Arabs, and folk of

mingled blood. In Egypt the bulk of the inhabitants are a mixture of Arab and ancient Egyptian (which ethnologists call Hamite). From Suez to Morocco the common language is a dialect of modern Arabic: but the old Coptic language survives in Egypt, and one form or other of Berber speech is the mother-tongue of multitudes throughout northern Africa and nearly the whole Sahara. Nubia, Abyssinia and Somaliland are peopled by races of mingled stock. Madagascar has a population of Malay descent blended with negro blood. South of the Zambesi there are now more than a million settlers of European—mainly Dutch and British—origin and speech. In the south-west linger remnants of the aboriginal Hottentots and Bushmen.

The Negro.

Practically all the rest of Africa, outside the regions already mentioned, may be called the home of the negro race. The word negro is here used in its wide, popular sense. All along the southern limit of the Sahara, we find prominent tribes like the Fulahs and the Mandingos, whose negro blood has been crossed by various Caucasian strains. In Uganda, the aristo-

cratic caste is Hamitic. The Nilotic negroes, who are mostly naked savages, inhabit the central Nile valley, spreading southwards from about 200 miles above Khartoum, and possess marked characteristics of their own. There are negroes on the Great Lakes whose speech is so dependent on gesture that they are unable to converse properly in the dark. On the other hand there are great Bantu languages which exhibit elaborate inflexion and structure. The Bantu-speaking negroes dominated a great part of Central Africa before their migrations and conquests in after centuries carried them southwards into Cape Colony and Natal. About the time when Napoleon was devastating Europe, Chaka, the Bantu king, filled South Africa with slaughter. This ruthless and treacherous tyrant organized a great standing army, and it is reckoned that he killed fully a million people in his wars. There are districts where the effect of his ravages is still manifest. To-day these Bantus include powerful tribes like the Kafirs, the Basutos, the Bechuanas, the Barotsi, the Hereros, and the Zulus. It is esti-

The Bantu.

mated that the negroes and negroids in Africa now number altogether more than a hundred millions.

Dwindling Races.

Many backward races of mankind are slowly dwindling and dying out before our eyes. Only about 100,000 aborigines survive in Australia. The Maoris, with their splendid physique, are a remnant in New Zealand. The last of the Tasmanians disappeared within living memory. In the islands of the South Pacific the population has diminished terribly, compared with what it numbered when Captain Cook first explored those archipelagoes. The Carib has practically vanished from the West Indies. The children of the proud Red Indian tribes, who were once masters of North America, now linger on in government reservations, kept alive by doles. But the negro, alike in Africa, in the West Indies, and in the Southern States, shows astonishing vigour and fertility. According to most estimates, there are more than 120,000,000 negroes alive to-day; and they multiply at a prodigious rate. It has been reckoned that white people will double their numbers in eighty years,

The Vigorous Negro.

brown or yellow people in sixty years, but black people in forty years. By the end of the present century there may easily be 300,000,000 negroes in the world.

The Black Man's Claim.

In the chapters which follow we shall try to look at the negro from a Christian standpoint. We shall make an effort to understand what have been his burdens and sufferings in the past. We shall endeavour to realize his condition and his beliefs in the present. We shall attempt to form some idea of his prospects and possibilities in the future. And in this way we shall grow conscious of our own deep responsibility. We shall become aware of the claim which "God's image in ebony" exercises over us white men, who call ourselves by the name of Christ.

A Forecast.

The present chapter may fitly close with a prophetic forecast written by one of the very first living authorities on Africa and things African.

"It is possible that out of the eleven millions and a half square miles of the continent of Africa, one million square miles may be attributed to the white man as a future

home. Europeans may become indigenous to parts of North Africa, to Equatorial East Africa, to the Shiré highlands, as they are to Africa south of the Zambesi. Asiatics—Indians, Chinese, or Malays—may obtain a share of the African coast-lands, where they are at present uninhabited or only thinly inhabited by black men. The northern third of Africa will fall to the occupation of those ancient hybrids between black and white—the Berber, the Hamite, and the Arab. But almost two-thirds of Africa will be the nearly exclusive domain of the Negro race: and it is the special task of Christian Europe and America to educate these negroes till they may be able to govern themselves in a suitable state of civilization, and even to play an efficient part in the world's work in developing their own backward continent."

III

BLACK CHILDREN OF GOD

"I am black, I am black,
And yet God made me, they say:
But if He did so, smiling back
He must have cast His work away
Under the feet of His white creatures,
With a look of scorn, that the dusky features
Might be trodden again to clay."
E. B. BROWNING, *The Runaway Slave.*

A Black Man's Continent.

WE are concerned with Africa only as the home and habitat of the negro. For our present purpose we are not concerned with those Europeans and Asiatics who have settled mostly in the north or the south of the continent. We ignore also the relics of primitive races, which survive here and there—Bushmen and Hottentots in Cape Colony, and Pygmy hunters concealed in the forests under the equator. For the same reason we pass over the important populations of

the Mediterranean coast-lands, of Egypt, of the lower Nile valley, and of Abyssinia. All the rest of Africa, from the southern fringe of the Sahara and the upper valley of the Nile down to the Cape, is practically the home of the negro, or of tribes derived from the mixture between the negro and his neighbours.

It is a fact to note that although most of Africa is not thickly inhabited, the densest masses of its population are found in the equatorial zone. "The western regions of this zone, watered by the two great river systems of the West Coast—the Congo and Niger systems—contain probably far more than half the total population of Africa." No reliable statistics exist; but according to some estimates sixty million negroes are to be found in Nigeria, in French Congo, and in Belgian Congo.

Now Africa must be mainly a coloured man's continent, because the climate forbids white men to thrive. "The great tropical zone as a whole is, for European races, the most unhealthy portion of the world. This is especially the case in the

lower and moister tropical regions, such as the West Coast, where malarial fever is very prevalent and deadly." To this statement there are of course exceptions, such as Uganda, for example. Moreover white men may one day learn to conquer tropical diseases, which are now being made the subjects of elaborate scientific research. But nothing can change the pregnant fact that Africa, broadly speaking, is and must remain a black man's country.

Two Main Groups of Negroes.

These millions of negro and negroid peoples, who inhabit the immense tracts of forest and savanna between Cape Colony and the Sahara sand, fall into two principal groups. And the division between them may be roughly shown by a line drawn across the map of Africa, running from the Cameroons to the Albert Nyanza, and thence with a slight southerly trend to the East Coast. North of this line live the negroes proper, south of it live the Bantus. The distinction thus indicated is based principally upon language. Among the negroes of the Soudan and the West Coast there prevails a bewildering confusion of tongues. In

African Languages.

certain parts of Nigeria, for example, it is said that within a comparatively small area you may find half a dozen villages speaking as many different languages. South of the equator, however, the condition of things is altogether different. Here the whole population speaks some dialect or other belonging to the great Bantu family of languages. Curiously enough, this uniformity of speech among the Bantus is accompanied by marked variations of physical type: whereas the converse is true in the main among the negroes proper, who, while they vary so much in language, are far more uniform in physical characteristics.

Dominating Tongues.

Many of these confused dialects are doomed to die out. Indeed, Sir Harry Johnston considers that "in Africa there are four great languages of the present and the future—English, Arabic, Hausa, and Swahili." In the north of Africa, Arabic will suffice a traveller; in the Western Soudan, Hausa; in Central Africa, Swahili; while in South Africa it appears that English will become the dominant speech.

Among the babel of tongues spoken in

the Western Soudan, Hausa is by far the most important. The Hausa States, which are situated near the middle of that vast region, include 15,000,000 of Hausa-speaking folk—negroes of mingled blood. These are mainly a commercial people, often gifted with keen intelligence. Many of them travel considerably, and their language has a wider range of currency than any other in the Soudan. Hausa.

Throughout Central Africa another great language, Swahili, serves admirably as a *lingua franca* for purposes of trade and travel. Swahili, which is the East Coast form of Bantu, reflects the mixture of African and Arab elements found in the population between Mombasa and Zanzibar. Under the old commercial system based on the slave trade, this speech spread and was carried along all the caravan routes which led from every part of the region of the great central lakes down to the sea-ports. To-day Swahili is said to be understood by 29,000,000 people, and is largely used as an official language in British East Africa, in German East Africa, and even in Belgian Congo. Swahili.

Divergence of Custom and Belief

While, however, the distinction which has been drawn between the two main types of black men in Africa—the negro proper and the Bantu—is based mainly upon language, it more or less corresponds with marked differences in custom and even in belief. The contrast has been summarized in the following way by a high authority on this subject.

between the Negro Proper

Among the African negroes existing in an uncivilized state in the forests of the Congo and on the lagoons and estuaries of the Guinea Coast, we generally find men leading a purely agricultural life, with the yam and the plantain as their staple food. Cannibalism is common. They build rectangular houses with ridged roofs. Such clothing as they wear is made of bark-cloth or palm-fibre. Their principal weapons are bows with strings of cane, and they carry shields of wood or wicker-work. Their religion is a primitive form of fetichism, combined with a belief that death is due to witchcraft. Their ritual includes ordeals, secret societies, and the use of wooden gongs.

and the Bantu.

The Bantu peoples in South and East

Africa are also agriculturists; but in addition, they are often great cattle-breeders, whose staple food is millet and milk. They build circular houses with domed or conical roofs. They dress in skins or leather. They are, or have been, blood-thirsty warriors. Their principal weapons are spears, and their bows have cords of sinew. They carry shields of wood or hide. Their religion tends towards a form of ancestor-worship, combined with a belief in the power of magicians as rain-makers.

One Great Stock.

Yet while we recognize these varieties, it is nevertheless true that the African negro, whatever be his diversities of physique or speech or custom, belongs to one and the same permanent stock. Everywhere the Ethiopian retains his skin, and those qualities of which his skin is the symbol. And thus it becomes our business to consider what constitutes the distinction which sets the black man so decisively apart from men who are brown or yellow or white. When we try to explain the deep, mysterious differences between folk of different colours, we take refuge in the word "race." But

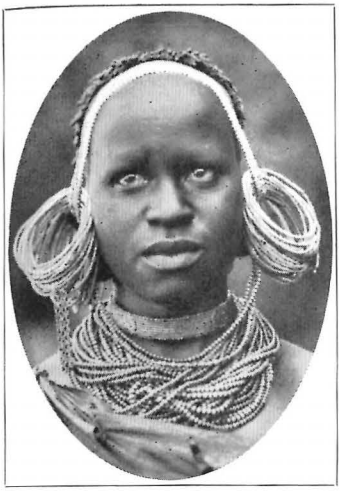
The Problem of Race.

what does race mean? Science and Scripture are agreed that God has made all mankind of one blood. And we must surely recognize in every human being an ultimate, unmistakable likeness which transcends family and race and nation, that touch of nature " which establishes and completes his individuality and knits it up with our own." After all said, humanity is greater than any of its types and divisions.

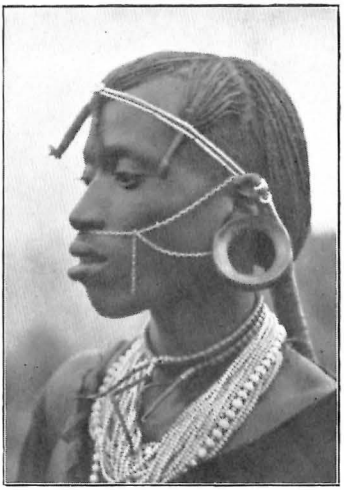
How, then, have these severing racial characteristics been produced? To that question we have as yet found no complete or final answer. But at any rate we can see, as a matter of fact, that Nature has not left off making new races by her ancient methods. " The production of the Boer race, one of well-marked physical and mental characteristics, notwithstanding that it is of mongrel, immigrant origin — Dutch, French, and in some degree British—is an instance of a people developed into a race, within modern record, by the motherhood of the South African veldt."

Characteristics of Black Men.

What, then, are the racial characteristics of the black man? Every one is

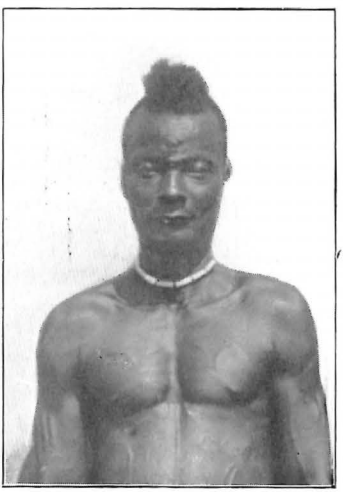


A KIKUYU BELLE.



HAIR-DRESSING IN BRITISH EAST AFRICA.

A WEST AFRICAN KING.



A CONGO TRIBESMAN.

familiar with certain outstanding features which distinguish a typical negro. Compared with a white man, the negro has a low forehead, a full, dark eye, a short, flat nose with wide nostrils, thick, protruding lips, projecting jaws, and high, prominent cheek-bones. His skull is exceeding thick; his hair is short, black and woolly; and the average weight of his brain is seven-ninths of an ordinary European's. His feet are broad and flat, with the heel projecting backwards. His complexion is anything between deep brown and coal-black, and his skin gives off a distinct odour. Now such a description reads painfully like a caricature. Yet we do well to remember that when an Englishman is introduced for the first time into a negro village, his appearance provokes precisely the same feelings of antipathy and absurdity; and, moreover, his skin is considered by black men to give off a disagreeable odour. It is a curious fact that, according to some scientific authorities, racial prejudices have their root in a sub-conscious sense of smell. Physical.

However, the critics of the negro—

Mental Deficiencies.

and he has many severe critics—tell us that they do not object to him on account of his colour. They complain of his grave mental and moral deficiencies. For instance, they contrast him, enormously to his disadvantage, with the Asiatic. It is true, as Mr. Putnam Weale reminds us, that the Asiatic has contributed immensely to the growth of civilization. He has founded every great religion that exists. He has built splendid cities and monuments and temples. He possesses withal in many ways a more subtle brain than the European. In poetry and in art, the debt which Europe owes to Asia is immense—greater perhaps than is commonly supposed; for we can never tell how much the Greeks borrowed from the East. Hebrew, Chinese, Japanese, Arab, Hindu, Persian—all these have had, and will continue to have, a profound influence on the progress of the world. Mr. Weale continues:

"Not so the black man. He is the child of nature . . . Save in rare cases, it seems that he cannot rise in the scale beyond a certain point. The originating power of the European or of the Asiatic is not in him. . . It is

not strange, then, that the negro should always have been held to be a perfect example of arrested development. He has never yet made a nation—he has never dreamed of anything greater than a tribe. Though he has been for three thousand years in contact with other peoples, he has never learnt much—in any case he forgets more quickly than he learns—and consequently he has very naturally remained where he still is, despised, rejected and ill-treated, whenever possible. Such, in a few words, is his tragic and featureless history." *

Apparent Incapacity.

Mr. Weale cannot be called unprejudiced in regard to black men. We will cite another witness of a different order. Hardly any one has studied the natives of the West African Coast with keener sympathy and insight than Miss Mary Kingsley. And she lays emphasis upon the apparent incapacity of negroes in many directions.

"You will observe, and I hope observe closely—for to my mind this is the most important difference between their make of mind and our own—that they are notably deficient in all mechanical arts: that they have never made, unless under white direction and instruc-

* *The Conflict of Colour*, pp. 232–4.

tion, a single fourteenth-rate piece of cloth, pottery, a tool or machine, house, road, bridge, picture, or statue; that a written language of their own construction they none of them possess."

Moral Defects.

When we inquire into the moral condition and qualities of African negroes, we hear from many quarters a still louder condemnation. We are told, for instance, that though they are normally good-natured and cheerful, the virtues of truth, thrift, and purity are unknown among them. Possessed of strong animal passions, they live in sensuality which is unbridled and unashamed. They have hardly any self-discipline, or sense of responsibility. They are horribly cruel and callous about inflicting pain. They are incorrigibly lazy. In short, the negro, according to some accounts, is best described as an ugly compound—half-devil, half-child.

Yet we must suspend our judgment.

Well, there is an amount of truth in this dark picture. But before we accept such sweeping judgments, we must remember how difficult it is, from the nature of the case, to form any just opinion about people who are so different

from ourselves. We know, for example, that grown-up persons find it very hard to enter into the thoughts and ideas of a child. Again, we find that boys look at things quite differently from girls; brothers often have to confess to themselves that they cannot follow the workings of their sister's mind. In the same country men of different classes live worlds apart. How often does an undergraduate really comprehend a navvy, or *vice versâ*? Nations habitually misunderstand one another. If the English and the Germans could once grasp each other's point of view, both might stop building Dreadnoughts. Now this principle applies with peculiar force to the estimate of an inferior race that is formed by members of a superior race. For an educated white man to understand the character of the Bantu, for instance, it is not enough for him to meet them in South African towns amid abnormal surroundings and unnatural conditions. It is not enough for him to have dealt with native drivers of mule-teams during the Boer war. "He might as well think that he knew lions and

The Limitations of Knowledge.

tigers because he had walked round the Zoological Gardens at feeding-time, and heard lion stories of a tall character at his club; or he might as well think that he understood how the poor live, because he had seen . . . flower-girls at Regent Circus or match-sellers in Piccadilly."

Those who know the negro most intimately in his own home adopt a different attitude and judge him after quite another fashion. One of the boldest and most successful among modern English explorers in Central Africa writes as follows*:

"It is seldom that the geographical explorer can form just conceptions of the manners or customs of a native tribe, or of their moral character, travelling as he generally does straight through the country, and meeting the natives but a short time, when under the influence of fear and suspicion of the great man. It can only be by a prolonged residence in the district and a thorough command of the language that a person is entitled to speak with the confidence of certain knowledge. The Central Africans have not had this justice

* *Joseph Thomson: To the Central African Lakes and Back*, pp. 139, 328.

done to them, and till such justice is done, we have little right to draw very definite conclusions about the negro mind. To me it seems that most travellers, under the influence of fevers and the thousand troubles attendant on African travelling, have much maligned and unjustly abused the natives, and that few people have studied them with unprejudiced and unbiassed minds.

The Negro can improve.

"We have no right as yet to come to rigid conclusions about the character of the negro, and what his capacity for improvement may be. Travellers who have made such sweeping denunciations of the negro have seen him as degraded from ages of exposure to the curse of slavery, ever fighting like a wild beast for his very existence—his hand against every man, and every man's against him.

"I ask any one who knows anything about Africa to look over the land, and ask himself if there is not abundant proof of the improvability of the native. Compare many of the tribes with the Wanyamwesi, among whom the thin edge of the wedge of improvement has entered in the shape of a great desire to trade; or these again with the Wazaramo, among whom trade has still further advanced, and slave-trading and war have ceased, and over whom the peaceful shadow of a strong and improved government has fallen. May I

not also point to the Waswahili as a further argument of the improvability of the negro? Their intelligence is beyond question, and the course of this narrative will show traits of honesty and faithfulness which would reflect credit on any people, whether civilized or uncivilized."

But he is unlike the European.

Few of us can become African explorers: but any one who will take pains to read and ponder over a book like *The Essential Kafir*, by Mr. Dudley Kidd, will begin to realize that black men are at any rate neither shallow nor simple-minded. In his careful and sympathetic study of the Bantu people, the result of many years of close intercourse and observation, Mr. Kidd makes us feel how the whole mental furniture of a negro differs from that of a European. His outlook upon life is different from ours: his conception of nature is cast in another mould.

'Overgrown Children?'

Miss Kingsley has testified that "you cannot associate with them long before you must recognize that these Africans have often a remarkable mental acuteness and a large share of common sense; that there is nothing 'childlike' in their

form of mind at all." And so Mr. Kidd writes :

"One of the commonest generalizations made by hasty observers is that the natives are but overgrown children. There is, of course, some truth in the statement—just sufficient to make it very untrue. It is easy to bring forth a dozen traits in which the native is like an overgrown child. . . . . A little more experience convinces most people that he is not so much an overgrown as a misgrown child, and misgrown with a vengeance. There is nothing at all childish in the strength of his vices, in the cleverness of his cunning, in the sententiousness of his wisdom, in the geniality of his humour, in the cleverness and fairness of his legislation on such matters as property, in the keenness of his capacity for bluffing." *

Social Characteristics.

Let us come back to the practical problem of negroes as they are to-day. Before we can form any just estimate of their moral ideas, we must realize that negroes in Africa are not only all polygamists, but they are all communists.

* *For a scientific discussion of this question, fortified by the testimony of experts, see J. G. Fraser in The Golden Bough. Part II. : Taboo and the Perils of the Soul,* pp. 420–1.

That is to say, for countless generations they have lived, and they still go on living, not like modern Europeans as competing individual units, but as members of a close corporation—a clan or a tribe. Now a tribe in some respects is like a public school. It has its own clannish sympathies and its own clannish standards. Each tribe holds its members together by a strong network of ancient custom, which binds them to certain communal duties, and trains them in certain communal virtues as well as vices. This is why, according to the Bantu standard, bravery is the most royal of all qualities. It is co-equal with the cardinal virtue of obedience and loyalty to the chief. Deceit is the air in which a Kafir lives. "But natives do not tell lies to a chief, and there are many natives who would never deceive a white man whom they are fond of and respect." Again—and in this they are like public schoolboys—they have a strong sense of justice and fairness. They are very sensitive to ridicule. They have the most marvellous memories for facts that interest them. On the other hand—un-

Tribal Morality.

like schoolboys—in the critical or logical faculty they seem hopelessly deficient. They think no more of cruelty than our own pagan forefathers did. Yet few folk in the world are so good-tempered, so readily pleased. The negro "loves those that love him, more easily and instinctively than the Caucasian," and he trusts those whom he has come to know are worthy of trust. In the next chapter we shall discuss his capacity for labour, and consider how far he deserves to be called slothful.

Their Consciences are alive.

Finally—and herein is rooted the real hope of the black man's advancement—even uncivilized negroes possess "very real and very troublesome consciences." Their standards of right and wrong are often far away from the Christian standard. For instance, they hardly seem aware that there is any particular wickedness in the gross immorality which they treat as a national sport. But Mr. Kidd testifies to the redeeming fact that the Bantus do hear and do recognize that voice within, by which God speaks to His children of every colour and in every land. "They are quite familiar with the whole gamut

of emotions which gather round the conscience, such as inward misgiving, searching of heart, scruple, inward warning of approaching evil, struggle with temptation, fear of the consequences of wrong-doing, repentance, penitence, self-reproach, remorse, callousness, hardening of the heart, searing of the conscience, and drowning of conviction—with all these they are familiar." Doubtless such consciences are confused, imperfect, unenlightened. When a Kafir feels qualms of conscience, they usually seem to him to come as unreasoned checks *ab extrâ*. "It is as if he suffered from some alternation of personality, or as if some faculties of his soul had suddenly risen out of the strange hidden depths of his own personality, and made themselves felt." He will often describe conscience by saying that he has two hearts: one of these speaks in a gentle voice, and restrains him from doing certain things; the other is a hard heart, which speaks in a rough, imperious voice which drowns the first. Surely the Essential Englishman can enter into that experience of the Kafir. When Mr. Kidd

writes: "The vast majority of grown-up people have virtually smothered the voice of conscience; yet it haunts some of them even to old age," he might almost be describing England, instead of negro Africa. Conscience makes brothers of us all. A profound truth was uttered by the negro who once confessed, "I know I am a man, because I feel that I am a sinner."

God's Black Children.

This chapter misses its aim if it does not help us to feel keener interest in the black children of God, and deeper concern for their condition, and fresh hope for their future. The negro remains, indeed, a mysterious fact in the Divine order of the world. We cannot tell why it has pleased God that only a small minority of mankind should be white. We cannot even guess why He has appointed these vast multitudes to belong to the most backward of human races, subject to such strange limitation and degradation, loaded with such burdens and sorrows. For, as we shall see in the next chapter, the black man has been a slave in every land—from time immemorial the helot of the human race.

Where he stands emancipated to-day, he still bears in body and in soul the marks of the fetters which he has worn through so many ages of bondage.

The White Man's Burden.

When the negro looks us in the face and claims to be a man and a brother, dare we refuse to recognize that he is indeed a younger brother, a feebler and poorer brother with a duller brain and a darker soul, a brother who is dragged down by so many evils which we escape and disinherited of so many good things which we enjoy? And must we not confess that *just on this account* he has the greater claim upon us? We are doubly his debtors. By virtue of those very powers and gifts which in God's election have raised us above him, we are in honour bound to be our black brother's keeper.

IV

A SERVANT OF SERVANTS

"They laid hold upon one, Simon, a Cyrenian, coming out of the country, and on him they laid the cross."—*St. Luke* xxiii. 26.

Slavery in the Ancient World.

PRIMITIVE men all the world over have enslaved their enemies and their inferiors. Doubtless the conditions of servitude varied greatly in different ages and different lands. Under Hebrew law, for instance, the worst evils of domestic slavery were carefully guarded against and restrained. Among the nations of antiquity the ranks of slaves were commonly recruited from captives taken in war. It was an accepted rule that prisoners after a battle should be either slaughtered or sold into slavery. They were considered to have forfeited human rights, and they might be treated like animals. In the classics we get glimpses

of a social system built upon servile labour. In Greece, in the golden age of Pericles and Plato, three persons out of every four at Athens were slaves. The free citizens formed an aristocratic minority, who had leisure to cultivate poetry and philosophy and art, because their slaves did all the rough work for them. In Italy, under the early Roman Emperors, there seems to have been about the same proportion between slaves and free men. But such a system could never be permanent. As Goldwin Smith puts it, "The Roman world was doomed, partly because the character of the upper classes had become deeply and incurably corrupted by the possession of a multitude of slaves."

The Negro a 'Born Slave.'

Slavery in ancient days was almost universal. And beyond any other human type, the negro has been the common slave of the world. His masters have maintained that alike in mind and in body his qualities mark him out for such a fate. "The negro in general is a born slave. He is possessed of great physical strength, docility, cheerfulness of disposition, a short memory for sorrows

and cruelties, and an easily aroused gratitude for kindness and just dealing. He does not suffer from home-sickness to the overbearing extent which afflicts other peoples torn from their homes, and, provided he is well fed, he is easily made happy. Above all, he can toil hard under the hot sun and in the unhealthy climates of the torrid zone."

Arab Slave Dealers.

From the earliest ages black men in Africa have enslaved one another, and black slaves soon found their way into Asia. But it was not until after the Moslem conquest of North Africa and the Arab settlements along the East Coast that negroes were captured and sold on a great scale into foreign countries. The Arabs developed and extended this traffic. The systematic slave-raids which they organized reduced vast regions of East Africa to desolation. In every Mohammedan State slavery is an established institution, and for many centuries negro slaves were exported regularly to Turkey, Arabia, Persia, and Western India.

After America had been discovered, and as the new world became conquered

Negro Slaves for America.

and colonized by Europeans, the native tribes there proved unfit for heavy, continuous labour. At the beginning of the sixteenth century negroes were already being torn from their homes in East Africa and shipped away by Spaniards and Portuguese to toil in the mines of Mexico and Peru. In 1517 Charles V. of Spain granted a Flemish merchant the exclusive privilege of carrying 4,000 slaves across the Atlantic each year. English adventurers soon embarked in this abominable but profitable business. In 1562 Sir John Hawkins, one of the famous "sea-dogs" of Queen Elizabeth's reign, transported to the West Indies the first cargo of slaves under the English flag, and afterwards assumed for his crest "a demi-Moor in his proper colour, bound with a cord." Seafaring nations vied with each other as dealers in "black ivory." Negroes for America were purchased from native chiefs and slave agents on the Gambia and the Guinea Coasts, on the Niger delta, on the Congo, and in Angola. The trade grew to huge proportions. Dr. Robert Brown computed that from 1680 to 1786 no fewer

than 2,130,000 negro slaves were imported into the English-American colonies. Jamaica alone in the course of eighty years received 610,000. "Towards the latter end of the eighteenth century the various European powers interested in America imported on an average over 70,000 slaves a year, the British bringing more than one-half, and sometimes a still greater proportion." The slave trade made fortunes for English merchants and shipowners in Bristol and Liverpool.

The Curse of the Slave Trade.

This unholy traffic entailed its own curse on those who pursued it. The enslavement of negroes by Europeans was not a custom inherited from the ancient world or the Middle Ages; it originated simply in greed for gain. The white man stooped to the brutality of the negro in the act of capturing him, and then increased his brutality in the process of holding him. It would seem as though this inhuman business created a deliberate love of cruelty. The barbarities and miseries involved in slavery can hardly be exaggerated. Moreover, the servile condition naturally tends to degrade human nature, and those who

were enslaved have belonged originally to the lowest and rudest races. Hence it came to pass that in every country the slave population was far inferior to the free, while the owners grew demoralized and corrupted by the vices of their own slaves. Negro slavery always meant the degradation of a person into a thing, which might be branded and scourged and outraged and tortured with impunity. What its practical working came to be like in the Southern States of America has been vividly described in *Uncle Tom's Cabin*, and that description was never successfully challenged. A negro slave was a man deprived of all human rights and claims, and so his condition was essentially monstrous and anti-Christian.

The Crusade for Abolition.

Towards the end of the eighteenth century—partly as a result of the Evangelical revival—Christian men's consciences began to wake up to the wickedness of the slave trade. In 1772 a noble-minded Englishman, Granville Sharp, succeeded in obtaining a judicial decision that slavery could not exist in England, and that any slave landing in England became free. Philanthropists like Wilber-

force and Clarkson banded themselves together in a gallant crusade to bring about the abolition of slavery. They had to battle against tremendous odds. Like all great reformers, they were opposed by the dead weight of prejudice and custom, by the blind fury of vested interests. For many years they seemed to be fighting a forlorn hope. In the House of Commons, indeed, William Pitt denounced the African slave trade as "incurable injustice." The British Parliament took a first step and subjected it to severe restrictions. As one result, however, slave-ships came to be more terribly crowded than before with their human freight, and "the sufferings of the slaves were so appalling that they almost transcend belief." The first European country to prohibit the slave trade was Denmark, in 1792. After a long, stern struggle, Great Britain did the same in 1807. We paid £400,000 to Spain in 1820, and £300,000 to Portugal in 1836, to induce those countries to give up their traffic in African negroes. Finally slavery itself was abolished in all parts of the British Dominions—in Jamaica and the West Indies in 1833,

in South Africa and India in 1834–40. To secure emancipation Parliament distributed £20,000,000 to compensate slave-owners in the West Indies, and £1,250,000 to slave owners in Cape Colony. Englishmen can feel some honest satisfaction as they recall this practical repentance for an immense and appalling wrong.

The Gradual Emancipation of Slaves.

Other European nations followed in the same track. But slave-holding went on in Portuguese possessions until 1878, and in Brazil until 1888. In the United States all slaves became free in 1863, as a result of the awful civil war between the North and the South. So long, however, as markets for slaves were open in the Western hemisphere or in Moslem countries, slave-raiders continued to desolate tropical Africa, and slave-ships were chased and often captured by the British cruisers which for many years patrolled the African coasts. Travellers still living have witnessed the horrible suffering of slave-gangs driven down from the interior to the port whence they would be shipped off to be sold in a foreign land. Gradually the inhuman traffic has dwindled

away. As different European powers have expanded their protectorates and spheres of influence in Africa, they have done much to mitigate or abolish slavery within the continent itself.

The Curse not yet cancelled.

It is one thing, however, to abolish slavery, and quite another thing to undo its hateful consequences and cancel the curse which it entails. In the United States, for example, there are to-day ten millions of negroes—a number nearly as great as the combined populations of Norway, Sweden, and Denmark. Practically they are all either freed slaves or the descendants of slaves, and they inherit many results of generations of servitude. According to some investigators, one-third of these negroes show recognizable traces of white blood. Thus in the Southern States the "colour problem" is still acute, on its social and political sides. In many respects, however, that problem is being gradually solved in the British West Indies. In Jamaica, for example, 500,000 negroes and 120,000 coloured people live peacefully and not unprosperously side by side with 15,000 whites, and crimes by black

men against white women and children are unknown.

Native Labour in Africa.

In South Africa a child's plaything, a sparkling pebble, gave the clue in 1867 to the discovery of the diamond mines, and changed the whole future of the country. At once the demand for native labour became urgent. In many other parts of Africa the same demand makes itself felt. For during the last thirty or forty years white nations have been rapidly conquering, annexing, or parcelling out the spaces and corners of the continent, until to-day Abyssinia on the east and the Republic of Liberia on the west are the only portions which can be called independent. Every other region has been swallowed up by European powers in their colonies, protectorates, or spheres of influence. Now this exploitation of Africa has generally come about more from commercial than from political motives. Each government desires to develop the resources of its territory, to find markets and to foster trade; and for this purpose native labour is essential, especially in climates where only black men can do heavy manual work.

In attempting to meet the demand thus created great difficulties have arisen. The negro, as a rule, does not appreciate our industrial civilization. Judged by our standard he has few wants, and in Africa they are pretty easily satisfied. He leads naturally what some people now call "the simple life." He is disinclined for the regular strenuous labour which is required for modern commercial enterprise. Before we condemn him, we ought to make certain that our own ideal is necessarily higher than his. We are apt to assume that steady daily drudgery—as in a factory or in a mine—is the duty of every able-bodied workman. In many countries, indeed, the workman has no alternative. Emerson once declared that "we are all as lazy as we dare to be." But why should we wonder or complain because the negro, under easier conditions and with simpler needs, is averse to conducting himself as if he were a plantation slave, compelled to toil regularly? He has no mechanical habit of industry, no idea of any obligation to be industrious for industry's sake, no conception of any

The Supply unequal to the Demand.

essential "dignity" in labour itself. Moreover, he lives where toil is exhausting and rest is easy and sweet. Before we brand the negro as lazy, we must try to realize his own point of view. After all, his ideal may come closer to life "on the lily and sparrow footing" than our own.

Are Black Men lazy?

Are black men incurably slothful? The report of the Commissioners on South African Native Affairs, which was presented to Parliament in 1905, gives no uncertain answer to this question: § 373—"The theory that the South African natives are hopelessly indolent may be dismissed as not being in accordance with facts." Mr. Dudley Kidd concludes "that while the Kafir differs from Europeans in his ideas as to what constitutes profitable labour, and is much better off in relative riches compared with Europeans who cannot rest content in what the Kafir considers ample comfort, he is not utterly lazy. The moment there is what *he* considers an adequate inducement to work, he rouses himself and begins." Sir Sydney Olivier, who also speaks with high authority, says:

"The African is for the most part an unskilled labourer, but he is strong, and when he is pleased to work he is highly efficient within the limit of his skill. He works best in gangs under social impulse; he works with extreme industry on his own small holding, up to the limit of his own limited wants. There are no bounds to the trouble he will take in service in which his goodwill or affection is engaged." But our capitalist system of industry has not yet disciplined him into a steady wage-earner: we may, perhaps, doubt if it ever will.

Imported and Indentured Labour.

To meet the situation thus briefly sketched, many proposals and experiments are being made by capitalists in Africa. Some would try to force the negro to work for wages by direct taxation, or by restricting the area of land which he may occupy. Others have imported coolies from India or China, who are bound by contract to work for a certain number of years. Others, again, favour an organized system of indentured labour by negroes, who are persuaded to leave their homes for the mines. This system, which is now widely

employed, is beyond question an enormous advance on slavery. But it can lead to grave abuses, and may become slavery in everything but the name. In the Union Parliament of South Africa Mr. Merriman, a statesman of high standing, recently pointed out that there are now 200,000 native labourers from all parts of South Africa gathered together at the mines on the Rand. There they are divorced from their homes, their tribal customs are broken down, and they learn new vices from white men. "It is obvious that such a system must be watched with the utmost vigilance. The recruiting must be absolutely free, the period of contract short, and the native should return periodically to his family."

Forced Labour.

In the Portuguese islands of San Thomé and Principe, negro labour to cultivate cocoa has been obtained by practically forced enlistment, and the results are undistinguishable from chattel slavery of a markedly cruel type. Mr. Joseph Burtt, who has spent two years in Africa investigating this abuse, declares he saw "lean and scared natives, slaves in all but name, tottering under

heavy loads; in places the ground was strewn with shackles. Dread of the slaver hung over the people like a cloud."

Red Rubber on the Congo.

The crowning tragedy of forced labour has appeared in the Congo State. There the Belgian policy was to grant concessions of territory to companies, whose officers organized a system for extracting supplies of rubber by compulsion and punishment of the natives. "A district, a tribe, a village, a family is assessed to produce so much rubber per fortnight. Collective responsibility is insisted on and enforced by collective punishment. That is to say, if a particular group assessed does not at the proper time deliver the required amount of produce, pretty well any member of that group, man, woman, or child, that can be caught, is liable to be shot, flogged, or maimed by the officers of a special police of slave-hunters and cannibals enrolled for the purpose." Since the death of King Leopold, of evil memory, it is said that the worst abuses of this shocking system have been mitigated, if not abolished. But the Congo warns us once more that the price of liberty—

for others as well as ourselves—is eternal vigilance.

The Antipathy between white men and black.

At the root of slavery, and behind the tendency to enslave, lies the strange, deep prejudice which divides white men from black. No doubt, as the foregoing facts suggest, there is often an industrial factor in that prejudice. But multitudes of English people who have no commercial dealings with negroes will exhibit a violent contempt and dislike for them. Nothing sways our conduct more strongly than the obscure sub-conscious feelings which we call natural antipathy or instinctive repugnance. In his delightful essay on "Imperfect Sympathies" Charles Lamb makes confession of his own personal dislikes. "I have, in the abstract, no disrespect for Jews, but I should not care to be in habits of familiar intercourse with any of that nation. . . . In the negro countenance you will often meet with strong traits of benignity. I have felt yearnings of tenderness towards some of these faces. I love what Fuller beautifully calls—these 'images of God cut in ebony.' But I should not like to associate with them,

to share my meals and my good-nights with them—because they are black."

Arguments are powerless against aversion. It can only be checked and conquered and cast out by a deeper and more sacred passion of sympathy and pity. In the eyes of a Christian the negro race ought to appear infinitely pathetic, by reason of its age-long martyrdom. Simon of Cyrene, the first in the innumerable procession of cross-bearers, was an African. As they worship the Crucified, black men can say with peculiar emphasis, "Surely He hath borne our griefs, and carried our sorrows." Christ reconciles all human creatures in His common redemption. In face of God's levelling love, there is no difference left.

St. Paul and the Race Problem.

St. Paul's epistles show us how constantly he was pre-occupied with the race-problem as he faced it in the ancient world. In that age national and religious antipathies were bitter and intense. The gulf between a slave and a free man was hardly deeper than that between a Jew and a Greek, or between a barbarous alien and a Roman citizen.

To the great apostle it seemed as though Christ's crowning triumph was to have broken down the middle wall of partition which set classes and nations asunder. The Incarnation and the Passion of the Son of God unveiled the essential oneness of that human nature which He has visited and redeemed. Henceforth, in Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bond, nor free. They are all one in Christ Jesus. And for us to-day, in the modern world, there exists no other ground of reconciliation and fellowship. Humanity is incorporated into one body, in the awful and glorious mystery of Christ.

* * *

A Practical Warning.

This chapter may well close with a practical warning. Some who read it will become not missionaries but civil or military servants of their country in parts of the British Empire where black men far outnumber the whites. Let them listen to a profound Christian teacher.*

"You will have native servants under you. You will be tempted to think of those servants as members of an inferior

* *F. D. Maurice: Social Morality*, pp. 87, 88.

race. You will not of course call them 'niggers,' as some have done. But without resorting to any of the epithets which stamp vulgarity upon all who condescend to them, you may be tempted to say, 'We have a right to treat those people as brutes, for in many ways they show themselves to be so.' Understand that they have a brutal nature in them, as you have a brutal nature in you. If you speak to the brutal nature in them—if you assume that there is nothing else in them but that—you will cultivate it in yourselves. The distance between them and you of which you boast will diminish at every moment. You will sink to their level. It is only to the force which your country wields that you will appeal for the preservation of your superiority. And that force you will be weakening. Your treatment of the natives will be doing more to shake it than a hundred blunders in legislation. For the manners of men affect men more than the acts of councils or the decrees of judges. If England reigns by Force, her reign must come to a speedy end. If she reigns by Justice and Gentleness, you her sons must

show forth those qualities in your acts. No one will believe in them because we talk about them, because our newspapers say that the world ought to admire us for them. By our fruits we shall be known and judged. By our conduct to servants it will be shown whether we are fit to be masters, or whether we must sink into servants of servants."

V

A SAVAGE CREED

"They have a national religion, the fear of evil spirits."—HENRY DRUMMOND.

WHAT do black men believe? In her admirable little book, *Christus Liberator*, Miss Parsons gives the following graphic sketch of the religious geography of the continent. "Take an outline map of Africa. Dip your brush in green, the colour sacred to the Arabian prophet, and draw it with a broad sweep across the map from the Mediterranean to, say, ten degrees north of the equator. This great green division represents Mohammedan Africa, forty to fifty millions. Next dip the brush in black, and, beginning at Cape Verde, gently draw a border all down the Guinea Coast, and at the eastern bend sweep heavily across the continent and down through the heart

Religious Geography.

of it to, say, the Orange River. Here you have pagan Africa, one hundred to one hundred and ten million souls. For the remnant, from the Cape of Good Hope to North Transvaal, make it like the peace flag, white, and call it Christian Africa, three and one-half million souls. The result is a rough geographical expression, but every thoughtful person knows that anything like accuracy requires a careful differentiation. Green streams down below the equator on the East Coast; black now here intrudes on white or green, then shrinks away; white flecks the course of nearly every large river and great lake."

In the chapter next after this we shall consider what it means to be a Moslem. Later on we shall deal with some heroic Christian pioneers in Africa and picture a few typical missions. For the present let us try to bring home to our minds what paganism is like among African negroes.

What do Pagans believe?

The religions of savages in most countries are so far similar that they may be conveniently covered by the term Animism. Now Animism means, liter-

Animism.

ally, the worship of souls or spirits. To black men in Africa the world is peopled with all manner of uncanny beings, which we should call ghosts and demons. Some of these are the spirits of departed ancestors. Others, again, are spirits which haunt particular places or things —a cliff, or a pool, or a snake, or a lizard. The trees can hear what is said under their shadow. The wind and the thunder are living powers in the sky.

A World of Evil Spirits.

Nearly all these spirits are unfriendly or malicious. To the savage all material things seem possessed by mysterious presences which can work him harm. Everywhere he is haunted by the dread of jealous spirits which compass his path and his lying down, and watch him with envious or hostile purpose. Life becomes one long anxiety as he strives to guard himself against their influence, and if it may be to propitiate their anger. What a picture has been drawn by the anthropologist of those shadowy terrors which hold sway over pagan Africa: "The power in the stone, the filmy soul lurking in all things visible, the guardian angel in a greasy rag, the living or even

imaginary frog hoisted on a pole, will awe a country-side. . . . For luck or vengeance the Congo man drives nails as thick as quills upon a porcupine into his wooden god. . . . Medicine-men cry aloud for rain, and snuff crime upon the air as a dog smells blood. All night dark forms are now dancing in the moon, while the drum throbs to ecstasy and the antelope skulls glimmer upon their circle of sticks." The negro lives in a world beset with demons and dominated by ghostly fears.

The Idea of One God.

Has the pagan African any dim idea of One almighty God? The question is not easy to answer with confidence. Few things are more difficult than to "stalk an idea through the tangled forests, the dark caves, the swamps and the fogs of the Ethiopian intellect." Among many tribes, however, we do discover traces of belief in a supreme Being, known by various names, who is the Maker and Beginner of all things. The Zulus, for instance, speak vaguely of Umkulunkulu, "the Great, Great One," who perhaps originally stood for the ancestor of the tribe. Nor is it strange to find these

elements of a higher faith existing side by side with gross superstitions and fetich-worship. The Bible shows us that such was the case in ancient Israel; and even in England down to the last century most Christians firmly believed in witches as well. But the African ideas about one supreme God are not very practical. So far as He is recognized at all, He is what Carlyle called "an absentee God." He dwells altogether aloof and apart from His works, He takes no interest in mankind, and He is therefore a negligible quantity.

Witchcraft.

Whereas the crowd of hostile demons and ghosts with which the universe is peopled take only too much interest in men. Hence a large percentage of Bantu prayers are said to amount to this: "Go away; we don't want you." "Come not into this house, this village, or this plantation." But the spirits pay little heed to mere litanies. And so the negro has evolved a cult, by means of which they may be managed and made use of. This cult corresponds pretty much with what we call witchcraft.

Recollect that the inferior spirits who haunt everything in the world are all capricious and nearly all malevolent. Sometimes you may coax them into having decent feelings like generosity or gratitude. But you can never be sure of them, or trust them, not even if you are yourself a well-established medicine-man. Individual spirits vary in power. No one spirit can do all things. Their efficiency, so to speak, only runs on certain lines—much in the same way as, according to popular Roman Catholic belief, St. Hubert can give you success in hunting, but St. Anthony of Padua is the saint who will help you to find what you have lost. Now all these African spirits can be influenced and made subservient to human needs and desires by means of proper incantations. Naturally, however, such incantations require a specialist to work them properly. Hence arises the professional medicine-man. In pagan Africa, priests play quite a subordinate part. A chief will sometimes recite prayers on behalf of his tribe. But the really important religious official is the magician, who carries on the business

A KAFIR WITCH-DOCTOR. HIS NECKLACE OF BUCK-THORNS CONTAINS HIS VARIOUS MEDICINES. THE GALL-BLADDER OF A GOAT IS FASTENED INTO HIS FUR CAP.

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of rain-maker, witch-doctor, and medicine-man.

What is magic ? Well, at the bottom of all magic there lies one great idea, on which it is built up. Magic assumes that, if you discover and employ the proper means, you can constrain and coerce the spiritual powers of the universe, just as if they were inanimate agents. And the proper means are not moral, but material and mechanical. If only you know how to use the right ceremonies and incantations, you can manipulate these spirits and turn them to account. And therefore, as we see all through the stories in the *Arabian Nights*, the one thing needful is to master the secret and work the magic spell. It does not matter a bit whether you are a good character or a bad character. You may be virtuous like Aladdin, or wicked like Aladdin's uncle ; but when once you get hold of the lamp you can control the genie who is its slave. This is the essence of magic.

What is Magic ?

Now all negroes are agreed as to the reality of magic. It is the only subject on which they do agree, and it touches

every part of their lives. And here we must grasp a cardinal distinction. Nobody except a chief, or a recognized witch-doctor, may practise magic; and then he ought to use it merely for the benefit of the tribe or in some common interest. To use magic for private or personal ends is considered utterly wicked. Any common person who acts as a sorcerer is condemned as a scoundrel who ought to be put to death.

The Charm.

What are the main functions of a medicine-man or witch-doctor? One of his great arts is this. By various ritual processes he induces a spirit to localize itself in some object—say, an antelope's horn, or a large snail-shell, or a sausage-shaped case of pine-apple fibre—whereby it becomes more or less controlled by the owner of the object, which is now a charm. You attract the spirit generally by putting some kind of nastiness inside the charm, which induces the spirit to come and reside therein. The charm is meant to work good to its owner; or meant more frequently to work harm to some other person against whom he has a grudge. To effect this you must get

something closely connected with your enemy—a bit of his hair, or a drop of his blood, or a paring of his nail—and insert it in the charm. Sometimes, indeed, a charm may fail to work. The fickle and ungrateful spirit may desert its receptacle —lured away perchance by the incantations and gifts of other people. Then the empty charm is only fit to sell to a white man as a curio.

The Fetich.

Closely akin to the charm is the fetich. What is a fetich? This word has come to be used in a very loose way; but Dr. A. C. Haddon describes its characteristic features, particularly in West Africa, as follows. A fetich may consist of any object whatsoever. But the object chosen is generally either some wonderful ornament or curiosity, or some symbolic charm with sympathetic properties, or some sign or token representing an ideal notion or being. This object is credited with mysterious power on the ground that it has become, temporarily or permanently, the vessel or habitation or vehicle or instrument of an unseen power or spirit. The fetich is worshipped, prayed to, sacrificed to, talked with, and

petted, or ill-treated, with regard to its past and future behaviour. The negro in Guinea beats his fetich if his wishes are frustrated, and hides it in his waist-cloth when he is going to do something which he is ashamed for his fetich to see.

Trial by Ordeal.

Most dreadful of African superstitions is the belief that sickness and death are caused by witchcraft. At nearly every death which takes place, a suspicion of witchcraft arises. The witch-doctor is called in, and proceeds to search out or smell out the guilty person. Then woe to the unpopular men, the weak women, and the slaves; for on some of them the accusation will fall. That accusation involves an ordeal—by poison, or by fire. If the results of the ordeal point to guilt—as by their nature they usually do—there follows death, inflicted by excruciating tortures. "Terrible is the fear which falls like a spell upon a village when some important person is just known to be dead. The very men catch their breaths and grow grey round the lips. Long, low howls creep up out of the first silence—those blood-curdling,

infinitely melancholy, wailing howls—once heard, never to be forgotten." Miss Kingsley concludes that "this belief in witchcraft is the cause of more African deaths than anything else. It has killed and still kills more men and women than the slave trade. Its only rival is, perhaps, the small-pox." The Terrors of a Savage Creed.

In Nyasaland a few months ago a government Ordinance was passed "to deal with trial, by ordeal, witchcraft, and the use of charms," which makes it a criminal offence for any native to accuse another of witchcraft, or for any native to make profession of having the power to detect witches or to solicit the services of a person supposed to possess such power. But such an Ordinance testifies to an immense change for the better under British rule. It would have been a waste of time to enact it thirty years ago. Then, as the Acting Deputy-Governor said when he introduced the Ordinance, 40 per cent. of the native population perished as a consequence of trial by ordeal. On the Congo an experienced missionary observer bears witness to the tremendous and A new Ordinance.

all-pervading native superstitions which have resulted in innumerable cases of murder by ordeal. Moreover, he points out that this commonly means the killing off of the most progressive natives—those possessed of inventive genius, of outstanding energy or special skill—the best men, who might have become the leaders of their people and would have left them more advanced than they found them, but for this deadly sifting out by the witch-doctor and the ordeal.*

Negro Cruelties.

The uncivilized African negro is too often painted as a creature who loves cruelty and blood for their own sake. And certainly the horrible customs which were regularly practised in regions like Dahomey and Ashantiland until recent years turn us sick as we read. Yet there is another side to the picture. We must realize, for example, as Miss Kingsley puts it that the negro has no prisons or workhouses or lunatic asylums or hospitals; but nevertheless he has to deal with people who require these institutions. Accordingly the African

* *Rev. John H. Weeks: Congo Life and Folk-lore.* 1911.

deals with such people by means of his equivalent institutions—slavery, or the lash, or death. Just as a chief on the West Coast uses brass rods and heads of tobacco in place of coins, so he clubs an inveterate thief, instead of putting him in penal servitude.

Superstition and Cruelty.

It is, however, in matters connected with his religion that the African is led into his vilest iniquities. And here, perhaps, his real sin consists in believing too much. For example, he simply cannot tolerate witchcraft. For toleration means indifference, and how can you expect him to be indifferent? Nobody who really believes in witchcraft can possibly be indifferent about it. Imagine that you have got hold of a person who by magic arts has been placing, say, a live crocodile inside of yourself or some valued friend, so that it may eat up important viscera, and cause you or your friend agony and death—would you not feel like lynching your captive? Since our Authorised Version of the Bible was published many hundreds of persons have been tried for witchcraft in England, found guilty by a jury, sentenced to death by a judge,

and executed with the strongest public approval.

Again, secret societies exist among many tribes of negroes. These are partly religious, partly judicial. Not a few of them are practically murder societies, and their gruesome practices often include cannibalism. "Sacrificial cannibalism is always breaking out, or perhaps we should say being discovered, by the white authorities in the Niger delta."

Negro Women in Africa.

Besides the fear of evil spirits, which is practically the national religion, a few words must be said about the position of women in pagan Africa. The negro is nearly always a polygamist. A man's prestige and importance increase with every wife he takes. Generally he pays her family so many head of cattle for his bride, whose preference has very little to do with the marriage. She becomes a fresh servant, who works for her husband. Polygamy is wrought into the fabric of family, social, and tribal life. It brings with it many evils, chief among which is the degradation of women. Nothing acts as a greater hindrance to the spread of Christianity in Africa.

Negro women, however, exhibit traits which are both common and honourable to their sisters all the world over. Mothers in Africa love their children like mothers in Europe, and weep for their dead children not less bitterly. The hospitality of negro women has been generally remarked by travellers.

Mungo Park tells us, in his *Travels* that one night on the Upper Niger he found himself weary and solitary and without food, when he was fed and sheltered with charitable kindness by a Mandingo woman—not for payment, but simply because he was a stranger in distress. "In the morning," he adds, "I presented my compassionate landlady with two of the four brass buttons which remained on my waistcoat, the only recompense I could make her."

The Pagan's Bitter Need.

There are bright gleams amid gross darkness. Yet it would be difficult to exaggerate the practical evils of paganism —its hateful cruelties, its nameless immoralities, its foul and filthy customs, the habitual gloom and terror with which it darkens men's lives. The happy, innocent, childlike savage does not exist

outside Arcadia; and Africa is the opposite of Arcadia. Miss Kingsley held no brief on behalf of Christian missions; but she testified in vivid terms to the negro's need of the Gospel when she wrote of "the difficulty of imagining—with only the African's allowance of imagination—a greater hell than existence in a West African village under native law."

VI

A SULTAN IN THE SKY

"One God the Arabian prophet preached to man;
One God the Orient still
Adores through many a realm of mighty span—
A God of power and will;

"A power that at His pleasure doth create
To save or to destroy,
And to eternal pain predestinate
As to eternal joy."

LORD HOUGHTON.

Islam in Africa.

OF the population of Africa more than fifty millions now call themselves followers of Mohammed. A dozen centuries have gone by since the furious whirlwind of Arab conquest swept across the southern coast-lands of the Mediterranean, and to-day the whole broad belt between Port Said and the Atlantic is Moslem practically to a man. On the great Sahara the tribesmen, who inhabit

its oases and drive their camels over its trade routes, all turn towards Mecca to recite their noon-day prayer. The torrid Soudan has been described as a "House of Islam," throughout which the dominant races and peoples are fierce devotees of the Arabian prophet. In each country along the West African Coast no small proportion of the folk must be classed as Moslems, while to win the pagan remainder Christian missionaries have to struggle against ardent preachers and teachers of Moslem faith. Even in French Congo every tenth man is a Mohammedan. When we turn eastwards, we find that Islam is pressing from Egypt towards the south, and winning converts through all the upper valley of the Nile. The Somalis are fanatical Moslems. Uganda has been Christianized; but all down the East Coast and into Central Africa the faith of the Crescent has spread and is still spreading among pagan negro tribes. The chief Moslem missionaries during the last century have been a number of Dervish orders, to many of which lay-brothers are attached. In North Africa

Moslem Missionaries.

the most formidable of these is the fanatical order of the Senussis, a fraternity founded about 1843, whose schools and monasteries are now scattered far and wide. No other creed makes such rapid progress in Africa. In the religious map of the continent referred to in our last chapter, the green is visibly gaining on the black.

The Moslem's Creed.

"There is one God, and Mohammed is the prophet of God." Such is the war-cry of Islam. Of course that brief creed can only sum up the cardinal idea of Moslem faith. It tells us, however, that the Mohammedan is a theist, a believer in one God, like the Jew; but that he also accepts a new revelation, granted to the Arabian prophet, who died in 633 A.D., and lies buried at Medina. In spite of deep moral defects, Mohammed was an extraordinary personality. His burning religious zeal kindled a fire which still flames across the world from Senegambia to Singapore. The religion which he founded claims, like Christianity, to be universal, and presses forward its propaganda with intense missionary zeal. In its worship there are no images, no

priests (in the ordinary sense * of the word), and only a simple ritual. It brings each believer, with Puritan directness, face to face with God. It has for its Bible the Koran, which is held to be verbally inspired and therefore too holy to be translated. It enjoins prayer and fasting and almsgiving and pilgrimage, as acts of merit and means of grace. Like Christianity, Islam has suffered strange schisms and perversions. It embraces many sects and religious orders. It has developed a mystical theology of its own. In what way, then, does Islam contradict and contrast with the faith of Christ?

His Bible.

The Moslem's God.

We must recollect that the vital feature in every religion is its doctrine of God. Shallow persons sometimes ask the question, "After all, does it matter what you believe?" Yes, it matters profoundly. Because your creed in the long run always reflects itself in your character. What kind of man you become depends ultimately on what kind of God

* "There is no act of worship and no religious rite which may not in the absence of a mullah (i.e. Moslem teacher) be equally well performed by any pious layman."—W. H. T. GAIRDNER.

you worship. Now Islam derives its power from its passionate conviction that there is One almighty God, to whom His creatures are subject in all things. Plainly this sublime truth lays an axe at the root of demon-worship and polytheism. It shatters the fetiches and graven images of the pagan tribes which it conquers and converts. It can inspire great thoughts and implant high courage in the hearts of men. Yet, as held and taught by Mohammed, it is a very imperfect doctrine of God. For the God of Islam is no more than an omnipotent Ruler. He deals with human creatures only as their King and their Judge. He may reveal His Will to them, but it is merely His imperious Will. The God of the Moslem is absolute and arbitrary, without any real moral character. His essential nature is summed up as an omnipotent, irresistible Will. The Koran speaks, indeed, of Allah the Merciful, the Compassionate, the Loving, the Forgiver, the Accepter of Repentance ; but those names do not represent the dominating ideas in the minds of His worshippers. The Moslem call to prayer

"God is great."

is not "God is good," but "God is great." Moreover, Moslem teachers explain that Allah's love really means His favour bestowed on some favoured individual. In the same way Allah's mercy is practically the mercy of an irresponsible autocrat. Allah Himself may be compared to a sultan in the sky. He is the glorified Eastern monarch, arbitrary and supreme, choosing and rejecting His slaves according to His own caprice—but with no essential holiness, with no heart of everlasting love.

Such an idea of God is far removed from the God and Father of our Lord Jesus Christ—the Holy Father who has revealed His inmost nature in His love's eternal self-sacrifice.

Man the Slave of God.

On its human side, Islam appears even more defective. Corresponding with its doctrine of God as the lonely, absolute, almighty Will, we have its doctrine of man—as God's slave. The name Moslem means literally "the-submitted-to-the-Divine-governance-of-the-world." God and man remain immeasurably apart. Yet the thought of man becomes, in its way, a counterpart of the thought of

God. The distant, imperious, non-moral Ruler, whose arbitrary Will is fate, is reproduced in human life in the attitude of a Mohammedan to his dependants and inferiors. Hence Mohammed made slavery, polygamy, and unlimited freedom of divorce to be part and parcel of the fabric of his system. It is true that a century ago Christian nations were the largest slave-dealers in West Africa. But the slave-dealing of Christians was carried on in the teeth of their professed Christianity; whereas slave-dealing is not only sanctioned but actually enjoined by the religion of Mohammed.

Moslem Morality.

The worst defects of Islam lie in the region of morality. As it scornfully rejects the Christian truth of the Incarnation—the truth that God has actually emptied Himself and been found in fashion as a man—so its God dwells apart from human nature, and can have no real fellowship and sympathy with human life. And in the same way the Moslem's morality is not spiritual but external. He is a legalist, like those Pharisees whom Christ denounced. His whole duty consists in keeping the rules laid

down in the Koran. For him, right and wrong are not questions of inward moral intention, but mere matters of outward conduct. Whereas for a Christian the very idea of goodness means a right attitude of the inward man. It means that you grow sensitive and obedient to the Holy Voice which is never silent in your heart. It means that you learn to love what Christ loves and to hate what Christ hates. It means that you are delivered from secret selfishness and pride, as your spirit is brought into harmony with the Spirit of God.

Contrasted with Christian.

Besides being a legalist and a formalist, the Moslem is practically a fatalist as well. Every event comes to him predestinated by the arbitrary will of Allah. Now the creed of fatalism can breed fearless, ruthless warriors—men of blood and iron. But that creed has no power to build up noble Christian characters. As a Colonel in the Royal Artillery once wrote to Charles Kingsley: "It is not so hard to find a creed for a soldier to die with—at least I have seen Mohammed's answer well. A creed to live by is a different thing." The Moslem standard

The Creed of Fatalism.

of right living is unspeakably different from the Christian ideal. We may almost say that those virtues which our Lord enjoined in His beatitudes appear vices and follies to ordinary Mohammedans.

Islam exclusive.

Once more, the faith of Islam is essentially clannish and exclusive. Its moral scope does not embrace those whom Moslems call "dogs of unbelievers." After spending years under their tents in Arabia, Mr. Doughty testifies that Mohammedans are "friends only to themselves, and to all without of crude, iniquitous heart, unfaithful, implacable." As a result of his long experience in Africa, Sir. F. D. Lugard writes thus: "The Moslem negro has learnt supreme contempt for human life outside the pale of his own creed. The pagan is to him as a beast of the field, fit only for slaughter or slavery. His religion has not taught him to condemn deceit, treachery, or cruelty: it leaves him the victim of bigotry and exclusion, the scourge of non-Moslem humanity."

The contrasted Christian temper shines out in a question which Gordon asked in one of his letters from the Soudan:

"Can you think that God loves those Arabs with the same love as He loves Himself or you?"

The Moslem Appeal to the Negro.

Now it is not difficult to understand how such a faith as Islam—so simple, direct, and external in its teaching, and with no stringent moral demands in its practice—appeals powerfully to backward races. It threatens a hell which the savage shudders at, and it promises a heaven in which the sensualist is at home. Moreover, every Moslem acts to some extent as a missionary of his own creed, and in Africa the Moslems include the ablest and most energetic peoples of the continent. For centuries they were the chief slave-dealers. They are still the chief traders and merchants. And their influence and prestige penetrate into remote regions which Christian teachers have never yet entered. In his habits and his sympathies the Moslem is not far remote from the pagan negroes whom he mixes with and dominates over. He understands them far more readily, perhaps more intimately, than is possible for an ordinary white man. He lives among them and intermarries with them,

as no white man can or will. For him the barriers of race and the prejudices of colour hardly exist. And so black men who embrace Islam enter at once upon terms of equality and fraternity with other Moslems, such as they would certainly not obtain as Christian converts in company with European followers of Christ.

Islam demands little.

Islam, again, asks little of its converts. It requires a certain change of creed and conduct: it knows nothing about a real change of heart. Negro proselytes to Mohammed are encouraged and confirmed in their own favourite customs—polygamy and slave-holding. They have hardly any check placed upon their favourite vices—cruelty, sensuality, and falsehood. The prophet, to his credit, did, indeed, forbid intoxicating drink. If the prohibition is not rigorously enforced and Moslem abstinence is often only nominal, we have no stones to cast at Islam for such inconsistency. Did not Christ, for example, sternly and repeatedly forbid His followers to set their hearts upon riches? And can we honestly say that modern Christendom is obeying that command?

Islam's best.

We must try to judge Islam fairly, and we shall be unfair unless we judge it by its best, and not by its worst. "Over vast areas of West Africa," writes Sir F. D. Lugard, "Mohammedanism has become so deteriorated by an admixture of pagan superstitions and by intemperance that its influence for good is largely discounted." Still, we should certainly refuse to measure our own religion by the type of Christianity which is found in Abyssinia or by that which prevails in certain regions of Brazil. And even in Africa, we must admit that when negro fetich-worshippers accept Islam, they do exhibit real signs of outward improvement. They are naked savages no longer. They cast away their idols, they desert their witch-doctors, they lose their old dread of demons. They show greater manliness and develop higher aspirations. They have taken a step towards civilized existence. Islam can teach self-respect. There is a certain nobleness in its simplicity, bringing each man face to face with the living will of God. "If we divide human progress into the three phases of self-indulgence, self-respect,

and self-denial, it is in the central one of the three that Mohammedanism holds sway."

'A blind alley.'

The serious fact to observe, however, is that Islam stops short at this point, and is powerless to go further. "Moslem progress," says Canon Robinson, "is progress up a blind alley. It enables its pagan converts to advance a certain distance, and then checks them by an impassable wall of prejudice and ignorance." Under Islam to-day civilization is stagnant, and a blight rests upon education. What can be more significant or more sinister than the fact that during the last thousand years Arabia, the cradle and home of Islam, has not advanced a single step? Mr. W. G. Palgrave, the famous English traveller, spent most of his life among Moslems, and was so closely in sympathy with them that on some occasions he even conducted service for them in their mosques. But his experience led him to the following conclusion: "When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of

civilization from which Mohammed and his book have, more than any other cause, long held him back." *

Islam's Claim.

Again—and this is all-important—Islam is the only great religion which definitely claims to supersede Christianity. It is the only religion which seriously disputes the world with Christianity. It can never be a half-way house to the Gospel. Point by point, it denies with abhorrence each cardinal Christian truth. In its eyes those truths are no better than blasphemies. Its central doctrine of a Sultan in the sky is the contradiction and opposite of the God whom Christ has revealed as the Holy Father of our spirits. We may quote the words of Professor Margoliouth, who assuredly has no prejudices on this subject: "If Islam could serve as a half-way house between paganism and Christianity, its extension might be regarded with less dismay; but experience shows that there are no such half-way houses." So far from Mohammed being a schoolmaster to bring men to Christ, we find in

* *W. G. Palgrave: Journey through Central and Eastern Arabia*, vol. i. p. 175.

practice that a Moslem proselyte is far harder to convert to Christianity than is a pagan negro. The new-made Moslem is steeped in pride and self-sufficiency. He becomes a bitter fanatic, an intolerant bigot. His mind and soul are in a manner sealed against the spiritual message of the New Testament.

Islam's Challenge.

Hence we can understand the enormous importance of Christianizing the tribes of African negroes before Islam has captured them and made them positively hostile to Christian faith. The danger is "lest all Africa north of the Zambesi should become a Mohammedan ocean, with certain large Christian islands." Three years ago the Anglican Bishops assembled at their Lambeth Conference declared that Islam "is challenging the Christian Church to a struggle for the possession of Equatorial Africa. The door is still open to the Christian Church: but if she fails to pass through it, in a few years it will be shut."

VII

A CHEQUERED CONTACT

"The more we know of the world, the more doubtfully we ask, 'Can such a world be saved?' And the more we know of Christian nations, the more incredulously we ask, 'Can these be the saviours?' . . . But the more we know of Christ's Cross for ourselves, the less we can believe that anything is beyond its power or any soul outside its destined range."

P. T. FORSYTH.

WE have seen that, besides Christianity, Islam is the only great religion which claims to be universal and devotes itself to vigorous propaganda. We must confess also that it is the only religion before which, in certain ages and in certain regions, the Christian faith has receded and succumbed. All the coastlands of North Africa, which are now dominated by the Crescent, once paid homage to the Cross.

The Early Church in North Africa.

During the first Christian centuries the Gospel struck deep roots in Egypt and along the southern shores of the Mediterranean. Alexandria became a chief centre of Greek-speaking Christianity—the Church of great fathers like Clement and Origen and Athanasius. In the Roman Province of Africa, which included the ancient dominion of Carthage, Latin was current as the speech of civilisation, and here, according to many scholars, originated the "Old Latin" translation of the Bible—the parent of the famous Vulgate version. Here, in the amphitheatre at Carthage, the earliest African martyrs—Perpetua and Felicitas and their companions—gave up their souls to God; and few Christians can read the story which tells how those brave, tender women suffered and conquered, without kindling with the spirit which flames out in its concluding words: "O fortissimi ac beatissimi Martyres! O vere vocati et electi in gloriam Domini nostri Jesu Christi!" It was at Carthage, also, fifty years afterwards, that Cyprian bared his neck to the persecutor's sword. Later still, Augustine himself

was born and laboured and died on the same African soil. Such splendid names, such heroic memories, are bound up with the early Church in Africa.

Christianity perverted and degenerate.

How was Islam able to conquer North Africa and then to convert its population? The answer is many-sided. To begin with, the Byzantine Empire had already grown corrupt and decadent. It had no political vigour to withstand the fierce Arabs who assailed its African dominions. More serious still was the widespread perversion and paralysis of Christian faith. For centuries the Eastern Church, which included Egypt, had spent itself in ceaseless speculation and controversy concerning the mystery of the Person of Christ. But the people who discussed these profound and sacred problems were themselves utterly frivolous. Their disputes became a mere excuse for barren subtlety. They wrangled about our Lord's divine and human natures until they lost all faith in God and man.

Again, Christian worship had become corrupted by the introduction of images, and still more by the practice of address-

ing prayers to the Virgin and to saints and angels and martyrs. Christian priests magnified and abused their office, so that common believers almost lost their free access to God. A false ideal of holiness drove multitudes of devout persons to become monks and nuns, until in the fifth century the monastic world in Egypt was said to rival in numbers the whole lay population. So far had the Church departed from the purity and simplicity of the New Testament. So fatally had Christians forsaken their first works and left their first love.

Islam prevailed by virtue of its truth.

When Islam, with its young, fresh fervour grappled in hand-to-hand conflict with a Christianity of this degenerate type, can we wonder that Islam prevailed? It overcame, by virtue of those mighty truths which Mohammed believed and proclaimed, truths which the Church had practically lost sight of. For Mohammed proclaimed the awful reality of God, where Christians were quarrelling about His character and His attributes. Mohammed proclaimed the unity of God, where many Christians were worshipping a crowd of saints.

He would suffer no priests and no images to intrude between the human soul and its Maker. Christians in Africa were hating and persecuting one another for the sake of disputes about God. The Moslem invaders of Africa conquered by their faith in that living God whom the Christians were blaspheming and denying. *If the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

The Bible in the Vulgar Tongue.

So Christianity in North Africa was cast out and trodden under foot. Not all at once, indeed, nor quite altogether: but eventually and effectually. Archbishop Benson has suggested one other secret root of the African Church's failure to stand fast against the Moslem flood. It had neglected to translate the Scriptures into the languages of its common people. The Latin Bible existed, indeed, but no early versions were made in any of those Punic and Numidian dialects which were the mother-tongues of the North African population. On the other hand, there were ancient

Coptic versions of Scripture; and so the Coptic Church survives in Egypt, a remnant, but still alive after so many centuries of Mohammedan persecution and oppression. And there was an ancient Ethiopic version; and so the Abyssinian Church still survives, degraded with superstitions, yet not perished altogether. Perhaps there is no example of a nation once Christian which has ever abandoned the faith, so long as its people have possessed the New Testament in their vulgar tongue.

Early Portuguese Missions.

Earliest among European nations to send Christian missionaries to Africa were the Portuguese. Prince Henry the Navigator, who was half-English in blood, had a pure, strong enthusiasm for the spread of the faith which he himself cherished. This, indeed, was one ruling idea in his voyages of discovery: "the intention of the prince was not so much to open trade, as to convert the natives to Christianity." Hardly any of his expeditions sailed without chaplains, who raised the Cross and preached the Gospel as soon as they set foot on African soil. Towards the end of the

sixteenth century the Portuguese penetrated two hundred miles inland from the mouth of the Congo, and there Christianized a negro king and his subjects—the natives finding it only too easy to exchange their fetiches and images for the Roman ritual. Later on, more than one negro bishop of the Congo was consecrated, and Portuguese civilization made considerable advances. Civil wars and religious dissensions, as well as the invasion of cannibal tribes, proved fatal to this mission. Both Christian and Portuguese influence slowly faded away, and the country relapsed into heathenism. In 1877, when the pioneers of the Baptist Missionary Society reached San Salvador, the capital of the once Christian kingdom of the Congo, they found hardly a trace of Christian faith amid dark superstitions and cruel customs. The ruins of the cathedral could be seen, and in the king's compound were a large crucifix and some images of saints; but these were only "the king's fetiches."

Jesuits on the Zambesi.

Other early attempts by devoted Roman missionaries to evangelize negro

Africa had no more permanent results. Livingstone came across the remains of Jesuit mission-stations on the Zambesi. Here is his description of what he saw sixty years ago at Zumbo : " The chapel, near which lies a broken bell, is an utter ruin now and desolation broods around. . . . One can scarcely look without feelings of sadness on the utter desolation of a place where men have united in uttering the magnificent words, 'Thou art the King of Glory, O Christ,' and remember that the natives of this part know nothing of His religion, not even of His name."

The African Association.

Before we come to speak of modern Christian missions among black men in Africa, something must be said regarding other attempts—preliminary or subsidiary—to open up the continent. The African Association, for example, was formed in England in 1788 by Sir Joseph Banks, the distinguished president of the Royal Society, in concert with some of the foremost scientific men of the day. The object which they sought was to break down the barriers which severed Africa from the civilized world and to

throw light upon the unknown interior. They set themselves in particular to explore the source and course of the Niger, and sent out expedition after expedition for this purpose. In 1795 the Association engaged the services of Mungo Park, a young Scotch surgeon, who made himself famous by his two journeys to the Niger, from the second of which, in 1805, he never returned. Mungo Park was a high-minded Christian, endowed with remarkable courage, persistence, and fortitude, and was one of the earliest African travellers to show real forbearance and consideration for the natives.

Mungo Park.

A Laymen's Movement.

Meanwhile the inhuman wickedness of the slave trade was being forced home upon the public conscience of England by a band of devoted Christian laymen. It was the correct thing then—as in certain circles it is still—to sneer at such philanthropists. Some of them, whose homes lay round about Clapham Common, received the nickname of the "Clapham Sect." But they were men of God, and they were also men of business. Side by side with the

society which they formed to abolish slavery they organized a company, with a charter from the Crown, to colonize Sierra Leone with liberated slaves. Zachary Macaulay—then only twenty-five, afterwards to be the father of the famous historian—went out to West Africa in 1793 and became governor of the new colony. No man could have been chosen better fitted for that hazardous and uninviting task. After he returned to England, Zachary Macaulay acted for many years as secretary of the company. Few men laboured and sacrificed more abundantly in the cause of negro emancipation. He was far from wealthy. We might perhaps consider him a gloomy, narrow-minded person; for he had strict religious scruples and he was quite destitute of humour. But year after year this man gave himself up, strenuously and unceasingly, to the cause which was to him a supreme and sacred duty. When the British Parliament abolished slavery in 1833, Thomas Fowell Buxton wrote to Zachary Macaulay, "My sober and deliberate opinion is that you have done more towards this

Zachary Macaulay.

consummation than any other man." His bust in Westminster Abbey records the name of one

"Who, during Forty Successive Years,
Partaking in the Counsels and the Labours
Which, Guided by Favouring Providence,
Rescued Africa from the Woes,
And the British Empire from the Guilt
Of Slavery and the Slave Trade,
Meekly endured the Toil, the Privation,
and the Reproach,
Resigning to others the Praise and the
Reward."

In our own days, philanthropy of this strenuous type may seem out of fashion. But there are still public wrongs crying out to be redressed, there are still national duties waiting to be performed, until God sends us new champions as fearless and tireless and self-forgetful as Zachary Macaulay.

Commerce a Blessing.

In brooding over the wrongs inflicted upon the negro, Thomas Fowell Buxton grasped the idea that the most effectual means to stop the traffic in slaves would be to find a better merchandise, which would not impoverish but enrich the land, and would show the chiefs a more profitable way of using their

people than selling them. "It is the Bible and the plough that must regenerate Africa." To carry out this philanthropic policy a new African Association was founded in 1840, when Prince Albert presided over its inaugural meeting in Exeter Hall, and among the crowded audience sat an unknown medical student named David Livingstone. Well-equipped merchant ships sailed to establish commerical relations with the chiefs and tribes on the Niger. But the climate proved disastrous to white settlers, and the expedition ended in disappointment and failure. A few years later a similar and rather more successful attempt to develop commerce on the Niger, as an antidote to the slave trade, was initiated by MacGregor Laird, a philanthropic Scotsman. But disastrous competition between trading companies went on demoralizing the natives in Nigeria, until Sir George Goldie amalgamated them into the Royal Niger Company, which opened up immense inland regions and broke the power of slave-raiding tribes.

"The Bible and the Plough."

One detestable result of commerce with Africa must be recorded. Most of

Commerce a Curse.

Guns and alcohol.

the early firms and companies took out guns and rum to exchange for native produce. "The ship which conveyed the first Protestant missionaries to the Congo was loaded with a cargo of gin, and she discharged it and the missionaries at the same time." On the rivers of the West Coast alcohol and ammunition were the traders' chief means of barter, and currency was reckoned in terms of bottles of gin. Joseph Thomson found many inland districts where "the wealth and importance of the various villages are measured by the pyramids of gin-bottles which they possess." The liquor traffic carried on by Christian nations with negro Africa grew to terrible dimensions. For whatever may be the effects of alcohol consumed by white men in temperate climates, nothing more surely demoralizes and destroys the negro, especially when he obtains it in the poisonous form of "trade-gin." In recent years various conferences have been held among the Powers, to limit this evil. But in Southern Nigeria and in Angola, spirits are still imported in large quantities.

Trade-gin.

Capitalists interested in the evil trade fight against reform, and governments draw considerable revenue from duties on imported alcohol. Few more serious problems than this have still to be solved in the internal economy of Africa.

African Progress.

Let us thankfully admit, however, that modern commercial and political developments in Africa have brought about not a few immense changes for the better. If European Powers have annexed huge provinces, they do, as a rule, put down all the worst forms of cruelty and slavery in regions under their flag. After the first British expedition into Ashanti, its commander, Sir Garnet Wolseley, wrote: "No more utterly atrocious government than that which has thus fallen ever existed on the face of the earth. Kumasi, their capital, was a charnel-house." There is a railway-station at Kumasi to-day. Dahomey, another negro kingdom on the West Coast, had been notorious for human sacrifices too ghastly to describe. Burton estimated that in an ordinary year these sacrifices demanded over five hundred lives, rising to one thousand in

years when the "grand customs" prevailed. Within the thorn rampart of the capital was a literal Golgotha: "the walls were edged with skulls; skulls were heaped in dishes of gold before the king; skulls were stuck on the top of poles, and all the temples or Ju-ju houses were almost entirely built of human skulls." Surely it was a blessing when France annexed Dahomey in 1892 and made an end of human sacrifices.

Illustrations like these help us to form some idea of the wonderful transformation—partly political, partly commercial, partly, also, moral—which has gone on in Africa within living memory.

In Northern Nigeria.

We will close our chapter with a picture of real African progress. Perhaps the most striking example of such progress may be seen to-day in Northern Nigeria. That region is about as large as France and Belgium combined, and contains 9,000,000 of black people. The railway has been pushed inland, so that you can now travel by train from Lagos, the "Liverpool" of the West Coast, in little more than three days to Kano, which lies eight hundred miles from the

sea and next to Cairo is the greatest African city north of the equator. A few years ago such a journey occupied several months. In this protectorate native rulers now govern their people under British direction. Slave raids are abolished. The Hausa States have a civilization and commerce of their own. The Emirs of those States are realizing the responsibilities and duties of their position. For it has been the wise British policy to guide and improve native rule, yet in such a way as to interfere as little as possible with the traditions and customs of the people. Mr. Bryce warns us that the work of bearing the white man's burden too often takes the form of filling the white man's pocket. But contact with the white man can prove a blessing to the black man, when the white man thinks of something nobler than self-interest, and keeps his eye single and his hands clean. In Northern Nigeria, at any rate, our English administrators and officials are playing no mean part in the uplifting of the negro race.

VIII

AN APOSTOLIC EXPLORER

"God loves with a great love the man, or woman, whose heart is bursting with a passion for the impossible."

Modern Missions in Africa.

THIS little book does not pretend to give any connected survey of modern Christian missions in Africa. Otherwise we should speak of those early pioneers of the Gospel who entered the continent in the teeth of extreme difficulties and dangers. Foremost among them all came

The Moravians.

the Moravians. The Moravian Church appears almost to exist as a missionary society. It is quite small in numbers; but one in every sixty of its communicants becomes a missionary. In other Protestant Churches the proportion is one in every 3,500 communicants. The United Brethren seem to possess some secret of religious life which most ordinary

Christians have lost. Probably this secret is rooted in their constant, vivid realization of Jesus Christ as a living Person, and their sense of personal obligation to obey His last command—so that they never weary of carrying the Gospel into the darkest corners of the earth. As early as 1732 they had begun to evangelize the degraded Hottentots.

The Church Missionary Society.

Before the end of the eighteenth century, several British societies had planted stations—not all to prove permanent—on the West Coast. Of the then known regions of Africa, this was perhaps morally the most needy, and socially the most wronged and wretched. The Church Missionary Society, founded "for Africa and the East," sent out its first agents to Sierra Leone. That unpromising field became a kind of dumping-ground for negro *débris*, for on its shores were discharged thousands of victims rescued from many ships.

The London Missionary Society.

Cape Colony was invaded in 1799 by the London Missionary Society, which has been described as the advance-guard of Christian missions in many lands. "It was the first British society to enter South

Africa; it was first in the South Seas; first in China; first in Madagascar; first in New Guinea." No society can point to a record of wider service, or to a roll of more remarkable missionaries. In Africa its agents have included such men as Vanderkemp, and Robert Moffat, who translated the Bible for the Bechuanas, and David Livingstone, his illustrious son-in-law, and John Mackenzie, the missionary statesman who secured British protection for the chiefs and tribes of Bechuanaland. For a few pages let us concentrate our attention on a single apostolic figure in the history of African missions.

David Livingstone.

David Livingstone was born two years before the battle of Waterloo in the village of Blantyre, a few miles south of Glasgow. He came of old Highland stock, and his great-grandfather had fallen at Culloden, fighting for Prince Charlie. The child of "poor and pious parents," who were devout members of the Independent Church, he grew up in a home, narrow indeed and austere, but intensely Christian. At the age of ten the boy went to work in a cotton-mill.

The hours were from 6 a.m. to 8 p.m., but he mastered Latin in his spare time! And in after years he declared that, were it possible, he would choose "to begin life over again in the same lowly style and to pass through the same hardy training." A son of the people, Livingstone never lost his profound fellow-feeling for the disinherited and the poor.

His Training.

He was in his twentieth year when he consecrated himself to Christ, and became kindled with desire to spend his days as Christ's messenger to the heathen. Encouraged by his parents and his minister, he resolved to obtain a missionary training in medicine as well as theology—at that time no common ideal. By dint of extreme thrift he managed to enter Glasgow University in the winter of 1836, hiring a room to lodge in for half-a-crown a week, and going back in summer to work in the mill at Blantyre. After two sessions at Glasgow, he was accepted as a candidate by the London Missionary Society. He had two years' further training in classes and hospitals at London, and then gained a medical

diploma at Glasgow. The plain little Scotsman impressed his friends by his simplicity, thoroughness, and kindness of heart: but no one had any foresight of his future. Indeed, the first time he stood up to preach, he read out the text very deliberately and then broke down with, "Friends, I have forgotten all I had to say," and hurried out of the village chapel.

His Call.

While studying in London he first met Robert Moffat, then at home on furlough from South Africa. "I told him," wrote Moffat afterwards, "of the vast, plain to the north of my station [Kuruman], where I had sometimes seen in the morning sun the smoke of a thousand villages where no missionary had ever been." That was Livingstone's call. A great purpose sprang up in his heart, and he responded: "I will go at once to Africa."

His Work begins.

In 1840 he sailed for the Cape, and proceeded by bullock-wagon up the country to Kuruman in Bechuanaland, then the most northerly station of the London Missionary Society in South Africa. Before many months he had

pushed forward two hundred and fifty miles further into the dark interior, and was soon able to establish a new station among the Bakatla people, building a house with his own hands. In a letter dated September, 1843, he wrote: "That hymn of St. Bernard, on the name of Christ, rings in my ears as I wander across the wide, wide wilderness—

"Jesu, dulcis memoria,
Dans cordi vera gaudia;
Sed super mel et omnia,
Ejus dulcis præsentia.

Nil canitur suävius
Nil auditur jucundius
Nil cogitatur dulcius
Quam Jesu Dei filius.

Jesu, spes penitentibus,
Quam pius es petentibus,
Quam bonus te quærentibus,
Sed quid invenientibus.

Jesu, dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium." *

* These first four stanzas of "the sweetest and most evangelical hymn of the Middle Ages" are commonly sung in their English version by Edward Caswall, beginning, "Jesus, the very thought of Thee."

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Mauled by a Lion.

Livingstone's new locality was infested with lions. One wounded beast sprang at him, set its teeth in his shoulder, and shook him "as a terrier dog does a rat." By a kind of miracle his life was saved, but the arm which the lion crunched was never the same again. As Sir Bartle Frere said, "For thirty years afterwards all his labours and adventures, entailing such exertion and fatigue, were undertaken with a limb so maimed that it was painful for him to raise a fowling-piece, or, in fact, to place the left arm in any position above the level of the shoulder." It was by the false joint in this crushed arm that Livingstone's body was identified when it reached England in 1874.

His Wife.

A new star rose in his sky, and Livingstone in 1844 was married to Dr. Moffat's eldest daughter Mary, a noble helpmeet. At an African mission station, to use his own words, "the wife must be the maid-of-all-work within, while the husband must be the jack-of-all-trades without." Two years later they moved northwards again to Chonuana, the home of the celebrated chief Sechele, one of Livingstone's best friends and most re-

markable converts. Terrible droughts drove this chief and his people again northwards. The Boers also proved hostile to the mission. Livingstone determined to advance across the Kalahari desert into the Makololo country, afterwards known as Barotsiland. He made two preliminary journeys, on the first of which he discovered Lake Ngami. Then in 1851, with his family and an English hunter, Mr. Oswell, "one of Arnold's Rugby boys," he pushed northwards through all obstacles and hardships and reached the Makololo. Here again he worked as a pioneer medical missionary, healing, preaching, teaching, paving the way for others. Here, moreover, he came face to face with the devilry of the slave-hunters, and saw their shackled captives literally die of "broken-heartedness." Livingstone became convinced that the only way to stop this accursed traffic in human flesh and blood was to open up the interior to Christian and civilizing influences. Consequently he resolved that he would attempt to find a route across to the West Coast.

His Pioneering.

This was no desertion of his life's ideal.

His Exploration.

For him the end of exploration was the beginning of missionary enterprise. In 1850 he had written: "I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live, in it I wish to die." But, as actual contact with the slave trade enlarged his horizon, he realized that there must be a commercial revolution in Africa before effectual and permanent good could be done in any part of it. His family had been taken down to Cape Town and sent to England. In 1853 he set out from a point on the Zambesi and marched westwards with a slender equipment, battled through incredible perils and hardships—including thirty-one attacks of fever—and after six and a half months reached Loanda, on the West Coast, worn well-nigh to a skeleton, with his faithful Makololo followers. Those inland folk were overwhelmed by the sight of the sea: "All at once the world said to us, 'I am finished; there is no more of me,'" was their exclamation. After

Across the Continent.

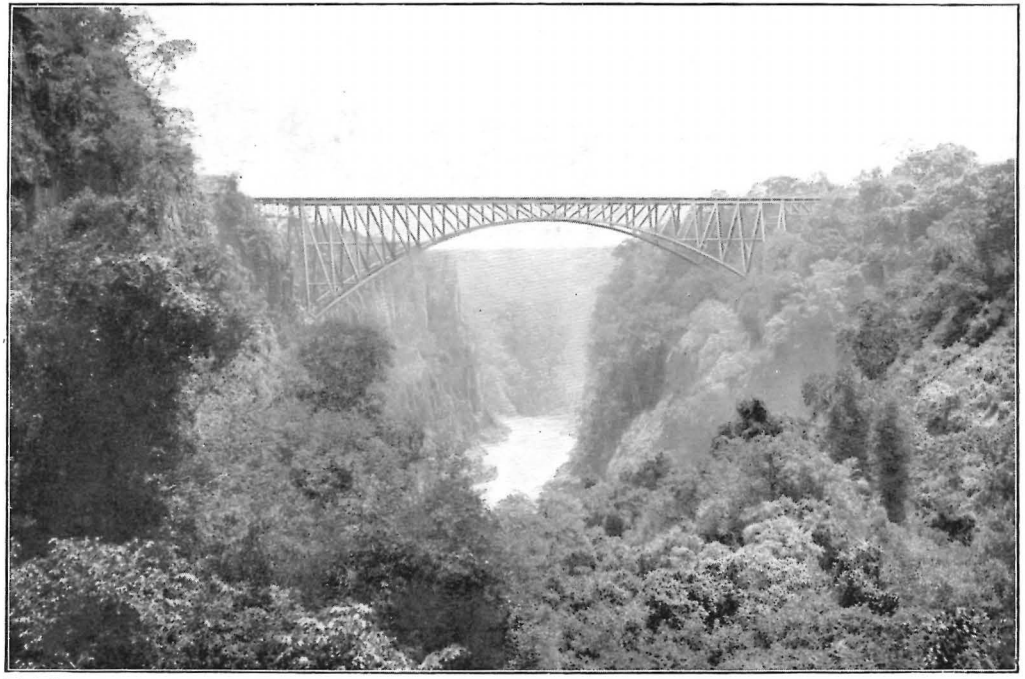

Photo by *L. Pedrotti, Bulawayo.*

THE CAPE-TO-CAIRO RAILWAY BRIDGE OVER THE ZAMBESI NEAR THE VICTORIA FALLS.

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a few months' rest, Livingstone and his men retraced their steps, and followed the Zambesi almost from its source right down to its outlet on the East Coast. On the way he discovered, and named, the celebrated Victoria Falls. This adventurous march across a continent illustrated Livingstone's extraordinary personal power in dealing with black men. He loved them, because he saw God's image in each of them; and so they loved him. Here was one main secret of his success.

Back in England.

Reaching England after sixteen years' absence, Livingstone found himself famous. The whole nation rose to welcome this heroic traveller, geographer, missionary, physician, who had achieved such results with such scanty resources. Honours were showered upon him. But no honours could spoil his simplicity, or turn him aside from his vocation. His first book, *Missionary Travels*, yielded him a little fortune, most of which he devoted to the grand object of his life. Among many public utterances, perhaps the most memorable was his address in the Senate House at Cambridge, delivered

with impressive plainness of speech. Here are some of its closing sentences :

His speech at Cambridge.

"The sort of men who are wanted for missionaries are such as I see before me. . . . I hope many whom I now address will embrace that honourable career. Education has been given us from above for the purpose of bringing to the benighted the knowledge of a Saviour. If you knew the satisfaction of performing such a duty, as well as the gratitude to God which the missionary must always feel, in being chosen for so noble, so sacred a calling, you would have no hesitation in embracing it.

"For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay ? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter ? Away with the word

in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. . . .

"I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. *I leave it with you.*"

Return to Africa as British Consul.

Livingstone went back to the Dark Continent in 1858. He had been appointed British Consul for the East Coast, and commander of an expedition for exploring Central Africa, with a view "to suppress slavery and develop the

country." His formal connection with the London Missionary Society ceased, though he supported a missionary out of his salary from the Government. The expedition began by exploring the Zambesi and the Shiré Rivers, and discovered Lake Nyasa. In 1861 Livingstone assisted Bishop Mackenzie to begin the Universities' Mission in the Shiré highlands; but the next year was darkened by the death of the Bishop, with other members of the mission, followed by the death of Mrs. Livingstone, only a few months after she had rejoined her husband in the African wilderness. Moreover the Portuguese officials in East Africa persisted in protecting and encouraging the slave trade. Their iniquitous policy neutralized the efforts of the British expedition, which was eventually recalled. In 1864 Livingstone returned to England, bereaved and baffled, but undaunted, and determined to win access to the heart of Africa by another route.

Bereaved and baffled.

With this end in view he accepted a commission from the Royal Geographical Society, and in 1866 entered Africa for the last time. Proceeding up the Rovuma

Final Mission to Central Africa.

River, he again reached Lake Nyasa, travelling without a European companion and meeting everywhere hideous traces of the slave raiders. In the following years he penetrated to Lake Tanganyika, discovered Lake Mweru, and Lake Bangweolo, and, in spite of sickness and dearth of supplies, explored the country eastwards to the River Lualaba—which forms the chief upper affluent of the Congo. There he found the slave trade to be as atrocious as in any other part of the continent. Robbed and deserted, in extreme want and weakness, he regained Lake Tanganyika. It was at Ujiji, on the eastern side of the Lake, that he was found in November, 1871, by H. M. Stanley, who had been sent out by the *New York Herald* newspaper with an expedition to relieve him. For two years Livingstone had heard no tidings from Europe. Even now he refused to return with Stanley, but remained to complete his exploration of the watershed between the sources of the Nile and the Congo, and to expose the seat of the slave trade in Central Africa. He died in this final attempt, worn out by fever and dysentery.

Found by Stanley.

His Death.

BROUGHT BY FAITHFUL HANDS
OVER LAND AND SEA,
HERE RESTS

DAVID LIVINGSTONE,
MISSIONARY,
TRAVELLER,
PHILANTHROPIST,
born March 19, 1813,
AT BLANTYRE, LANARKSHIRE,
died May 1, 1873,
AT CHITAMBO'S VILLAGE, ULALA.

FOR THIRTY YEARS HIS LIFE WAS SPENT
IN AN UNWEARIED EFFORT
TO EVANGELIZE THE NATIVE RACES,
TO EXPLORE THE UNDISCOVERED SECRETS,
TO ABOLISH THE DESOLATING SLAVE TRADE,
OF CENTRAL AFRICA,
WHERE WITH HIS LAST WORDS HE WROTE,
"ALL I CAN ADD IN MY SOLITUDE, IS,
MAY HEAVEN'S RICH BLESSING COME DOWN
ON EVERY ONE, AMERICAN, ENGLISH, OR TURK,
WHO WILL HELP TO HEAL
THIS OPEN SORE OF THE WORLD."

"TANTUS AMOR VERI, NIHIL EST QUOD NOSCERE MALIM,
QUAM FLUVII CAUSAS PER SÆCULA TANTA LATENTES."

"OTHER SHEEP I HAVE, WHICH ARE NOT OF THIS FOLD:
THEM ALSO I MUST BRING, AND THEY SHALL HEAR MY VOICE."

He died alone, on his knees, in a little grass hut at Ilala, south of Lake Banguelo, at the beginning of May, 1873.

There are few finer stories in the records of any race than that which tells how "Livingstone's black bodyguard, after earnest deliberation on their duty, embalmed his remains and bore them shoulder high, with all his journals and belongings, a thousand miles to the coast." Their nine months' march was one more proof of the singular influence which Livingstone exerted over all with whom he had to do. Thanks to those loyal-hearted negroes, the greatest of Christian explorers sleeps in Westminster Abbey. On the granite slab above him are inscribed Christ's own words: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice"; and also a sentence in which the dead man summed up the witness of his life against African slavery: "All I can add in my solitude is, may Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world."

Brought home to Westminster Abbey.

When Florence Nightingale heard of Livingstone's death, she wrote :

"He climbed the steep ascent of heaven,
Through peril, toil, and pain ;
O God ! to us may grace be given
To follow in his train."

IX

NYASA AND UGANDA

"The greatest gift the hero leaves his race is to have been a hero."

THE seed of the Church is the blood of its confessors and martyrs and missionaries. Such deeds and deaths have a miraculous power to reproduce themselves. They increase and multiply and replenish the earth. "Their voices haunt us from graves baking in African suns or soaking in malarial swamps, or watched by the lion and the lizard that cannot break their sleep." They cry out to us that we shall not let their work be wasted, nor their sacrifice be like water spilt upon the ground. The Seed of the Church.

The news that Livingstone had reached the end of his thirty thousand miles of African travel sent a thrill of profound emotion through the English-speaking Livingstone's Legacy.

world. With mingled sorrow and pride and thankfulness, Christian men realized how he had laid down his life, and in what cause. With fresh ardour and resolution they vowed to take up his challenge and to carry on the task which was his bequest. In this chapter we shall speak briefly of two remarkable missions, which may be said to have come into being as results of the influence of David Livingstone.

The Universities' Mission.

We have mentioned already that Livingstone visited Oxford and Cambridge shortly before he returned to Africa in 1858. His appeal to the students produced a profound impression. One friend wrote to him: "That Cambridge visit of yours lighted a candle which will never, never go out." Probably he did not expect to start a new mission: but that followed as one result. Steps were taken to bring together Oxford, Cambridge, Dublin, and Durham in forming a "Universities' Mission to Central Africa." From the first the movement was taken up and supported mainly among the High Church school of Anglicans. Yet the real founder of the Uni-

versities' Mission, who is now sometimes spoken of as if he were its patron saint, was a Scottish Nonconformist. We may thank God for the lesson that in common missionary service abroad Christians can recover some part at least of that unity which Christians at home have lost. Face to face with the awful misery and corruption of heathenism, they begin to realize that the things which divide them are temporal, but the things which unite them are eternal.

Unity in Service.

By 1860 preparations were made and a staff, collected. Bishop Mackenzie was consecrated as head of the new mission. He and his pioneer party met Livingstone at the mouth of the Zambesi, and settled at first in the Shiré highlands of Nyasaland. But the opening years of the mission were full of disappointment and disaster. The slave-raiders showed themselves hostile. Disease carried off Bishop Mackenzie and most of the missionaries with him. Three different sites in succession proved unhealthy or otherwise unsuitable. Finally Bishop Tozer, Mackenzie's successor, resolved to suspend work in Nyasaland, and removed with

Pioneers in Nyasaland.

Removal to Zanzibar.

his whole staff to the island of Zanzibar. Here the mission took firm root and enlisted many able and devoted workers, including Dr. Steere, who afterward became Bishop. Mainly under his direction schools and a printing press were established, and a cathedral was erected at Zanzibar. It stands on the site of what had been until quite recently the Zanzibar slave-market.* Bishop Steere's grave behind the altar marks the spot once occupied by the old whipping-post where slaves were scourged.

Bishop Steere.

In addition to his other gifts, Bishop Steere was a great linguist, and devoted many years of his life to translating the Scriptures into Swahili. He had just finished the book of Isaiah when God called him suddenly, and the corrected proofs were found on the desk by his side. It was Bishop Steere who uttered the weighty missionary dictum,

The Swahili Bible.

* In the same way at Lagos, the chief port on the West African Coast, St. Paul's church was built by the C.M.S. on the exact site of the slave-shed where in 1821 a negro lad had been chained with a hundred and eighty-seven other captives, and thence shipped off into slavery: in God's providence that lad became Bishop Crowther.

"WE ARE SEVEN." FROM ZANZIBAR.

in a letter to the Bible Society: "Our work must be all unsound without a vernacular Bible, and this the Society has made possible to us."

Back again in Nyasaland.

From Zanzibar the U.M.C.A. missionaries passed over to Magila, on the mainland of German East Africa, and afterwards pushed forward and southward until in 1882 they had reached Lake Nyasa. Since then this mission has taken hold in Nyasaland, where its headquarters are fixed on the island of Likoma, about seven miles from the eastern shore of the Lake. Here also a cathedral has been erected, and a printing press established. Bishop Smythies, who accomplished vigorous and energetic work in succession to Bishop Steere, died probably because, as he confessed, he "entirely miscalculated his physical strength." Archdeacon Chauncey Maples, who had laboured for many years in East Africa, was drowned in 1895 by the upsetting of a boat on Lake Nyasa, not long after he had been consecrated Bishop of Likoma. In that diocese three hospitals have been built by Dr. Robert Howard, who wrote in

1904 describing his picturesque medical experiences :

"The number of patients who have been admitted into hospital this last year suffering from injuries caused by wild animals has been most remarkable. Two patients had broken arms, having been bitten by a lion; two more were injured by leopards; one man had one arm broken by a crocodile, and the other badly torn; and finally an amputation of the arm was performed somewhat clumsily and scarcely cleanly by a hippopotamus. There were three or four cases of snake bites, and two of scorpion stings. We are happy to say that all these patients recovered."

The Spirit of the U.M.C.A.

The Universities' Mission represents a distinct type and tradition of its own. With very few exceptions, its clerical members are celibates. Many of them live at their own charges, and none of them receives more than enough to defray necessary expenses. The staff now numbers 133 Europeans—including 61 ladies who act as teachers and nurses—and 454 Africans. In the Church services of the mission, certain old Catholic forms are preserved; but the Gospel is constantly preached and

the Bible read and taught in the languages of the people. Special importance is attached to a wise education for the young. Ordained native clergy are encouraged to live among, and *like* their own folk. The U.M.C.A. workers are distinguished by great devotion and warmth of missionary feeling, together with self-denying activity and simplicity of life.

Its Appeal.

This mission stands in the breach against the inroads of Islam in East Africa. It desires to plant schools and colleges under trained Christian scholars at the chief centres of the conflict. It appeals "to men at home, the very best our Universities have to give, to devote themselves to their special work, offering themselves where the battle is keenest and the call most urgent."

The Romance of Uganda.

The Uganda mission is among the most romantic and remarkable in the history of modern Christendom. During his great journey of discovery, H. M. Stanley visited the northern shores of the Victoria Nyanza in 1875, and found that M'tesa, the powerful king of that region, and the bulk of his people had

become Moslems. In M'tesa's presence Stanley openly withstood and controverted the Mohammedan teachers. His arguments and his character made so strong an impression, that the king declared his earnest desire for Christian missionaries. Forthwith Stanley wrote home an impassioned letter, which appeared in the *Daily Telegraph*, appealing for English volunteers: "Gentlemen, here is your opportunity. Embrace it! The people on the shores of the Nyanza call upon you. Obey your own generous instincts and listen to them."

Stanley's Challenge.

Promptly and splendidly this challenge was taken up by the Church Missionary Society. Within a few weeks £15,000 had been guaranteed, and in less than eight months the C.M.S. pioneer party had landed at Zanzibar. Its eight members included a clergyman, a doctor, an engineer, a builder, and a naval officer. The engineer was a young Scotsman, only twenty-six years old, named Mackay.

The C.M.S. Expedition.

Born in a Free Kirk Manse in Aberdeenshire, Alexander Mackay combined versatile gifts with a singularly earnest, simple faith. To him we may apply the

Alexander Mackay.

words which Arnold of Rugby wrote of another : " His early years gave a beautiful promise of vigour of understanding, kindness of heart, and Christian nobleness of principle : his manhood abundantly fulfilled it." He had been engaged in engineering work at Berlin before he volunteered as a layman to join the C.M.S. expedition to the fertile uplands which surround the Victoria Nyanza.

On the toilsome march of over 700 miles from Zanzibar to Uganda, sickness and treachery made havoc of the pioneer party. Only two of the eight —Wilson and Mackay—finally reached their destination. King M'tesa gave them a public welcome and privately " wanted to know if we had brought the Book." But this crafty, capricious despot would be now a Moslem, and now a pagan, while he remained always a savage in cruelty. When the king rebuilt his father's tomb, he slaughtered 2,000 persons in a single day. His subjects might be mutilated or killed on the slightest pretext. Mackay wrote : " Every crime and every form of it is rampant in the country."

M'tesa and his Cruelties.

The mission was reinforced, and carried on its work with heroic perseverance. The first baptisms took place in 1882. Trouble arose from the intrusion of Roman priests into Uganda. The Arab slave-dealers proved bitter enemies. At one time the missionaries were practically prisoners, robbed of almost everything they possessed and reduced to temporary starvation. In 1884 King M'tesa died, and his son Mwanga, a worse and weaker man, came to the throne. By his order Bishop Hannington was met and murdered on his journey up to Uganda from the coast. In 1885 martyrdoms began among the Baganda converts, and many Christians were burnt or tortured to death.

Mwanga and Martyrdoms.

In 1886 Mackay was left for nearly a year the only British missionary in Uganda. He had become not only practically, but spiritually, the mainstay of the mission. "Very humble and childlike on his knees in prayer," he could if need be confront Mwanga as Elijah confronted Ahab. He applied his practical resourcefulness to whatever was needed—to boat-building,

Mackay's Resourcefulness.

carving type, printing primers and Gospels, weaving, baking bricks, constructing a road, erecting a tomb for the king's mother. But he was watched with jealous suspicion, and he lived in constant peril. Finally Mackay established himself at Usambiro, a new station on the south shore of the Victoria Nyanza. Here in 1887 arrived H. M. Stanley, who was then conveying Emin Pasha down to the coast. Stanley's book, *In Darkest Africa,* gives a vivid picture of Mackay:

Stanley's testimony.

"He has no time to fret and groan and weep; and God knows, if ever man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, Mackay had, when, after murdering his bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day after day for twelve years bravely, and without a syllable of complaint or a moan amid the wilderness, and to hear him lead his little flock to show forth God's loving-kindness in the morning and His faithfulness every night, is worth going a long journey for the

moral courage and contentment one derives from it."

A Christian Bayard.

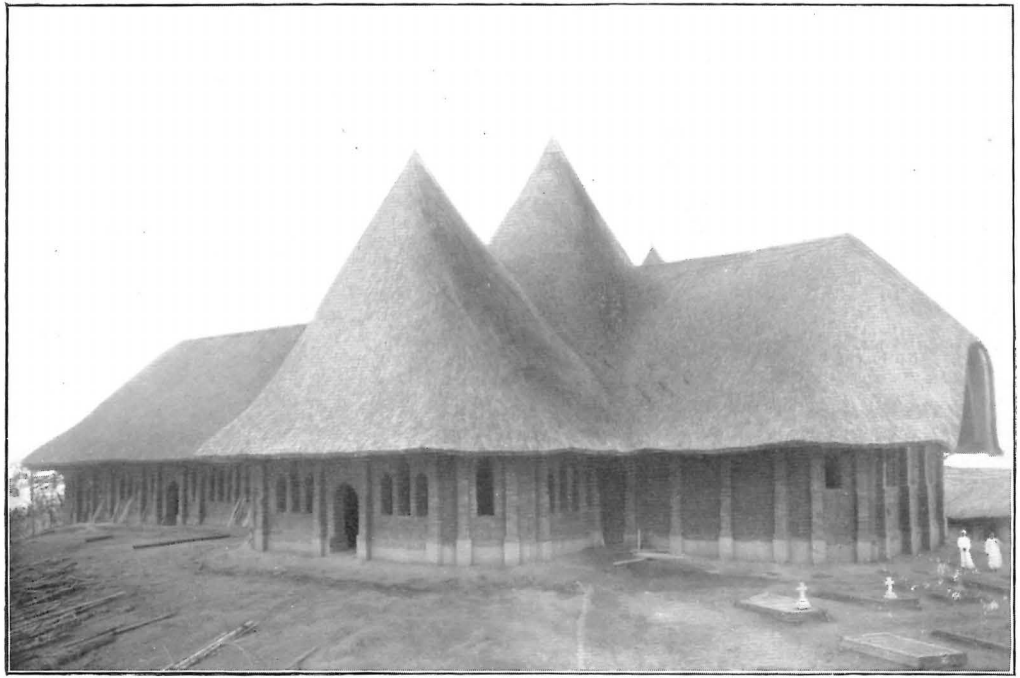
Stanley tried in vain to induce Mackay to return with him to Zanzibar. He clung steadfastly to his post, until fever carried him off in February, 1890, after fourteen years' service in Africa, unbroken by a furlough. Well might Lord Rosebery speak of him as "that Christian Bayard," and Stanley pronounce him "the best missionary since Livingstone."

Success of the Uganda Mission.

We have no space to follow the history of Uganda—the civil wars between native factions, the occupation of the country by the British Imperial East Africa Company and its threatened abandonment, the proclamation of the British Protectorate, the railway from Mombasa up to the Lake—above all, the marvellous growth of the mission, which now numbers its communicants by scores of thousands and sends out its evangelists among all the neighbouring tribes.

G. L. Pilkington.

We can only mention one other gifted layman who gave his life for Uganda. George Leonard Pilkington was an Uppingham boy, who went up to Pembroke



By permission of *The Church Missionary Society.*

THE C.M.S. CATHEDRAL AT MENGO, UGANDA, RECENTLY DESTROYED BY FIRE.

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College, Cambridge. There he took a first-class in classics, and became assistant master at Harrow, and then at Bedford Grammar School. At the age of twenty-five he quietly put aside his prospects at home, and volunteered for service with the C.M.S. Reaching Uganda just after Mackay's death, he found his special sphere as the linguist of the mission.

The Luganda Bible.

Pilkington was marked out for a translator. Never was the Scripture rendered more swiftly and more carefully: "his pen flew, as if an angel had whispered that his time was short." Mainly as the result of his labours the Luganda Bible was published by the Bible Society in 1896, and the version is his enduring monument. Though he declined to take orders, Pilkington was the leading instrument of the spiritual revival at Uganda, when the people, "hundreds at a time, were led into light and liberty."

Peaceful in the midst of Strife.

After the Soudanese troops mutinied, and only the Protestant Baganda would aid the English garrison, Pilkington served as chaplain to a contingent of native Christians against the Mohamme-

dan foreigners. In this service he was killed in 1897, at the age of only thirty-three. Though he fell with the sound of battle in his ears, the atmosphere about him was full of peace.* "Sir," said his boy Aloni, who was by his side, "have they shot you?" "Yes, my child, they have shot me." At that moment the boy saw a change over his face. "My master, you are dying: death has come." "Yes, my child, it is as you say." "Sir, he that believeth in Christ, although he die, yet shall he live." "Yes, my child, shall never die."

In such fashion is being fulfilled the prophecy uttered by Ludwig Krapf in 1844, as he stood before a gateway of the closed continent: "Many missionaries will fall in the fight, but their survivors will pass over the slain in the trenches and take the great African fortress for the Lord."

* *History of the Church Missionary Society*, iii. 791.

X

LOVEDALE AND LIVINGSTONIA

"I think my life a piece of disheartening self-indulgence when I read missionary biography, and track its quavering red line of apostolic succession from the beginning till now."—P. T. FORSYTH.

The Call of James Stewart.

ROBERT BURNS has told us how he became the national poet of Scotland: "the genius of my country found me as Elijah found Elisha, at the plough, and threw his inspiring mantle over me." Just half a century after Burns had been buried at Dumfries, a tall Scots lad of fifteen was ploughing on his father's farm in Perthshire. The horses paused in mid-furrow, and the boy stood brooding over his own future. The thought came to him, "Might I not make more of my life than by remaining here?" Then he straightened himself and resolved, "God helping me, I will be a

missionary." That was the call and consecration of James Stewart. Five years later he was studying at St. Andrews, and thence passed on to a Divinity course at New College, Edinburgh. In 1860 he was "licensed to preach the Gospel" in the Free Church of Scotland.

A born Leader.

Though Stewart won no prizes at college, his vigour of mind and body, his distinguished personal bearing, his strenuous practical spirit, soon marked him out as a leader, persuader, inspirer and organizer of men. Livingstone's *Travels* captivated his heart. While still a student, he succeeded in forming an influential committee for the purpose of turning to account the discoveries of Livingstone by opening a new mission in Central Africa. In the course of his efforts to raise funds, he sold his own patrimony and his family plate. Then, at the age of thirty, he was sent out to Africa in 1861, on a journey of inquiry, with no salary. Mrs. Livingstone travelled with him to rejoin her illustrious husband, who at that time was in charge of the British expedition in Zambesia.

From Livingstone himself Stewart met with the friendliest welcome, and learned in his company many priceless lessons. When Mrs. Livingstone died of fever, Stewart helped to lay her in the grave. Afterwards he explored the perilous reaches of the Shiré River and the lower parts of the Zambesi valley, returning to Mozambique "more like a bag of bones than a man." At the end of more than two years of this apprenticeship, he went back to Scotland, confirmed in his plans and hopes to carry forward the moral and missionary side of Livingstone's enterprise. The great explorer wrote: "Mr. Stewart seems to have been specially raised up for this work, and specially well adapted for it. . . . To such a man I would say boldly, 'Go forward, and with the divine blessing you will surely succeed.'" With Livingstone.

Stewart did go forward. First he completed a course of medical training at Glasgow, and took a distinguished degree. Then, finding that his Church was not yet prepared to found a new mission in Nyasaland, he returned to South Africa in 1867 and joined the staff of the Missionary Institute at Lovedale. At Lovedale.

Three years later he became its Principal. Lovedale lies near the eastern boundary of Cape Colony, 700 miles north-east of Cape Town, and only about 80 miles inland from the Indian Ocean. The Institute had been originally begun by Presbyterian missionaries in Kaffraria as a school for boys—white and black.

The Training Institute.

Here for nearly forty years James Stewart devoted himself with tireless energy to developing, expanding, and consolidating his great idea for training African savages into Christian men and women. He reverenced manual labour as the mother, nurse, and guardian of many virtues—especially among indolent black men who considered fighting, raiding, and hunting to be the only manly occupations. Lovedale became a hive of busy industries. Its plant was enlarged so as to include technical workshops in many trades, science classrooms, a hospital, and a model farm. The Principal proved himself an inspiring teacher of teachers, a sagacious organizer, a gifted moral engineer. As many as forty chiefs at one time sent him their sons to be educated.

WINNERS OF THE CALABAR CUP, WEST AFRICA.

p. 162]

Pupils flocked to Lovedale from every tribe south of the Zambesi. Their numbers rose until nearly 900 were under training—black and white, native and European, on an equal footing—and the fees which they gladly paid for their privileges exceeded £5,000 a year. Under Stewart's direction Lovedale grew into the largest and most fully equipped educational institution in South Africa—the germ and forerunner of a black men's university.

An Industrial Mission.

Industrial and educational missions involve special difficulties and temptations of their own. Sometimes they may gain apparent prosperity at the price of becoming half-secularized. But at Lovedale, the whole object and spirit were directly and definitely Christian. To quote Stewart's own words: "We declare plainly that this Institute exists to teach the natives of Africa the religion of Jesus Christ. We care for books and tools, workshops and class-rooms and field work, only as means to open the mind and develop the character by discipline and industry. . . . We believe in conversion, and regard that as the best

Essentially Christian.

and highest result of our work. We believe in loyalty to Jesus Christ as the highest and the most inspiring missionary belief. We often fall below it, but we always begin again." Of industrial training he said: "It will only do good, so long as the Gospel of Jesus Christ is the life and soul of all the teaching given." Of the essential aim of Lovedale he said again: "The conversion of the individual soul to God is the result of highest value, is our greatest anxiety, and is regarded as the aim most worthy of effort and to which all other efforts are properly and justifiably subordinate. We cannot say that as regards all who come to the place this end is secured, but it is steadily kept in view as that without which all others are necessarily temporary and comparatively limited and fruitless."

Stewart's Success.

Of this remarkable missionary undertaking Stewart was the directing brain and inspiring soul. In every part of South Africa his old pupils rose into positions of trust. His work was an answer to the statement that the black man is unimprovable. To quote his own

words: "There is the same limitless improvement possible to the natives as to any men of any colour God has made." Perhaps the finest proof of Stewart's success at Lovedale was the petition which came to him from the Kafirs of the Transkei for a similar institution in their own district, three days' journey distant. The result was the establishment of Blythswood, "a child of Lovedale," towards building which the Kafirs themselves contributed altogether no less than £4,500.

Blythswood.

Meanwhile Stewart's earlier dream came true. In 1874 he visited England and took part in Livingstone's funeral in Westminster Abbey. A month afterwards, in the General Assembly of the Free Church of Scotland, he brought forward the scheme, which he had never abandoned, for a new mission in Nyasaland, to bear the name of "Livingstonia." To carry out this object £20,000 was rapidly subscribed. In 1875 a band of pioneer missionaries set out, including among them Dr. Laws, who became famous as the head of the mission. Five months later the mission-

The founding of Livingstonia.

steamer *Ilala* (named after the African village where Livingstone had died) was afloat on Lake Nyasa, astounding the natives and filling the Arab slave-dealers with consternation. Stewart spent fifteen months in charge of these pioneers in Nyasaland, and helped them to fix a site for their new venture at Bandawe, on the west side of the lake, amid a tribe of pagans whose language had not then been reduced to written form.

Its Prosperity.

Since its foundation Livingstonia has grown and prospered wonderfully, following partly on the industrial and educational lines of Lovedale. To-day it includes many branch stations, with 4,000 communicants and 5,000 candidates for membership. Towards creating and sustaining this splendid Christian enterprise, one munificent Scotsman contributed £50,000. Livingstonia has been called "the Iona of Nyasaland"—a centre of evangelistic, educational, medical, and industrial effort in British Central Africa. In the highlands to the south of Lake Nyasa, the Established Church of Scotland maintains another finely

equipped and highly successful industrial mission at Blantyre.

Stewart retained no direct responsibility for Livingstonia after 1877. He lived for his own characteristic work at Lovedale, constantly planning schemes of still wider Christian service, and at Lovedale he was buried on Christmas Day, 1905. He had received all the honours which his Church could bestow. He had been the friend of men like Sir George Grey and General Gordon and Cecil Rhodes. But his title to undying reverence and gratitude among dark-skinned multitudes in South Africa is summed up in the simple inscription on his grave:

Stewart's Grave at Lovedale.

"JAMES STEWART, MISSIONARY."

XI

NEGRO POSSIBILITIES

"The action of Christ, who is risen on mankind whom He redeemed, fails not but increases."

LORD ACTON.

Modern Missions in Africa.

OUR space forbids us to speak in detail of many other triumphs of the Cross in modern Africa.

It has been reckoned that Roman missions in that continent now include more than 750 European priests, besides many hundreds of monks, nuns, and lay brethren. The different societies holding the Reformed Faith which are now carrying on mission work in Africa maintain 2,500 European agents—if we count in the wives of missionaries—who are assisted by 10,000 African helpers. The great majority of these are engaged in evangelizing and teaching negro tribes.

Have they succeeded?

And how far have they actually succeeded?


AFRICA
RELIGIONS
English Miles
0 200 400 600 800
REFERENCE TO COLOURING OF PREVAILING RELIGIONS
CHRISTIANS
Protestant
Catholic
Abyssinian
MOHAMMEDANS
HEATHENS
Christian Mission Stations thus
MEDITERRANEAN SEA
ATLANTIC OCEAN
INDIAN OCEAN
SAHARA OR GREAT DESERT
ARABIA
PERSIA
SUDAN
ABYSSINIA
BELGIAN CONGO
ANGOLA
RHODESIA
TRANSVAAL
CAPE OF GOOD HOPE
MOROCCO
ALGERIA
TRIPOLI
EGYPT
NUBIA
Guinea Coast
GULF OF GUINEA
Bight of Biafra
Tropic of Cancer
Tropic of Cancer
Longitude East 40 from Greenwich
The Edinburgh Geographical Institute
J.G.Bartholomew

In many respects they have achieved wonderful results already. Missionaries are the heralds of civilization among savage peoples. "When the history of the great African states of the future comes to be written, the arrival of the first missionary will with many of these new nations be the first historical event. . . . This pioneering propagandist will assume somewhat of the character of a Quelzalcoatl—of those strange, half-mythical personalities that figure in the legends of old American empires—the beneficent being who introduces arts and manufactures, implements of husbandry, edible fruits, medical drugs, cereals, and domestic animals."

Pioneers in Civilization.

The South African Native Commission included no single representative of missionary work, and most of its members would never have been considered as unduly sympathetic thereto; yet this was their deliberate, unanimous verdict:

Verdict of the S.A. Native Commission.

Clause 289.—"It does not seem practicable to propose any measure of material support or aid to the purely spiritual side of missionary enterprise, but the Commission recommends full recognition of the utility of the work of

the Churches which have undertaken the duty of evangelizing the heathen, and has adopted the following resolution: (*a*) The Commission is satisfied that one great element for the civilization of the natives is to be found in Christianity. (*b*) The Commission is of opinion that regular moral and religious instruction should be given in all native schools."

The only Educators.

Besides being the great civilizer among African savages, the missionary is also the chief educator. Consider this elementary fact: more than a hundred African languages, which had previously neither alphabet nor grammar, have been reduced by the missionary to written form, in order that they might be made vehicles of the Gospel. Again, almost the only schools hitherto open to black men in Africa are mission schools.

"It will come as a surprise to many to learn that missionary effort is the only force which has yet, in any direct way, attempted the education and uplifting of the Bantu people over a large portion of South-East Africa. Governments have given grants in aid of the work, only amounting in all to a niggardly percentage of the direct taxes paid by the natives; but there are no Government

schools, or a single institution in the whole country, run solely by Government for the training of the natives in arts or industry. So that the missionary stands to the native for religion, for education, for all help he may get to make his life cleaner, more moral, and more in keeping with the ideals of the white man at his best."*

Negro Ability.

We must not forget that, in certain instances, educated black men are beginning to show marked intellectual ability. If we except the Japanese, the negro (says Sir Harry Johnston) is the only non-Caucasian race which has so far furnished rivals to the white man in science, the arts, literature, and mathematics. But a negro has now been to the North Pole, and there are eminent negro or negroid painters, musicians, novelists, botanists, lawyers, philologists, philosophers, and engineers.†

Can the Ethiopian change his character?

But besides civilizing and educating, missions produce Christian character. Nothing short of this is their aim and object. And it is no longer an open

* *Maurice S. Evans : Black and White in South-East Africa*, pp. 97–8.

† *Papers on Inter-Racial Problems*, 1911, p. 335.

question whether negroes can become Christians, in the fullest sense of the word.

Here, for instance, is an experience in Bechuanaland which the veteran missionary Dr. Moffat delighted to relate:

"As gentle as women."

"I met an elderly man who looked very downcast. I said to him, 'My friend, what is the matter? Who is dead?' 'Oh,' he said, 'there is no one dead.' 'Well, what is the matter? You seem to be in mourning.' The man then scratched his head, and said, 'My son tells me that my dog has eaten a leaf of the Bible.' 'Well,' I said, 'perhaps I can replace it.' 'Oh,' said the man, 'the dog will never do any good; he will never bite anybody; he will never catch any jackals; he will be as tame as I see the people become who believe in that book. All our warriors become as gentle as women—and my dog is done for!'"

That was the testimony of a savage to the subduing power of the Gospel over savages, as he had seen it: "All our warriors become as gentle as women."

Imperfect Converts.

No doubt many negro converts show themselves imperfect and unstable. No

doubt we find lapsed Christians in Africa, as we do even in England. Are we not conscious of the coward and the slave lurking somewhere in our own breasts? The evils of heathenism, its deep-rooted memories and associations, are not all at once destroyed because a man has been plucked out of its darkness and led into the light. Think, for instance, of the awful influence of a belief in witchcraft—"so ancient, so ancestral, so deep-seated, so imaginative, so intangible"—clinging round the nerves and fibres of a black man's life. What must it be for a Christian negro in Africa to tear himself free from this unholy spell to which all his kinsfolk and acquaintance are in bondage?

The living Powers of Evil.

When we read St. Paul's epistles, we can feel how the powers of evil were living forces, mighty and malignant, fighting against those early Christian converts to whom the apostle wrote. And so we need not be surprised or dismayed if we are told that the average standard of negro Christians is disappointing. We cannot expect that the majority of African converts will be

raised forthwith to the level of—say, modern English clergymen. What were Augustine's early converts like, when he preached to our Saxon forefathers in Kent? As the *Spectator* has pointed out, it took more than one generation, or three, to kill the brutality of the Saxon. It may take several generations to kill the special predisposition of tropical races towards evils which oftentimes they only dimly see to be evils. Mr. James Bryce, the British Ambassador at Washington, declares that the Kafir converts to-day are not such bad Christians "as the Frank warriors were for three generations after the conversion of Clovis." There are mission villages in Central Africa which would compare favourably with many English hamlets. And there are multitudes of genuine African Christians—as complete and sincere converts as any made by the apostles —men and women utterly unlike their pagan neighbours, who can be trusted implicitly in all circumstances. Negro folk such as these are themselves positive proof that there is nothing in race or climate or circumstance which can ulti-

Early English Converts.

Genuine African Christians.

mately, in any corner of the world, prevent the triumph of the Christian Gospel.

Concerning the persecuted converts whom he saw in Uganda, H. M. Stanley wrote : The Test of Persecution.

"I take this powerful body of native Christians in the heart of Africa, who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith, as more substantial evidence to the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These Africans have endured the most deadly persecutions. Stake and fire, cord and club, sharp knife and rifle bullet, have all been tried to cause them to reject the teaching they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely. . . . What can a man wish better for a proof that Christianity is possible in Africa?"

We sometimes say that it takes all sorts to make a world. At any rate, it takes Christians of all types and temperaments to express the complete Christian character. Different races and peoples represent their own special The Complete Christian Character.

aspects of the Gospel. But the average Christian in Edinburgh is not by any means the same as the average Christian in Moscow, or in Madrid, or even in Chicago. We have not exhausted the New Testament. Our British idea of Christianity falls far below the entire and perfect pattern: it is waiting to be corrected, and in some respects completed and surpassed by the Church in India and the Church in Japan. For only the Church universal is able to realize and interpret Jesus Christ in His fullness. To this catholic task, each nation and kindred and tribe must bring its own contribution of glory and honour. It is significant that in Christian art we commonly find the Magi represented as three kings, the third and youngest of whom is a negro. His legendary name is Balthasar, King of Ethiopia, and he brings the bitter offering of myrrh. The day may dawn when the long-suffering negro race, no longer despised and rejected, will disclose latent and unsuspected gifts of spiritual character. Negro saints and confessors will open up hidden treasures in the Gospel. Black men and women

The Gift of Myrrh.

will reveal to Christendom meanings in the Sermon on the Mount which we had never guessed before.

"Certainly they will, in their gentleness, their lowly docility of heart, their aptitude to repose on a superior mind and to rest on a higher power, their child-like simplicity of affection and facility of forgiveness. In all these they will exhibit the highest form of the peculiarly Christian life. And perhaps as God chasteneth whom He loveth, He hath chosen poor Africa in the furnace of affliction, to make her the brightest and noblest in that kingdom which He will set up when every other kingdom has been tried and failed: for the first shall be last, and the last first."*

* *Mrs. H. Beecher Stowe: Uncle Tom's Cabin*, chap. xvi.

XII

UNTO THIS LAST

"Raise the veil boldly; face the light; and if, as yet, the light of the eye can only be through tears, and the light of the body through sackcloth, go thou forth weeping, bearing precious seed, until the time come, and the kingdom, when Christ's gift of bread and bequest of peace shall be Unto this last as unto thee."—JOHN RUSKIN.

The Call of this Generation.

THERE are many voices in the world, and none of them is without signification. While we are young we dwell in an enchanted garden, and down all its avenues these voices are sounding. They echo and murmur in hearts which only half comprehend their mystic message. But to each new generation comes its special call from God.

Life means Service.

In these latter days we are beginning to discover that life ought to mean service. Here is the Christian ideal which

inspires and attracts multitudes—the ideal which sets before us a life dedicated to the helping and healing and uplifting of our fellow-men. Such a life of service can take many forms. A faithful man may fulfil his vocation under the most diverse conditions and circumstances. Some who read these pages hope to enter their country's service—as soldiers, or sailors, or civilians. Others will become doctors, or lawyers, or merchants, or men of affairs. Others, though they little expect it now, will find their calling as journalists, or artists. Others will be ministers of the Christian Church. Almost any career can be consecrated by the spirit of humble self-devotion, so that it shall deserve the princely motto, *Ich dien.*

Endowments a sacred Trust.

A man's calling and election to service will depend partly upon the endowments which God has granted him. Sometimes we envy the happy folk who are born with rare physical strength and beauty, or who possess powers of thought and passion and expression, which lift them easily above their fellows. But, from a Christian point of view, your personal

endowments and your social position are bestowed on you as a sacred trust. They are yours, not that you may employ them to indulge yourself, or to advance and exalt yourself; but in order that you may use them in the service of others less favoured. They are yours, above all, that you may spend them for the sake of those who are despised and downtrodden by the world. The greatness of these gifts and privileges of yours becomes the measure of your responsibility. For to whom much is given, of him shall much be required; and to whom God has committed much, of them will He ask the more.

Noblesse Oblige.

For a Christian, here is the touchstone of spiritual honour. Whatever abilities and opportunities are entrusted to him, he is in duty bound to consecrate them to the cause of his brothers from whom such good gifts have been withheld or withdrawn. An Englishman's most precious heritage is that which runs in his blood. The sacred ties of his home and kindred, the memories of his school and college, the history of his country, the tradition of his faith—these things

constitute a spiritual treasure which is far more golden than gold. And just because he inherits this unspeakable treasure, he is bound thereby to spend it in the service of the disinherited. *Noblesse oblige.* So far as we know, the most gifted citizen of the Roman Empire in the middle of the first century was a Jew named Paul: but what Paul felt in regard to himself was this, "I am debtor . . . to the barbarians."

The Devil of Secularity.

This conscience of obligation we have to keep untarnished. This great debt of honour is for each Christian gentleman to remember and redeem. It is no easy duty. The particular devil against which most young Englishmen need to watch and pray is the devil of secularity. For secularity is the precise and deadly foe of chivalry. The secular spirit especially besets prosperous people, bred up in easy circumstances. It tempts them to bow down and worship prosperity as their chief good. It tempts them—under various disguises—to desert their proper calling and election, and to give themselves up to the task of making

more money, so that they may "get on" in the world. Listen to a wise man's warning. Few modern teachers have shown keener insight than Sir John Seeley, the author of those two most remarkable books, *Ecce Homo* and *The Expansion of England*. Now it was Seeley who wrote:

"England surely is the country where the largest number of people lead, for mere superfluous wealth, a life which they themselves despise; the country where vocations are oftenest deliberately disobeyed or trifled with, where artists oftenest paint falsely and literary men write hastily for money, and where men born to be philosophers, or scientific discoverers, or moral reformers, oftenest end ignominiously in large practice at the bar." *

Life means Adventure.

Besides the inward voice which convinces us that life ought to mean service, there is another voice which whispers to the young that life means adventure. What boy worth his salt does not respond to this secret challenge? The instinct for adventure is deep-rooted in

* *Natural Religion*, p. 134.

our race. The oldest families in our country claim proud descent from Normans or Norsemen—rovers of the sea. And their sons for centuries have obeyed the impulse which bids them go forth and face unknown risks and dangers, and conquer and colonize the furthest corners of the earth.

The Venture of Faith.

Now Christianity itself appeals to man's high spirit of adventure. The very conception of Christian faith is that we cast ourselves upon the Eternal faithfulness. The blessing of faith is for those who have not seen Jesus Christ and yet have trusted Him—ignorantly, helplessly, utterly trusted Him with their all. And the Christian life allures men, because, like the quest of the knight-errant, it blends the ideal of service with the ideal of adventure. In every age, ardent souls revolt against the meanness of a comfortable, conventional existence. It has been well written that "we never know what measure of moral capacity is at our disposal until we try to express it in action. An adventure of some proportions is not uncommonly all that a young man needs to find his manhood's

The Church's "Tenth Legion."

powers." * And those who aspire in their hearts, as Milton said, for "something more high and heroical in religion than this age affecteth," can find their supreme opportunity, if they have courage to take service with the Church's pioneers, who are the "tenth legion" among the soldiers of God.

"England," said Bishop Steere, "may be, for a missionary bishop, the easiest place in which to live, but Africa is just as good a place to die in; and his death at his post may do much more than his life."

A splendid athlete and scholar of my own time at Cambridge, the first man of his year in Semitic studies and the finest amateur cyclist in England, gave up his position and prospects at home in order that he might preach Christ to the Arabs. From Ion Keith-Falconer's grave a voice is still speaking his unforgettable words: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the

* *Bishop G. H. Brent: Adventure for God*, p. 135.

circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

Counting the Cost.

Yet let no man undertake this career without an urgent sense of his own calling and election. For it entails steady self-suppression, and obedience to orders, and the endurance of hardness. It requires a courage which does not go with trumpets and drums. The glamour of missionary romance soon vanishes at some post of lonely drudgery. And yet this remains the career of all others, which casts a spell over brave, quiet natures. Deep-hearted men respond to its high, severe vocation—and in their response they make daily new discoveries of the grace and power and love of God.

Taking the Cross.

In any case, let each of us be loyal to his calling, as it is made clear to his own conscience. Only as men fully obey the sublime promptings of the inward spiritual life are they enabled to do great things for God. The truth remains, as John Wesley used to say, that Christian workers should go, not where they are needed, but where they are needed most. Our Christian duty is not merely to

follow the line of least resistance. Our Christian privilege is to make sacrifice willingly, and to embrace self-denial cheerfully. Our Christian faith has for its symbol the figure of the Crucified, and for its legend,

SIC DILEXIT DEUS MUNDUM.

Printed and bound by Hazell, Watson & Viney, Ld., London and Aylesbury.

POLITICAL MAP OF AFRICA AT THE PRESENT DAY

English Miles
0 100 200 300 400 500

REFERENCE TO COLOURING

British · French · German · Portuguese · Italian

Railways open
,, constructing or projected

BRITISH ISLES ON THE SAME SCALE

SCOTLAND · Edinburgh · IRELAND · Dublin · ENGLAND · LONDON

Tropic of Cancer

Tropic of Capricorn

Equator

Longitude East 10 of Greenwich

The Edinburgh Geographical Institute

J.G. Bartholomew