5, NO. 16

287 Fourth Avenue, New York City
1436 Marquette Building, Chicago

PRICE TEN CENTS

The Outlook

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Saturday, April 20, 1907

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The Outlook

SATURDAY, APRIL 20, 1907

The Peace Congress in New York City

On Monday of this week the first National Arbitration and Peace Congress of America convened in New York City. The preceding Sunday, however, had been fitly celebrated by a great gathering at Carnegie Hall, at which the Oratorio Society of New York furnished noble music. The meeting was addressed by Bishop Potter, of New York, Rabbi Hirsch, of Chicago, and Monsignor Lavelle, who represented Archbishop Farley. On Monday Mr. Andrew Carnegie, President of the Congress, presided at the opening conference, which was addressed by Mr. Root, Secretary of State, Governor Hughes, of New York State, and Mayor McClellan, of New York City. A letter from President Roosevelt to the delegates was also read. In the evening another great meeting was addressed by Baron d'Estournelles de Constant, President of the International Society of Conciliation, a French Senator, and a member of the Hague Court; Mr. Ernst Richard, President of the German-American Peace Society; Mr. Straus, Secretary of Commerce; Professor Münsterberg, representing Germany; Sir Robert Cranston, ex-Lord Mayor of Edinburgh, and Sir Robert Ball, of Cambridge University, representing Great Britain, and others. The most gratifying feature of the Conference so far has been the striking public interest shown. Such associations as the American Federation of Labor, the National Association of Manufacturers, the new Board of Trade and Transportation, the Brotherhoods of Locomotive Engineers and Firemen, the United Mine Workers of America, and other important bodies representing labor and capital, immediately announced their intention of taking part in the deliberations. The popular demand for seats at the meetings has been so great that a second series of conferences has had to be arranged. It is fortunate that a great supply of speakers has been provided for these meetings and for the banquets which are to follow. In addition to the above, addresses are expected from Earl Grey, Governor-General of Canada; the Rt. Hon. James Bryce, British Ambassador at Washington; President Eliot, of Harvard University; President Gompers, of the American Federation of Labor; the Hon. Seth Low, member of the first Hague Conference; Dr. John Rhys, of Oxford, and Vice-Chancellor Roberts, of Cambridge University; ex-Secretary of State Foster; Dr. Edward Everett Hale and Dr. Lyman Abbott; Mr. W. T. Stead, of the English Review of Reviews; J. M. W. van der Poorten Schwartz, the Dutch novelist, better known by his pseudonym Maarten Maartens; Sir Edward Elgar, the eminent composer; Mr. Moberly Bell, Manager of the London Times; Señor Diego Mendoza, of the University of Colombia; the Hon. W. J. Bryan, the Hon. Richard Bartholdt, and others. Meanwhile two or three times as many people as were expected have shown their interest in the peace movement by their presence.

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The Carnegie Institute

If the country were not so familiar with educational events of the first magnitude, the dedication of the Carnegie Institute in Pittsburg last week would have arrested attention as a fact of immense significance in current history. That it was such a fact no one who knows its scope, the need of education in this country, and the possible fruitfulness of the higher training will question. The Institute, which is not to be confused with the Carnegie Institution or the Carnegie Foundation, is planned on a great scale. Mr. Carnegie has already

THE YELLOW MAN'S BURDEN

BY ARTHUR JUDSON BROWN

Author of "New Forces in Old China" and "The New Era in the Philippines"

UNDERLYING the political problem of the Far East and affecting it more profoundly than is commonly supposed is the lack of personal sympathy between the Oriental and Occidental. The chasm is deep and wide, and no small skill is required to bridge it. There appears to be a natural prejudice between men of different races. The terms Jew and Gentile, Greek and Barbarian, Roman and Enemy, testify to the age-old bitterness of this prejudice. Americans are prone to boast of their freedom from it, but their treatment of the negro, the Chinese, and more recently the Japanese in California, is painful evidence that they, too, are not exempt from this common failing of humanity. Is it surprising that a race antipathy which characterizes even the most enlightened and supposedly Christian people of the earth should exist on the part of proud and self-centered Asiatics?

This natural and deep-lying prejudice has been greatly aggravated by the aggressions of the white races. The author has discussed these at length elsewhere,[1] and space does not permit the recital here. Suffice it that nearly one-half of Asia, ten-elevenths of Africa, and practically all of the Island world are under nominally Christian governments; while some other countries have come so far under Western influences as to be from this view-point under almost the same conditions. However much we may be gratified by the fact, the methods by which it was achieved cannot be read by any fair-minded man without a feeling of mingled shame and indignation.

Commercially, too, the white man is ruthlessly aggressive. The products of the Western world are now to be found in almost every part of Asia and Africa. The old days of cheap living have passed away. The knowledge of modern inventions and of other foods and articles has created new wants, and an economic revolution of stupendous proportions is taking place.[1] Of this, too, the white man is considered the cause, and between the greed of some natives who hope to benefit by it and the resentment of others who are suffering from it, his position is one of increasing delicacy.

The resentment of the Asiatic is intensified by the conduct of many of the white men who seek his country. Traders and travelers have roamed through Asia and Africa for many years, and with the increasing facilities for intercommunication the number of these white men is rapidly increasing. While there are notable exceptions, it is notorious that their character as a class is bad.

The common attitude of these foreigners toward the natives is illustrated by the author of a recent book on Korea. He informs us that when the Korean sellers of curios became importunate, he "found the specific cure for their pestiferous attentions to be administered best in the shape of a little vigorous kicking." A sorcerer, who was making noisy incantations to exorcise a devil, so aggravated him that, "losing my temper and my reason altogether, I dropped his gongs and cymbals down a well, depositing him in it after them." When the poor inhabitants of a poverty-stricken village declined to sell him their scanty stock of chickens, "the grooms, the servants, and the interpreter at once tackled the mob, laying about them with their whips,

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[1] "New Forces in Old China," Parts II. and III.

[1] For many facts on this subject see the author's article on Economic Changes in Asia, in the Century for March, 1904.

. . . and fowls and eggs were at once forthcoming."

The Siamese and Laos treat a foreigner with extreme courtesy, but it has not always been reciprocated. The "boy," as the Asiatic servant is universally called, whom we engaged in Bangkok for our trip through the northern jungles, unconsciously gave an illustration of the general conduct of white travelers in Siam. "Who is Master and what is he going to Laos for?" he was overheard asking before we started. "He is the father of all the missionaries in Laos," was a boatman's reply, "and is going to see them." Upon which the boy ejaculated in a tone of relief, "Oh, then he won't kick me and throw bottles at me!" And two weeks later he said to a friend, "Master must be a very holy man, for he hasn't beaten me or sworn at me at all!" What a side-light upon the conduct of the average foreign traveler! As white men, we felt humiliated that such treatment of a servant as is everywhere taken for granted in America should in Siam be regarded as so exceptional, though it was pleasant to know that the very fact that one was connected with the missionaries was deemed presumptive evidence that one was a gentleman. The incident is commended to the consideration of those critics who allege that the natives dislike the missionaries.

Almost every traveler in Siam exhausts his vocabulary in anathematizing the local magistrates because they do not immediately furnish him elephants and carriers. We know from experience how trying such delays are. At Utradit and Pre we lost valuable time on this account. At Paknampo we could not secure boatmen at all, and at Lakawn we should have been unable to get elephants if it had not been for the kindness of the agents of the British trading companies. And this though we had, in addition to a passport, a special letter of introduction from Prince Damrong, Minister of the Interior, directing all magistrates promptly to give us any assistance that we needed. Again we were ashamed when we found that some of the officials wondered that we did not curse them. They had evidently been accustomed to abuse in such circumstances.

But what were the facts? It was rice harvest, and all the men were in the fields. It was, moreover, just after the King's visit, the preparations for which had compelled men to neglect their own affairs for months. Would it have been reasonable for us to complain because it took several days to find the carriers we needed? As for elephants, each animal is owned by an individual who keeps it for his own use, and when he does not need it he hobbles it and turns it loose in the jungle. To secure an elephant for a traveler, therefore, means that an owner must be found who is either able or willing to stop his own work or to send a man two or three days into the jungle to hunt up one. Suppose an Asiatic were to enter an American town and peremptorily order the Mayor to furnish him immediately four saddle-horses and thirty men as carriers. Suppose the Mayor were courteously to reply, "It will be difficult for me to comply with your request, for it is harvest time and the men are all busy, while the only horses in town are kept by private individuals, who may need them themselves or who may not care to lend them to a stranger; but I shall have pleasure in doing the best I can." And suppose that, if the men and horses were not at once forthcoming, the Asiatic were to become insolent and abusive and threaten to have the Mayor severely punished. That is precisely what happens when the average foreigner travels in Asia. Only instead of kicking him out of doors, as an American official would do in such circumstances, the Oriental magistrate, knowing by bitter experience the trouble that the foreigner can make for him, meekly hastens to do his bidding, frequently being obliged to seize elephants needed by their owners, and to arrest men and forcibly compel them to leave their fields and families to bear heavy burdens for weary weeks under a hot sun. "Why shouldn't we hate the foreigners," they say—"those violent and angry men with white faces, who come from a country beyond the sea, who are always in a hurry, and who blaspheme their God as no Buddhist would ever dream of blaspheming his?"

Then the foreigner often offends the religious susceptibilities of the natives.

He excites the anger of a priest by tapping a god with a cane. He rouses a Moslem to murderous fury by entering a mosque without removing his shoes. In Siam it is a standing grievance that travelers steal the images of Buddha from the temples. What would be thought of a visitor in a Christian land who should carry off a communion vessel as a souvenir? When the religious convictions of a Buddhist people forbid the taking of life, the foreigner who shoots pigeons from the trees of the temple precincts simply stamps himself as a ruffian in the estimation of the monks.

Nor is the tension relieved by what the Oriental learns in other ways of Europe and America. China, Japan, India, and Siam have a vernacular press which does not fail to publish with savage satisfaction lurid accounts of our mobs and murders and social, financial, and political scandals. The Asiatic has learned to respect the purity of life and the unselfish labors of the missionaries, but he now knows that multitudes in the lands from which the missionaries come repudiate Christianity and sneer at the effort to preach it to other peoples. Chinese gentlemen visit America and are treated with shameful indignity. The Asiatic travels through Europe and America and goes back to tell his countrymen of our intemperance, our lust of gold, our municipal corruption.

And now we no longer confront a cringing heathenism, but an aroused and militant Asia which has awakened to a new consciousness of unity and power. The Japanese victory over Russia has intensified this spirit, so that to-day not only Japan, but China, India, and Turkey are aflame with the spirit of resistance to the white man's domination. British rule in Egypt has been of incalculable benefit to the people, but the fanatical hatred of the Moslem for all Christians is so fierce as to make him forget all the blessings that the Englishman has brought to him. He feels no gratitude whatever, and is ready at any time to break out in blindly furious rebellion. In India practically the same feeling exists. Whether or not Great Britain has done all for India that she ought to have done, the fact remains that she has given India a peace and justice and security for life and property that the country had never known prior to British occupation. But the proud-spirited East Indian, even though he may admit these things, will nevertheless tell the traveler that he hates the Englishman. The reason is apparent: the Englishman is his conqueror. No people on earth like to be subjugated, and the attitude of the East Indians toward the white man is the attitude of a haughty, sensitive race rankling under the wound to their dignity involved in the dominance of a handful of white men whose treatment at best is condescending and at worst and more commonly is so contemptuous that a prominent hotel is forced to post the following notice: "Visitors will be good enough not to strike the servants; any complaints made against them will be attended to by the manager."

If we pass to China, we find that equally proud-spirited people chafing because foreigners occupy so many of their fine harbors, and because even in the capital itself, and almost under the shadow of the Palace of the Emperor, the Legations of Western nations are virtual fortifications, stored with provisions and munitions of war and garrisoned by foreign troops. The Roman Catholic priests add to this burden of hatred. They are not given to abusing the natives, but they so strongly espouse the cause of their converts in lawsuits and quarrels that often a magistrate dares not decide a case against a Catholic. Moreover, the priests so openly identify themselves with the political designs of their respected countries, usually, that officials and people alike fear as well as dislike them.

As travelers, traders, politicians, and priests combined greatly outnumber the Protestant missionaries, it will readily be seen that they, rather than the missionaries, fix the status of the foreigner in the public mind, and that they create against foreigners as a class an indiscriminate hostility that is exceedingly hard to overcome. The heartrending consequences in China have been painfully evident. Even in Siam, one of the last countries in Asia in which opposition to foreigners would normally be expected, for the people are naturally kindly and easy-going, dislike of foreigners is steadily growing, and, after the illustrations we have given, the reader will hardly wonder. The occurrences of the last few years have done much to increase this hostility all over Asia, and from present signs the coming years will do more.

Everywhere in the Far East "Asia for the Asiatic" is now the cry, and we must reckon with it. The myriads of Asia have awakened to the fear that the white man means them harm. The gulf between the Oriental and the Occidental is therefore becoming wider and deeper. The words "foreigner" and "native" are not literally appropriate, for there is no such gulf between the Chinese and the Korean, or between the Hindu and the Malay. In most of the cities of Siam there is an amazing mixture of different peoples—Siamese, Cambodians, Annamese, Burmese, Chinese—but they blend, about as Germans, Irish, English, and Scotch blend in an American city. The differences between them are infinitesimal as compared with those which separate the European and American from the Asiatic. The resultant condition must be frankly faced as a probably permanent and enlarging factor in our relations with the Far East.

Of all the foreigners in the Far East, the missionary is the one who most carefully adapts himself to the customs of the natives and who is animated by the strongest sympathy for them. But, unfortunately, the chasm between the foreigner and the native can never be wholly bridged even by the missionary. After he has shown all possible tact and made every practicable concession to the customs of the natives, the troublesome fact still remains that, as an intelligent native minister said to the author, "You are of another race. Your methods of living, your modes of thought and action, are not ours." Said a veteran missionary: "I know of no missionary who does not treat the natives kindly and who does not entertain a real love for the people. Our continuous aim has been to reach the heart. But I am much mistaken if there is not a great gulf fixed between all of us and the native people, so that we do not come into their hearts and comprehend them, nor do they comprehend us."

A few illustrations will help to make this clear. Take the matter of scale of living. According to Mr. Bryan, the average annual income of a man in India is only $10; in China it is less than $50. It is simply impossible for the white man to descend to such physical conditions. He is the product of a totally different scale of living, and any attempt to descend to that of the native would simply wreck his health. Even when the Oriental is rich, his conceptions of comfort differ widely from ours, while of sanitation he knows nothing, except of course in Japan. The average school-boy in America sleeps in a better bedroom than the Emperor of China.

Then there is the question of personal privacy. The Anglo-Saxon values it, but the average Asiatic is comparatively indifferent to it. When we were traveling in Korea, our arrival at an interior village was the signal for almost the whole population to gather. The women, in particular, often neither clean nor free from vermin, would crowd about my wife, feel of her dress, try to pull out her hairpins, and lift up the edge of her skirt to examine her shoes, all the time keeping up a stream of questions and comments that excited the uproarious laughter of the crowd, which usually included men. Nor was relief found when refuge was taken in an inn or a house, for the Koreans would peer in at every door and window. Locks and curtains there were none, and if a blanket was hung up, eyes would presently be seen around the edges or glued to a crack in the wall. The people were good-natured and meant no offense, but most American women would hardly enjoy such curiosity. We do not forget that the street gamins and loafers of New York are apt to be insolently inquisitive when a strangely clad Oriental passes through the streets. But a Korean lady in America would not be subjected to such an experience as we have described. At any rate, she could more easily escape from prying eyes. Europeans and Americans have been bred to the idea that their house is their castle. The missionary, far from his native land

and surrounded by people of different customs, naturally values the privacy of his residence as the one bit of home in all the world that is left to him. But the natives are inquisitive, and they flock to his house in appalling numbers. They want to examine every part of it. With no idea of the value of time, they squat about it for hours, and if the owner objects they are bitterly offended. If he frequently has guests at his table, but confines his invitations to men of his own race, the natives think that they are discriminated against.

Then manner must be considered. The white man so instinctively feels that he is the lord of creation that it is hard for him, no matter how thoroughly Christian he may be, to get over the idea that men of a different color are his inferiors. Even well-meant kindness is apt to have an element of condescension in it. The missionary himself may not realize it, but the native is quick to detect it. The Anglo-Saxon is inclined to brusqueness. His tone is apt to be peremptory. He is always in a hurry. But the Oriental is polite, ceremonious, leisurely. He is very careful to respect " face," that mysterious but potent force in Asia. His manners more nearly resemble that extinct species, a gentleman of the old school.

The Oriental delights in exaggerations of the virtues of others, and in a correspondingly exaggerated depreciation of himself. It is said that a Chinese gentleman, wearing his finest gown of silk, called at a house where he happened to disturb a rat which was regaling itself out of a jar of oil standing on a beam over the door. In its sudden flight the rat upset the oil over the luckless visitor, ruining his fine raiment. While he was still pale with rage, his host appeared, and, after the customary greetings, the visitor accounted for his appearance in this wise: " As I was entering your honorable dwelling I frightened your honorable rat. While it was trying to escape it upset your honorable jar of oil over my poor and insignificant clothing. This explains the contemptible condition in which I find myself in your honorable presence." Could courtesy go further in trying to prevent the mortification of a host?

Probably a foreigner would hardly be equal to such a demand upon his politeness and self-control. But he will do well to familiarize himself with native customs and etiquette, and to be as tactful as possible in observing them. The ceremonies may appear absurd to him, but they are not absurd to the native, and the foreigner will only prejudice himself in native eyes by ignoring them. We know how we regard one in this country who tucks his napkin under his chin, eats with his knife, and drinks out of his saucer or finger-bowl. The Moslem has precisely the same opinion of a white man who enters a mosque without removing his shoes. The Chinese think no better of the American who promptly takes the seat farthest from the door, or who begins to drink his tea as soon as it is served. To look at a high Chinese official through glasses is to be wanting in proper respect, and the man who is forced to wear glasses all the time should be careful to explain, or he may give offense. To make a social call in China in a sedan chair with short handles creates something of the sensation that would be created in America if one were to make a social call in a hearse, because a short-handled sedan chair is employed at funerals to carry the spirit of the deceased. To send presents wrapped up in the wrong way or by the wrong kind of a messenger is to deprive them of their value to the recipient. To hold one's hands behind the back while talking to an Oriental is to be discourteous. To walk rapidly is to class one's self with coolies. To inquire of a Moslem about the health of his wife is to offer an unpardonable insult. To count the children of a household in Africa is to bring bad luck upon them. To jump quickly out of a gharry in India is, in the estimation of an East Indian lady or gentleman, as undignified as for a lady in New York to jump over a fence.

The Oriental seldom objects to Christianity as such. He usually has several religions already, and the coming of another does not itself arouse his antipathy. He probably knows that his race has more than once changed its faith, and that, too, without bloodshed or revolution. Indeed, Christianity in essential aspects appeals more readily to him than to an Anglo-Saxon, for Christ was an Oriental and the Bible is an Oriental book, abounding with ideas and expressions that an Oriental naturally understands better than we do. It is Christianity's identification with the foreigner that arouses the Asiatic's suspicion. It comes to him as the religion of the white man who is despoiling him of his territory, overthrowing or menacing his national independence, upsetting all the economic conditions of his life, swaggering about his streets, robbing him of his goods, and insulting his women. Imagining that all white men are Christians, he blindly and furiously hates them all. This forms at once the most formidable obstacle and the most imperative need of the missionary.

The Government can help by greater care in selecting for consular and diplomatic posts in Asia men whose daily lives conform to those standards of uprightness which President Roosevelt inculcates and exemplifies in public life at home. Many of our representatives abroad are of this type, but there are exceptions. It is deplorable when, as in some lands to-day, this supposedly most Christian nation is officially represented among non-Christian peoples by men whom common fame charges with conduct that is beneath the level of respectable heathenism. And if the drunken and licentious agent is not employed in America by a reputable business house, why should he be employed as its agent in the Far East? Is it not reasonable to ask that governmental and commercial positions in Asia shall be given only to men whose lives are not inconsistent with those principles of righteousness upon which we pride ourselves at home?

But the main work of conciliation must be done by the churches in sending to Asia in increasing numbers missionaries who represent the spirit of Christ and the best types of our Western character and culture. This is precisely what the churches are doing, and more and more evident does it become that in this missionary effort is the only true solution of the Far Eastern question.

A SUMMER MEMORY

BY KATE TAYLOR KEMP

IT was on a July afternoon in 18— that I first saw the berry-woman. I was sitting idly on the steps of the quaint old house which we had taken for the summer. Before me lay the waters of Lake Champlain, while afar off rose the cool peaks of the Green Mountains, all purple and pink in the sunset glow. The afternoon had been a hot one, but a thunder-storm had cooled the air, and I had come out for a breath of the freshness. Sitting there face to face with the beauties of the scene, my thoughts had wandered far away to the time when all about was wilderness, and I quite lost sight of my surroundings in the vague dream of stalwart warriors, merry young squaws, and dusky little folk, in the life which my fancy pictured for them in the long ago.

But my dream was rudely shattered by a voice, shrill and unfamiliar. "I say, don't s'pose you want no berries, do you?" I looked up and saw seated in a rattletrap of a wagon a quaint figure of a little old woman. She was leaning eagerly towards me, and her face, shaded by a rusty black bonnet, was full of a bird-like alertness and curiosity. I rose, and, going down to the gate, began to question her as to her wares. As I approached she jumped lightly over the wheel, and, paying no attention to what I was saying, she grasped me cordially by the hand and went on rapidly, "I'm awful glad to see you; I don't generally come up this way, but they told me there was some city folks in the old Case house, and I reckoned I'd come and have a look at 'em, says I; won't do no harm even if I don't sell nothin'."

I laughed and said, "Let me see your berries; if they are nice, I shall be glad to take some." As I began to speak she had started to take a measure from under the old blanket which covered the box